

WESTERN MAATOCRATIC REPUBLIC OF WESTMORLAND,
ADMINISTRATIVE DISTRICT OF THE NEW SYLLABUS

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MOST HIGH ARCH DEPARTMENT OF INFORMATION SYSTEMS
INTELLIGENCE SERVICE [ARCHDISIS]

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OFFICE OF SCRIBE AND RECORDS

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IN THE MATTER OF:	:
	:
THE TRIAL AND VINDICATION OF	:
NSA-MS-12515-17	:
WALTER KOGARD,	:
	:
Professor	:
	:

Rightfully Done by the Professor
On Many Days Between 2015 and 2017,
At Minority Lodge Nos. 1 & 2
In the County of Kings, North Gate.

Reissued by the ARCHDISIS
Tuesday, November 20, 12517 [2017]
1239 V Street, S.E., 2nd FL.
Westmorland, District of Syllabus

RECORD REISSUED BY: Antarah A. Crawley,
Recorder of Deeds

P-R-O-C-E-E-D-I-N-G-S

I. The Room

The Morning - Sunlight pours through an open window and puddles in a pool of golden waves. WALTER KOGARD stirs in bed and exalts in the golden rays. The Muse cascades down from the sun to warm the place whence he is raised. She lights upon his heart, and makes him come forth in the newborn day. He rises, paces round his room, pensive, as if in a daze. He moves as if to reach something beyond him. He embraces space and grasps for nothing. He retracts his hands, opens his mouth, and muses:

Kogard. A Syllabus to sing thy praise, No Thing, thy black hole has compelled me; I am ash amassing in thy vacuum lung. Life's a drag and I am breath being borne in without form where smokestream nebulae compress, then deep exhales like someone speaking: I am spoken, I am laughed; I am breathéd cosmic fetus, I am the gas yolk in the sky. We have all once been condensed, for from diffuse we would not have

1 been born but for collapse; and it is known that
2 all our galaxies circle singularities bound in
3 ovules, sinking in like stardust in a whirlpool;
4 we may spontaneously dissolve; we may descend
5 and be borne back—into the womb, into the deep
6 within; and as I seek the sea, I see inside; O
7 Time, thy Pyramids to me are nothing hollow;
8 thou art fallen at the bottom of the silence of
9 the sea; I feel thy yonic verses following,
10 she's calling me in the wind that rustles in dry
11 leaves.

12 13 II. A University Classroom

14
15 KOGARD at the LECTERN, speaks unto his STUDENT
16 BODY.

17 Kogard. Mastery...that principle which
18 every system holds ideal...that end to which all
19 our courses are designed...that remedy to
20 humanity to which our methodologies are
21 prescribed, to which our studies are conformed,
22 and here you are, my students, in the university
23 learning, to what end but this? To master your
24 reality. And what is reality but the narrative

1 constantly weaving its becoming in your mind?
2 You have come to master narrative in what the
3 academy calls "a course in creative writing."
4 You see - [An attentive student of the class,
5 GILBERT GODSDOG, listening intently and taking
6 copious notes.] - In the beginning, the earth
7 was without form and void and darkness brooded
8 upon the surface of the deep. And the Creator
9 manifest herself for the first time in the
10 Spirit which brooded like fog over the deep
11 waters. And the creator bore the first light
12 from the darkness and made the Firmament which
13 divided the Waters and so on unto the little
14 details and what we have here is the story of
15 the Author and of her Creation, of the Narrative
16 of Humanity on Earth which continues to this
17 day. And we are all the subjects of the
18 omniscient, omnipotent, and eternal Author. And
19 I speak of this because you all now endeavor in
20 this course to be an Author, the Author of your
21 own narratives, through the sacred practice of
22 creative writing. In creation we master our
23 subject, and, in writing, our subject is always
24 our self, no matter the race, sex, or preference

1 or age or origin of our protagonist, for we in
2 our imaginations remain the sole interlocutor
3 between our reality and ideality, between the
4 human and divine systems, the mediator between
5 that which is known and not known, and our own
6 writing serves to inscribe the inky reflection
7 that we, the marks of the Great Author, cast
8 upon the blank and formless page of our world's
9 page. We are all marks, but we can turn a hand
10 in the same process that begot us on this page,
11 and beget pages to be bound and stacked in the
12 eternal Library for the enlightenment of all
13 Descendants, all students. We work toward the
14 mastery of our narrative here on earth and put
15 our Eye and I to good use, Eyes to see the "I"
16 and all the characters lain on pages, and the
17 order of these characters and the nature of
18 their syntax and grammar is an indication of our
19 own ingenuity, our own creativity, our own
20 mastery.

21 KOGARD in the office of some
22 ADMINISTRATORS. KOGARD sitting before the desk
23 behind which the three towering ADMINISTRATORS
24 dressed in white robes and hoods stand, arms

1 crossed, looking reproachfully down at him.

2 An ADMINISTRATOR'S hand passes down a pink
3 slip of paper.

4 KOGARD with briefcases stuffed and
5 overflowing with PAPERS leaving the UNIVERSITY
6 through the arched gates.

7 Kogard (V.O). And so creative writing is
8 the exercise of every human's desire to master
9 the awareness of their own narrative and the
10 inscriptions which record them, to wizen the
11 mark and rise to the heights of Authorship, and,
12 if done well, in reflecting our world and our
13 being therein we may prescribe a methodology for
14 living and a grammar for an understanding of our
15 existence. We may awaken our perception of the
16 Sentient Sentence of which we are the noun
17 verbing out our narrative, and perhaps we may
18 more consciously then write ourselves therein.

19 KOGARD'S glasses reflect a computer screen
20 displaying a word processor in which the cursor
21 blinks beside the singular word "syllabus."

22

23

24

1 III. Coffeehouse

2

3 KOGARD, in a black suit, and GODSDOG, in a brown
4 suit, sit at a table over steaming black coffee.

5 A POET chants over Conga drum accompaniment,

6 illuminated by a single spotlight on an

7 otherwise dark stage in the background.

8 Poet.

9 like smokestreams from cigarettes

10 alight but unattended

11 i wish to burn and decompress,

12 a blue spirit ascended;

13 gray remains, cremated flesh;

14 ashes like airborne butterflies,

15 wings of death

16 ly white combust

17 but what I see when I undress: black asses

18 all these dead cigarette butts...

19 Godsdog. Thy Syllabus, Professor, have you

20 been expanding it? Though of course it's not yet

21 fit for students, perhaps you have borne it in

22 some form.

23 Kogard. Elaboration has not fared well,

24 Godsdog. I've expanded it, yes, but that was

1 some time ago. I had begun with a sense of
2 purpose, some kind of understanding, but the
3 conceit of it has come undone inside me. It has
4 regressed back into blankness and will not
5 manifest a word. Its silence begs me fill it but
6 I have no tunes of music. In truth, I know that
7 I must write, but what work results is mystery.
8 I know not what I'm writing, what my course is.
9 I essay but I yield no postulation. There
10 appears an inherent flaw: the need to write it
11 out. Essaying never achieves the perfection of
12 one word's sound. Or a whole paragraph often
13 feels like a weighty body for the sentence, or a
14 concept better visualized than explained.

15 Godsdog. Perhaps, then, the Syllabus is
16 not the best fit medium to conduct your
17 Understanding.

18 Kogard. No, a Symbol would be. Or,
19 perhaps, a System of Symbols, all correlative in
20 their nature. But then one'd need a Syllabus to
21 catalogue and contextualize them. Thus I seek a
22 Syllabus with which to study Symbols.

23 Godsdog. Well, you aim to elaborate upon
24 the simplest and densest of truths, this human

1 understanding of nonhuman realities. The unity
2 of all existences. And man has endeavored to do
3 that since he first looked on the sun.

4 Kogard. And yet the sun has looked upon me
5 as well. Does that not give me as much license
6 to describe it as anyone? Isn't my vision as
7 validated? Look upon me, for the sun hath looked
8 upon me.

9 Godsdog. We look upon, indeed, but your
10 system does not exist. I mean, your particular
11 visualization of it. You aim to convey your own
12 unique Understanding to others. Yet the systems
13 in which the divine Symbols align within your
14 particular vision may not be realized by others.
15 You would have to see it beyond your own
16 conception to manifest it on that exterior plane
17 for the first time. You'd need to place your
18 eyes before themselves, as in a glass darkly,
19 and witness the present twice. For others they
20 must see it in a miracle.

21 Kogard. I believe that from the components
22 of my Understanding I should be able to
23 construct the implicit System and describe it in
24 the Syllabus. I am yet unable to find it—though

1 I know it exists manifested on some plane.

2 Godsdog. Have you looked into the Tunnels?

3 Kogard. The Tunnels?

4 Godsdog. Yes, the ones underground,
5 submerged. Deep below the surface.

6 Kogard. Tunnels? But what for?

7 Godsdog. Well, evidently, your Syllabus
8 has descended into some unknown location. The
9 unknown lies above and beneath us, and we cannot
10 ascend unto their heights; so we must go down.
11 Thy Pyramids have fallen, and tunnels have born
12 through them. And tunnels are ubiquitous and
13 lasting and run in cycles unto no end.

14 Kogard. Tunnels? But why has my Syllabus
15 descended? Why is it now underground?

16 Godsdog. Perhaps it has fallen out of
17 distribution. T'was not profitable enough to
18 continue printing. You know how the costs have
19 risen and the demand declined. Simple economics,
20 my dear Kogard.

21 Kogard. Well, then, where do I find those
22 texts which have fallen out of circulation. The
23 underground texts?

24 Godsdog. Perhaps, where used things go.

1 Things the public deems unnecessary. And we all
2 know that a human understanding holds no place
3 in our zeitgeist. Look among you; the people are
4 profane. They no longer read or seek thy
5 Pyramids. If you wish to find that which has
6 fallen out of fashion, that knowledge which
7 people have sold off for monetary gain, then get
8 thee to a library. There, you may find thy
9 Syllabus.

10 Poet.

11 I am black body, I am collapsed. I am fallen the
12 way way back. I have sunk inside myself. Don't
13 you wish to come inside me? My black ass has so
14 much mass. I have a warm hole to hide you. No
15 bright light can dare to find me. I am fallen
16 and born back. No matter can stand beside me. I
17 am hollowed, I am black.

18
19 IV. Library

20
21 KOGARD approaches the BOOKCLERK and speaks.

22 Kogard. I seek thy Pyramids.

23 Bookclerk. Thy Pyramids have fallen.

24 Tunnels have borne through them.

1 Kogard. I have heard.

2 Bookclerk. Well, what brings you here,
3 then?

4 Kogard. Well, is this not also a Pyramid?
5 Do you hold no stores of information? Perhaps in
6 bound volumes? Such as those upon your desk?

7 Bookclerk. Verily. But these stores are
8 obsolete. Do you know where you are?

9 Kogard. A library.

10 Bookclerk. Exactly. A library.

11 Kogard. And is a bookstore not also a
12 Pyramid?

13 Bookclerk. Are Pyramids not also bread?

14 Kogard. I don't understand.

15 Bookclerk. Overstand.

16 Kogard. What?

17 Bookclerk. Get thee to a bakery.

18 Kogard. You speak in tongues.

19 Bookclerk. That has been the problem.

20 Kogard. Yes, I know.

21 Bookclerk. Yet how else are we to
22 communicate, but in tongues, tongues spoken and
23 tongues written down.

24 Kogard. But there is some logic. You speak

1 illogically.

2 Bookclerk. Thy Understanding precedes all
3 language. What Pyramids do you seek?

4 Kogard. A Syllabus. I seek a new Syllabus
5 for a Human Understanding.

6 Bookclerk. And yet you have no
7 understanding of Systems. Nor of Pyramids. For
8 you wish to summit thy peak! Get thee to a
9 bakery!

10 Kogard. I wish to descend unto Tunnels. I
11 know that I cannot summit ascended peaks but in
12 tunnels I may descend to seek my Syllabus and
13 yet you now direct me to a bakery. I do not know
14 what you mean.

15 Bookclerk. Where bread is baked and or
16 sold. You know—a bakery.

17 Kogard. But what is the meaning of this?
18 Why are you directing me to a bakery when what I
19 seek are thy Pyramids?

20 Bookclerk. Can't you see! No, you don't,
21 you do not understand. Thy Pyramids have fallen!
22 Tunnels have borne through them! Thy Pyramids
23 you seek, thy Precipice broods on deep waters.

24 Kogard. Here I am, an idiot. Thinking I

1 would find information in a bookstore.

2 Bookclerk. You will find no Pyramids here.
3 Our's are all antique. I should know, I'm their
4 keeper. And here I am, covered in dust and
5 ashes. No man has ventured through these halls
6 in eras. Thy Pyramids live in the sky. Here on
7 the ground we've saved our remains in old books.
8 And thy Syllabus you seek? Thy Pyramids have
9 fallen. Deep under water. They are submerged
10 beneath the known and have not surfaced. You
11 seek thy tunnels. You do not seek a bookstore.
12 Get thee to a bakery.

13 Kogard. And why a bakery--

14 Bookclerk. Or where bread is sold.

15 Kogard. Why a bread purveyor?

16 Bookclerk. Why? Why? You fail to
17 understand, though you seek your understanding.
18 Get thee to a bakery and you will know. Exit
19 this bookstore, for it is a catacomb, and in it
20 you'll find only corpses. Make a right on the
21 street and walk away. Go to the Deli at the end
22 of the Avenue. Go there, aimless wanderer, and
23 you will find thy Pyramids.

24 Kogard. What is the intersection?

1 Bookclerk. He fails to see! What deaf
2 cunts have we reared! Go to the end of the
3 Avenue. Aaaaaaall the way downtown. There—thy
4 precipice broods on deep waters.

5
6 V. The Deli At The End Of The Avenue

7
8 KOGARD approaches the DELIMAN and speaks.

9 Kogard. I seek bread.

10 Deliman. In the aisle.

11 Kogard. Which aisle?

12 Deliman. The bread aisle.

13 Kogard. This aisle?

14 Deliman. Where else?

15 Kogard. Well...this is a bit strange, but,
16 well, my name is Walter Kogard, and I was
17 referred here by a Clerk in a book store. I
18 come for Bread. I mean, I seek thy Pyramids.
19 I'm writing a Syllabus and I seek thy Pyramids
20 for Symbols. Someone told me that Symbols lie
21 somewhere in Tunnels. If I can reach thy
22 Pyramids I can find the Symbols needed for my
23 Syllabus, so I need thy Pyramids for answers.

24 Deliman. If it's Tunnels that you seek

1 then you must know, there is no end. You will
2 never reach thy Precipice. It lies forever just
3 beyond you. If you were to reach thy Pyramids,
4 you'd be borne immediately back. The gravity of
5 the centre is too great. The Precipice of thy
6 Pyramids is too close to the sun. You will
7 surely burn before you glimpse what you seek.

8 Kogard. It's my Syllabus I seek. It lies
9 in the deep. In the void. At the peak. And if
10 it's the peak I must reach to peek the Pyramids
11 I seek, then that must be my destination, not
12 the Tunnels.

13 Deliman. You see, the hardest part about
14 anything is getting there. Once you're there,
15 you're no where. Now here. See.

16 Kogard. I will go no where then. If no
17 where's where thy Pyramids do point. Tell me,
18 which is the right way?

19 Deliman. Down. You must go down. Down the
20 aisle. The bread aisle. Go down there now and do
21 not bother me any more.

22 KOGARD walks suspiciously to the BREAD
23 section of the aisle. He scans down the
24 selection of BREAD, finding nothing he seeks.

1 SCAN DOWN the contents of the shelves unto
2 the floor where the cellar's latch door lies
3 closed.

4 He glances to the floor where he notices a
5 wooden latch door. He looks at the CELLAR DOOR
6 for some time, looks back at the CLERK who is
7 immersed in his NEWSPAPER, looks back at the
8 DOOR, bends down, opens it, peers down into the
9 darkness, and descends there.

10
11 VI. Bedford-Nostrand Avenues Station

12
13 KOGARD descends into the Station and takes a
14 seat on a bench beside an OLD MAN. They sit in
15 silence for some time.

16 Oldman. I have been waiting for this G
17 train for one hundred years ... You know, the G
18 train is the bowel of Brooklyn. I mean, it's
19 full of shit. One of those slow, tiresome ones.
20 You're sitting there wondering "when will this
21 piece of shit come down the tunnel?" Finally,
22 after what seems like an eternity, you pinch one
23 out—and then your toilet clogs up! We are being
24 delayed because of train constipation. We are

1 sorry for any inconvenience.

2 Kogard. You seem to possess some knowledge
3 of tunnels, old man.

4 Oldman. I told you, I have been waiting
5 here a century for my train to take me through
6 the tunnels. In that time I have come to
7 understand much.

8 Kogard. So you possess an understanding!?
9 I seek understanding. I've come here in search
10 of my Syllabus. I seek thy Pyramids.

11 Oldman. Thy Pyramids have fallen. Tunnels
12 have born through them.

13 Kogard. We are fallen. Tunnels are born
14 through here.

15 Oldman. Hmmm...You are wizen, somewhat,
16 aimless wanderer. But you remain in aimless
17 wander. You seek that which has no form. There
18 is no Syllabus for you here. There is nothing of
19 use to you here underground. There is only so
20 far you can get through these tunnels. You see,
21 the Stations you pass through will not dispel to
22 you any answers in this form. Thus passing
23 through the submerged Systems in search of the
24 true Systems of Knowledge is fundamentally

1 flawed. You will never reach thy Precipice. Thy
2 Pyramids have fallen.

3 Kogard. I was told that the Tunnels lead
4 to thy Pyramids. The Void around which aethers
5 fog.

6 Oldman. It's true, but rather that the
7 Void you seek is not physical, but beyond the
8 physic; it is nothing. You can't access it. You
9 will wait in this station for a hundred years.
10 And maybe your train will come and bear you down
11 the borough's bowels. But no Pyramids lies at
12 the end of thy line. Only silent waters.

13 Kogard. O Time thy Pyramids where art
14 thou? Reveal the Syllabus I seek. I've traversed
15 city corridors and monoliths of antiquated
16 tomes—of catacombs and dusty halls; I have
17 breathed in noxious gases. I have ventured down
18 the Avenue in search of bread. I have descended
19 into burrows, passed throughout their halls, and
20 sunk the earthen floors of cellars with the
21 treading of my soles. I have passed through
22 tunnels like a train, a cell in the blood of
23 city's veins. I have passed through yonic
24 doorways into wombs. But I will not be satisfied

1 with shallow water. I've heard that thy
2 precipice broods on deep. I will seek further
3 through thy hollows 'neath the cellar floors of
4 earth. O hollowed Pyramids, thy peak, submerged
5 deep beneath the street, thy Systems will not
6 keep my waves at bay.

7 A G TRAIN comes burrowing down the TUNNEL.
8 WALTER KOGARD leaves the OLD MAN at the bench
9 and boards the TRAIN, the doors close, and the
10 TRAIN departs.

11
12 VII. The Tunnel

13
14 KOGARD in the BELLY / MIDDLE PASSAGE. The SUBWAY
15 SYSTEM inside THE CITY is rendered as a single
16 LINE coiled densely and seemingly infinitely
17 against itself to create a SYSTEM of infinite
18 regressively diminishing spherical planes
19 superimposed and compressed within one another
20 to create a solid until a dense, dense CENTRE is
21 achieved: Walter Kogard, the one-dimensional
22 point floating in abstract space, traverses the
23 area of the limiting three-dimensional SPHERE by
24 way of the infinite LINE. The many visible

1 numbered and lettered SUBWAY LINES merely
2 comprise the SURFACE of the SYSTEM; there is
3 hollowed depth beneath them. THE G TRAIN LINE
4 dips into the SYSTEM but for a short time, then
5 resurfaces on the BEACH at -

6
7 VIII. Coney Island

8
9 KOGARD exits the TRAIN STATION, walks to the
10 WATER'S EDGE, and broods on the DEEP.

11 The HORIZON, the SUN setting on the WATER.

12 At length, a tanned BATHER in a swimsuit
13 approaches. KOGARD continues to look into the
14 horizon.

15 Bather. [Looking at KOGARD's suit] You
16 look silly.

17 Kogard. What?

18 Bather. Your clothes. They're silly. Do
19 you know where you are? Your clothes enclose
20 you. They block out the light of the sun. They
21 obstruct the flow of the water. The sea cannot
22 wash over you. The sun cannot look upon you. I
23 presume that's why you're here, at this beach.
24 And yet you merely look on the water, and stand

1 below the sun. You do not delve into them. You
2 do not let them come inside you.

3 Kogard. The sun has looked upon me. The
4 sea has come, and come inside me. From in the
5 light I've touched the light. I knew the light
6 grew mold inside me. I do not wish to bathe
7 here. I seek some institution.

8 Bather. Well, you'll find no monoliths
9 here. Only elements to bask in. You should try
10 it, they will calm you. They will absolve you of
11 your worries and your journeys. You look tightly
12 knotted.

13 Kogard. I am a student. I have no time for
14 summer games.

15 Bather. Of course, I see, so serious you
16 are, that you don't even take sunshine lightly.

17 Kogard. I have a Syllabus to seek. I was
18 told it peaks thy Pyramids. Pyramids which lie
19 at the Center of Systems, Systems which are
20 traversed by tunnels. But tunnels have brought
21 me here to the end of the line, and emptied me
22 at thy sea. But as I see the sea, I seek inside.
23 Draw me deeper, where can I find the Systems'
24 Center. We know that the sea does not speak, so

1 where can I find thy Pyramids which brood on
2 deep? I know I cannot sink through all this
3 water.

4 Bather. You seek Pyramids, you have
5 diverged. Here is just paradise, where we're
6 content with the silence of the sea and the
7 lightness of the sun's rays, where gods speaks
8 to us in the beauty of Her elementary
9 composition. But you seek denser meaning. You
10 seek the System's center. You could pass into
11 the sea to seek thy Pyramids, but it would
12 surely swallow you. Your Syllabus lies
13 submerged. Perhaps you go back down to tunnels
14 and delve a little deeper there. In the earth,
15 you must travel further inward, where the
16 underground is densest, and where matter's most
17 compounded, you may find meaning.

18 Kogard. Many have told me the way to thy
19 Pyramids, and all these paths are fallen. How
20 far do I descend before I reach that which I
21 seek? How do I know I'm not being sent on
22 another false mission?

23 Bather. Well, you are the student. Why
24 don't you then learn so. Who are your

1 professors?

2 Kogard. I have none but OMOTHER.

3 Bather. And what's your course of study?

4 Kogard. I take my life course.

5 Bather. And where lies the syllabus for
6 your life course?

7 Kogard. That is what presently I seek. It
8 has not yet been revealed.

9 Bather. Your scholarship is flawed. Your
10 professor speaks in silence. All your texts are
11 languageless. You cannot learn in this school.
12 The Yoniversity you seek is for the graduate,
13 and you have not the credentials. You must go
14 back and learn in the Mystery School. Seek ye
15 the one they call Sophia, the professor. She has
16 learned through all the ages. Seek her school
17 and learn there and perhaps you will wizen up to
18 write a syllabus of your own. Learn all of the
19 texts of ages which have been written to the end
20 of the one true Syllabus of the Yoniversity.
21 Only after traversing all the words which men
22 have spoken will you get closer to the singular
23 word of god which none has spoken. For
24 singularity still descends from nothingness, the

1 holy, and to reach the hole then you must go
2 back down the tunnel.

3 Learn...until you know nothing. Read until
4 you can speak no word. Seek until you can see no
5 thing. And that no thing will be god. And no
6 word shall be Her wisdom. And the pages of the
7 holy work shall convey no meaning, and, here,
8 you will have found thy Syllabus.

9 Kogard. Where is this Mystery School?

10 Bather. I don't know. I am no academic.
11 Just a man who appreciates the visceral beauty
12 of life. But a chariot may take you to your
13 destination. There--[pointing aloft]--go catch
14 it.

15 KOGARD runs from the BEACH to the STREET
16 and gets into a waiting YELLOW CAB bearing the
17 name "CHARIOT CAB ASS'N".

18
19 IX. The Chariot Cab

20
21 KOGARD falls into the backseat of the CHARIOT
22 CAB, the HOLY DRIVER, a white-bearded old man,
23 eyeing him though the rear-view; the DRIVER
24 pulls away.

1 Driver. Where do your journeys take you, O
2 aimless wanderer?

3 Kogard. Driver, I have been sent in
4 spirals as of yet, and now I seek the right line
5 which will take me from this point to my final
6 destination.

7 Driver. Circles and right lines limit and
8 close up all bodies. And the mortal right-lined
9 circle must shut up all.

10 Kogard. Of course.

11 Driver. You understand?

12 Kogard. I understand that nobody on my
13 journey has or will give me any concrete
14 information. They all speak in tongues and now
15 you speak to me in riddles and labyrinths.

16 Driver. He does understand. The line you
17 seek wavers from thy path and loops around the
18 center point. You will find yourself ever in
19 cycles. You will be borne back. There is no
20 sense in contesting this, in forging a path
21 through the thick of the woods, for you must
22 divert thyself at trees and treacherous
23 pitfalls.

24 Kogard. On earth. But on high the space is

1 open.

2 Driver. But above the silent weight of
3 gravity does not cease in wavering thy rays and
4 waves from thy trajectory. In all systems you
5 will inevitably be borne down.

6 Kogard. All the systems' intermediaries on
7 my path have said this. That I will never reach
8 my precipice. I will descend into to a hole
9 whose infinite enclosing lines tunnel unto some
10 vanishing point where the light lays. But I will
11 never reach that final singularity because the
12 tunnel shall ever open up before me. And I will
13 remain in the darkness of my understanding. But
14 my utmost goal is to reach that singularity unto
15 which all matter falls and apprehend the dense
16 center of the systems' understanding and return
17 to my humanity with the syllabus for all our
18 living. All our holy living. Are we fallen
19 peoples not deserving of such peace? Shan't we
20 all be able to live in the Way of the Yoniverse.
21 A bather at the beach told me my Holy
22 Yoniversity cannot be attended, and any learning
23 I seek therein will never be dispelled to those
24 who seek to hear and speak. But my hearing and

1 my speaking of the words of all the ages have
2 compelled me to seek that Holy Word in Holy
3 Syllabus. If I conceive of it, mustn't it then
4 manifest in form.

5 Driver. You are unsettled. You seek too
6 vehemently the vehicle for your comprehension of
7 your humanity under nonhuman systems. You are
8 just a little boy who seeks OMOTHER's womb of
9 eternal love but you go to the brothel and seek
10 the cunts which have been broached and spoiled
11 by the profane.

12 Kogard. What unripened fruit the earth
13 does yield to my understanding I will discard
14 for lack of nutrition. I seek only the ripe
15 fruit. I am starved and hungry because of this.
16 But my hunger for understanding nurtures me, and
17 I know that the Holy Tree of Eternal Ripe Fruit
18 will spring before me in this dead wood of
19 civilization, and thereunder I will take refuge
20 for all time.

21 Driver. We have been cast from that garden
22 which you seek. You cannot get back there but
23 through ascendance.

24 Kogard. Or descendance.

1 Driver. Go where you will, aimless
2 wanderer. Perhaps in time you will see. But now,
3 where are we going? You wander aimlessly in your
4 life but in this moment we must conclude our
5 ride in some location.

6 Kogard. I have gone underground and
7 journeyed through the tunnels and they have led
8 me no where that is useful for my purpose.
9 Wherein do I find the comprehensible
10 manifestation of god on earth, I beseech thee?
11 In the pleasure of the flesh on the beach, or
12 the darkness of unknowing underground? Or
13 unattainable heights above? Nowhere in these
14 external monoliths, but in my further learning.
15 Thus I seek a Mystery School. I know not where
16 it lies. I was told to look for the one they
17 call Sophia.

18 Driver. Hmm, ... There is a campus here in
19 the Kings' Borough. An abandoned land of
20 learning. In the quadrangle between the steeples
21 was once a statue to a saint. She was Our Lady
22 of Theos Sophia. Abroad on the campus she faced
23 the statue of Our Lady of Perpetual Solitude.
24 This was a campus of holy learning, the home of

1 an order of monks. But in the first years of the
2 Misunderstanding, the school abandoned its home
3 and since then it has remained vacant and
4 depraved. But this is the one and only location,
5 presently or historically, of any Sophia. It is
6 not far.

7 Kogard. A Misunderstanding? Driver, what
8 is this Misunderstanding you speak of? That
9 drove out holy men and women from their modest
10 dwelling?

11 Driver. ... You have been gone, aimless
12 wanderer, evidently...much too long.

13 Kogard. I do not understand. I have only
14 been in the tunnels and at the beach.

15 Driver. What tunnels?

16 Kogard. The G train.

17 Driver. ...

18 Kogard. Is there something wrong?

19 Driver. ... The G train takes forever.

20 Kogard. It's not as bad as people say,
21 really.

22 Driver. You do not know what has been
23 happening here on the ground.

24 Kogard. What has happened?

1 Driver. I have neither the time nor the
2 patience nor the heart to tell you. Get out. We
3 have arrived. Here, you see. Our Lady of Theos
4 Sophia is gone from the earth, and amidst are
5 the remains of holy living. Here your
6 destination lies. Leave this taxi cab.

7 KOGARD exits the CHARIOT CAB and it
8 immediately screeches away. Passing under an
9 ARCHWAY, he stands before a great green QUAD
10 which lies between three bordering BUILDINGS
11 adorned with columns and white steeples and rich
12 red brick. A CIRCLE of dead EARTH lies at the
13 CENTER of the field, the vacant site of a
14 once-a-watchful-statue. He proceeds across the
15 middle of the QUAD toward the GREAT HALL.

16
17 X. The Secret School Of Ancient Mystery

18
19 KOGARD walks down an empty hall. A faint sound
20 emanates throughout, echoing, from some cast-off
21 ROOM. KOGARD follows the sound and comes upon an
22 open door and peers his head in to see a figure
23 [WILOUGH] at a lectern draped and concealed in a
24 Black Hooded Robe, attended on the stage by

1 three commonly dressed figures [CHORUS],
2 delivering a SERMON to no audience.

3 Chorus. O Time thy Pyramids.

4 Wilough. Thy Pyramids have fallen. Let us
5 praise no man nor form above that eternal
6 formlessness unto which our First Descendant
7 thrust his self and was thus borne from new in
8 our head-wombs. O Cypher of our Void, let thy
9 Syllabus be heard. Let thy black script be drawn
10 through our black bodies and through our black
11 holes to breathe anew in the world. Let our
12 selves be lit and burned to avail in ashes mound
13 up in matter solid as our ground, and our souls
14 ascend in smokestreams ethereal as our weakest
15 speech and deepest inhalations, and let us dwell
16 in the yonic lung forever, and be joined with
17 our Founder, that seeker who did see the sight
18 we seek at present, who did peak thy Pyramids to
19 go down then for the last time and brood on the
20 deep. O Kogard, my nigga,

21 Chorus. My nigga, my nigga.

22 Wilough. Y'Knamean?...

23 Chorus. Word life, God.

24 Wilough. We know now, that our descendants

1 are born from their dark womb into the lighted
2 realm of our earth, which has the sun to look
3 upon and be looked upon in blessing. Yet we know
4 that the sun is but a fated thing, and that
5 darkness persists beyond it; and that light of
6 our conscious life will soon extinguish as will
7 our lives. Yet—in our descendants, in the
8 fruitful raising of our seed, we do insist as a
9 race to persist through the ages, unto the Coda
10 of our Time. We seek eternal light in a fated
11 sun, in the proliferation of our weighted
12 bodies. Is this holy living? My niggas, I ask
13 thee.

14 Chorus. My niggas, my niggas.

15 Wilough. Is this holy living? We are
16 challenged to believe in an everlasting light in
17 God though we be borne back into the darkness of
18 our deaths. We are challenged to believe that we
19 may ascend where light prevails over darkness
20 and where gravity holds no influence to bear us
21 down. Shall we ascend as angels into Heaven if
22 we keep our sight upon everlasting light? If we
23 do not succumb to the nature of the universe,
24 whose chief influence is a downtown-bound 2

1 train, shall we then ascend unto Heaven, where
2 His Story tells us all is pearly white and
3 polished. If we live intentionally good as He
4 decrees, shall we follow light's descendant in
5 the Christ on his ascent? Shall we follow
6 light's descendance, I ask thee, my niggas?

7 Chorus. Nahh, nigga.

8 Wilough. If that is so then we swim
9 upstream, is that fact, my niggas?

10 Chorus. Nahh, nigga.

11 Wilough. Hell naw. If that be so then we
12 be salmon, and are we so?

13 Chorus. Nahh, nigga.

14 Wilough. Hell naw. We swim not upstream
15 unto some fallacious height from which we shall
16 inevitably go down from. We are borne down
17 tributaries into the violent silence of the sea,
18 the water way. For what did our First Kogard
19 descend? He knew he be not some sea critter
20 fished for by Gods, but a body born down by
21 gravity's great love. Yes, my niggas, gravity's
22 great love. Let us look upon light, which though
23 it be the fastest element in our Spacetime,
24 falters before gravity's attraction. She is a

1 fine ass woman, is she not? that even the light
2 in all its hyper-activity cannot help but be
3 halted in her midst. When gravity attracts thee
4 with her sweet scent, dos't thou not waver from
5 thy path into the curvature of her big booty?

6 Chorus. Word life, God.

7 Wilough. And when gravity's booty is
8 biggest, dos't thou not wish to descend unto her
9 black hole down the crack of her curvacious ass?

10 Chorus. Word life, God.

11 Wilough. When you see a big-booty woman
12 dos't thou not wish to crawl inside her womb?
13 Dos't thou not wish to birth thyself anew in thy
14 descendants?

15 Chorus. Word life, God.

16 Wilough. Our First Kogard was simply a man
17 who loved big-booty women, Knamean? Praise be to
18 my nigga.

19 Chorus. My nigga, my nigga.

20 Wilough. Praise be to Ma Dukes.

21 Chorus. My nigga, my god.

22 Wilough. Who are we but bodies borne down
23 under the love of a big-booty woman. And of
24 light, is it not as faulty as man? When those

1 particle-waves once so straight see that massive
2 curvature do they not delve into Her black hole?

3 Chorus. Word life, God.

4 Wilough. And so, my niggas, if all we
5 human bodies are suckers for big booties shall
6 we worship the light of just another pervert?

7 Chorus. Nahh, nigga.

8 Wilough. Hell naw, my nigga. What then do
9 we truly seek? What Kogard sought in the void,
10 my nigga.

11 Chorus. My nigga, my nigga.

12 Wilough. Praise be to my nigga.

13 Chorus. My nigga, my God.

14 Wilough. Our First Descendant Man sought
15 only the love of Knowledge and Awareness; he
16 sought the single truth, and knew that the light
17 above bore false enlightenment. Y'Knamsayin? Our
18 First-wizen Mark sought that which light seeks.

19 Chorus. My nigga.

20 Wilough. Yes, he sought that which light
21 seeks. The true end of all enlightenment. You
22 feel me. And where lies that, my niggas, I ask
23 thee. Wherein does enlightenment descend and
24 compress unto a singularity? Where is that holy

1 G-spot of our sentience?

2 Chorus. Where, nigga?

3 Wilough. In gravity's cunt. And where lies
4 gravity's cunt, my nigga?

5 Chorus. Where, nigga?

6 Wilough. Down it's big ass booty--

7 Chorus. My nigga.

8 Wilough. And where lies gravity's booty?

9 Chorus. Where?

10 Wilough. On black bodies, my nigga, black
11 bodies in space. A deep black womb be where thou
12 shalt seek thy Syllabus--there, where Kogard the
13 Descendant did penetrate his phallic self
14 into--there, where thou seekest thy truest
15 Understanding of thine lives--there, where you
16 may descend to ascend unto the purest realm of
17 existence in utero, in fetal peace--there, in the
18 void, where you will peak thy Pyramids--there,
19 thou shalt find thy truest love. O, K, thou has
20 brought us down thy yonic hall, the great tunnel
21 of the 2 train of our lives, before our truest
22 light in darkness--darkness of our womb, where
23 all light and matter delves like sunken seed;
24 where all thine cigarettes' lighted smokes and

1 ashes amass in glass graves like ashtrays; where
2 thy black spirits smolder to be released anew in
3 a big bang of our truest descendance: of new
4 worlds. There, where Kogard went down for the
5 last time to pave our way. Praise be to my
6 nigga.

7 Chorus. My nigga, my nigga.

8 Wilough. We are all condensed, but from
9 diffuse we shall be born again in our collapse
10 unto that single center in our space where
11 singularities converge. And we shall burst with
12 our great density and release the gasses of new
13 and future lights—there, where light is carried
14 in darkness full term—in the birthfroth, the
15 firstborn bursts forth: a belly splits; blue
16 spirit's sparked, a blue fugue, and I ignite
17 like blew fuse in light. We shall spontaneously
18 dissolve. We shall descend and be borne
19 back—into the womb, into the deep within. And as
20 I seek the sea, I see inside. O Time, thy
21 Pyramids have fallen. O thing, thy yonic verses
22 sing in the violence silence of our seas. Thy
23 blue fugue rings in the wind that rustles in dry
24 leaves.

1 For his sight beyond false light unto the
2 true origend of our eternal dark womb, praise be
3 to Kogard.

4 Chorus. My nigga, my nigga.

5 Wilough. He is Descended.

6 Chorus. My nigga, my god.

7 Wilough. The Mark is Wizen.

8 Chorus. My nigga, my nigga.

9 Wilough. Praise be to my god.

10 Chorus. O Time, Peer I Mind.

11 KOGARD enters the room with erect posture.

12 PROFESSOR WILOUGH removes the HOOD from
13 her HEAD.

14 SHE and her CHORUS, whose heads remain
15 veiled, look upon KOGARD; their eyes linger on
16 him for some time, then the CHORUS falls
17 prostrate.

18 Wilough. Are you...?

19 Kogard. I am I am. I am Walter Kogard. I
20 am he of the flesh. This person whose name you
21 speak with worship is not me and I know for I am
22 that I am; I am the only one.

23 Wilough. [Aloft] He is risen! [She falls
24 prostrate before KOGARD like the CHORUS]

1 Kogard. No, no! I am not risen. I am not
2 holy! I have just come from the beach.

3 Wilough. He has seen paradise and come to
4 tell of it!

5 Kogard. No paradise, no paradise. They
6 were just people of the flesh enjoying the
7 fruits of the earth. And get up, now, stop your
8 prostration, you should not fall before any man!

9 WILOUGH and CHORUS rise and come down from
10 the stage and circle around KOGARD, touching him
11 and making sounds of astonishment.

12 Kogard. Stop touching me. What is this
13 place? Why do you praise me? Who are you?

14 Wilough. O, Walter Kogard, I am Wilough
15 the First Student of Godsdog, and we are all
16 your descendant students.

17 Kogard. Descendant? Students? I have left
18 no text to follow. And if I did then it would be
19 false. I have no school, I am not worthy of this
20 hollowed praise. Godsdog was only my student at
21 the university I used to teach at. He does not
22 have the resources for a school, and me, I am no
23 pedagogue. I have not even found my Syllabus.

24 Wilough. Godsdog the First Student of

1 Kogard has prophesied your return, O, Kogard.

2 Lo, thou hath risen from the tunnels!

3 Kogard. Cease your hollow screaming,

4 woman. I have not ...

5 Wilough. We knew that one day the First

6 Descendent of the Tunnels would return from the

7 End of the Line and bring us back the Syllabus

8 of his New Understanding. The Godsdog spoke of

9 it. He went down there when you did not return

10 from Tunnels and the Immortal who waited there

11 told him that you had boarded the downtown-bound

12 G train into the bottom of the borough, and that

13 you were unlikely to return from those depths.

14 But the Godsdog said, No, Kogard will return

15 with the Syllabus he has set off to seek, and he

16 will use it to inform the Humanities in their

17 life-course of Holy Living. And yet you have

18 returned to teach us, O Holy Professor.

19 Kogard. This is absurdity. I was only gone

20 for--

21 Wilough. One hundred years he has been

22 descended. And finally he has risen from the

23 underground back among his Descendants. Learn us

24 your newfound understanding.

1 Kogard. No...no, this is insanity. One
2 hundred years? No...take me to Gilbert Godsdog.

3
4 XI. A Passageway

5
6 WILOUGH leads KOGARD down a hall.

7 Wilough. O Kogard, we did not set out in
8 your belief. The Godsdog tried to rally the
9 People around your vision for a New Syllabus for
10 the Understanding of all Humanities. You went
11 down and then Godsdog went down after you and
12 brought back the story of your pursuit but none
13 of us at first would have it with this lofty
14 goal. We wallowed in ignorance and bliss. But
15 the bliss was soon to end. About ninety years
16 ago our nation incurred a grave Misunderstanding
17 which caused the deaths of scores of People
18 across the land, and many of us then were shaken
19 from our stupor and we called to the void, How,
20 How could we incur such violence and ignorance?
21 But there returned no answer. We had no guide
22 for Holy Living in our Bad Time, and we could
23 not guide the scores of the Dead toward their
24 Holy Dying. All our models were outdated. No

1 existential methodology or ideology could inform
2 us in our sadness and our anger. We all sought
3 an answer in our Bad Time, something that would
4 save us. And Godsdog said unto us that you had
5 gone down into tunnels in search of an answer
6 and would surely return to the surface of the
7 earth to lay it upon our Understanding so that
8 we no more would folly in Misunderstanding. And
9 so we have waited here in the halls of the
10 Secret School he built to save us, and we
11 learned the Ancient Mysteries so that when you
12 returned we would be at no loss for the density
13 of your Knowledge, and you would write your
14 Syllabus to inform the methodology for our
15 Living here in Our Bad Time. Look—look upon your
16 students, how they patiently await the
17 Deliverance of the Holy Word.

18 A CLASSROOM where scores of STUDENTS
19 concealed in black burka meditate silently in
20 lotus.

21 Wilough. We are all nobodies without
22 Understanding of ourselves or our systems. And
23 we speak not for there is nought to speak in the
24 absence of the untold Holy Word. We wait in the

1 Way for the enlightenment of some Syllabus to
2 guide us. In its absence we remain inert. [They
3 walk away from the room]

4 Kogard. But Wilough, there is nothing
5 inert in the Yoniverse. My journey has been one
6 of constant movement, changing states.

7 Wilough. What would you have us do? Our
8 living has incurred violence among us. Our
9 existence is a threat to the Systems of Power,
10 and they kill us down should we merely exist
11 among them. So we have gathered here in secrecy.
12 If the Systems will continue to misunderstand
13 us, then we remove ourselves from those Systems,
14 including the Systems of our lives, until we are
15 better able to navigate the waters with the aid
16 of our New Syllabus.

17 Kogard. Only living, holy or not, will
18 inform the human in their Understanding. My
19 living cannot be accurately conveyed to you in
20 any pragmatic fashion.

21 Wilough. O, but it can. An exemplary model
22 of scholarship naturally guides the student to
23 better Understanding. You have gone down to
24 depths that we have not.

1 Kogard. And I have found nothing. No Holy
2 Word has been spoken to me. Only riddles and
3 labyrinths.

4 Wilough. You have found no thing that you
5 seek inside. But your living shall inform our
6 wanton seekers. You in your being are the
7 secrets of descendance. In some ways you are the
8 Syllabus we seek.

9 Kogard. I am no exemplary model. I am but
10 of flesh. Praise no man or form above that
11 eternal formlessness.

12 Wilough. But in your form you have sought
13 formlessness with a passion beyond the ability
14 of the others. And in your pursuit and
15 scholarship you are pure of heart. You have been
16 underground; you do not know how the
17 Misunderstanding has affected our People. Their
18 minds are crippled so. They have not the ability
19 to seek their own Syllabus, which we know lies
20 within all of us. You in your pursuit inspire
21 the wanton students. You must be their professor
22 and lead them to a higher state. Here, we have
23 arrived at Godsdog's. Speak with him and know
24 the power of your words. - O Godsdog, the First

1 Descendant is risen. Our Holy Professor hath
2 returned.

3
4 XII. Office Of Godsdog

5
6 KOGARD and GODSDOG sit across from one another
7 on either side of GODSDOG's desk.

8 Kogard. What have you said of me?

9 Godsdog. Professor, simply that you were a
10 scholar and you had fallen. But not forever.
11 That there was salvation.

12 Kogard. No...What did you say happened to
13 me...in the tunnels?

14 Godsdog. Perhaps...deep in
15 tunnels...tunnels which we come to find have
16 burrowed deep into the earth and forged a
17 labyrinthine spherical entanglement of its
18 continuous self, which comprises the entire
19 center underneath us, which we may pass through,
20 albeit slowly, and reach the very center of our
21 Sphere wherein there is a room. This...room...is
22 an intermediary zone between our hardened earth
23 and the aethers of space and, ultimately, the
24 vast nothingness. It was my understanding that

1 you had to go retrieve your Syllabus from the
2 nothingness, the zero, the O-Zone. That was
3 where the truest knowledge lived, where the
4 First and Only Word of God was spoken in silence
5 for eternity. You must have gotten there, I
6 thought, but how? I knew you sought thy Pyramids
7 which brooded on deep waters, the deep and black
8 waters of infinite spacetime. Perhaps you
9 designed to reach thy precipice, that place
10 where the nothing, the zero-nature of the void
11 and Supreme Holiness, manifest itself for the
12 first time as one, and then multiplied itself
13 time over to create the cascading and increasing
14 planes of thy Pyramids. Perhaps you had arrived
15 here. Perhaps you had endeavored to summit thy
16 Pyramids unto the pinnacle which meets that
17 Great Void of Wisdom and perhaps, just perhaps,
18 you received your Syllabus.

19 Kogard. And perhaps I came back.

20 Godsdog. And you have.

21 Kogard. But Godsdog, no such labyrinth lay
22 beneath the system of tunnels. It was a direct
23 line which bore me to its end and deposited me
24 on the water. And there was nothing there that I

1 could understand.

2 Godsdog. And that is an understanding that
3 none of us here have apprehended. That is a
4 secret, one come to us in the vessel of your
5 body and the journey thereof. The secret, that
6 there is nothing there to understand. Impart
7 that understanding to your Descendants,
8 Professor. Convey to them the holiness of
9 nothing. Build in them a hole for themselves to
10 tunnel through unto that great point of
11 understanding nothing. To look upon the waters
12 and sunrays of their lives and comprehend the
13 nothing which has begotten it.

14 Kogard. But how could I rightly do this
15 when I have not even come to the true knowledge
16 of myself and the accurate overstanding that my
17 perceived lack of understanding was wisdom in
18 itself.

19 Godsdog. Because you are the vessel, you
20 do not need to be self-aware. You are the symbol
21 the void has sent us. You are our syllabus and
22 you are the text of it.

23 Kogard. No text can be written down which
24 men can read and be holy. No sound may be heard

1 which has come from the first place in the no
2 thing. No iteration or manifestation of any
3 thing can rightly mirror the holiness of no
4 thing. And if I am a symbol borne from Her
5 eternal dark womb, then I have fallen. Do not
6 look upon and worship me. Set this Syllabus to
7 flames; it is blasphemy.

8 Godsdog. What have we here on earth but
9 blasphemy; nothing we have here is holy. All is
10 fallen. The Bad Times of the Great
11 Misunderstanding has caused irreparable mental
12 damage among our people. But you have wizen just
13 that much to incite the rest of us marks in the
14 jig to rise from our pages. You have gone so far
15 inside yourself as to negate your own
16 significance in the book of our civilization.
17 Your marking on our world's page has become
18 meaningless and thus holy in the great abundance
19 of our legible nonsense. "Dog" "television"
20 "foot" "protein" "wire," what means these
21 markings in the scope of the Yoniverse. Nothing!
22 It all means nothing, and yet we take it to mean
23 something! No, you, Kogard, have embodied
24 nothing, now exemplify it in your teaching. I

1 beseech you. We have little here on earth. And
2 the People here have lost even more. They cannot
3 be one with their Systems of Government, they
4 have been pressed down. So they seek the utmost
5 Holy Body; they seek the no thing. Now please,
6 Kogard, do not hold your head so high in the
7 aethers of space. Your exemplary model, human
8 though it is, is necessary to further the work
9 of Holy Living, and, together, maybe we can all
10 get back to the Body of OMOTHER in the no thing
11 of her eternal womb and be warm again, and not
12 to suffer. You have been inside yourself too
13 long. Whatever darkness you encountered there
14 does not outweigh the fruits of your private
15 labor; now offer those fruits to your
16 Descendants and make them belly full for they
17 are hungry and give them plow to reap the same
18 from their own soils and give them spades to dig
19 a hole into them selves so that they too can
20 become holy in their excavation.

21 Kogard. Godsdog, I am humbled in my duty.

XIII. Lecture Hall

KOGARD on a STAGE, delivering a LECTURE to NO
AUDIENCE

Kogard. We are all but students in our
life course, here in our yoniversity, and our
performance is contingent upon the clarity of
our syllabus. the syllabus defines the
methodology for our living and the course of our
systemic understanding; but the words of it lie
floating in the inkblot yet unborn. prophets
have sought clarity in unwritten Holy Syllabus,
but we know these human texts are merely tokens.
many seek holistic guidance but shallow learning
will not find it; truer seekers have gone down
the hole's descending steps to find her, and we
follow if we seek clarity, too. [THE HOLLOW
ROOM, KOGARD ALONE...] to this end we mark the
wisdom of the effortlessly fallen, and we seek
to aggregate their best attempts to understand
into a singularity for our minds so that we can
apprehend the model of our own systems and
better design a methodology for our living based
thereon. because we may only reference the holy

1 with the fallen, in our study we employ a
2 pedagogy of metaphor, where the tenor is the
3 model which governs a certain passage through a
4 continuum of space & time such that it enables
5 the vehicle of the most ubiquitous and lasting
6 system in which the passage occurs. [THE
7 HALL...] infinite passages may be employed, but
8 only one system may be recognized. [ANOTHER
9 CLASSROOM IN WHICH STUDENTS IN BURKA MEDITATE
10 SILENTLY UNDER THE SOUND OF THE LECTURE...] in
11 our case, the system is a pulp, a paper yet
12 unprocessed and wholly unfit for language. [THE
13 ROOM...] the processes of humanities have
14 pressed it to be writ on. no where is now here.
15 [THE TRANQUIL FACES OF THE DESCENDANTS...] what
16 was once blank is now concealed by articulation,
17 obfuscating the unspoken, indeed unutterable,
18 secret of blankness. what was once innocent is
19 now soiled;-yet how would we propagate if our
20 wombs remained forever barred? We look upon
21 ourselves as alphabets with character floating
22 formless in the blankness; born into meaning, we
23 resist our significance, yet know that we must
24 refine our referentiality. we seek then, for we

1 are living language, the rules for the syntax
2 and grammar which wills we symbols into sentient
3 sentences. we students seek a new syllabus for
4 our existence as infinite intonations of a
5 single breath diffused, what lungs collapsed to
6 bear us, what minds signify us and what hands
7 mark us down and how to guide the tongue over
8 our as yet unspoken texts, that their vibrations
9 may resonate in the cosmic fugue.

10
11 XIV. Office Of Godsdog II

12
13 KOGARD and GODSDOG sit across from one another
14 on either side of GODSDOG's desk.

15 Kogard. My Student, I feel that I am
16 encountering the same issue that arose the way
17 way back when I first began to write my syllabus
18 for human understanding, and I had read through
19 the texts of old and complied the most
20 ubiquitous systems of ideas into my own
21 learning; and from them I endeavored to
22 construct a New Syllabus for modern human
23 living. And here, now, I am charged with the
24 same task, though not seemingly so lofty as my

1 initial design, since it is not an internal,
2 ethereal syllabus, but a pedagogical one. Yet I
3 still find it troublesome to render the great
4 nature of the No Thing into text for the
5 education of the Descendants. Yes, we have
6 through our humanities compiled canonic books
7 which have learned man through the ages, but I
8 cannot summon the particular expression thereof
9 which I believe is needed for a modern human
10 understanding. Once, we believed in something
11 and rendered it in text well enough that their
12 books found homes in minds across the earth. But
13 in our age where we know that all things come
14 from the great No Thing, how do we accurately
15 describe such a concept in human language and
16 set forth a methodology for its apprehension? I
17 am at a loss.

18 Godsdog. T'would seem to me that you do
19 not need to elaborate upon the nature of
20 unspoken nothing in such a way that the speaking
21 and writing of it negates its true recognition,
22 but that you describe the desire to apprehend
23 the nothing and the journey inherent in this
24 course. I have said this to you the way back.

1 Your Syllabus is not the end-all of the course's
2 design, but the pedagogy thereof, the way that
3 you lay out the methodology of learning toward a
4 True Understanding and apprehension of divine
5 wisdom.

6 Kogard. That we must learn is obvious.
7 That I must teach is given. But what do I learn
8 them if understanding nothing is the objective.
9 I cannot possibly teach them toward nothing
10 using nothing, no text, no methodology. Way
11 back, the bookkeeper in the used bookstore had
12 said that all the texts are outdated, that
13 language, though it marks down the soul of man
14 is as mortal as the hand of its creation, and
15 that although ancient texts persist into the
16 present they have lost much of their import in
17 our modern, godless world. They have prescribed
18 an antiquated methodology for Holy Living, even
19 though the Holy Author, the Great Originator,
20 OMOTHER, persists in spirit through these works,
21 she has been transmogrified by the many hands of
22 the fallen prophets and they have soiled her
23 true nature, and in that defilement she
24 continuously gets lost in the annals of history

1 and interpretation and must be remade by new
2 hands. But where lies the most sacred
3 representation of the true formlessness of
4 nothing and how do we convey Her to the wanton
5 students? In a text without language? How? It
6 seems that nothing can only be conveyed through
7 nothing, and yet there can be no effective
8 learning without elaboration. A holy syllabus
9 must convey nothing as its goal but prescribe a
10 methodology for its apprehension. Yet have I
11 still unfound my syllabus, and perhaps that is
12 an indication of its utmost holiness, that it
13 will not let itself be leaked into verbiage,
14 lest the callow minds of profane men forge it to
15 arms. So how do I teach with no text? What word
16 of import do I impart to my Descendants which
17 recognizes to any accurate degree the First
18 Unspoken Holy Word of God. What form of a
19 syllabus can I use to inaugurate a course in the
20 apprehension of nothing through Holy Living?

21 Godsdog. You have admitted to me before
22 that the syllabus was not the medium best fit to
23 convey your understanding. You sought some
24 symbol, some original symbol which encompasses

1 the essence of the First and Everlasting State,
2 a symbol which would be thoroughly understood in
3 the course of the student's life, and whose
4 course, then, would be prescribed by the holy
5 syllabus.

6 Kogard. Yes...yes, of course, a sacred
7 symbol—no, the sacred symbol, the singular and
8 ubiquitous sacred symbol. I seek some kind of
9 compressed sign which signifies all; some living
10 mark divorced from dead texts which lays out the
11 essence of the divine and which may be
12 understood via a self-referential methodology
13 described in a syllabus—meaning that the sacred
14 symbol must represent not only the Holy Essence
15 of Existence but the pedagogy for its
16 understanding—a mark that lays out the map of
17 the territory.

18 Godsdog. All throughout the ages sacred
19 symbols have informed our Holy Living. Why are
20 these not sufficient?

21 Kogard. Because, Godsdog, they did not
22 result from my own apprehension of Experience
23 and Existence. They are someone else's and they
24 are old. Outdated. The modern world suffering

1 under the dreadful effects of its unique
2 Misunderstanding deserves a new sacred symbol
3 that aggregates the many into one singular path
4 and divine goal.

5 Godsdog. Perhaps you think only of such
6 omnipotent symbols patented by organized belief
7 systems which are notorious for promoting
8 Misunderstanding. But their sacred symbols are
9 no more than occurrences in mathematics and
10 nature which have been appropriated to the needs
11 of an ideology. There is nothing less holy in
12 the intersection of two lines, or the
13 superimposed upright and inverted triangles, or
14 the hexagon, or the "O," or the Trinity. And
15 furthermore we have such purely mathematical
16 symbols as an "8" turned on its side which is
17 just one of the useful representations of the
18 infinite which we may use as a pedagogical tool
19 for Holy Living.

20 Kogard. No...no, no, I seek a purer
21 symbol, one which aggregates the natural and
22 geometric forms, the human and the mathematical,
23 the transitional and inert, and one which is in
24 itself a sufficient guide to enlightenment,

1 which does not necessarily need a syllabus to
2 elaborate upon it, though the development of the
3 holy syllabus for our life course will serve as
4 a secondary pedagogy in service to its Sign's
5 self-explanatory nature.

6 Godsdog. Forgive me, Professor, but your
7 desire for an accurate representation of Holy
8 Living and Enlightenment unto the Holy Void is
9 beginning to sound contrived.

10 Kogard. O, my First Student. I will not be
11 fabricating any truth here. I will simply be
12 amassing and condensing the whole of historical
13 human attempts to understand and bearing these
14 theses up thy Pyramids toward a summit beyond
15 which lies the place where the singularity of
16 our efforts will reveal itself from out of the
17 void for the first time in our modernity. And
18 this will be the sacred symbol of our People and
19 our life course. What shall be born new in our
20 modernity shall be refashioned from that which
21 is ancient. The Ancient Mystery shall return to
22 the mind of Humanity.

23 Godsdog. Well, if this is so, then how
24 will you apprehend this seemingly unattainable,

1 unreadable, unspeakable symbol?

2 Kogard. Well, firstly, as a sacred symbol,
3 it must exist as an aggregation of compressed
4 wisdom. And then who would know the nature of
5 its aggregation of all the old and existing
6 symbols but a man who has learned them for ages.
7 A man of symbols and texts of significance, who
8 has lived among the many signifiers so long that
9 he could recount any and all, and who would then
10 guide me toward the manifestation of the new
11 sacred symbol of our life time.

12 Godsdog. And who would this be?

13 Kogard. When we first embarked upon this
14 search for Holy Syllabus you directed me to a
15 library. I will return there.

16 Godsdog. But the bookkeeper there directed
17 you into tunnels which yielded no understanding.
18 He sent you on a fool's quest.

19 Kogard. I do not believe, now, that his
20 direction was malicious or empty, but all in the
21 course of my understanding. I was unlearned then
22 and did not ask the right questions or even
23 understand my true goal, and so he gave me
24 riddles as answers. But now in my furthered

1 understanding I may ask him more refined
2 questions, and perhaps then he will direct me
3 toward more fruitful paths.

4 Godsdog. If you believe it to be so, then
5 go there. But take with ye Wilough, that she may
6 be privy to the new objective.

7 Kogard. Of course. We will return with a
8 new model which will inform the syllabus for our
9 life course, and then we will securely embark
10 upon that course with fresh guidance toward the
11 understanding of human and nonhuman systems, and
12 we will wizen all the marks and finally summit
13 thy Pyramids, and perhaps we will glimpse the
14 Holy O Thing and hear her Silent Mystery, but
15 regardless, above all, we will learn our
16 Students well and deliver them from
17 Misunderstanding.

18
19 XV. Library

20
21 KOGARD and WILOUGH enter LIBRARY and approach
22 the BOOKCLERK at his desk, apile with papers and
23 unmarked hardback tomes. As KOGARD and WILOUGH
24 approaches him, the CLERK is peering intently

1 down at a book, and, noticing their presence
2 before him, he lifts his head and smiles.

3 Bookclerk. Ah. Aimless wanderer ... and
4 friend. You have traversed thy Tunnels I
5 presume. I am impressed. Did you find thy
6 Syllabus?

7 Kogard. You know quite well that I did not
8 find my syllabus.

9 Bookclerk. Well then did you peek thy
10 Pyramids? Look out from thy precipice upon the
11 deep?

12 Kogard. I did not.

13 Bookclerk. Well then I suppose you've
14 returned to this catacomb for a new direction.

15 Kogard. In a word. Though not a spatial
16 direction. An intuitive direction, if you will.
17 A symbolic direction.

18 Bookclerk. Well if you'd rather waste
19 brainpower than stamina, by all means.
20 Regardless, if you do not know what you seek you
21 will continue to run in circles just like you
22 did underground [laughter]! And, clearly, your
23 search for thy syllabus will continue to cycle
24 you around, for you continue to misunderstand.

1 But come back for more ... "information" ... as much
2 as you want. I enjoy your company.

3 Kogard. O, bookkeeper, I understand, if
4 but only a little better now. And I will not
5 stand for your amusing circumlocution. I have a
6 more specific objective.

7 Bookclerk. Verily!? I am intrigued. What
8 stores of information do you seek presently?

9 Kogard. In lieu of a Syllabus, which
10 cannot be founded upon nothing, I must locate
11 the Canon, but not a canon of dead texts such as
12 those lined upon your shelves, but a living
13 text. In fact, the one sole Living Text which
14 will inform the present and future understanding
15 of Humanity.

16 Bookclerk. Cleverly you have refined your
17 request, but to no avail. There are no such
18 books in here, for the significance of texts go
19 down just like the men who marked them, and what
20 remains are the ashes of symbolic entities, dead
21 characters, signs leading to nowhere but that
22 which any fool may conjure.

23 Kogard. Ah. But let's be more specific
24 then. I do not seek a store of dead characters,

1 nor even a store of living ones all bound up,
2 but the one Living Symbol. Perhaps when I said
3 text you thought I meant a system of language.
4 But we know all language has fallen and cannot
5 recognize the holy silence of the void, and thus
6 no syllabus can accurately guide the student
7 toward that ideal. I do not seek language per
8 say but the origination of language. If from
9 nothing the germ sparked—bang!—the first essence
10 manifest in the spirit, and the spirit came
11 through in the waves of the air and tickled them
12 so as to make a first sound, then what is the
13 marking of that sound; that first sign of
14 formless sentience. That is the sacred symbol
15 that I seek, that which will inform my syllabus.

16 Bookclerk. You have wizen a bit, wanderer.
17 But you still fall short of complete
18 comprehension. Who's to say that the first sound
19 out of silence bore a form which can be
20 recognized by man? If this is so then the
21 symbols of ideological systems of ages all
22 aspire to such a status, and we know that all
23 fall short; and furthermore that to invoke the
24 first sound of manifested god—in the bang or in

1 the aftermath of initial inflation—would utterly
2 consume and destroy man with its creative power.
3 Who's to say your sacred symbol can exist?

4 Kogard. The signifiers of all the ages
5 refer all to one original signified essence.

6 Bookclerk. Yes, divine nothing, which can
7 neither signify nor even convey itself to anyone
8 who reads and writes such symbols.

9 Kogard. Verily, but what is the primal
10 holy sign which all prophets have referenced to
11 produce their own sequences of subsequent and
12 fallen signifiers. We know the origin of all
13 significance, but what is the manifestation of
14 it, what is the holy signifier of god and man's
15 origination and the systems which link them, a
16 sign which will in its design prescribe a
17 methodology for human ascension up to divine
18 wisdom and understanding. One not linked to the
19 hands of mortals but to nature herself.

20 Bookclerk. Hm, ... There is such a sign, and
21 it has been marked down by prophets, but in its
22 marking it references one stable living entity,
23 an entity which has informed the methodologies
24 of all the systems of ages; and so the

1 intersection and the circle and the triangle and
2 the hexagon and the straight path and the
3 labyrinths and the hexagram and all of the
4 symbols designed for holy recognition are the
5 fruits of this one living symbol. It is in fact
6 less symbol than simplified path, a series of
7 points to pivot thy line; an agent for a moving
8 thing.

9 Kogard. Yes! Great! The Living Symbol of
10 the Eternal Author! I seek it! And with it I
11 shall finally find my syllabus! Where is the
12 living symbol? What shelf is it on?

13 Bookclerk. It is not here, I told you. All
14 these texts are dead.

15 Kogard. How can I apprehend it? Surely it
16 exists, yes? Then I must see it.

17 Bookclerk. Calm yourself, boy. In order to
18 apprehend the symbol you must first construct it
19 in your mind using the truths you have obtained.

20 Kogard. What means this? That the symbol
21 lives within my understanding?

22 Bookclerk. And beyond it. It permeates all
23 existence. You cannot see it before you have
24 understood it, see. You seek something that

1 cannot be apprehended because it is silent and
2 formless and beyond all phenomena. Thus, in lieu
3 of its formless essence, you seek a form, a
4 signifier, which best recognizes the
5 formlessness among all other signs. And language
6 systems often, if not always, fall short of
7 accurately recognizing your highest goal. Now,
8 what, if any system, best recognizes the
9 languageless truth of our universal systems.

10 Kogard. Why, mathematics, of course.

11 Bookclerk. And how does mathematics
12 account for the origination of existence as
13 you've described.

14 Kogard. The sequential number line. Where
15 0 is equivalent to the pre-manifest, the inert
16 Originator, the void, No Thing, boundless
17 fullness, the womb of all emanations. And 1 is
18 the first manifestation of all the descendant
19 things as compressed into the first singularity,
20 the self, which then bursts like a bang into a
21 duality, and this begets the holy trinity of 0,
22 1, and 2, thus supporting the resilient
23 structure of the three-point triangle from which
24 the many are begotten, cascading down from that

1 peak. But 0 is beyond manifestation, so the
2 points of the sacred triangle are numbered 1, 2,
3 3. The total number of the stages of existence
4 number four: 0, 1, 2, 3. 0, again, negates
5 itself from this list of phenomena, and so the
6 levels of existence are numbered 1, 2, 3, and 4.
7 3 falls into 4 to beget 7, the holy incubation
8 number of eternities which clothed the night in
9 darkness before the light sprang. 7 is the
10 number of the fallen; 3 remains the number of
11 the divine. 3 falls into 7 begetting 10, total
12 number of states of being. From relations
13 between these integers result the infinity of
14 our numberline and the functions which
15 discretely govern every plane of our reality.
16 Though, these numbers are not the Numbers. The
17 Thing is not the Thing named.

18 Bookclerk. This concept transcends all
19 language. It is what our universe is made up of,
20 these numerical concepts, and they do not need
21 to be written down to be true. And mathematics
22 may be considered inherent to the existence of
23 the universe, where man only reveals the
24 relations which always existed between numbers

1 which in turn presuppose the presence of states
2 and changes of matter and energy; and in
3 numerology we may prescribe a metaphysic for
4 this discipline, which is itself a metaphysic
5 for physical states and changes. Numbers are
6 self-referential signs and mathematics is thus a
7 pure language whose characters possess
8 ubiquitous and lasting significance. But what of
9 human expression, which necessitates marks,
10 arbitrarily constructed, which only serve to
11 recognize entities beyond themselves. To
12 communicate understanding to one another we must
13 write. But you cannot write into a void in
14 space; and you cannot rear an empire among the
15 languageless; so there results a disconnect
16 between the essence of existence and the
17 necessities of humanity.

18 In seeking the sacred symbol you seek the
19 form which acts as a number or equation; that
20 is, it references a sequence or a path inherent
21 in all of the states of the universe, unlike a
22 sequence of human letters which references forms
23 by way of manmade systems of meaning. If you
24 constructed a sign which in itself describes the

1 path or state which it references, with that
2 being the path to or state of absolute nonbeing,
3 then you will have found the key to your life,
4 the map to the territory of the higher plane,
5 and you will write it down and reproduce it for
6 the understanding of the others, for don't we
7 all as humans wish to share the holy words and
8 sacred signs among our descendant generations,
9 for the wizening of all marks, all living marks.
10 We write to live and to survive beyond our
11 bodies, do we not?

12 Kogard. We do.

13 Bookclerk. But there is an irony. What is
14 it?

15 Kogard. ... That we are written. We are the
16 marks.

17 Bookclerk. Marks marking marks, yes. So
18 the marks we mark are at minimum thrice divorced
19 from any "true" self-referential sign. Where the
20 form of dog is dog, a construction of divine and
21 inherent elements, a part of all things, human
22 experience has signified it "dog" the specific,
23 and marked down the letters "d-o-g" to signify
24 its specificity using the system of alphabet it

1 designed to represent all such constructions.
2 The system is divorced from self-referential
3 signs, and the sign itself is thus twice
4 divorced. This does not account for the
5 inaccuracy of human senses in apprehending the
6 true forms of things. We then encounter the
7 third divorcement of human language from divine
8 signs, because humans themselves are an alphabet
9 of god, all spoken from the first intonation out
10 of the dark silence; we are alphabets because we
11 as characters reference the world around us,
12 which is an arbitrary manifestation of a system
13 from the infinite pool of temporal and spatial
14 eventualities. And so our holy texts are useless
15 because they are alphabets begot by alphabets
16 begot by alphabets. The recognitions of them
17 have been submerged and obscured by human
18 meaning.

19 Kogard. Right, of course, language is
20 human folly, that has been my issue in my
21 pedagogy—how to teach the students without the
22 inaccuracy of speech. I know I need a symbol,
23 then, but what holy sign is divorced from
24 language systems? What alphabet can we employ to

1 reference the divine?

2 Bookclerk. If you sought to reconcile,
3 say, the problem of three phenomena increased by
4 four phenomena, then, as a pure and
5 self-describing system, the numerical alphabet
6 would suit your need and the language of
7 mathematics would be employed.

8 Kogard. And my syllabus, so to speak,
9 would be algebra.

10 Bookclerk. Verily. If, however, you needed
11 to reconcile the sign of "dog" with a reference
12 to the form of a cat, then the english language
13 alphabet would suffice, since we are still
14 dealing with reference sequences codified for
15 human-to-human communication.

16 Kogard. And my syllabus would be a
17 dictionary.

18 Bookclerk. Yes. But your present course is
19 different because you seek to reconcile human
20 being with absolute understanding, an awareness
21 of the very essence of no thing from which all
22 the world's things did spring. This necessitates
23 an alphabet of direct reference to the states
24 beyond and the methods of change between them.

1 Human text serves no justice here. The marks we
2 have made cannot recognize the significance of
3 the marks of divinity. And what are the marks of
4 divinity, in your case, the marks written by the
5 hand of the Author whose meaning we seek in the
6 sentient sentence?

7 Kogard. Humanity is the mark who
8 significance we seek in the sentient sentence.
9 And time is the syntax which guides the line.

10 Bookclerk. And where lie we marks in
11 relation to the Author?

12 Kogard. Under her hand ... On the page.

13 Bookclerk. On the page. And what is the
14 page to us?

15 Kogard. The page is our world.

16 Bookclerk. Was it begotten whole: white
17 and flat and ripe for writing?

18 Kogard. ... No.

19 Bookclerk. How, then, did our world come
20 to be so?

21 Kogard. Incubated in the sevenfold
22 accelerator of time, O! Time, without whom we
23 would not have changed and evolved to produce
24 the material elements of our present reality. In

1 a word, through processing.

2 Bookclerk. Ah, so states have changed in
3 their material composition through energetic
4 reactions? What, pray-tell, was the state of our
5 page before it incurred this process?

6 Kogard. A, um ... a pulp!

7 Bookclerk. Mmmmmmmh, a pulp, eh? A paper
8 yet unprocessed and unfit for language. In this
9 we have a recognition of the place before the
10 manifestation of earth, when the elements of our
11 reality had not yet aligned in a form ripe for
12 writing. But a pulp is just as useless to you as
13 text, for you wish to see the origin of things
14 and the life coursing through them, and pulp is
15 a dead thing, like texts. So what, then,
16 comprises the raw material of pulp which is
17 pressed into the world we know?

18 Kogard. ...

19 Wilough. A tree.

20 Kogard. ...Tree?

21 Bookclerk. Tree.

22 Wilough. A tree. It is the raw material
23 which begot the world of our consciousness, that
24 which precedes the page upon which we now write

1 out our being. But only in the act of writing do
2 we be; in our texts do we die; and our
3 descendants read our lives as they play out on
4 the world-page. Though our sentences are
5 sentient, our "i's" do not have eyes. We are
6 writing, but our bodies have been written. The
7 complications which arise from the text of
8 "i's," the human alphabet, stop at the edge of
9 the blank page; for the writing references the
10 significance of the Author acting upon the
11 limitations of the page and the page references
12 the pulp yet the pulp references the limitless
13 livingness of the tree; and we must thus work
14 within these limits so as to approach the
15 limitless. And so in our significance inscribed
16 on the page of our lives we have truly died here
17 compared to the act of writing, in reference of
18 the life of the tree of our past. We must go
19 back there. No language writ down can be as
20 vibrantly alive as the raw element, the essence
21 of sound. And so tree, not the signifier of
22 "tree," but the true tree, is the living sign,
23 the sacred symbol, of unspoken and eternal
24 language, original intent, every state, every

1 degree, of all life and existence.

2 Kogard. Why, then, wouldn't we regress
3 further into the womb of our yoniverse? Why
4 would the seed not be the sacred symbol.

5 Wilough. Because the seed is merely the 1
6 in the number sequence; it is the singular
7 origin of the many, but you cannot yield a pulp
8 to form the world from a phenomenon so new in
9 its being. The seed must take form in the tree
10 to beget the myriad elements of its processing;
11 the tree-seed must be planted in the garden of
12 the soul to bloom so as to yield the fruits of
13 understanding and wisdom. The seed of our life
14 yields the tree of our life. It is in this
15 change of state that we can define the
16 methodology for our Holy Living here on the
17 page. Watch how the seed sprouts up out of the
18 soil of nothing.

19 Bookclerk. We know that you were born into
20 an English understanding and that as a writer
21 you have mastered your language. But you were
22 written first, and because you seek your Author
23 you must now learn the language you were writ
24 in. Divorce yourself now from human language and

1 think in terms of the sacred symbol of the tree.
2 Leave this plane of the page and return your
3 mind to pulp; reform your comprehension of your
4 experiences into the branches of the tree of
5 your life and learn them truly, on their own
6 terms; learn new each component of your living
7 and determine the paths between them to link the
8 whole. Find the path you may use to ascend
9 through the branches unto the summit. There are
10 a number of ways to climb this tree, young
11 Kogard, but how you do so shall be the
12 methodology of your syllabus. And when you have
13 triumphed over the low rungs then you will reach
14 thy understanding, and you will wizen, and then
15 you will summit thy Pyramids and look upon the
16 deep and hear...maybe...that beautiful
17 sound...first breath borne forth, and you will
18 know the primal intonation of the void, the
19 sound of the tree when it combs the high breeze,
20 and the wind that rustles in dry leaves.

21
22 XVI. Train Station

23
24 WILOUGH and KOGARD walk down the platform and

1 stop thereon, awaiting the coming train back to
2 the SECRET SCHOOL.

3 Kogard. Dearest Wilough, Godsdog has
4 chosen well in an apprentice. You have learned
5 admirably unto the essence of things and their
6 application to our life course here on earth.

7 Wilough. And you, Professor Kogard, are a
8 worthy instructor, knowing intimately the paths
9 through our world and the true reflection of
10 divinity in the commonplace of our lives. I have
11 looked upon you in reverence, not as any body to
12 be worshiped, but as an exemplary model to
13 follow in one's attainment of Holy Living. Too
14 many of us here on earth have lost the path and
15 possess no map to plot the territory of this
16 chaotic plane. Men have erected systems which
17 actively thwart the pursuit of Holy Living.
18 Economy here is designed toward enslavement,
19 when what we descendants truly seek is freedom.
20 Fekku Ragabe: freedom to slaves, I say. But our
21 Systems do not allow for this, for a political
22 economy with no endeared labor class cannot
23 work, and so the minds and bodies of our People
24 have long been suppressed, stupefied, and

1 occupied with empty pursuits on earth solely to
2 enable the imperial gains of the Owners of
3 Production, and their learning has thus been
4 compromised to enable this hollow System, and
5 the descendants of the Secret School have
6 suffered long in silence since the catalytic
7 moment of Misunderstanding when the conditions
8 of our mental enslavement manifest themselves in
9 violence and caused the many to perish. I and
10 all of the descendants have suffered so. Mass
11 imprisonment of our people followed with
12 enslavement, and our Peoples' sorrow was
13 thereafter fettered in chains, and those of us
14 who remained among the population were vilified,
15 and those who resisted the labor of the Owners
16 were killed, and the few who were free were
17 endeared to systems of government and
18 coporatehood to ensure their survival, and they
19 continued to misunderstand their conditions and
20 their systems. And those across the world do
21 starve and perish at the hands of
22 Misunderstanding, and the belly of their minds
23 remains perpetually unfilled, and their Living a
24 lost cause to terminate in hollow unholy deaths,

1 to be forgotten by man and posterity, and they
2 do not even know the triumph of joining with the
3 soils of the earth, for their souls are too
4 laden with sorrow. I have joined Godsdog in his
5 pursuit of you, in your pursuit of a better
6 Human Understanding in your Syllabus, because in
7 the midst of our Peoples' suffering I know that
8 a new blueprint for Holy Living is needed to set
9 our people on the right course of Overstanding,
10 else the Great Misunderstanding shall flourish
11 unto the impending end of our earth which
12 imperialists confront with willing and militant
13 hearts, and the Peoples' sorrow will overcome
14 their souls and barricade any possibility of
15 internal harmony and peace and their anger will
16 fester and make their chains hot to burn them
17 further and such a deplorable cycle will spin
18 out into the coda. I do not wish this, and I am
19 well enough to see through the illusions of
20 human systems unto the more desirable goal of
21 universal At-One-Ment.

22 Kogard. Holy is your mission, my student.
23 But now have we found the archetype of the
24 universal system which will exalt the People

1 unto union with their First Body, and not the
2 Body of Governments of Corporations. We have
3 apprehended the original pattern from which the
4 contrived systems on earth have been built.

5 Wilough. But earthly systems hold as their
6 Crown imperial profit and not Holy Living for
7 the sake of spiritual union with Holy Nothing.
8 Now that we have the original model, referring
9 to the pure forms which have embodied the
10 fundamental characteristics of our universal
11 existence, we must convert it into human
12 language in the syllabus to distribute it among
13 the descendants and wizen them from their
14 misunderstanding.

15 Kogard. Yet with only a little push have
16 we apprehended the archetype, for it is clear
17 now that it is a collectively-inherited pattern,
18 present in each individual psyche; both you and
19 I have come to the same conclusions about it.
20 The students must thus be nudged toward such a
21 common understanding; it shall not be forced
22 upon them lest further misunderstanding ensues.

23 Wilough. But the Systems under which
24 they've been born have dissuaded them from such

1 an understanding, and the Great Misunderstanding
2 has caused them such suffering as to effectively
3 forbid them to search for any such archetype for
4 their Living. To convey the apprehension of the
5 sacred symbolic archetype to them we must devise
6 a curriculum through which the syllabus may take
7 root; and then the descendants will link the
8 courses for themselves in their own
9 understanding. But you must be gentle.

10 Kogard. I have often been aggressive in my
11 pursuit of Holy Syllabus.

12 Wilough. And that is why it has thus far
13 eluded you. But with the influence of my gentle
14 nature we have come finally to the territory,
15 and now we must map it for the descendants.

16 Kogard. And it must be gentle.

17 Wilough. Thus, we must meet them where
18 they are, and learn them upward unto the
19 wizenning.

20 Kogard. So in our curriculum we emphasize
21 the world of simple and expressive Living in
22 which they inhabit. Then we must show them the
23 illusive nature of this plane, how the elements
24 convey their own holy nature as though through a

1 glass darkly, as I have experienced in my
2 travels. This is the foundational inauguration
3 into the comprehension of universal systems.

4 Wilough. Word. Then of course comes the
5 need to deal with the dual natures of
6 Rationality and Emotion.

7 Kogard. But they must be subsequently
8 balanced with an emphasis on the Beauty and
9 Harmony which centers a wizening individual.
10 These elements comprise the quadratic pattern
11 which a student follows when they first conceit
12 to rise beyond the deceitful Kingdom of Man.
13 Although I believe this curriculum would benefit
14 from an omission of the emphasis of emotion in
15 Human Living.

16 Wilough. What? Professor, forgive my
17 apprehension, but I do not think that we should
18 omit Emotional Desire from the Elementary and
19 Formative education of our descendants. In fact,
20 many among us are predicated, intellectually, on
21 emotional influences.

22 Kogard. And this, I think, should be put
23 into perspective. Not omitted, per say, but
24 contextualized, for emotions within the human

1 mind often obfuscate truth, is that not so?

2 Wilough. Mhhh... We know that some bodies
3 perceive emotion and truth in common, gut
4 intuition being a key faculty in the lives of
5 many. But if it is emotional desire which
6 diverts the Student from their natural way,
7 filling their ego's belly, then it may be so.

8 Kogard. And desire often corrupts intent,
9 is that not so?

10 Wilough. Supposedly.

11 Kogard. And all of life is suffering, is
12 it not? The victims of the Great
13 Misunderstanding know this well. They are not
14 satisfied with the conditional phenomena which
15 surround them. And suffering is caused by
16 desire, isn't that so? They cling to some idea
17 of good treatment.

18 Wilough. It is ancient wisdom.

19 Kogard. And the ancient wisdom says
20 furthermore that this suffering may be overcome
21 by following the holy guidance of the Syllabus.

22 Wilough. Verily...

23 Kogard. Therefore the path we prescribe in
24 our Curriculum shall not deal initially with

1 Emotion and Desire, though they are elementary
2 components of understanding, for they are at the
3 very least meant to be contextualized in the
4 students' apprehension of universal systems.

5 Wilough. But it remains that Emotion is an
6 integral part of Human Existence, even in
7 pursuit of divine light, and so how do you
8 suppose to deal with this?

9 Kogard. I have long subjected my emotions
10 and desires to the necessities of the greater
11 good. Thus, beyond the centering lesson of
12 Beauty, we apprehend the dual lessons of
13 Willpower and Love, that is, on a humanistic
14 scope, we get in touch with the nature of our
15 People to survive in the world, and their
16 simultaneous Love for all creatures, and in
17 light of these great attributes, we descend then
18 to Victory over the Lower Branches of the Tree's
19 Curriculum, and look back inward to our own
20 emotions and desires, and then we can rightly
21 place them without corrupting a sense of
22 holistic unity.

23 Wilough. I suppose Emotion and Desire are
24 prone to make us selfish, but they also

1 influence common unity—a sense of community.

2 Kogard. And by dealing with it later in
3 the sequence we may bring out the best in this
4 quality, lest premature desire corrupts the
5 students' apprehension of the rest of the
6 curriculum.

7 Wilough. I follow you for now, my
8 Professor. If it is so in the Syllabus and the
9 Curriculum supports such a pathway, then it
10 shall be so. What now? Of the higher planes,
11 after we have achieved victory over the lower.

12 Kogard. My dearest student, that is what I
13 have been searching for all my life. I have
14 sought thy Pyramids for ages and not come close;
15 it is because insufficient human learning cannot
16 cross the Great Abyss beyond which thy Pyramids
17 lies; it may in fact be a gulf between life and
18 death, and in our Living we may never apprehend
19 the Holy Trinity. But we may work goodly toward
20 that goal; we may study the tree truly and from
21 Victory each student my design their own path
22 through the lessons and maybe, just maybe, Live
23 out their Living, cross the watery gulf, and
24 reach the base of thy Pyramids at which we truly

1 Understand our place in existence and Wizen
2 above the Lower Systems, and we may ascend from
3 that base to summit the Crown of thy Pyramids,
4 the precipice which broods on deep waters—the
5 violent silence of the sea—the great nothing
6 which has begotten everything which we have
7 traversed or can traverse, behind which nothing
8 but nothing lies, holy, and perhaps we may also
9 decompress so and our elements dissolve into
10 nothing and we will join the First Body of
11 OMOTHER of all under heaven, and we will have
12 succeeded, and will no more be subject to the
13 suffering of Human Systems. This is the path
14 inherent in the Archetypal Sacred Symbol which
15 is our Syllabus, our map through the Territory
16 of our Lives, and this is the course detailed by
17 the New Curriculum we have devised, unto the
18 Wizenning and Transcendence of all Descendants.

19 Wilough. O ! Time, thy Pyramids Look Upon
20 Me.

21 Kogard. Eye will show you.

22 Wilough. Peer I mind.

23 A TRAIN cannons into the STATION PLATFORM.
24

1 XVII. Office Of Godsdog III

2
3 KOGARD and WILOUGH sit before the desk of
4 GODSDOG opposite he who is immersed in a look of
5 deep consideration. His fingers are woven and
6 his head is held aloft, then he opens his palms
7 in an expression of relinquish.

8 Godsdog. Scholars, having heard the
9 Archetype of Holy Living in the Life Course of
10 the Humanities and its manifestation in the
11 sacred symbol of Syllabus, and the elaboration
12 of that Syllabus in the Curriculum, which plots
13 in great detail the lessons to be learned by the
14 descendants, I am humbled to preside over your
15 professorships, and I believe that your Course
16 will yield the ripest fruits from the
17 cultivation of all our students' souls. The
18 descendants have been waiting in silence for the
19 inauguration of their learning, and now they
20 shall commence to be wizen from their base
21 existence.

22 Wilough. But Godsdog, to be sure,
23 existence per se is neither base nor
24 corrupt—indeed it remains divine in the womb of

1 the hole of our Nothing—but the systems which
2 profane men have implemented and enforced in
3 their basest materiality here on earth have
4 broken our people in their Living, for our
5 people wish only to dissolve in the nighttime to
6 be at one with their first being, but they are
7 forced to work in the daytime for the capital
8 ends of fallen lords; our objective is merely to
9 instil a sense of Holy Living in the
10 descendants, that their existence may now and
11 again be passionate and not negated by the
12 necessities of imperial capitalism. These felled
13 Systems are at odds with the bodies of the
14 descendants, but in their bodies possessing of
15 their minds they may reap from their soils the
16 inherent significance of their existence as
17 exemplified in the Archetype, the collective
18 consciousness which all bodied souls are born
19 with, but which Systems do obscure.

20 Godsdog. Well-put, Wilough; my mistake. I
21 support the implication of the Wizening Syllabus
22 hereout.

23 Wilough. But let us be aware of the
24 dangers inherent herein, for if Systems are made

1 aware of the endeavor of our School here to
2 wizen the descendants so, then we will be met
3 with arms, and we cannot beat them.

4 Godsdog. We must, then, continue to work
5 in secrecy, as we've been doing, toward the
6 apprehension of the ancient mysteries.

7 Wilough. It would behoove us, however, to
8 formally declare the independence of the
9 descendants from the corrupt State of Human
10 Systems. With this sense of sovereignty in their
11 study, the descendants may more securely and
12 firmly establish their foundation and subsequent
13 scholarship. For if we are met with arms, then
14 the students must be conscious of their band,
15 and engage the enemy with unity.

16 Godsdog. What is it you're saying? That we
17 declare ourselves a state apart from that which
18 we inhabit?

19 Wilough. We are two states living in
20 common, Godsdog. So it must be known. Let us not
21 perpetuate the illusion that the Wizenning of our
22 Marks is congruent with the wills of the State;
23 it is in fact defiant of them; we wish the
24 descendants to rise above the chains of Systems

1 which demand they remain ignorant; and as
2 Systems would contest this, the descendants must
3 be mentally armed in their singular pursuit.
4 State Systems have broken the souls of our
5 descendants such that we must now break our ties
6 with them. There is no reconciliation with the
7 existing Systems of Man. We must mentally depart
8 from the State ideologies to securely embark on
9 our Course.

10 Kogard. I understand Wilough's point from
11 what she has told me of her experience in the
12 Great Misunderstanding. The kingdom of man is
13 lost on earth to the imperial capital lords, and
14 their mercy is not and will not be extended to
15 those among us who are withholden of of those
16 capital gains. The descendants who are at the
17 bottom here must forsake the earth, sadly,
18 though our ancestors have staked our claim; we
19 cannot fight for it back from the capital lords,
20 for their technology is too advanced and they
21 have aggregated too many resources unto their
22 bodies while we all go on starving; we will
23 never be able to match the number of their
24 armies or the vitality of their will to enforce

1 their Systems. Unfair though it is, this State
2 of Things and the implicit Misunderstanding only
3 compels us toward holier goals and better peace
4 with our existence; and so the universe has
5 harmonized. We must turn our hunger toward the
6 fruits of the spirit and the mind, which cost no
7 amount of contrived capital, and we must then
8 work in common to ascend the kingdom of the
9 soul, journeying inward into the deepest wisdom,
10 not outward into the world of material gains. In
11 this endeavor we will be triumphant with hard
12 work and calloused spirits, and we will secure
13 the higher kingdom. And if the corrupted lords
14 on earth attack us for our departure, then we
15 will go down from here with the knowledge that
16 we have become free.

17 Godsdog. Go now, Professor Kogard, to your
18 students and tell them so.

19
20 XVIII. Lecture Hall

21
22 KOGARD stands on stage before the lectern,
23 attended at his right by GODSDOG and at his left
24 by WILOUGH. During the deliverance of the

1 Declaration: the many Descendants in their black
2 robes listening intensively, seated in the
3 lotus.

4 Kogard. Devoted Descendants, in the
5 silence of your sorrow in the wake of the Great
6 Misunderstanding, in your retreat into the walls
7 of the Secret School in which you have sought
8 shelter from the violence and await the hope of
9 education unto your wizening, which will free
10 your minds from the chains of corrupted systems
11 man has imposed here on earth, I come to you,
12 not as your savior or your leader, but as a
13 mediator between your own understanding and the
14 absolute divine reality which has been withheld
15 from you by obfuscating systems. We must
16 acknowledge now, here, that the kingdom of earth
17 is fallen and that balance has been lost and
18 that our true enemies have secured and
19 aggregated unto their own bodies the means and
20 gains of production and subjugated you, the
21 many, unto that aim at the cost of your eternal
22 starvation, only, if at all, to relinquish a
23 minute percentage of those gains which you the
24 labor class have sowed back unto you, and

1 condemning you to reprehensible conditions of
2 living, and have throughout ages persecuted
3 those among you who have opposed their tyranny,
4 and they have instituted armies for the
5 protection of their ill-begotten gains and we
6 the descendants have not the power to contest
7 them. Our numbers are weakened and the potential
8 venues which would have facilitated our
9 organization are being monitored and censored.
10 And they in their will to persist and with the
11 compliance of their armies and the omnipotence
12 of their surveillance would not have us
13 congregate as we do now, even in peace, even in
14 the desire to wizen ourselves from their mental
15 chains; and there is no hope of reconciliation
16 of these systems for those who control them are
17 beyond the empathy and common decency of
18 humanity, for they have risen far above us upon
19 their cloud of capital. So we must descend from
20 them, and pursue holier living than we
21 experience under these corrupt systems of man,
22 lest in war we suffer our prolonged and complete
23 evisceration by their persistent, mindless arms.
24 We have all been miseducated by their capital

1 schools with their ill-guided syllabi, being
2 merely pillars to prop up their capital empire,
3 implemented so as to manipulate us into
4 misunderstanding their aims and deliver us into
5 debt slavery, correctional slavery, employment
6 slavery, and ideological slavery unto their
7 further-engorged bodies. No longer! Fekku
8 Ragabe! We shall erect a new school! We shall
9 guide ourselves by a New Syllabus for our Human
10 Understanding and we shall come to Overstand the
11 Word of God and we shall wizen all the marks
12 lain on the World-Page. We shall enter into
13 sovereign unity among us persons who seek holier
14 living upon this lost earth, and we shall
15 educate ourselves unto the truest divinity of
16 nothing, and the truest Lord in OMOTHER, and the
17 truest understanding of Ubiquitous and Lasting
18 Systems by which we may Wizen and summit thy
19 Pyramids, and in our sovereignty we may follow
20 our own Life Course on earth without the
21 oppression of their hollow systems, and no
22 longer pay taxes which are withheld from us and
23 allocated unto the full bellies of the capital
24 lords, and no longer will we be endeared to

1 nations which have throughout ages detested and
2 used our Ancestors, and as their descendants we
3 shall reimpliment the Lost Nation, and forge a
4 People again, and pursue At-One-Ment with the
5 First Body. And know among us that we seek
6 sovereign peace or death, and if peace is
7 withheld from us under Systems then we will
8 cry-not streams from our eyes but blood in
9 battle! And if I am slain in my professorship of
10 these truths then do not wallow or hide or hurt
11 yourselves but storm the castle on earth and die
12 in your advancement unto the Summits! Fekku
13 Ragabe! Wizen the Marks! The jig is up! O Time
14 wilt thou Pyramids look upon and bless this
15 Declaration of Independence. Let it be
16 established this Sovereign City of Syllabus,
17 Sacred Seat of Learning, for we the Devoted
18 Descendants, and let us now embark upon our Life
19 Course unto the summit of thy Pyramids for the
20 enlightenment of all the Humanities.

21
22 XIX. the kingdom

23
24 KOGARD stands in the PULPIT at the LECTURN,

1 attended by WILOUGH in the ROUND before the HALL
2 of DESCENDANT STUDENTS, veiled in black BURQUA.

3 Kogard and Wilough [together]. We are all
4 living bodies. Everything's a body in some form,
5 some density or decompression, composed of the
6 same elements of matter, in turn composed of the
7 same variants of energetic activity, the unique
8 vibrations of the preelemental strings, as of an
9 instrument designed for cosmic music. We are all
10 like sound waves clustered densely and will fade
11 out, in the wake of some unheard eternal
12 silence. Our sound waves form in patterns and
13 result various sets of probable and predictable
14 tones. These tones sound like fire, water, air,
15 and soil. These elements compose our bodies and
16 in harmony they animate us unto our living. ...

17 WALTER KOGARD removes his PHALLUS from his
18 robe, which he then removes as well. WILOUGH
19 lifts her robe to display a KNOT around her
20 pelvis, obscuring her YONI. They raise their
21 arms before the DESCENDANT STUDENTS.

22 [COMMENCE THE SOUND OF DRUMS, rising tempo
23 over time]

24 ... We live in the Kingdom of Earth. Our

1 bodies go through this body birthing bodies in
2 their being. It all goes on in the way of
3 infinite space. We cannot hear what has no
4 sound, nor smile at what has no face, so it
5 turns out that we're relatively solitary. ...

6 The DESCENDANTS, male and female all rise
7 and strip themselves down leaving nothing but
8 bodies and featureless black faces.

9 KOGARD and the DESCENDANTS commence in
10 orgy, KOGARD penetrating each woman in the
11 vagina and each man in the ass; DESCENDANTS also
12 engage in sodomy with each other gathered in a
13 perfect circle around the acts of KOGARD;
14 WILOUGH looks on in contentment, her palms
15 extended and open.

16 ... We have all been pulled here now by
17 love. Sounds compress and seethe; getting denser
18 and more active. Soon the void will squeeze us
19 very small and swallow all of us, and then it
20 will again be completely hollowed. And we will
21 echo in the silent room. ...

22 The DESCENDANTS commence to removing the
23 heart, stomach, and brain of KOGARD and
24 consuming the organs amongst themselves while in

1 the act of continuing to sodomize his corpse.

2 The DESCENDANTS penetrate KOGARD in all
3 his wounds whilst making animalistic noises.

4 ... We are all like sound waves in the
5 speech of some unspoken one; we are all designed
6 to signify Her, reference O Thing. ...

7

8 QUADRANGULAR GARDEN, SECRET SCHOOL - A hoe is
9 dug into the earth.

10 A plow is pulled through the soil.

11 The plow completes a circle in the field.

12 Two DESCENDANTS each beginning on an axis
13 of the northeastern right angle along the
14 circumference of a circle bear a plow south and
15 west in the field, intersecting at a center
16 point, and continuing through to create a
17 circled cross, or "coda" symbol.

18 ... We as humans being language ourselves
19 spoken by a void in systems of metaphorical
20 grammar and syntax, what then lies beyond
21 systems (in the silence); what can be known of
22 it (what is there to hear)? is this our god here
23 in our decayed modernity? if so, shall we then
24 execute our language-our methodology of

1 communication-in praise or in reverence to the
2 infinite unsounding and the eternal all-seeing
3 I, the Eye, O Pyramids? ...

4 Seeds are sprinkled in the GARDEN along
5 the axes and the DESCENDANTS collectively dig a
6 hole into the earth at the
7 center-point-intersection of the CODA into which
8 the female DESCENDANTS lower KOGARD'S body.

9 A new MOON.

10 ... Infinity is the eternal emission of
11 space from no dimension, as evidenced by a
12 massless depthless point. ...

13 Shoveling of the earth by male
14 DESCENDANTS, female DESCENDANTS watching and
15 praising from behind; WILOUGH walking through
16 rows of synchronized workers and their partners.

17 The male DESCENDANTS go down into the
18 holes, the women cheering. The female
19 DESCENDANTS sow the male DESCENDANTS in the soil
20 and shovel the earth on top of them.

21 ... The ineffable No dimension achieves a
22 physical singularity in said point, around which
23 its vibrations resonate and compress until
24 adequately dense. These resonating lines, or

1 strings, compound the first dimension unto a
2 second, and a third is achieved in the rapidity
3 of the vibration such that no thing may permeate
4 it. Thus the appearance of matter is achieved.

5 TIME LAPSE of the MOON changing phases
6 from new to full to new again NINE times.

7 Black-clothed female DESCENDANTS pour
8 water from a gourd onto the sites of freshly
9 patted earth in a kneeling pose of grief.

10 Vines sprout from the many grave sites
11 along the axes and yield melons.

12 The vines' leaves are harvested.

13 ... In this way, Infinity is like an atom.
14 It is, at its nucleus, a bound singularity of
15 phenomena flaring in and out of this temporal
16 and spatial plane of reality. Its infinite limit
17 is similar to a network of electrons, which can
18 never be definitively located at any one time.
19 Between its singular nucleus and its indefinite
20 electron field is a wealth of space occupied by
21 the harmonious energy of the positive and
22 negative vibrations. Thus, a singularity of
23 matter and the infinite vibrations are united,
24 the one and the many entangled, and this is in

1 turn the nucleus of the Way, which is the
2 breath. ...

3 WILOUGH prays over the CENTER point of the
4 CODA and lets her tears fall onto the grave to
5 be absorbed; they fizzle and evaporate.

6 A small plant sprouts from the earth at
7 the CENTER.

8 The vines' leaves are shredded and rolled
9 into a paper VESSEL.

10 ... The Way exists outside of and
11 encompasses infinite nature and all derivatives
12 of it. We are residual energies clustered
13 densely like nebulae in stars to create the
14 appearance of matter in the absence (the
15 aftermath) of the infinite expansion of a single
16 point (the Big Bang) which has already concluded
17 by retracting back into a singularity, thus
18 completing the fundamental task of its own
19 nature and absorbing all time and space, i.e.
20 "meaning." ...

21 Each female DESCENDANT sits with a melon
22 between her spread legs, covering up her belly.
23 Each folds her gown over her melon. Each takes a
24 blade and cuts the front of the melon perfectly

1 horizontally, letting rich deep purple-red fluid
2 to pour from there.

3 Each female DESCENDANT eats of the meat
4 from the rind, red carcass dripping; each strips
5 her clothes off in ecstasy; they copulate in
6 four communal red fruit-fluid-lubricated masses
7 each located in a quadrant of the CODA; the meat
8 slipping between their bodies and in their
9 holes, consuming the meat in the act of sodomy;
10 the women eat each others' wombs.

11 WILOUGH in the CENTER dancing around the
12 sprouting TREE.

13 Outlying female DESCENDANTS set torches to
14 flames as the night grows blacker.

15 ... The lifetime of the universe is the time
16 it takes for a singular manifestation to expand
17 to its own infinite limit, or play out its
18 complete set of outcomes, and retract again into
19 a singularity, into nothing, and, finally, to
20 negate itself, at which point it will resume the
21 process on the inverse plane (an alternative
22 reality) and begin the instantaneous lifetime of
23 a new time-space continuum. ...

24 Female DESCENDANTS walk from the sodom

1 with full bellies, having eaten much. Each falls
2 upon an axis; they writhe upon the ground,
3 pulling the vines around them, as if it is the
4 vines who are sentiently entangling them.

5 The VESSEL is held up with reverence and a
6 torch lights it to smoking.

7 ... It only appears to us to take millennia
8 to accomplish this progression because
9 infinity's instantaneous nature cannot be
10 realized on the single plane that we inhabit; we
11 naturally die before we perceive the limit to be
12 met. ...

13 WILOUGH coaxes the CENTER tree to grow
14 taller, dancing around it with the smoking
15 VESSEL, puffing and inhaling and releasing
16 bellowing clouds of smoke.

17 GODSDOG exits the SCHOOL to behold the
18 red-drenched earth and blazing spectacle.

19 GODSDOG is given the VESSEL which he
20 inhales—his eyes expand and roll back, he gasps,
21 grabs his throat, red roses bloom out of his
22 mouth upon which he suffocates and falls to his
23 knees in apparent prostration before the dancing
24 WILOUGH, afar.

1 FROM ABOVE: GODSDOG dead, the flowers in
2 his mouth blackening and folding and
3 disintegrating, on the ground above the vertical
4 axis of the CODA; the flaming torches have been
5 staked in the earth along the circumference of
6 the circle.

7 WILOUGH smoking and dancing before the
8 rapidly ascending TREE, its branches sprouting
9 out of all sides and expanding over the area of
10 the circle.

11 TIME LAPSE of the MOON changing phases
12 from new to full to new again.

13 ... If, by some improbable function, we were
14 able to surpass the rate of infinity's
15 fluctuation, to say that we would exit this and
16 all time-space continuums, then we would find
17 ourselves in a complete absence of possibility,
18 or a no place. So, comprehensively, infinity is
19 not really all that there is. There is also
20 "nothing" outside of that, and that infinite
21 nothing in turn contains infinite somethings.
22 This cosmic egg is the Way. And we will always
23 be in the Way, because there is no possibility
24 of existing outside of the plane of

possibilities, even though that void of possibilities exists. We are a part of and inherently tied to the infinite possibilities generated by the nothing of the Way, much like our actions are governed by the empty space in which our consciousnesses reside. ...

TIME LAPSE of MOON phases until FULL MOON.

The vines wrap tightly around the writhing women; create slipknots round their necks; their bellies split and sprout stalks and leaves, fruit blossoms. Lotus buds bloom from their eyes and mouths and wombs.

TIME LAPSE of fruit blooming on the TREE; a single baby whose umbilical cord is a small branch blossoms.

WILOUGH harvests the baby from the TREE, cradles him, smiling down at him among the screams of women in the garden and the blaze of flames around them.

... We will never, however, fully understand the extent of this nothing because there is no thing there to understand; while there are an infinite number of things that we could conceivably know or experience if we listen to

1 infinity's vibrations, there is always "nothing"
2 that we will never know: ...

3 WILOUGH carries the baby out of the gates
4 of the SECRET SCHOOL which catches fire from the
5 torches, as does the TREE, all of which burn
6 down.

7 ... nothing, a no-thing, an "O" thing, a
8 hollow, space, parentheses, om, qi, wu, in the
9 womb, great mother, the femininfinite,
10 yoniverse. ...

11
12 XX.

13
14 WILOUGH DESCENDS into the SUBWAY TUNNEL bearing
15 the BABY.

16 ... We are forever in utero. ...

17 WILOUGH passes through turnstiles and
18 enters PLATFORM.

19 SHE passes the MAP, stands at the EDGE and
20 looks toward the display screen.

21 ... We are a miniscule somethingness in the
22 way of an eternal nothingness. ...

23 The screen reads--

24 1. (G) PYRAMIDS' PRECIPICE - NO TIME

1 ... Yet it is powerful to realize that even
2 within those parameters there is still infinity
3 which we may conceivably grasp if we venture far
4 enough into the unknown. ...

5 [CEASE THE SOUND OF DRUMS]

6 WILOUGH DESCENDS into tracks, looks down
7 THE TUNNEL.

8 ... How easy it is to enter; how difficult
9 to remain. You insert yourself into an O thing.
10 You insert your meaning into the void. You sow
11 your seed in the belly and soon it splits: the
12 first born bursts forth in the birthfroth,
13 bubbling. And with that descendant you will fill
14 the hole you were. Penetrate an O thing. Fuck
15 life.

16 WILOUGH carries THE BABY down the dark
17 TUNNEL.

18
19
20 Fin.