



Incomplete

# Talking to Namagiri

A Postmodern Single-Page Book

or even Jarry's pataphysics<sup>1</sup> and the intentions of artistic integrity. But aside from that, many of them are representations of ordinary people, inside of highly-structured multi-dimensional spaces or suites. Given their contemporary situation, that's a very obvious and engaging analogy. They're visual metaphors and similes to the modern human condition: mutant *Homo erectus* ground-apes, now living inside very complicated nests of different structures and different dimensions of conceptuality. **And yet temporally they're only two point five million annos post *Homo habilis*.**

### **Inexplicable Meaning and Ramanujan's Astounding Mathematics**

In defining that word, Silvershack was trying to peel the onion. Peel the outer layers off from the core of inexplicable meanings we sometimes get from successful visual art. It's the abstract meanings which she finds interesting: inexplicable meaning. **Though such consideration requires a conflation of both oxymoronic and contrapositive: it's a meaning we definitely experience but we don't know what it means. It's non-verbal meaning which can be felt, but not described. It might properly be called holistic meaning; but that imprecise word has been used way too much over the past half-century. In any case it remains categorically more of a large-grain rightbrain type of phenomenon.**

It's a psychological problem, and a nebulous conceptualization. Like our conclusions about 1933 Nobel Physics laureate Erwin Schrodinger's Cat: there is absolutely something there, but some critical aspects remain undefined: it's a "superposition" of indefinite meanings.

Given the difficulties in explaining this inexplicable meaning, she refers to Ramanujan, the super-math-genius **of the early nineteenth hundreds**. He was a young adult from **very humble means in India**, with very little formal training; but his abilities confounded Bertrand Russell and the rest of the world-class mathematics professors at Cambridge University.

Mathematicians still marvel at Ramanujan's seemingly-superhuman understandings and abilities; and are still trying to find rigorous proofs for some of his more important and difficult theorems. He could somehow recite sophisticated and undiscovered mathematical truths, but without having any way to explain how he knew them, or how to prove them to trained Aristotelian faculty at Cambridge. **Aristotle is the ancient father of Scientism, the first "syllogist"**. His logic of Linear Absolutism was a great triumph of the late-Neolithic.

Ramanujan said he received his astounding insights in dreams, whispered by Namagiri, a divine avatar of the goddess Lakshmi. This provenance of course, made no sense to the amazed Cambridge professors, but they did officially appoint him as a full-fledged Fellow, both of the esteemed Royal Society, and of the ancient Trinity College at Cambridge.

Ramanujan could feel the meaning of his perceived theorems, and he could very well outline their complex fundamental structures, but he couldn't explain, even to himself, details of reasoning to support or prove his untenuous understanding of the first, i.e. the

<sup>4</sup> In accord with Heisenberg, Gödel, Postmodernism's "Incompleteness", and the tenor of Collège de 'Pataphysique in Paris: pataphysical documents may have no formal beginnings or endings, second degree logic, meanings often transmitted only in overtones or subtexts - and per Jarry's Dictum, reader/user input is often required to imagine more precise definitions for superpositional, or otherwise inherently inexplicit, vocabulary and syntax.