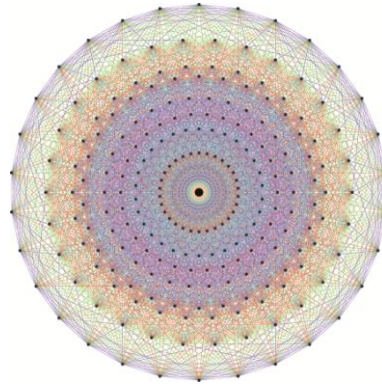


...the presence, structure, and message of cosmic dust...

## THE WORLD OF THE SEED

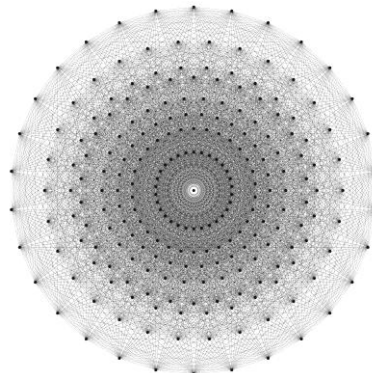
The rebirth of a paradigm



My complex scientific and artistic research leads to a long forgotten but ever-present paradigm, the world of the seed. It is a way of seeing and being in the **living universe**, based on and connected by an **organic seed formula**. My thesis is that the seed is the **founding structure**, the **common atomic model**, and the **organising principle** of all physical and metaphysical reality, natural, human, and cosmic spheres. It is to be observed in the matter of micro-, mezzo- and macrocosmic scales and dimensions: it is the deep structure of the atom, the Earth, the universe; time and space; the human being, ritual, and language. Everything and everyone in the world bears this organic form, consciously or unconsciously, constructively or destructively, faithfully or unfaithfully, without exception. This is the **sign** of the integrated universe, the single empire of life.

Through inductive quest, I find the **elemental model** of the seed as a **concentric, spheric autonomous unit**. Such an organic unit of life is at once homeostatic and homeodynamic, generative and transformative, at once result and promise, manifestation and mystery. Its inner dimensions are the point, the cycle, and the sphere, in the order of emanation from cohesion to explication. In other words, the unit of the seed contains the model of all further processes.

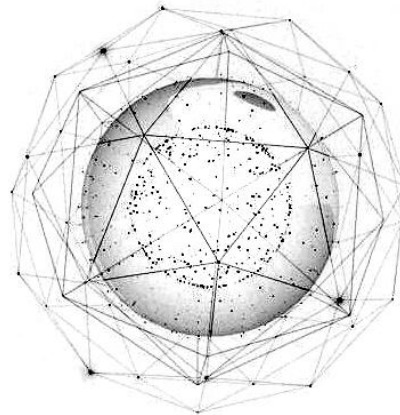
### *THE SEED AS UNIT*



I also find the **systematic model** of the seed as an **analogously organised, hologramic field**. In its vital operation, the seed is at once particle and totality. By its process, the monadic energy of the seed unit emanates, diffuses and transforms into further scales, networks and constellations of

concentric figures, while keeping the original form of the whole. In other words, the system of the seed is the functional aspect of its existence.

### ***THE SEED AS SYSTEM***



The seed, at once the centre and totality of all life, is the metaphysical **mould** from which all fell out, and into which all return. Furthermore, it is a proto-physical **program** of life. Its exact program of operation, nature, and structure facilitates the transmission and transformation of energy, which is the very function of atomic units and systems. Although the universal program has been forgotten by the recent current of humanity, the world still works according to it, regardless of ignorance, amnesia, and counteraction.

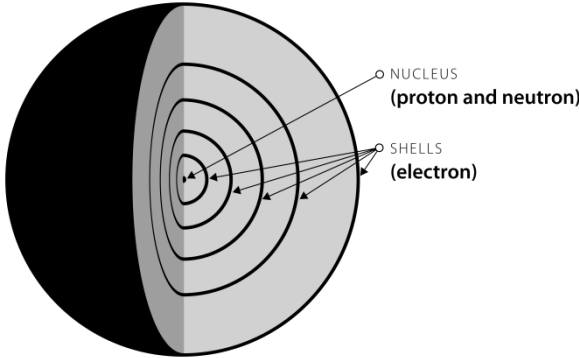
The seed structural program presents the **original event of creation** in three different aspects, phases, or levels. The centre, the **innermost core** is the **cause** of all vital energy and form. It contains the primary, absolute, immanent, concealed source, the unity of self-containment and movement, materia prima and wind, creative silence and sound. The **outer core** contains the processive trinity of operation-nature-structure, the cyclical mechanism of **transmission**. The **outer layer of the seed** is the definitive and connective surface and interface, the body in which the essence is finally manifest in **effect**. This layering generates all play and adventure between the hidden centre and the revealed form, through the processive cycles in-between. In this triadic formula of the seed we may already sense the compact law of life, but its explication is to be found in our human mirror.

The human act by which the original event is replayed and evoked again and again is **cult**. The cultic structure inevitably reflects the seed formula. Through its concentric, spheric realisations, the cult of ritual and language not only represents but really, magically, alchemically presents the source of life, redefining and recharging the human world, reintegrating it into the universal context of vitality. My research clarifies that **language is the key human cult** potentially connecting the human sphere with the natural and cosmic spheres, because it can precisely map the passage. It is the psychic program responsible for the transmission of original creative energy, love, to thought and conduct. In order to speak and act in concordance with the organic universe, it is absolutely vital to preserve **linguistic holism**, the original program contained in organic, **core languages**. These provide the universal **code** to human mentality and conduct. For original **cultic stories** remind us, that the challenges of the human labyrinth are constant, for Theseus, and Joan of Arc is everyone, and everyone is Amar from Paul Bowles's novel, *The Spider's House*, who must slay the dragon of the ego, and wake up from the slumber of the mind. It is task and an art to accomplish, morally and in everyday consciousness, but a simple combination, the structure of creation, that is **-meta: matter itself**: the cultic code: the seed.

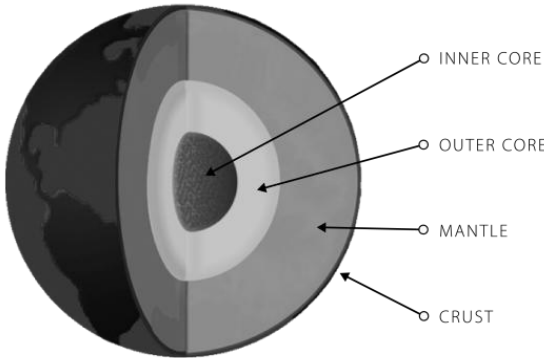
My work combines capacities of insight, synopsis, and analysis, arriving finally at a holistic field of human integration. This **new renaissance of a centred and rounded perspective** opens the window to a universal life far more extensive yet more unified than calculable, far more creative yet more connected than imaginable. In the following, I present an array of aspects in which the seed presents itself in the world we can know. The analogic-hologramic system not only allows but encourages the identification of these various aspects, by which network of reflections the world begins to glow with sense, order, and harmony.

To begin with the most tangible and commonly accepted reality of physics, let us look at the **model of physical reality**. Its elemental structure is known to be the atomic particle, which is a perfect seed. The general mistake is to see the world as primarily or even exclusively formal reality. On the one hand, even the physical world consists of concentric spheric units which receive their form from their core. On the other hand, an inclusive perspective of the physical world shows that the living universe is unified because its deep inner operation, nature, and structure is one. The difference between the atom and the globe is only in scale.

**THE ATOM**

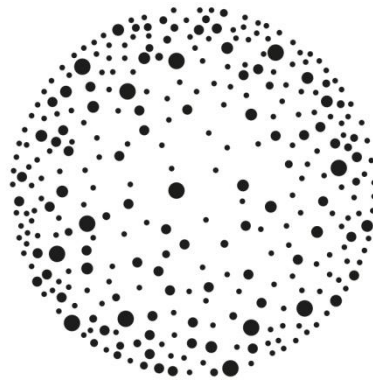


**THE GLOBE**



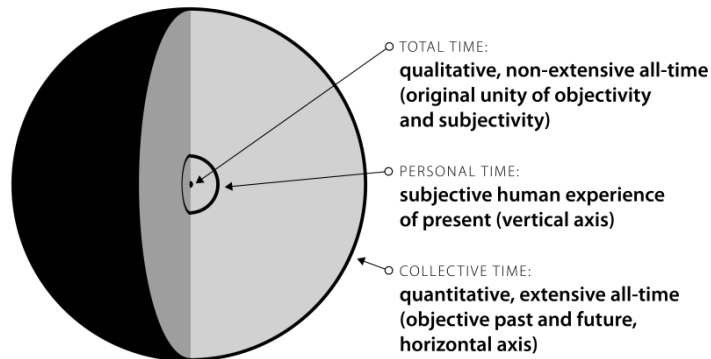
If the analogous-hologramic physical system works on micro- and mezzocosmic scales, it is logical to suppose that it also exists macrocosmically. In other words, the **elemental universe** as a whole must also be an atomically structured entity. At this point the essential identity between seed and fruit may be recognised, since the concept of a seed-like universe is equally strong as a fruit-like universe, their difference of potentiality and fulfilment being only a question of aspect. The hypothesis of the universe as a diffused hologram invites the equally valid hypothesis of its concentrated reality, as the former is a systematic, the latter an elemental aspect – the two being complementary

## THE HOLOGRAMIC UNIVERSE

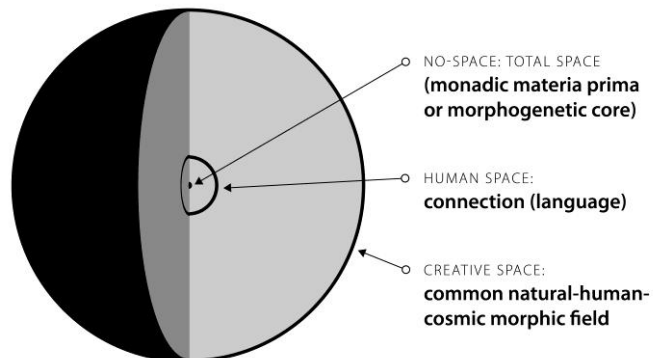


**The model of proto- or metaphysical reality** is also the seed, in my suggestion. In intuitive conscious experience, space and time are concentric, spheric notions. Their linear aspect (the passage of time and movement in space) is only their outer zone, their exterior aspect. Spatial and temporal distance and difference is a matter of scale, an illusion in a way. At the same time, the fractal system is but the opening of the closed seed, and the spiral passage and repetitive rhythm of its emanation in time and space. The following figures are my own spontaneous results, which complement the figures of physical reality, and secure the direct connection and analogy between objective, exterior truth and the subjective, interior human realm.

### TIME

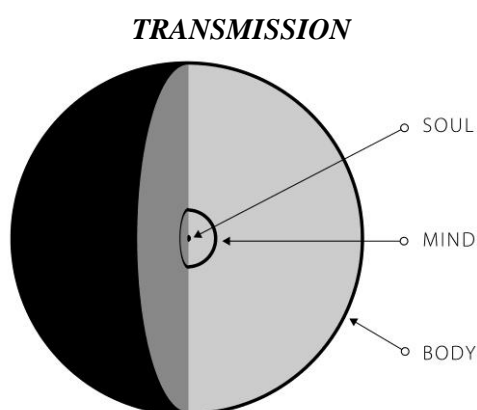


### SPACE



Recognising this common seed structure of all reality necessitates the re-evaluation of a number of culturally conditioned preconceptions. The most significant of these is the distinction between visible and invisible, physical and metaphysical reality. As the core contains the imprint of all formal development, as the deep structure of the seed is present already before, beyond its manifestations, and as potentiality gives birth to fulfilment, so *meta-reality* is the proto-material imprint, deep structure, and potentiality of all reality. Meta- comes to refer not to something in absence, but to the very essence, the substance of all form and movement, not to something vague, but specifically the founding, connective structure of visible and invisible realities, supremely present in both. The twin realms are indivisible because they share a common structure, a common subtle body, in the centre of which their union is coded. The primacy of the metaphysical model is made clear by the fact that what we see as the atomic, global, and universal physical mould belongs to the last, outermost layer of the temporal and spatial model. The concept of relativism also belongs to the surface level of phenomena, because extensive form is indeed relative, changeable, and limited, while the noumenal level, the non-extensive centre of phenomena is absolute, unchanging, and limitless. Further strongly questionable theories and fictions of the colonial paradigm range from the origin of the world, of mankind, of languages, races, the Fall, the operation, nature, and structure of the world, our entire history, particularly its key figures and events, the meaning of basic terms, to current political reality. The problem is that we accept fragmentary truths as whole, which are either partial or twisted reflections of perspective, phenomena, characters, and events. Disorientation and disintegration stem from wrong interpretation.

The **total, metaphysical-physical model of living beings** is also the seed. We may only suppose that natural and cosmic organisms contain an analogous complexity, but in the **human model** it is directly observable that the body encapsulates the **transmission process** between metaphysical and physical reality. What is known as the aural body may be the **spheric interface of energy transmission**, while the material body is **the linear channel or passage**. The consciousness of the mind coordinates these outer events with their original, inner mould: **psychic deep-cell memory**, by reflection and transformation.

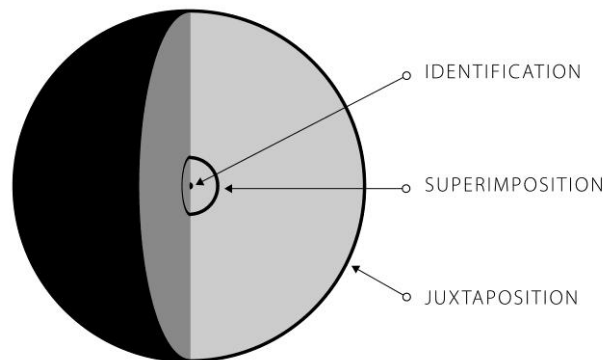


The human structure informs us through analogy that all form, structure, matter comes from a fountainhead of vital energy beyond the body and the mind, springing from the soul. Art says more about this terrain than today's science, but consciousness can and should translate between the spiritual and the narrative dimension. The same transmission model which works between the metaphysical and the physical, the soul and the body, works also between metanarrative and narrative levels in cult. This metaphysical-physical transmission model secures the pulsation of the universe, so is the common beating heart of all beings. This human transformative model may also reflect the elemental structure of the concentrated, **psychically centered universe**. Here it becomes clear that

everything that is a seed has a basic mediative, transforamtive function. The scheme of triadic systems such as soul-mind-body, or nature-man-cosmos is a basic trinary singularity, or singular trinity, a basic unity of operation-nature-structure, which secures the process of creation (emanation, evolution) and feed-back (grace, Heilsgeschicht).

The function of **rites of passage** is to re-enact the original act of creation, to invoke that primal force, the emanation that is really a transformation of psychic energy through mental into physical. By going through the same structural process in reversed order, cult transforms formal energy through conscious into spiritual. This going back into the core of the core, so to speak, is the original meaning of **magic**. The **model of the ritual passage** clearly shows the inductive direction towards a universal identification, offered by the analogous system of the organic world.

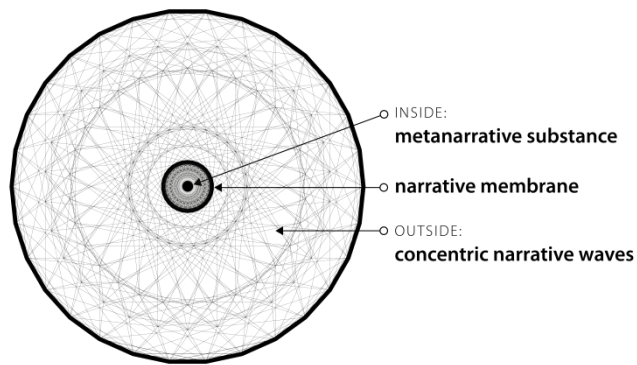
### **RITUAL PASSAGE**



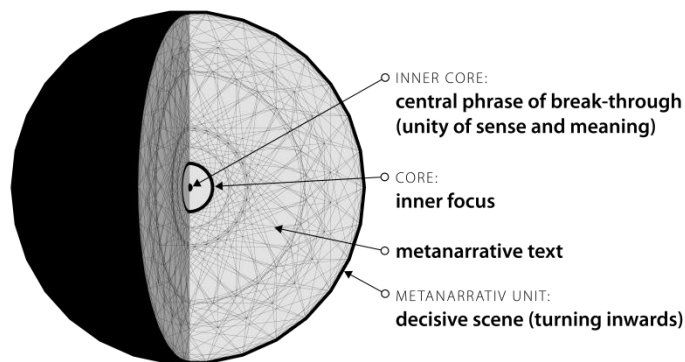
Explicitly, directly **evocative ritualism** as well as **cultic arts and cultic languages** carry the organic sign of proto-physical reality. We may call these the sacral, holistic vessels of human essence, as these living, organic treasures survive the schismogenetic deluges of history. In them the original metaphysical imprint can be directly observed as the source of constant purification, rejuvenation, and creation, and the human sphere's reconnection with its natural and cosmic context. The model of ritual phases can also be seen as a cultic body, which analogy suggests that temporal process and spatial structure are aspects of the same substantive formula. The archaic ritual structures of stone, wood, and wheat circles, round temples, metal and stone balls, dance, musical and oral cultic cycles are all traces of the same tradition, presenting the concentric seed model. The natural, neutral content of such an energetic system is life affirming. In other words, only positive vital message merits the category of cult, all else is a broken mirror. The difference is inorganic human will.

The mass of my research (*The Cultic Code*) opens and models **cultic bodies**, works of art, to reveal the seed figure as their underlying, generative structure and dynamism. In the four novels of the American writer, composer Paul Bowles (1910-1999), the subtle body of substance may be awakened from its narrative concealment, by using the seed structure as the **metanarrative marker**. In other words, the cultic body is within the text, but also beyond it as the reader's active participation is required in the process of its awakening. Bowles reconstructs the archaic, folkloristic formula, resurrecting its cultic spirit in contemporary stories, current narrative quests.

## ***METANARRATIVE TRANSMISSION***



## ***METANARRATIVE UNIT***



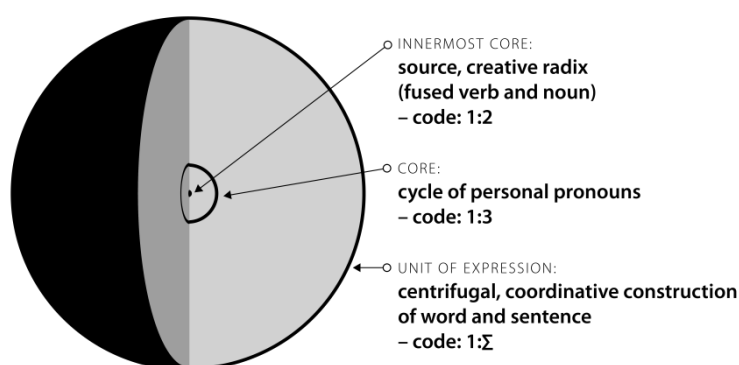
What appears explicitly as **the cultic organism**, i.e. the **ritual operation, nature, and structure** of Paul Bowles's works is the substance of real and proper magic: the constructive magic of life coded in text. These literary bodies are practically **pulsating**, positively **radioactive** in that they emit psychic energy through their organism, and can operate as agents of illumination and transformation of vision. I suggest this is possible because they are based on the cultic figure which the author received and mastered in Morocco, and which is built into the original ritual patterns of the Maghreb.

The holism of this **metanarrative cultic code** creates a simultaneous objectivity and subjectivity, by which, and only by which the narrative knots of the novels can be resolved. The model is at once objective, consisting of a unit, a system, and principles, and also subjective, consisting of a mode of inner vision and revision in participation. Therefore not only is the primacy of rational consideration challenged, but the approach also turns from superficial to substantive. The exterior scientific viewpoint and narrative approach of official scholarship prove insufficient in beholding this primary and ultimate form of textual reality, and so even the original meaning of metaphysics as primary physics returns, in its reflection as metanarrative reality. My suggestion is that the essence of such organically built books is a sphere of positive, life affirmative energy, which emanates from specific scenic places, generates and magnetises narrative, and which can only be reached in an intuitive break-through between the physical centre of the text and the psychic centre of the reader. So, for example, when in *The Sheltering Sky* the American woman Kit, having lost everything including her husband at the edge of the Sahara, takes a nocturnal bath in the oasis, is purified from civilisational frustration and hysteria, and is immersed in self-identity and the sense of complete life, then what really takes place there is the baptism of the reader – provided that the condition of identification is fulfilled, at the cost of accepting the heroine's faults, fears, and fate also.

To further demonstrate the cultic formula as **cinematographic, audiovisual structure**, a film is appended to my work. *A Sense of a Maze* (2010) is an allegorical documentary shot in Fez, Morocco, which I wrote, co-produced and co-directed, before I began my Bowles-research, and well before the cultic model unravelled itself before me explicitly. The experimentally made film turns out to fully manifest my textual figures, the invisible concentric structural model and principles, the spheres and the single vanishing point of the cultic organism, which lie hidden behind the beauties and truths the ritual participant seeks out in image and sound. The narrative maze is lead by some of the most exciting thinkers, arts, and mysticisms, along the path of sensual and intellectual devotion.

Following the cultic sign, my work deciphers and offers the analogous **linguistic model** of organic core languages, which finally clarifies that the seed formula contains an exact code. The code is an enigmatic mathematical combination of three immanent proportional aspects of singularity, the real relevance of which is immense.

### ORGANIC LANGUAGE



It must be acknowledged here that this complex triadic system of the linguistic code can be deciphered from structurally unbroken, holistic seed languages, as my source of revelation has been my mother tongue, Hungarian (Magyar). The fact that *mag* is the Hungarian word for *seed* opens an etymological, geographical, anthropological, magical world of a conscious tradition. The first level, the innermost, monadic core of the seed language contains the **binary unit of the radix**, as the etymon, the organic root fuses a nominal and a verbal meaning, e.g. Hungarian *él* (*edge-to live*), *ég* (*sky-to burn*), *öl* (*lap-to kill*), *nő* (*woman-to grow*), *vár* (*fort-to wait*), *sír* (*grave-to weep*). (N.B. See linguistic etymon-content rates of living and dead languages.) The code of this **first principle is 1:2**, or two aspects in one substance. This is the universal creative source, both feminine and masculine, passive and active, the centre of language, which is not only dynamic but deeply poetic. The second level, the cyclical core contains the **ternary unit of personal pronouns**, as the smooth and round circle reflects inner and outer aspectual/gender, functional/social, and processive/ecological harmony, equality, and coordination, e.g. unlike English *I-you-he/she/it*, but like Hungarian *én-te-ő*. The code of this **second principle is 1:3**, or three aspects in one substance. On the third level, the structuring mechanism of cultic language contains the **concentric, synergetic unit of emanation**, as this system is the structural construction around the inner core. While the core remains autonomous and intact (not inflected) in organic, so-called agglutinative languages, it generates its sphere (word, expression, or sentence) of diffused meaning. While the radix remains in the centre, it embraces its generations (not isolated). This system is capable not only of keeping the original direct focus of the radix, the original target, but also of inducing a unified effect in the transmission of energy. This structure seems to project the consciousness of a communal, human, natural, cosmic oneness into each linguistic unit. The code of this **third principle is 1:Σ**, or all aspects in one substance. (For further explication, see *The Living Books of Paul Bowles* Chapter One 4.6 and the Etymological notes.)



This type of organic linguistic structure is based not on division but distinction, not on subordination but coordination, keeping the common and individual centre, the radix in focus, intact, as the stable point of measure and reference: as the source of meaning. Such are the archaic **core languages**, the Mag/Magar/Magyar, Hun/Kun, and Scythian/Saka languages sown all over the Globe, from Berber through Celtic, Native American, Atlantic and Pacific languages to aboriginal Asian tongues such as Dravidian or Uyghur, but also extinct languages such as Sumerian and Etruscan – and many more. These are not only related by the common linguistic model, but also related across time and space in etymology, mentality, arts and architecture, social structure, religion, and history. While being insufficiently tagged agglutinative, based only on their physical surface of construction, according to their structure they are metaphysical, alchemical, philosophical and poetic, organic, cultic, and ultimately sacral archaic languages. Core languages are nearing extinction around the world, which means that the collective consciousness of humanity is severing itself fast from its own original mental, behavioural mould.

These observations trigger a number of further suggestions. First of all, such languages say more about individual, communal, and universal harmony than any indoctrinated law. A conscious realisation of the seed formula automatically generates morality, peace, progressivity, individual and social order. In other words, the organic world including core languages contains all cardinal laws.

Secondly, as a cultic figure, organic language manifests and participates in the creative, morphic process from metaphysical to physical reality. My observation is that there is no sign of division or subordination in the innermost psyche of the world: the broken linguistic code of the colonial paradigm is due to a misinterpretation of creation, by which the model attitude of entire cultures is broken, disorganised, and disconnected from the original psychic mould of the individual, the family, the community, the race, the humanity, and the living world.

Thirdly, here it becomes clear that while morphogenetic core languages remain connected to the **holistic existential code**, more recent schismogenetic colonial languages are observed to break cell memory. Once a language puts mental breaks (division and subordination, linearization, inflection and isolation) on the constant flow of creative energy, the individual will start to compensate the energy lost inside from the outside, by arranging the world into a pseudo-hierarchical dependence of subservience and arrogance. Self-interest, egotism, gender and racial discrimination, the oppression of nature, genetic manipulation of seeds, superficiality, arbitrary borders, club law, aggressive expansion and parasitism are hidden in the *Divide et impera!* structure of colonial languages. Therefore, **emotions, thoughts, words, actions, and consequently historical roles are linguistically determined, historical paradigms are linguistically conditioned.** As opposed to the colonised sacral cultures of core languages, colonialist civilisation is a destructive vortex induced by broken linguistic models. The unbreakable deep psychic core, the constant measure of organic compatibility is a mirror of conscience which calls for the revision, remembrance, and adaptation of holism under all circumstances. Only consciousness of ever-present inner completeness can clear and reintegrate the conscience, and in this sense the seed structure of core languages can be a mandala for meditation, to lead back to the original wholeness of existence.

The **conclusion** of this paradigmatic recognition of the seed formula is a complete **transformation of vision and sense of life.** The global bricolage of misinterpreted and broken concepts, partial truths proves to serve a political cause, the attempt of abandoning the primal metaphysical figure of the world for physical power. This tendency is a deluded run amok, but the negative vortex may be transformed into a positive one by the recognition and conscious return to the seed formula as the original principle, our common vital source and goal. The operative, natural, and structural reconstruction of the universal model and system brings back a certain kind of being in the world: it re-generates a universal mode of existence, lost in the outer delusion of a cruel history, found at the inner light of a new paradigmatic dawn. Ultimately, what is to be seen clearly and happily is that

the metaphysical source and end of creation, the genesis and the judgement is really and properly present in all living, organic phenomena at all time and space.

The cosmology of the seed world is contained in the archaic Hungarian formula “Mag, mag, búzámag, benne aluszik a Nap,” meaning the Sun is asleep in the grain of wheat, in other words light is preserved in the seed. This magical little riddle resolves the paradoxical mystery of the concealed and revealed source of life. It connects the natural and the cosmic spheres, situating man in their midst, in the act of vital, ritual, linguistic pronouncement, in centring the individual and rounding the world, transforming the seed of spiritual light into the bread of human life. This is a truly humanistic renaissance perspective.

### *Note to figures and form*

To illuminate the tough text, the bulby figures offer a more poetic than scientific, more playful and experimental than didactic air. The structural images and concepts of the seed (*from TIME to LANGUAGE*) are my own original intuitive-intellectual products. I have also made use of some officially existent scientific figures. Such is the 2d image of the mathematical-geometric model “E8.” I found it, however, as an abstract, lifeless, defused i.e. decentred representation of the seed structure it attempted to simulate, so I gave it its point of essence, the centre (*SEED UNIT*). Even through objective sciences cannot put their finger on this innermost core singularity, the primal metaphysical reality of cult, particularly language can. The revitalised, reinstated figure is now identifiable with the timeless symbols of life: the seed, the flower, the world, the Sun, the omnigalactic source of light and matter, and the totality of the universal system. The re-centred “E8” may be given further life once we realise it as a cross-section of the 3d seed figure. The further images I have taken from the official pool of knowledge are the complex sphere (*SEED SYSTEM.*) and the *HOLOGRAMIC COSMOS*, which are informative and stimulating, although require our visual imagination to complete them with the centre. The officially used image of the *ATOM* and the recently discovered inner core structure of the *GLOBE* are presented directly, as explicitly supporting the paradigm of the seed. The words and expressions of the text essentialised in **dark glow** are the **highlights** and **punctuations**, the **signs** along the ritualistic road of reading, suggesting that science can also be cultic and intuitive.

Zs.V.-K., Buda, 2015.

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