Monada Dominion | Conceptual Philosophy of Time

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Monada Dominion

Conceptual Philosophy of Time

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Introduction

This paper is the initial outline of the conceptual philosophy of time based on the universal matrix heuristic [1]. The pattern of the universal matrix is used as a fundamental basis and a metaphysical layer for the proposed conceptual philosophy. It bears the name of Monada Dominion which means Unilateral Control or Domain of Unity.

Arguments

Premise 1

Everything that exists in the material world is Time. Observable phenomena are representations of certain states of time referred to as "Time Flow Archetypes".

Two major states can be distinguished: 1) the domain of time, 2) the domain of eternity. Eternity is compared to non being / non existence while time is actual being / existence. Yet, in this context eternity is also another type of being – eternal being. From the domain of time (material existence) it is perceived as non being.

Time is necessary to see changes. As human beings with specific brains and organisms, we can only perceive changes because time exists and vice versa.

For any change to appear at least two states are required: state A – before a change, state B – after the change. The path from one state to another is time. In other words, the path is the life of an object.

Life is a manifestation of a series of changes that happen to different objects. Objects are seen as processes – life of objects.

The present moment is a moment of change. The moment when the state of time is changing within a process.

Premise 2

Time exists in Eternity as in the void as in a coordinate space. It can be related to the observable universe, or to boundaries of the material and visible world.

It is so because the visible world is very small in comparison to the invisible one. The invisible world is the world of information and informational processes. The material world is a world of realized possibilities. It seems possible to assume and to understand that numerous non existing possibilities, or possibilities with zero probabilities of their realization exist. Yet, this notion is self-contradicting and is related to understanding concepts of eternity as non-being and eternal being.

To better illustrate this idea let's consider thinking. We can think of or imagine many scenarios of our own lives. Yet, only one will be real. In certain coordinates one object is present, but what is not present is an infinity of other options or possibilities with different probabilities. It can be applied to anything in the universe.

One tangible object is present. Something that doesn't exist has no limits or constraints, but its creation is unlikely. It is a pure infinity with (0; >1) probability of becoming real.

Thus, the material world as time exists in eternity consisting of infinite nothingness. This concept shares similarities with the principles of quantum mechanics, where particles like electrons can exist in multiple states until their wave function collapses.

On the other hand, quantum uncertainty is reflected in the mind's uncertainty. Until a decision or logical conclusion is made, until an action is made an uncertainty exists. One can have many ideas or plans until comes to a conclusion or makes an action.

Moreover, several parallel scenarios can develop – one in a happy and positive state is likely to make certain actions. While in a depressed or angry state is more likely to make different actions and activate different scenarios. Some scenarios have higher probabilities, while others have lower.

Constraints exist – in the material world, multiple scenarios are determined and limited by various factors. Yet, unforeseen events can suddenly alter individuals' circumstances, changing the probability of these scenarios and creating uncertainty. Since these unpredictable events cannot be foreseen, their number is unknown. Thus, a room for eternity and infinity is present – potentially, there's an infinite number of unforeseen events that could occur. This idea particularly applies on a smaller scale, such as at the level of particles.

In this pool certain scenarios acquire probability = 1 and become existent.

Premise 3

Twelve archetypal states of Time Flow exist. These states are not monads of Leibniz or eidoses of Plato and Aristotle, nor abstract or illusory categories. Instead, they represent natural limitations and stages that any visible or material process will encounter. Geometrically, these states are expressed as the natural development sequence or the Universal Matrix of Time Flow Archetypes.
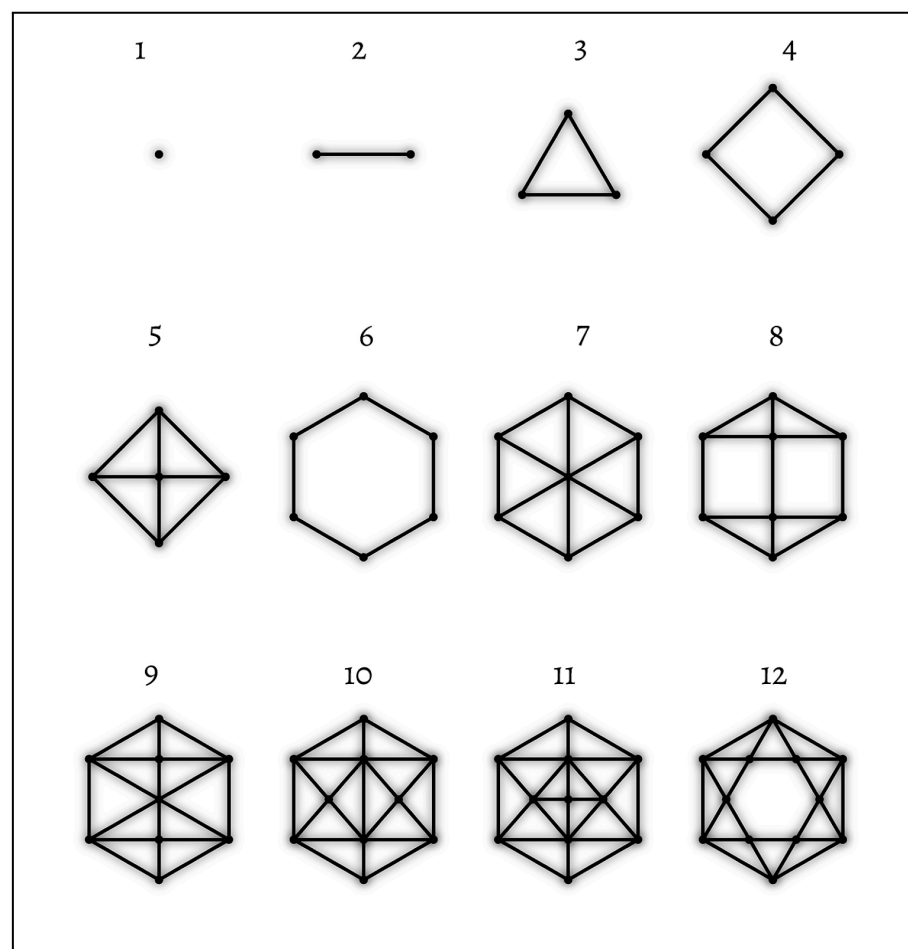
The Universal Matrix pattern [1]

The Universal Matrix is presented, proved and explained in the original paper as a heuristic [1]. It is a way to solve problems. While problems are viewed as processes. The heuristic is used to depict processes in the form of these symbols and describe their stages in relation to abstract meanings of symbols arranged in a logical chain. The chain is derived from geometry.

In agreement with fundamental physical laws, the universe is explained as a closed system, where matter and energy cannot emerge from or vanish into non-existence (consistent with the conservation of mass-energy), each visible process can be assigned a start and end point. While these states might not always be directly definable, they can still be designated for analytical purposes. Given that the origin and termination of the universe itself are yet to be clearly established, our comprehension of actual starts and ends remains uncertain. Consequently, much scientific work relies on theoretical frameworks and mathematical models subject to refinement or revision as new evidence arises. It is possible to say that to some extent many scientific works use assumption and approximation in order to make conclusions about the universe.

Some experiments, research, and environments provide more precise outcomes, which may give the appearance of 99% certainty. Others are less definitive. Events and experiments in the world often have an unknown and unexplained nature (e.g., unclear origin, cause, or purpose). Thus, it is only possible to say that some knowledge is available within specific contexts, but its applicability and predictive power may decrease when extended to more complex systems. This is because additional elements can introduce unforeseen interactions and uncertainties, making predictions less reliable.

Returning to the symbols, stages and processes it is possible to conclude that it is a nature of the human mind to see processes as starting and ending. As humans we tend to see processes as starting at some point in time when they become visible. And tend to conclude that they end when the movement or observable changes stop.

As it was explained earlier – changes are time. While there is an infinite number of available processes happening concurrently and forming the visible world with an infinite number of forms and states, it is possible to combine the states and categorize them.

Everything that started will eventually end. Thus, certain archetypal states that can be defined as abstract "start" and "end" exist and become present in visible processes. The universe might continue, but its state is changing every moment. "It is not possible to enter the same river even once." – Heraclitus. It is also possible that each start is an end of something else at the same time. With the universe each of its states is both: start and end. Here it becomes close to binary logic with 1/0 states and qubits being in multiple states at the same time.

If any process has a start and an end, then there must be a middle point or an equilibrium that is right in the middle between these two. Again, it is only relevant to the

domain of time. When the speed of events is higher than the speed of light or in the domain of eternity it might not be valid. That is why this is a conceptual philosophy of time and not everything – it is not covering eternity. Time is the most relevant to the major part of humanity because it is critical for its existence and activities on many levels.

If there are three abstract states (start, end, middle/equilibrium) then it is possible to define states closer to start and end, closer to middle on the side of the start and on the side of an end. This assertion makes 7 states present:

1. The start
2. The closest state to the start
3. The state closer to the middle on the start side
4. The middle
5. The state closer to the middle on the end side
6. The closest state to the end
7. The end

These 7 states can be compared to 7 notes or an octave. And an octave can be translated into equally tempered harmony and give 12 semitones. This direction of logic will make time more comparable to vibrations.

On the other hand, explanations from the Universal Matrix heuristic paper bear a different nature [1]. The presence of the 12 stages and 12 archetypal states comes out of a visual heuristic and visual proof as a logical chain or deduction of known truths. It is possible to say that a process or a time period can be divided into an infinite number of states, like an abstract line can be divided into an infinite number of dots. While in reality a time period will have a finite number of seconds in it.

Heuristic is a use of assumptions and approximations. Observing material processes through a prism of Universal Matrix heuristic will give 12 states of any process. Based on premises from above 12 states are compared to ways of how time can flow. E.g. within the same moment across the universe numerous processes start and end. Some processes reach their equilibrium or middle point. Generalizing all processes with all of their states will result in 12 states of the Universal Matrix of Time Flow Archetypes. Table 3 from the Universal Matrix Definition paper explains the meaning of each symbol and the development of the chain.

Meaning of symbols

| №	Figure	Abstract Meaning
1	.	The beginning of the process, the first atom or birth, the initial state. Also the possibility of existence, one short impulse, appearance or manifestation.
2	•——•	The life of a point, consisting of many points, as well as many parallel states of one point. Two points with a connection and awareness of their presence required

		for the appearance of a line. A possibility and a probability of an event. Presence and self awareness.
3		The result of the relationship between possibility and probability, also a state other than presence and self-awareness, a triad of forces, emergence of a third force in the process.
4		The manifested result of the interaction of three forces, also a plane consisting of many lines reflecting different possibilities for development.
5		The centre of the plane, source, stage of vector formation, true motive, choice of the most effective direction of movement. The possibility that becomes a realised event.
6		A completed outer border, limitation of space, limitation of possible spread of energy/options necessary for the realisation of the event.
7		Emergence of a new centre and more solid vector of movement within the emerging boundaries, based on essential desire/goal that was formed on stage 5.
8		Reflection of stage 2 - appearance of the second centre, result of development and work within the space and coordinate system formed on stages 6 and 7. Movement in the direction of the vector along the axis formed on stage 7. Strengthening of the meta quality that contributes the most to the goal.
9		Appearance of the result of a new quality, similar to the third stage, movement in chosen direction, determination of which particular opportunity is realised at a new level.
10		Manifestation of result of interaction of last three stages. Emergence of a possibility for existence of complete state.
11		The most correct direction of movement in the plane of variants of development within formed boundaries.
12		Completion of logical and multi-level development, existence of internal and external boundaries for realisation of all possibilities and probabilities in the existing system.

Table 3 from the original paper on the universal matrix [1]

Example

To better illustrate the idea let's examine the process of wine production. This is a symbolic and allegorical example.

1. Planting wine seeds
2. Caring for the grapeyard
3. Initial growth
4. Harvesting first grapes
5. Selecting finest grapes
6. Assessing capacity and yield
7. Initiating wine-making process
8. Processing and aging
9. Preparing first wines
10. Tasting and improving operations
11. Operating as a winery
12. Sustaining production and sales

Let's have a look at a totally different process of making and installing a chip [2]. It takes more than a 1000 separate operations or steps to make it. And it is possible to express it in 12 steps as well. This is a more practical example.

1. Deposition
2. Lithography
3. Photoresist coating
4. Exposure
5. Computational lithography
6. Baking and developing
7. Etching
8. Metrology & inspection
9. Ion implantation
10. Repeat as needed
11. Processed wafer
12. Chip installed into a device/PCB

And now let's observe a very simple process which is unlikely to have 12 steps in it. However, as it was mentioned above, it is always possible to assign steps with assumption and approximation even if it is not possible to define them. Let's have a look at the process of making a foot step.

1. Appearance of an intention
2. Recognition of an intention
3. Focusing of some attention on the recognized impulse/intention
4. Attention directed towards some physical tension
5. Initial physical tension necessary to make a step
6. Some understanding of what is going to happen
7. Directing relevant part of the body and muscles

8. Actually moving the foot
9. Recognizing the actual process in its more developed state
10. Recognizing how the process is getting to the end
11. Placing the foot on the ground in its new position
12. Acknowledging of the completed foot step

Thus, it is possible to shrink or extend any process and assign 12 steps or categories. It is also possible to exclude some steps and to add more steps. Obviously, some processes can be described in 1, 2, 3 or 1000 steps. With the universal matrix they can also be illustrated with a relevant shape having a precise number of dots corresponding to the number of steps in the process.

Each of the presented processes undergoes certain stages through its development. Similarly if a very basic thing is taken into account like a spinning electron or a particle it will be possible to find 12 stages in it as well. From the appearance of this particle to its transformation into something else – its life will be 12 stages. The 12th stage represents the realization of the full potential. Until it is reached various other archetypal stages will be present.

It is possible to assume that some process can start and unexpectedly end somewhere in the beginning or in the middle. And never reaches the 12th stage. Then, its life shrinks. Yet, this shortened life can still be expressed as 12 stages. The geometric sequence is a fractal. And upon closer examination it appears that it goes in both directions. Something always happens inside a dot since the dot never appears out of nowhere – in the universe everything comes from somewhere. And it is worth nothing to say that the universe keeps developing or growing, changing its states.

Time and Eternity

It is important to mention that symbols or archetypes bear a dual nature. While they represent archetypes of the time flow, they themselves exist in eternity.

Processes, as we see them, develop in time linearly. Step 2 happens after step 1 and so on until a logical end happens. It is possible to find processes with non linear time. E.g. the movement of a mind within the process, simulation, prediction and predictive analytics. Some stages can be analyzed and experienced before they actually happen.

Regarding 12 archetypal states of time flow it is possible to say that they always exist even if a process passes from stage 1 to some other stage. Initial stage doesn't disappear as an archetype. For example, another process starts somewhere every moment while the initial process will change its state and stage.

As well, within the same process the initial stage will not disappear. Rather, it will become a part of a memory. Moreover, stages can be associated with certain developed qualities or parameters. And if they change during the process, then it is possible to say that a particular archetype changed its state.

Returning to a wine process, a seed is planted in the beginning. It grows, gives a grape fruit and results in a bottle of wine. The result depends on the DNA of the seed. It never disappears. All other stages play crucial roles with the amount of sun, soil, care, aging, etc. Yet, DNA is there through all the journey. And it was there in the beginning and will remain some time after the digestion of the wine inside a human. Thus, the archetypal stage exists even if the visible stage of the process changes.

This is the idea of eternal nature of time flow archetypes. Processes and the material world are representations or manifestations of archetypes. Time flows and can flow differently, meaning it can take different forms. However, there is no option to end something until it starts. And no option to reach the middle of the process if there is no end or start. It is a code or physical constraint, a law, a principle behind the visible world. And it is perfectly represented with a visual heuristic and universal matrix which is self evident and contains the explanation in its geometry [1].

The same geometry makes it easy to understand the coexistence of symbols and their interpenetration. Some or all states exist one within another and all exist as a closed system. Each next symbol contains all previous inside it. And it is never possible to find the smallest dot in this abstraction. One can infinitely go inside the dot and find smaller and smaller particles. Thus, the movement will form a line, then a triangle and so on but in the opposite direction. It was already mentioned above that it is a fractal.

The mind

It is possible to find the sequence in the nature of a human and animal mind and attention mechanisms. First of all, the process of focusing on separate things and seeing things as disconnected particles can be connected to a dot. 1) To focus on something means to focus on an object which can always be symbolically represented as a dot in space or on a coordinate plane.

2) A connection between an object and a subject is a line. 3) And a formulated idea about an object or a recognized impression or association not yet formulated as an idea will form a triangle. 4) Some conclusions about an object will result into a rectangle. 5) And understanding the meta quality or essence of an object will form a rectangle with diagonals intersected in the center.

6) Understanding the object fully from all sides will form a hexagon. 7) And thinking about it with that knowledge will form a hexagon with intersected diagonals. 8) Further work with an object can be referred to as a philosophical thinking which implies knowing the object from all sides and perfecting the thought.

9) The result of this philosophical thinking will give a conclusion of a new quality and it is shape nine. 10) Using it or connecting this conclusion with the outer world will shape ten. 11) Shape eleven will be a life with this outcome and use of the new result in the world. 12) At the end of this sequence, shape twelve is a complete implementation of the concept in the world, acceptance of it by the world/environment and using it.

There are many options for how a mind can focus on anything and develop a systematic thought from it. The universal matrix pattern can be found anywhere.

Visual Representation of Levels and the Dodecagram

Process with the foot step happens on a lower level. Possibly in reptile and limbic brains. And casual attention in the neocortex doesn't recognize it. It is considered to be an instinct. However, if we observe a high-level process in human or machine that looks like one step, it will have a number of sub-steps or steps on a lower level.

Thus, each archetype can contain sub-steps. Similarly, a note can have an octave in it. A frequency can be divided into a number of sub-frequencies, as well as a molecule can be divided into particles, a minute into seconds or a galaxy into solar systems.

This principle of decomposition and scaling can be effectively represented using the Universal Matrix. To provide context and historical reference, an introduction to the Enneagram is necessary. However, it is essential to separate the conceptual framework from various peripheral or superfluous aspects, such as enneagram types of personality, psychological systems based on the enneagram, or other hybrids, and focus on its mathematical and practical applications.
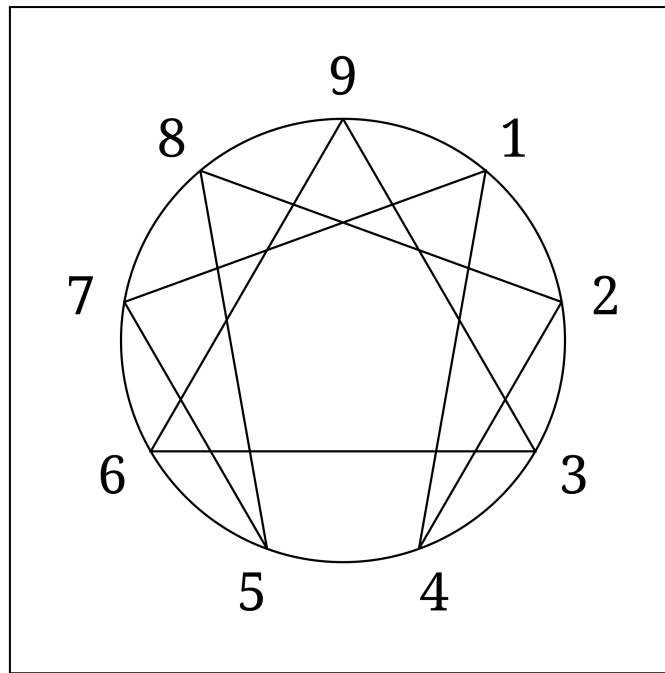
Enneagram

It is considered that the initial idea was brought to the Western world by George Gurjieff in the XXth century from some mysterious Eastern schools [3]. And it was related to musical harmony and cosmology.

In particular, its mathematical basis and formation are important to understand. A special repeating pattern appears when dividing numbers by seven. And it moves a bit when a step to the next number is made – 142857, also known as Kaprekar number [4].

$$1 / 7 = 0.142857$$
$$2 / 7 = 0.285714$$
$$3 / 7 = 0.428571$$
$$4 / 7 = 0.571428$$
$$5 / 7 = 0.714285$$
$$6 / 7 = 0.857142$$
$$7 / 7 = 0.999999$$

If a circle is divided into 9 parts and points relevant to numbers from a pattern are connected the enneagram of Gurjieff will appear [5]. Triangle is added as a connection between numbers 3-6-9 which do not appear in the pattern. Dividing seven by seven gives 0.999999 = 1.

Enneagram, Wikipedia

Students of George Gurjieff were working with the Enneagram in multiple ways. And there were and are many other people who try different concepts with. One is particularly important for the conceptual philosophy of time and the universal matrix because it represents a clear repeating process. It was described in Enneagram Studies by J.G. Bennet [6]. The Enneagram is explained using the analogy of a kitchen at work to illustrate a universal process of completion.

1. The Enneagram represents nine points in a circular diagram, each corresponding to a stage in the kitchen/cooking process:

    1 – Kitchen ready for work
    2 – Kitchen at work
    3 – Food enters (Raw food)
    4 – Preparing the food
    5 – Cooking the food
    6 – Community/diners
    7 – Serving the meal
    8 – Eating the meal
    9 – Digestion begins (Life)

It is important to mention that passing the stage from 4 to 5 means going through fire or irreversible transformation of the state. Preparing the food can be cleaning and washing. While cooking means using fire or doing something with an object that will change its state to the one that can't be reversed.
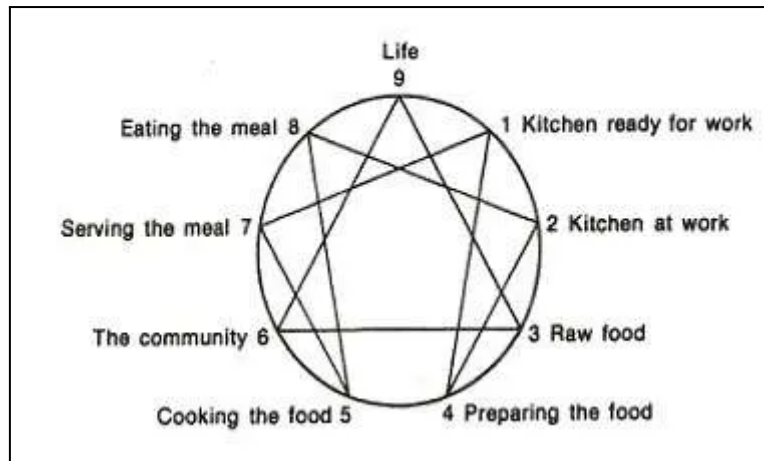
Kitchen at work as an enneagram by J.G. Bennet, Internet

2. The process follows two cycles:
- Functional cycle: 1-2-3-4-5-6-7-8-9 (outer circle)
- Will cycle: 1-4-2-8-5-7 (inner hexagram)

3. The right side of the diagram represents external, raw processes, while the left side represents internal, cooked processes.

4. Points 3, 6, and 9 represent contact with the external world (bringing in food, guests arriving, and digestion beginning).

5. The Enneagram shows how different aspects of the process (kitchen, food, diners) interconnect and influence each other.

6. It demonstrates how looking ahead and behind in the process is necessary for proper planning and execution.

7. The model illustrates transformations occurring in different media but following a similar pattern.

This kitchen analogy is used to explain the Enneagram as a tool for understanding complex processes and their interconnections in a natural, non-arbitrary way.

The inner hexagram of the Enneagram (1-4-2-8-5-7) represents the non-linear movement of the mind or the "will cycle" in the process. This is contrasted with the outer circle (1-2-3-4-5-6-7-8-9) which represents the linear, functional cycle of events. Here's an explanation of how the mind moves non-linearly according to this model:

1. **Mental Vision:** The inner hexagram represents the mental vision or thought process of the cook (or the person overseeing the process). It shows how the mind jumps between different stages, looking ahead and behind to plan and execute effectively.

2. **Interconnections:** The hexagram illustrates how different points in the process are interconnected in the mind, even if they're not adjacent in the linear sequence.

3. **Planning and Foresight:** For example, to properly prepare the kitchen (point 2), the cook must look ahead to what food will be prepared (point 4). Similarly, to plan the meal (point 2), the cook must consider how it will be eaten (point 8).

4. **Balancing Act:** The cook's mind constantly moves between considering the state of the kitchen (point 2) and the actual cooking process (point 5), while keeping in mind the end goal of the finished meal (point 8).

5. **Experience and Aesthetics:** The connection between points 5 and 7 represents how the cooking process (5) is linked in the mind to how the meal will be served and experienced (7).

6. **Timeless Role:** This non-linear movement allows the chief cook to see the process as a whole, understanding the end before the beginning. It represents a "timeless" role that's crucial for understanding any cosmic process. According to the views of George Gurjieff and John Bennett not all processes are cosmic, and not all have a complete enneagram in it. Some processes are parts of others existing on a higher level which can be considered cosmic and contain the full enneagram in them.

7. **Mental Shorthand:** The Enneagram, particularly this inner hexagram, serves as a mental shorthand for carrying the pattern of the entire process in one's mind.

This nonlinear mental movement allows for a more holistic understanding of the process, potentially enabling better planning, problem-solving, and execution. It demonstrates how the mind can simultaneously consider multiple stages of a process, even when those stages occur at different times in the linear sequence. It is closely related to intuition and heuristic because it serves as a navigating pattern or a mental shortcut. When navigating inside the process and connecting it to the outer world one can use the pattern as a heuristic to make faster and good enough decisions.
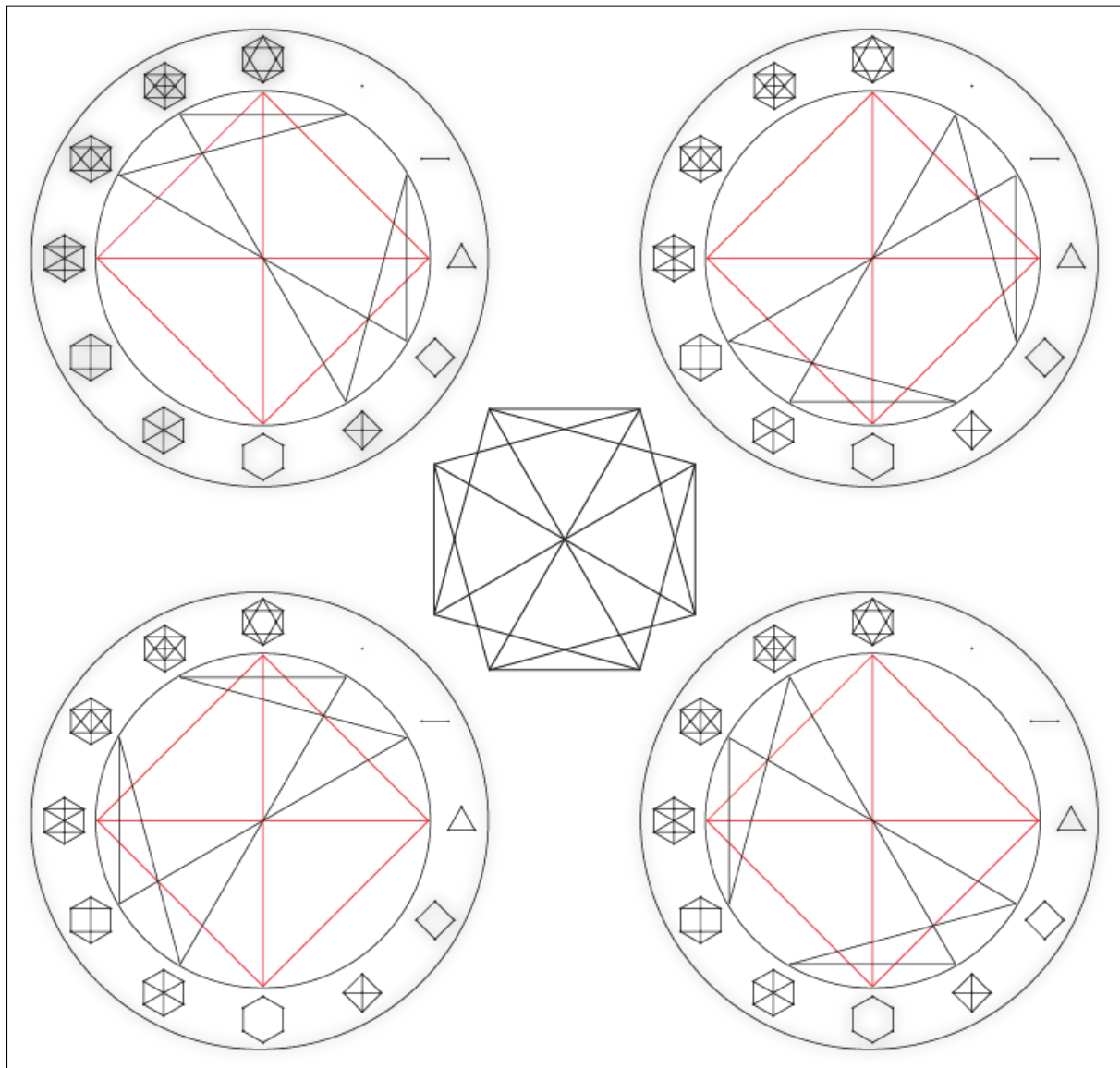
Dodecagram

Enneagram is a figure with a nine base. While dodecagram is twelve based. The Dodecagram of Monada Dominion is made up of four overlapping enneagrams and twelve symbols of the universal matrix. It represents a concept of scale and dimensions. A process goes from one level to another and develops in several domains simultaneously. Similar concept was explained by Gurjieff, when the 10th and further steps in the circle continued in the same circle from the first point.

Dodecagram has three distinctive layers. External circle is a linear time represented by twelve archetypes of time flow. Internal figure represents nonlinear time. And the dot in the middle represents eternity.
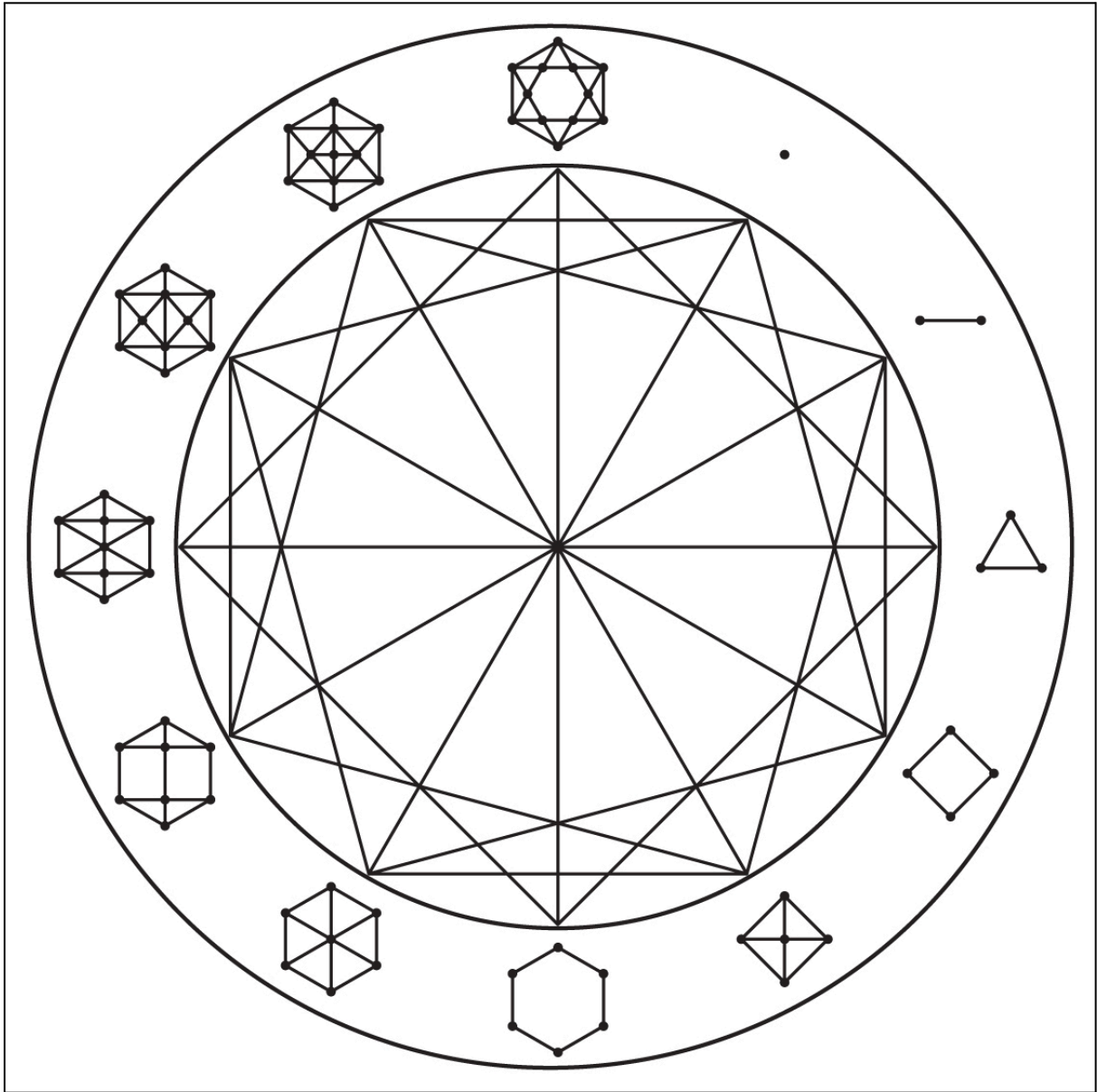
Dodecagram of Monada Dominion

4 enneagrams forming a shape inside a dodecagram

In order to illustrate how the process can be decomposed into several overlapping domains represented by the enneagrams a model of a human being experiencing negative emotion is created. Starting with receiving negative impulse and resulting in shouting swear words and screaming.

Main 12-Step Sequence (Circular)

1. A negative impulse is received by the brain.
2. The brain processes the impulse and interprets it as a negative emotion.
3. The emotional centers of the brain, such as the amygdala, are activated.
4. The body reacts to the negative emotion with a surge of adrenaline and other stress hormones.
5. The person's heart rate increases and they may start to sweat.

6. The person's muscles tense up, particularly in the face and jaw.
7. The person may start to feel a sense of anger or frustration.
8. The person may start to have negative thoughts, such as blaming others or themselves for the situation.
9. The negative emotion may cause the person to speak or act impulsively.
10. The person may shout swear words or scream in response to the negative emotion.
11. The shouting or screaming may provide some temporary relief from the negative emotion.
12. The negative emotion may dissipate over time, or the person may continue to experience it until the underlying cause is addressed.

Sub-level 1: Molecular Level (Starts at Step 12)

1. A negative impulse is received by the brain and triggers the release of neurotransmitters.
2. The neurotransmitters bind to receptors on neurons in the emotional centers of the brain, such as the amygdala.
3. This activates the neurons and causes them to release more neurotransmitters.
4. These neurotransmitters then bind to receptors on other neurons, causing a chain reaction of neural activity.
5. This increased neural activity triggers the release of stress hormones, such as adrenaline and cortisol.
6. These hormones bind to receptors on cells throughout the body, causing a variety of physical reactions.
7. The hormones may cause the cells to release other chemicals, such as cytokines, which can affect the body's immune response.
8. The increased levels of stress hormones and other chemicals can alter the body's metabolism and physiological processes.
9. The changes at the molecular level can have widespread effects on the body's tissues, organs, and systems.

Sub-level 2: Bones, Tissues, and Organs Level (Activated by Sub-level 1, starts at Step 3)

1. The processes initiated by the molecular level trigger a physical response in the body.
2. The increased levels of stress hormones can cause blood vessels to constrict, increasing blood pressure and causing blood to flow more quickly through the body.
3. This increased blood flow enhances the delivery of oxygen and nutrients to the bones and tissues, supporting their function and resilience.
4. The stress hormones can also cause the bones to release calcium and other minerals, which can strengthen bone density and promote the formation of new bone cells.
5. The liver may release glucose and other energy sources into the bloodstream, providing a burst of energy for the body to respond effectively to the negative emotion.
6. The increased activity in the emotional centers of the brain can lead to changes in posture and body language, causing muscle tension throughout the body.

7. The person may clench their jaw or tense their muscles, affecting the alignment and movement of bones and joints.
8. The person may breathe more quickly and shallowly, causing the lungs to expand and contract more rapidly, which can influence overall oxygenation and energy levels.
9. The combined changes in the bones, tissues, and organs can affect the body's overall posture, movement, and physiological responses,   preparing it for action in response to the negative emotion.

Sub-level 3: Whole Body Level (Activated by Sub-level 2, starts at step 6)

1. The processes initiated by the bones, tissues, and organs level trigger a broader physical response in the body.
2. The increased levels of stress hormones can cause the body to go into a state   of "fight or flight," preparing it for physical action.
3. This can cause the person to become more alert and focused, allowing them to respond more quickly and effectively to the negative emotion.
4. The increased activity in the emotional centers of the brain can cause changes in the person's facial expressions and body language.
5. The person may tense their muscles, causing their body to become more rigid   and prepared for action.
6. The person may also move their body in a more aggressive or confrontational manner, such as by clenching their fists or raising their voice.
7. The person may shout or scream, causing their body to vibrate and produce loud noises.
8. The changes in the body can affect the person's overall demeanor and behavior, and may influence how others respond to them.
9. The overall physiological and behavioral changes can prepare the person for a response to the negative emotion.

Sub-level 4: Interaction Between Body and External World Level (Activated by Sub-level 3, starts at Step 9)

1. The processes initiated by the whole body level trigger interactions with the external environment.
2. The increased levels of stress hormones and other chemicals can cause the person to become more reactive and sensitive to stimuli in their environment.
3. This can cause the person to become more aware of potential threats or challenges, and to respond to them more quickly and aggressively.
4. The person's body language and facial expressions can also influence how others respond to them.
5. The person's aggressive or confrontational behavior may cause others to become defensive or aggressive in return.
6. The person's shouting or screaming may also startle or intimidate others,   causing them to react in a variety of ways.
7. The person's negative emotion may also affect their decision-making and problem-solving abilities, causing them to act impulsively or irrationally.

8. The person's behavior may also affect their relationships and interactions with others, potentially damaging or deteriorating them.
9. The overall effect of the negative emotion on the person's body and interactions with the external world can be complex and varied.

All four sub-levels eventually run concurrently and the process at each sub-level can achieve different stages at different moments. Thus, on the high level one stage of the process can be visible (e.g. emotional calmness with little stress) on a lower level hormones and organs can already be involved in processes that will soon result in external emotional anger and swearing.

Directions of time flow

With this example it is possible to understand how archetypes can coexist and contain more archetypal structures inside. It is important to remember that the conceptual philosophy of time describes processes and sees them as the time flow. Which is solid and unites everything in the universe.

One might argue about the connection. For example, what is the connection between something that happens on Earth and something that happens far away on Alpha Centauri? Relying on Monada Dominion, conceptual philosophy of time it is possible to say that something obviously begins on Earth and on Alpha Centauri, something ends and some other processes reach similar archetypal stages such as middle or close to their end. Without any attention to external form or shape processes still begin or end. In one moment, but in different coordinates

It is clear at first glance. However, as it was explained with layers and levels of dodecagram it is possible to see that at the same moment a process can be in different states on different levels. This observation can open a different view on time. In particular, time might not flow in one direction. As well it can stop or the flow can go in multiple directions simultaneously. It can be understood if a "center of will" or a "focus" of the process is added to the model.

The complexity of processes makes it challenging to pinpoint the smallest particle, wave, or fluctuation that constitutes the fundamental building block of our reality. Similarly, the highest level of existence remains unclear, with questions surrounding the universe's growth, its eventual end, and what lies beyond. This complexity is mirrored in the archetypes of time flow, which also exhibit intricate relationships between sublevels and macro levels.

The consequences of this complexity are evident when considering events on a micro level versus those on a macro scale. For instance, a negative impulse or emotion may have a distinct outcome at one level, only to return to its initial state once the impact is felt at another level. This cyclical pattern can make it difficult to predict and understand the full scope of an event's effects. After some result on a sub-level was achieved and it contributed to external movement or action it can be returned back to its initial state.

While in linear perspective new states appear after older ones and everything happens linearly, physically and chemically regression happens and the state returns to the initial one. Which is simply the opposite movement or movement in the opposite direction. And on a higher level it can not be recognized at all. At the same time on some other level between micro and macro a process can stop and not develop. And on other levels it will fluctuate in different directions. All that happens in an organism and is not anything new for science or philosophy. Conceptual philosophy of time uses a tool, which is a universal matrix of time flow archetypes, to depict and represent processes.

One of its premises is that everything in the universe is a representation of time. Thus, if some processes stop or go in different directions it means that time stops or goes in different directions in these systems. And another premise states that time consists of time flow archetypes which are successively or inconsistently replaced by each other.

In each system in each moment a number of constraints and influences can be found. Internally and externally moments and systems are bounded. They have probabilities and possibilities for realization of some events. They are results of numerous processes happening on multiple levels and interacting with each other. Some begin, others end, go through different stages. They can stop, go in the opposite direction or go in multiple directions at the same moment. All together they form visible changes and this is the time flow.

Realization of events

Possibilities emerge and their probabilities become equal to one due to certain laws active in certain coordinates and available "resources". Universal matrix symbolizes different levels of probabilities and possibilities.

The dot means the beginning of the process and thus, the lowest level of probability, but enough to start. The star in the hexagon is the realization of the fullest potential within the process.

It is possible to use a vertical and horizontal system of axis to illustrate the movement of the process towards its realization and at the same time the level of manifestation of each stage.

Example with levels of manifestation

The lower line in the table represents the already known sequence of stages from start till end. The upper line shows how each stage was manifested. It is possible to see that the sequence is not preserved. And possible to conclude that e.g. stages 1, 4, 8 and 9 had little level of manifestation. Practically it would mean that these stages of the process could be realized better and didn't achieve even a middle of their potential.

As an example, consider the car manufacturing process. Each stage represents a specific level of car readiness. Quality of work, quality of material, presence of defects – all these parameters contribute to the level of manifestation of each stage. There is a standard for each stage and it can be considered the highest realization of the potential or manifestation of the stage. Deviation from the standard will result in a lower level of manifestation.

Alternatively levels can be represented with colors. Twelve colors connect to twelve states. Then each stage of the process can acquire either two symbols or a symbol and a color. As well, intensity of a color can play a role, or opacity of the symbol.

Conclusion

Conceptual philosophy is different from ontological philosophy and other philosophies because it focuses on a concept. In this case it is a concept of the universal matrix of time flow archetypes. A sequence of symbols with meaning that can be used to describe processes.

The nature of the universal matrix is heuristic and it is more intuitive than logical. However, more and more work with the sequence makes it more and more algorithmic. One can find that it is suitable for programming and process mining, data visualization, systems design and other fields of exact sciences.

Living at the beginning edge of the digital age, which began in the XXth century, humanity enters a world of fast pace of changes and technological progress. Conceptual philosophy of time Monada Dominion is a concept that makes it irrelevant what kind of process is examined or discussed. And it takes the focus closer to eternity making all material processes one – the time flow. Which potentially allows faster thinking and easier decision making.

Deep philosophical worldview protects an individual from external influence and allows making independent decisions. However, it is not only in the philosophical worldview. Monada Dominion and the universal matrix are more than heuristic and philosophy. It is a cyber-cognitive system that contains multiple integrated levels and concepts providing a framework for information design, processing and communication in the upcoming digital era.

Reference

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3. The Enneagram, A Lecture by Gurdjieff
4. Kaprekar number, https://en.wikipedia.org/wiki/142857
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6. p.22, ENNEAGRAM STUDIES, J.G.Bennett

Appendix

A deep philosophical worldview serves as a shield against external influences and empowers individuals to make informed, autonomous decisions. This concept is echoed in the works of philosopher Immanuel Kant, who emphasized the importance of critical thinking and rational inquiry (Kant, 1781). In his Critique of Pure Reason, Kant argued that individuals must develop their own moral and intellectual frameworks to navigate the complexities of life.

Kant, I. (1781). Critique of Pure Reason. Cambridge University Press.

Similarly, existentialist philosophers like Jean-Paul Sartre and Martin Heidegger stressed the individual's freedom to choose and create their own meaning in life (Sartre, 1943; Heidegger, 1927). By embracing a deep philosophical worldview, individuals can cultivate this freedom and make decisions that align with their values and principles.

Sartre, J.-P. (1943). Being and Nothingness: An Essay on Phenomenological Ontology.

Heidegger, M. (1927). Being and Time. Harper & Row.

This idea is also reflected in the concept of 'autonomy' developed by philosopher John Rawls. Rawls argued that individuals have a right to autonomy, which includes the ability to think critically, make informed decisions, and shape their own lives (Rawls, 1971). A deep philosophical worldview can provide a foundation for this autonomy, enabling individuals to navigate life's challenges with confidence and purpose.

Rawls, J. (1971). A Theory of Justice. Harvard University Press.

Furthermore, research in psychology has shown that individuals with a strong sense of personal identity and values are better equipped to resist external influences and make informed decisions (Erikson, 1950; Bauman, 2003). A deep philosophical worldview can provide the foundation for this sense of personal identity and values, enabling individuals to maintain their autonomy and independence in the face of external pressures.

Erikson, E. H. (1950). Childhood and Society. W.W. Norton & Company.

Bauman, Z. (2003). Liquid Love: On the Frailty of Human Bonds. Polity Press.