

The One—Unity & Five Language Tools

Christ Consciousness, Logos, and Microlinguistics

Course document, Deicidus, Internet School of Magic

As always, please leave questions and comments in the document if you do not mind sharing them with other students (Ctrl-Alt-M). This makes it much faster and easier for me to answer the questions, in-context. This document will be publically viewable.

To contrast with the 0, this week I would like to try to give a picture of the extremely complex and central entity/energy/archetype that is the 1. Being such a central symbol—generally attempting to claim for itself the title of *the* central symbol—the 1 is very difficult to describe, and so this class will take the form of a number of smaller segments which trace overlapping pathways across the contours of the 1.

The Root of Western Subjectivity

“Subjectivity” means the quality of being a subject, that is, of being a person. We are “subjectified” or “subjectivized” into our “mode of subjectivity”, which we inhabit. We can be subjectified in different ways, and our mode of subjectivity can change. Our subjectivity is frequently renegotiating its position on a moment-by-moment basis as we take stances in conversations or when the people who are around us changes. Bigger shifts in subjectivity come about through education, self-education, thinking, reading, or use of drugs. These shifts can be temporary or relatively permanent—and they *change who you are*. However, most of the time, modern subjectivity is experienced in a characteristically “western” mode.

Modern or “western” subjectivity evolved out of Protestant capitalism, to summarize extremely briefly. It consists of a centralized “I” or ego (*ego* is the German word for “I”) surrounded by an externalized “other”. Just this statement may be confusing, because many people do not remember ever experiencing a state where they were not an “I” experiencing a world around them. However, even in our dreams every night, our subjectivity is altered—and drugs, particularly psychedelics, can dramatically reposition our subjectivity. The being-in-the-world (Heidegger) model of life is not the only way reality can be experienced—but the Western mode of ego-centralized subjectivity and identification has spread everywhere capitalism has spread, so it now appears to be the norm in all parts of the world.

How the self is experienced and constructed is extremely relevant to sorcery and occultism in general. By making calculated shifts in our subjectivity, we can attain useful altered states or communicate with spirits. We can make sorcerous changes in external reality, or we can completely desubjectivize ourselves, which would be a decent definition of enlightenment. But if we are to escape from our “normal trance” into some other mode or “positionality” of subjectivity, we must first know what we are up against. For example, here is what Nick Land has to say about the soul (Western subject):

War is unreason, but what is reason? It is something like a pearl; the symptom of a protracted irritation. When a people becomes philosophical there is always an institution of torture to be found. In the Occidental world the basic implement of this torture, the very chamber or *territorium*

of cruelty, has been called the soul. Like a black, damp, and freezing cell it has always been a torment in itself. Europe has been chained in the soul, dangling with bleeding wrists, until it lusted for destruction with a foul and parched thirst. 'Inspired' by the symbol of its gibbeted God, it has been a perpetual crusade.

Somewhat humorous in its hyperbole, this passage nonetheless gets at a central problem in Western society, which is the enforced experiencing of Western subjectivity by all bodies at almost all times. In order to be able to transgress the lines of normal subjective positioning and enter useful altered states, reliably and without drugs, we must first understand the organizing principles of what is considered normal subjectivity. In many ways, the 1 is the central organizing principle of Western subjectivity, so by exploring the 1 we can come to better understand how our experience is structured on a moment-by-moment basis.

Etymology of *Logos*

One of my favorite words is *paregmenon*, which means “the juxtaposition of words to reveal their shared roots”. Here’s a paregmenon which helps to reveal the etymology of the word *logos*:

- logic
- logical
- philology (cf. philosophy, ‘love of wisdom’)
- sociology
- logbook
- legislature
- lecture
- lock
- logo
- dialog

Not all of these words are etymologically related to *logos*, but their shared sound reveals a phonomorphic relation, a shared link in the sound-meaning echo space (i.e., “lock” and “legislature” do not share a derivation with *logos* but do have a similar sound and a bit of shared meaning). *Logos* is the ancient Greek word for “word, speech, discourse” or “reason”, but is most widely known for its use in Christian writing to refer to “the Word”, or the male mind of God.

On the numogram, 1 is attributed to the sound ‘gl’ (a hypnotic fish-gulp sound), and this links it with the word *logos* by its sound. It also strongly links it with this other phonomorphic grouping, which is ‘lg’ simply reversed:

- glow
- glimmer
- glamour
- gloss
- gleam

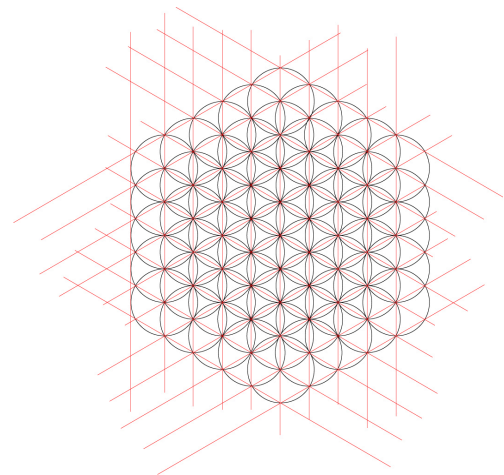
- glint
- glisten
- glide
- glade

All of these words share an etymology in the root *gl-*, which you can tell from the paregmenon above refers to a shining, happy glow. *Gl-*, in turn, may ultimately derive from Greek *lux*, a word which means *light* (*light*, a word which also contains the *lg* sound). You can hear the similarity between *logos*, *lux*, and *light*—in fact, in ancient Greek an ‘x’ at the end of a word is a shorthand for a ‘-gus’ ending (*rex* = *regis* = king), making *lux* extendable into the name *Lucus*. Finally, we find ‘gl’ in *glottis*, “tongue”, and *language* and *lingual*.

So, when I say *logos*, I want to bring to mind all of these associations at once: light, glowing warmth, language, reason, and the Word. Since this sparkling irradiance of language is itself the domain of 1, these associations work very well already to begin pointing to a deeper understanding of the 1.

Universal Cosmic Matrix—Christ Consciousness

If the 9 is the universal female matrix of the All and all possible manifestation, and it is technically purely physical, then the 1 is the universal male matrix of all consciousness—the experiential interior to the 9’s seething exterior. In the Flower of Life, the circles could be thought of as the 9. You can also draw lines between all the center points of the circles, producing a grid of equilateral triangles. These lines are a decent metaphorical depiction of the 1.



“Christ consciousness” is a vague-sounding term which refers to something very specific and entirely religion-neutral: simply consciousness, in its purest and most archetypal form. If 0 is awareness, 1 is consciousness—and it is very hard to completely separate these two in thinking, since they are so closely intertwined in practice.

As I’m sure you heard, “Christ is love”, “God is Love”, etc., and it’s true—the nature of Christ Consciousness is Love. The nature of the 0 is closely related—compassion—but Love seeks to spread and connect with everything, which reveals immediately the dark side of the Christ: Love is a supervirus.

The Rhizome vs. Insularity

Deleuze and Guattari’s concept of “the rhizome” is best linked with the 9 on the numogram. However, we can use this concept to help illustrate the concept of the 1.

Deleuze and Guattari oppose the idea of the rhizome with that of a root. A plant root grows by means of hierarchical branching, thus producing an “arborescent” or tree-like structure. On the other hand, a rhizome is a different type of root which grows every-which-way: radicles can extend from any point in the rhizome

and connect to any other point. Mushrooms as well as ginger, asparagus, and irises (and many other plants) have rhizomes instead of roots.

Whereas the tree structure is considered by Deleuze & Guattari to be “fascist” because it attempts to centralize and control everything from a central point or “root signifier”, the rhizome invades, breaks up, and “deterritorializes” these centralized territories that the root constructs. Whereas the growth of more root means more centralization and control of the space, the growth of more rhizome means further breaking-up, complication, and deterritorialization of space.

We can apply this directly to 1 (root) and 9 (rhizome) with one small caveat: 1 is *pure* Christ consciousness, so the hierarchal aspect of the root, the multi-leveledness of it, is not included (I split this aspect off into the 5). So, 1 is a root- or tree-like force which centralizes, assimilates, and controls from a central point or “headquarters”, whereas the 9 is what we can see when this fascist organizing principle is removed from the field-of-play. The 1 organizes spaces into centralized territories, and these territories are within and in spite of the 9 (the world).

Phallos and Axis Mundi

Thus, we can begin to see the relationship between ego-consciousness and the 1. **Ego-consciousness, the experience of experiencing, is the essence of the 1: pure conscious experience. However, 1 is not the ego in the way we normally think of it.** 1 is the ego *experience*, the centralization of the field of reality into an observer. The ego as our personal identity, our traumas, our egotism, our history—that is the 8. However, the waking consciousness itself is the ego-consciousness and this fits squarely on the 1. The fact that only the purified consciousness is associated with 1, whereas the ego and its perversions link with 8, is why I more often refer to 1 as Christ consciousness rather than ego-consciousness—pure consciousness is loving, impersonal, and not neurotic.

Two closely-related concepts further help to elucidate the deep meaning and incredibly pervasive symbolism of the 1: *phallos* and *axis mundi*. *Phallos*, the “sacred image of the masculine” (a book by Eugene Monick), is *not* the penis but rather the archetypal force which grows penises everywhere and tries to stick them in everything. The purpose of *phallos* is to be worshipped and to be absolute and pervasive, dominant. You can imagine *phallos* as a ghost penis which pressured evolution to grow penises to actualize itself. Everywhere, *phallos* invades, centralizes, and controls with the idea of producing a convenient harem. **This may sound ridiculous, but this caricature of *phallos* is exactly why (out-of-date) feminists attack the “phallocentric patriarchy” or speak of “logophallocentrism”.** This is why Deleuze and Guattari decry “the One” as fascist and treat it as their primary enemy: throughout history and in every aspect of life, we see this 1 impulse (because it is polluted by the trauma-imprints of 8) everywhere invading, dominating, controlling, and in the process destroying, erasing all difference, and meanwhile forgetting that it has even done anything wrong (white supremacy, white privilege, blind prejudice, etc.).

***Phallos* is the totem pole at the center of a *mundi*.** Please [read my essay on the *axis mundi*](#) if you have not already done so, as the concept of an *axis mundi* is very important in understanding many aspects of occultism, particularly ritual. *Mundi* means “world”, and an *axis mundi* instantiates a world by defining a

space. This space is defined by a center and a radius, and the center is marked by a totem—a phallic object at the center. For example, the Washington Monument is a totem-phallus par excellence: located at the political center of the United States, and considered, after the White House, to be the center of Washington, D. C. itself, the Washington Monument is an enormous stone penis symbol of the US and its dominance both of its own North American territory (self-dominance) and its dominance and suppression-threat that is projected out into the rest of the world. Thus, we can see how an *axis mundi* marked by a phallic symbol serves to instantiate a space with an interior, a center, and a demonized exterior. This interiority is what allows us to have experience in the first place, and this is the primary gift of the 1.

Incidentally, this means that it is possible to experience non-experience—and this is enlightenment. Recall that 0 is pure awareness, pure presence, whereas 1 is consciousness and experience. As discussed in the Glass Bottle class, the 8 contains our trauma-imprint, our encoding of our personal ego and our address-code within all possible realities. If we fully (or even partially) decode our 8, our experience (1) becomes unconditioned: we lose our center of subjectivity located in our heads, and become, as it were, egoless parts of the environment. Life continues, but experience ceases—and even then, experience will somehow continue if you are able to observe your experiencelessness as an outside observer (1). The 1, then, is that which abstracts us out of the situation in order to observe it as a centralized intelligence.

Five Language Tools

To further elaborate on the relation between the 1 and language (the Word), *logos*, I will briefly present a number of language tools that I have developed. The key in seeing the 1 using these tools is, again, to combine the fragments and allow them to act as a window or instigator into the bigger and more direct experience of touching your own linguistic network directly. The 1, **being this universal cosmic lattice of connectivity**, will be revealed in all its puzzling iridescence if you work closely with your language. Language, of course, is extremely powerful and magical, although it seems few people pay much attention to their own faculty of language.

Phonomorphemics

Already mentioned, *phonomorphemics* is a combination of phonology and morphology. Phonology is the study of sounds and patterns of sound in language. Morphology is the study of meaning and patterns of meaning in words. A *phoneme* is a basic unit of sound, like “gl-” or “er” or “k”. A *morpheme* is a basic unit of meaning, like “log-” or “anti-” or “cat”. Putting the two together, phonomorphemics is the study of the interrelationships between sound and meaning, particularly across languages and irrespective of etymological history.

Here is an example of a phonomorphemic linkage: In Japanese, the word *hidoi* means “gruesome, hideous, cruel” and it sounds very similar to the English word *hideous*. However, there is no etymological relation. But, the fact that these words are so similar in both sound and meaning makes you think, right? What is the relationship between a word-sound and its meaning? Are these relations absolute, or are they learned as part of our language culture? (Obviously, the answer is some of each—there are many hardened rules and exceptions which pervasively break the interfluency of all languages—the Tower of Babel is also a phallic symbol).

For more on phonomorphemics, see my essay [An Essay on Omniglossa and Phonomorphemics](#).

Etymology

Etymology is an enormously useful tool that reveals an incredible amount of occult knowledge when used frequently. I highly recommend [installing this etymonline.com search](#) as a “quick search” in your browser and using it frequently. I have mine set to “ety” so when I go to the address bar in Google Chrome and type “ety” and a word, it immediately brings up the etymology dictionary entry. After just a little bit of study, you will begin to see fantastic linkages of sound and meaning across words and history. This helps to loosen-up and deterritorialize your network of language, which has become ossified and invaded by pop culture, typical reading materials and habits, and the inertia of typography and linguistic culture.

The etymology of ‘etymology’ itself is an interesting example. Here is the text from etymonline.com:

late 14c., *ethimologia* "facts of the origin and development of a word," from Old French *etimologie*, *ethimologie* (14c., Modern French *étymologie*), from Latin *etymologia*, from Greek *etymologia* "analysis of a word to find its true origin," properly "study of the true sense (of a word)," with *-logia* "study of, a speaking of" (see *-logy*) + *etymon* "true sense," neuter of *etymos* "true, real, actual," related to *eteos* "true," which perhaps is cognate with Sanskrit *satyah*, Gothic *sunjis*, Old English *soð* "true."

Latinized by Cicero as *veriloquium*. In classical times, with reference to meanings; later, to histories. Classical etymologists, Christian and pagan, based their explanations on allegory and guesswork, lacking historical records as well as the scientific method to analyze them, and the discipline fell into disrepute that lasted a millennium. Flaubert ["Dictionary of Received Ideas"] wrote that the general view was that etymology was "the easiest thing in the world with the help of Latin and a little ingenuity."

There's our *-log* again, and the other part of the word, “ety” means ‘true’. A lovely word. The amateur method of etymology described in the second paragraph will do nicely for most purposes, especially for the occultist: the phonomorphemic relations that personally occur to you are just as important as the actual history and meaning of the word—both are useful.

Following etymologies on many words, and looking up etymologies of the words you write and speak, can lead to more self-aware and detailed use of language. The practice can even result in gnosis, as one realizes that every word the mind produces can be broken down and backtraced in this manner to reach some primal linguistic symbol-particle.

Evocativity

This leads naturally to evocativity, the quality of language which triggers and evokes. Evocativity is much more impressive to demonstrate in speech than in writing, because the same statement can be said in a voice which falls flat or a voice which catches the edge of time and drags it screaming across the surface, like scratching a record. This catchiness of the voice upon time in the moment has a lot to do with evocativity, and is perhaps a good metaphor for the way consciousness (1) exists in time as well.

Using etymology, textual evocativeness can be intensified. I learned this way of speaking and writing from Nick Land, so let me quote some evocative paragraphs of his which rely on etymological invention:

Scholarship is the subordination of culture to the metrics of work. It tends inexorably to predictable forms of quantitative inflation; those that stem directly from an investment in relatively abstracted productivity. Scholars have an inordinate respect for long books, and have a terrible *rancune* against those that attempt to cheat on them. They cannot bear to imagine that short-cuts are possible, that specialism is not an inevitability, that learning need not be stoically *endured*. They cannot bear writers *allegro*, and when they read such texts—and even pretend to revere them—the result is (this is not a description without generosity) ‘unappetizing’.

Scholars do not write to be read, but to be measured. They want it to be known that they have worked hard. Thus far has the ethic of industry come.¹

Although this is prose, notice the poetics of the speech. The sentences have a slick and clicky rhythm which pull the reader along and provide pleasurable puffs and bends as the sentence continues unexpectedly. Self-reference is introduced through the abstract content of the text itself: “an investment in relatively abstracted productivity” is itself a highly abstracted sentiment which begins to work upon us allegorically as we read it. You can hear Nick’s voice in the sarcasm of the scare quotes and the (slightly humorous) excessive decadence of the italics.

Here’s another, more evocative paragraph for comparison:

[[[]]] The story goes like this: Earth is captured by a technocapital singularity as renaissance rationalization and oceanic navigation lock into commoditization take-off. Logistically accelerating techno-economic interactivity crumbles social order in auto-sophisticating machine runaway. As markets learn to manufacture intelligence, politics modernizes, upgrades paranoia, and tries to get a grip.²

This paragraph uses poetics, etymological inventiveness, and what Nick calls “jargoplexing” to pack in tons of novel meaning into a single dense paragraph. When carefully read, syllable-by-syllable, this density manifests as evocativeness. **Exercise:** Try reading this paragraph out loud, then try looking up the roots of any words you don’t fully grasp (using an etymology dictionary), to activate the words. Then, read the paragraph again, but this time *feel* the meaning of each syllable as you read it. Try reading the paragraph a third time, emphasizing the dark drama of the writing and clipped, machine-like bends and clicks which make the voice of the paragraph so active. **Evocativeness is born of this resonance between a sound and its meaning.**

Linguistics

Linguistics is a word which draws attention to itself as a word, and its sound. Normally one would say “linguistics”, but *linguistics* instead denotes a *linguism*, a practice or state of being about language (an -ism).

¹ Nick Land, *The Thirst for Annihilation*, p. 25

² Nick Land, “Meltdown”, in *Fanged Noumena*, p. 441

The word also has an echo of the sound of the word “rhythmic” in it. *Linguismics*, therefore, regards an attending to the micro-glottoid dimension of language. This practice has already been mentioned several times in this text, particularly in the previous section on evocativity. ‘Linguismics’ is a kind of silly word I made up to draw the reader’s attention to the made-up and micro-phonetic aspects of reading and speaking.

Linguismics is relevant to the 1 because the 1 is our consciousness and experience in the present moment. By focusing our attention onto our language, and by focusing tighter and tighter into every glimmer and gloss of our speaking, we enter into a fuller experience of our consciousness in the moment of its being-language and being-spoken. **Drawing our attention to the particles of our experience helps us begin to see that these particles are not discrete units but are in fact part of an infinitely-resolvable, ever-changing, complex field of language-experience.**

Here it is worth noting that although these descriptions of these five language tools are brief, that is kind of the point! Instead of me explaining something to you forever and ever, if you simply take the words I am presenting and dive into them, contemplate with them, you will begin to have the kinds of consciousness-language experiences I am talking about here. **The key is to come into contact with your own language, to develop an authentic relationship with your own act of speaking as a conscious being, in the moment at the finest resolution of time. “Use your language, or it uses you.”**

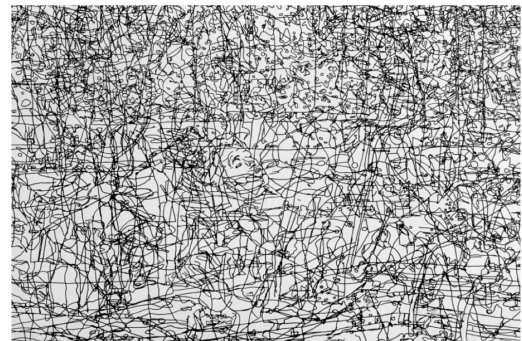
Network Thinking & Network Dynamics

The network is a type of tree, or rather, a tree is a type of network. In mathematics, a network is called a *graph*, and is made up of nodes linked together by lines (called vertices and edges). Visualizing networks and their behavior in your head is a powerful way to access linguistic thinking and many other magical faculties.

We can return here to the concept of the rhizome, seeing how it improves our visualization of networks. Take a look at the three pictures to the right. The first picture shows a network: there are clearly-defined nodes and links. The second picture shows a doodled rhizome: lines go every-which-way and there is dense and arbitrary interconnection. Finally, the third picture shows something that looks in-between a network and a rhizome: There is a dense mesh of interconnection, but some degree of centralization. This shows how the degree of centralization (1) can transform a rhizome (9) into a network, or conversely, how the relaxing of centralized tensions can allow a central authority or phallus (1) to relax into a more decentralized and complex network of experience (the 9 and 0). We can see how “tree/network” and “rhizome” are two

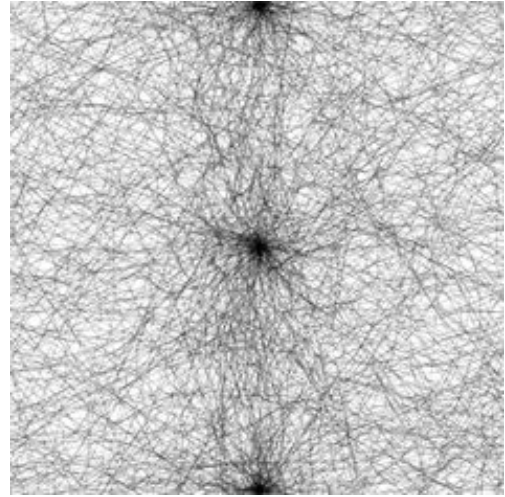


Making sense of the metaphor



poles within an associational field: the pole of polarization of connections and the rhizomatic pole of depolarization (or deterritorialization).

Needless to say, this talk of networks/rhizomes is relevant to our brains and the dense interconnections of our neurons. If, however, we take one small step above the physical “hardware” of the neuronal network into the “software” of the mind, we find a rhizomatic network there as well: but this is the micro-semantic network, the smallest network of phonomorphemic particles of sound-meaning that we can consciously perceive. (This is just one way to imagine the smallest “software” layer, of course.) This layer resembles the male flower-of-life lines I mentioned near the beginning of this class. If you quiet your mind and contemplate (particularly if you contemplate on language using some of the tools in this lesson), you can have a direct experience of the texture and reality of this subtle network of thought.



Network dynamics is thinking about how networks work at the group flocking level. This is also a skill which can easily be developed just by thinking about networks and how they work. Thinking about social networks is a good place to start: For example, if you wanted to change society so that everyone had more close friends instead of many acquaintances, what would those two networks look like? In one, you would see stronger links (perhaps a thicker or brighter line) and/or denser interconnections amongst local networks. In the acquaintance-based network, you would see weaker or more distant links, and perhaps a greater prevalence of “hub” nodes, people that connect many acquaintances together into a vague group. This type of fluid network thinking aids in thought because it promotes laterality, the ability to delicately explore the network instead of being fixated by a single location (1) within it.

Universal Synthesizing Intelligence—Conclusion

In the numogram system, each number is also associated with a planet. 0 is the sun, and 1 is associated with the first planet, Mercury. In occultism, Mercury is often syncretized with Thoth, Christ, and Hermes. I hope this class has helped you to see how all of these symbols are related. Thoth, the inventor of writing; Christ, the cosmic being of love and human incarnation; Hermes or Mercury, the god of communication and commerce (imagine cities connected by ancient Roman roads in a network). The symbolism of 1 is so broad, complex, and pervasive in every layer of reality that it is very hard to talk about with any clarity. It is also very difficult to distinguish it from other aspects, as it tends to devour them and attempt to centralize their logic upon its own. Something that will help is to remember that 0 is sapience: presence, awareness, and raw intelligence or wisdom. 1 is consciousness, experience, and active intelligence or thinking (thought = Thoth).

The unity of the 1 instantiates the microcosm, our personal sphere of phenomenal experience. 1 is the image of YHWH as a giant cosmic phallus: it invades, colonizes, centralizes, dominates, and interiorizes, and then it forgets that it ever did those things or that it ever had an outside. It cannot see its outside and “the subaltern

cannot speak”—it indexes things only according to its own internal system, so if there isn’t a word for it, it doesn’t exist. This is the fascism of language and the illusion of conscious experience—you can never be there for death and you can never be there for “the Outside” (Land). It is precisely the unity of individual consciousness which is lost in altered or expanded states. This lensing and totalitarian centralization of experience may be, from certain perspectives, horrifying and easy to critique or mock—but it is also a fundamental unit and principle of experience which allows Western subjectivity to focalize in the manner which we are all accustomed to.

Exercise—Contemplation

A number of smaller exercises were mentioned during this class, but they all add up to one thing: contemplation. Contemplation is the sitting-with of thought: allowing the mind to wander whilst gently attempting to keep thought focused on a particular focus. Whereas in meditation, the object of focus is the breath and the goal is to quiet the mind, in contemplation the object of focus can vary and the goal is to produce interesting thoughts, leaps of insights, and enjoyment of thought.

If you don’t find contemplation natural, you will need to begin with meditation to quiet your mind. Linguistics is only possible when the mind is quiet enough to catch and notice the subtle textures and tones of language, words, and meaning. Use the meditation instructions in The Zero lesson or the method of your choice until your mind is quiet, with few mental words being spoken in your internal dialogue. If you are like me, at this point there is still a lively “buzz” of pre- or sub-linguistic mental activity, the raw churning of thought.

Choose a focus, such as one of the five words above, or any word, thought, or question which interests you, and sit with that question for at least ten minutes. Let your mind completely wander, but continue returning to your starting question by prompting yourself with a word or question (it may help to write this down, so you can let your mind wander without reservation, and just be reminded of your focus when you glance down at the paper). It may help to approach it as trying to figure out the “secret” of the word or concept. (Also, notice how the tension between allowing your mind to wander (0) and returning to the object of contemplation (1) mirrors the phallic construction of space with the axis mundi and the tension of inner-outer thus constructed.)

I spend time contemplating every day, and it is probably the spiritual practice I have invested more time into than any other. It is incredibly valuable, and has supplied me with most of the knowledge and insights that I present to you in these classes. It is a gentle practice of deconstruction of the layers of false mind (ossified, rigid networks), revealing the lively, delicate, active intelligence of the raw rhizome underneath. In this way, it is overall an anti-1 practice—but one which depends upon the one for its very structure, texture, and enjoyment.

Further reading

Some of my other writing is relevant here:

- [My Personal Curriculum: Reflections on Autodidacticism and the Psychogeography of Curriculum](#) describes the crucial concept of the *axis mundi* and the formation of psychic territory.

- [An Essay on Omniglossa and Phonomorphemics](#) goes into more detail about phonomorphemics and what that means in language.
- [Infiltrating Misconceptions: A Network Model of Ignorance and Implications for Un/Relearning Strategies](#) uses the logic of network dynamics to imagine a theory of how the 1 colonizes our brain and how contemplation can loosen up these hardened sections of our semantic networks.
- [\(a\)telic field theory](#) is a book of poems I wrote to describe the difference between telic (1) and (a)telic (0) polarities.