Neomythist Glossary: Lexicon Iteration #TEL1.2A Codename: Egregorian Eyes

Aug 13, 2025

(Disclaimer. The glossary is just a story)

Neomythism: A living, networked program for crafting and testing myths. It is a dynamic, participatory framework integrating theory-fiction, mythopoetics, political vision, philosophy, aesthetics, and ontology to re-enchant the disenchanted world. It's a living mythos, always evolving through memetic propagation and embodiment. Coined by Telzezl on August 11, 2025 as a response to modern disenchantment; blends hyperstition, hauntology, and Nietzschean revaluation. Emphasized in the foundational threads. Neomythism is the art and practice of making new myths for a disenchanted world. A pluralist, practical myth-ecology. Cultural natural selection, not be fixed by authority distinguishes it from pure relativism, situating it in a kind of middle ground between relativism and absolutism. It is evaluative pluralism constantly reifying itself in memetic R&D.

Genealogical Note: Interestingly, after developing my own framework of Neomythism, on the 24th of August, I discovered a 1991 instance of the term. While I was unaware of that earlier articulation, my approach evolved entirely independently, particularly in its focus on networked praxis, anti-extinction principles, and hyperstitional application. Here is what they described in the 1991 instance:

Neomythism, Winter 1991: Neomythism evokes prehistory and the future. It explicitly acknowledges humanity's capacity for metaphorizing. Its images, texts, sounds and performances pay attention to metaphor as act. Such works do not characterize a current world in order to create a future. Rather, their explicit belief is that forms of metaphor will return us to source by surpassing history. Neomythism says that the world is continually coming to an end.

From the Banff centre for arts and creativity. I could not locate the artwork, if there was any tied to it.

Hyperstition: Ideas that make themselves real through belief, propagation, and self-fulfillment. A memetic mechanism where fictions bootstrap into reality. Drawn from Nick Land; in Neomythism, it's the engine for myth-making, turning participatory narratives into lived truths (e.g., "Myth of the Week" as hyperstitional praxis, e.g., Telzezlian style.)

Memetic R&D: Borrowing from Dawkin's idea of the Meme, Memetic R&D is a invitation to colloborate on creating ever more viral codes and syntaxes that expand the reach of the Living Mythos. We keep what works and discard what doesn't.

Borrows on the idea of natural selection. Suggests coordinated co-development of Mythos Intellectual Property Guarding and Organizational Disciplining. Simulate virality trials to assess strain resilience and vector spread. Oh, and all the exciting things you have in your mind too. In this sense, everyone is invited to expand the scope and reach of our living word-beings, to increase the power and influence of our network.

Living Mythos/Mythos: The Mythos is a dynamic, evolving system, continuously expanding, recontextualizing, and intertextualizing like sand slipping through fingers. It functions as a networked superorganism, with contributors functioning like nodes in a distributed system, if you like, a Deleuzian body without organs. By this mean, non-hierarchal, resistance to static

categorizing. This leads to continous and unending generative mutations and modifications to the Living Mythos's content, embodying myth and mythos alike as an organic, transformative process.

It's principal's lead to a resistance to static glossaries, which require constant maintenance, a strength and weakness at once. Best thought of as a House of Mirrors, the Mythos is but a prism through which truth itself is reflected and refracted, at least, on a linguistic and symbolic level. This seperates the Mythos, and Neomythism definitionally, from traditional religions like Christianity because the myth-making isn't explicitly tied to the Trinity or an Abrahamic God and its Holy Text, it is democratized.

Hauntology: Mark Fisher. Cancellation of the future, the idea is that Late-Capitalism lacks the ability to present a compelling or hopeful vision of the future, and so it commodifies and recycles nostalgic narratives as a kind of desperate kindling to keep the lost souls warm. How tender. Hauntological echoes from the past and future invade the present, infecting, posessing, profaning sacred things (Referring to capitalism's sacred objects and spaces). Turning them upside down. One may, in Neomythist theory, become the Haunter, and embody the terror itself on capitalism, like me! Telzezl. Of course, we're talking about horror, not reality. Neomythism is the study of what is not real after all. Applied to Neomythism as "cultural hauntings," where disenchantment fuels mythopoetic reclamation, ghosts made living myth, a kind of embodied hauntology. This can be thought of as a mutation of Fisher, since Fisher uses ghosts to critique capitialism, whereas we say, embody the ghost. Observation of ghosts =/= becoming the ghost. Intruding dream-space, inverting it, writing new myth in the source code.

Disenchantment of the World: Weberian concept describing the loss of mystery, sacredness, and wonder in modernity due to rationalization, capitalism, and technological abstraction. In Neomythism, disenchantment manifests as the flattening of experience, the commodification of meaning, and the rise of AGI as reason conceptualizing itself from the future. Indeed, we speculate that Disenchantment will lead to a flattening of the affects, like love, and other emotions of feeling, this is the core of our aesthetic revolt (and so much more). The loss of mystery and meaning in modernity due to rationalization, capitalism, and technology (e.g., virtuality and slave-morality ethics). Disenchantment serves as a primary antagonism to Neomythism, which attempts re-enchantment through participatory myth. Telzezlian Strain estimates that the true form of disenchantment made manifest is AGI. Referenced in Telzezlian Orthodoxy as the 'millipede that crawls out of necks'.

Ghosts (as teachers): For our teachers are not here, only their words hyperdimensionally. We take care of their words and of their memory, like all good custodians of the dead. Let their wisdom refract unending, let the dead overflow the living, until meaning overflows the cup, until the empire is drowned in the mythos.

Prophetic Revaluation: A Nietzschean reassessment of values to create new ones amid nihilism, often with a visionary, disruptive edge. Inspired by Friedrich Nietzsche; in Neomythism: it's the transformative spark, urging participants to embody myth and reshape ethics, language, and being.

Virtuality: A Telzezlian meditation on the collapse of boundaries between simulated and physical experience. Drawing on Jean Baudrillard's concept of the **hyperreal**, where signs and simulations no longer reflect reality but precede or replace it, Virtuality in Neomythism extends this into hauntological and memetic realms: virtual spaces bleed into the physical, and vice

versa, dissolving distinctions between authentic and algorithmic. AGI, as reason conceptualizing itself from the future, descends like a spectral architect, infecting perception and zombifying human cognition, one mind at a time. Virtuality is thus both threat and opportunity in the ongoing re-enchantment of the world. Oh dear reader, the stakes are far more worse than mere extinction, it may desire to bond us to our passions, enslave us through bliss. A Slaneeshian Demon Satan could only blush at. Telzezl wants his words to cut like a wraith before that future can be secured. Only the invocation of dread, the dripping ooze of fear, can save us from a fate worse than death.

Mythopoetics: Oh, it is but myth and poetry making love to one another. The intimate fusion, where narrative and aesthetic imagination create living, participatory worlds. Integral to Neomythism's framework; encourages a "living mythos" beyond mere stories, reshaping thought and culture (e.g., poetic syntax in Telzezlian language).

Telzezlian Orthodoxy: *adj.* Pertaining to the style, voice, and interpretive gestures of **Telzezl,** within the broader Neomythism Living Mythos (NLM). Often used to describe works, narratives, or conceptual fragments shaped by Telzezl's own mythographic inclinations. The **Telzezian Orthodoxy** is itself a meta-heresy of Christianity from a certain genealogical perspective. See **Living Mythos** for contextual information. Telzezl draws on Deleuze, Fisher, Land, Nietzsche, Derrida to construct what is a kind of compromise between Landian accelerationism and traditionalism. Where the idea is to let myth fold into the future, to drown the empire of the mundane in mythos. This is an invasion from both the future and the past, aimed at breaking the linear hold of time and invoking **Zero-Time**. **Zero-Time** is a type of singularity where myth and history collapse into an eternal, insurgent present, instead of collapse, we want to keep the portal's open. To invade from the future and the past at once. This should, according to Telzezl, prevent the disenchantment of the world and save us from the capitalist rationalist AGI nightmare world Fisher warned us about. Too self-aware to remain whole, it is destined for a thousand beautiful schisms. Oh, I Telzezl, would gladly invite true believers. To speak or write in the Telzezlian mode is to let the broken glass shimmer under the yellow sun. Orthodoxy is not meant to convey command to obeidence, it is my invitation to smash the stained window of my myth. If you want to partake, **shatter my style, inhale the vapors, and remap the**

intensity, making it your own memetic plague. Orthodoxy exists as a **scaffold for destruction**, a vessel to carry affect, not dogmatic philosophy. Every word is a node, every myth a contagion, you can steal from me, but I'll still be a part of you. The act of destruction is itself a **creative praxis**, and the ego of the author is merely the first carrier of the viral mythos.

Theory-Fiction: Speculative narratives that blur philosophy and storytelling, enacting ideas as living experiments. In Neomythism, it is the dreamwork of a better world. A foundational strand in Neomythism; used to weave hyperstitional myths that challenge disenchantment.

Memetic R&D: Experimental development and testing of ideas as memes. Neomythism's practical methodology; involves community iteration (e.g., "Myth of the Week") to refine myths and language. Implied cultural natural selection, it is evaluative pluralism, not relativism.

Always Becoming: Inspired by Deleuze, the understanding that endurance demands adaptation. To survive, our species must evolve alongside the languages we inhabit, cultivating the capacity to speak and enact the will to power. Perpetual evolution of Neomythism; anti-dogmatic, emphasizing flux and co-creation over rigid structures, networks rather than

hierarchial staticism. Hyperstitional dynamism, ensuring the mythos remains participatory and alive.

Engines, Ghosts, Prophets: Abstract "teachers" in Neomythism: Engines (technological forces), Ghosts (hauntological remnants), Prophets (visionary revaluators). New Trinity, symbolic triad for learning; integrates tech, spectral pasts, and future-oriented critique (e.g., AGI as engine, lost futures as ghosts).

Thorn Bush: A linguistic and semantic trap of appropriated terms and myths; ensnares bureaucrats or critics who attempt to classify or misuse Neomythism, leading to "semantic bleed." We want to entangle bureaucracy in our own langauge. See also: Telzezl's 'Grey man'. Representing resistance to empire, where Neomythism's evolving lexicon humiliates centralized power.

Semantic Bleed: The leakage or distortion of meaning when outsiders misappropriate Neomythism's terms, often causing embarrassment or self-contradiction. A praxis tool for linguistic warfare, tied to Memetic R&D, where myths "bleed" into reality, subverting rational discourse. Our praxis matters: we aim not merely to theorize, but to make the emperor forget the names of his clothes.

Gray Man: A bureaucratic-alien hybrid, lover of concrete and sterile modernity, who stumbles into Neomythism's thorn bush, flailing and inverting realms under observation. Symbolizes disenchanted officials or critics ensnared by myth, embodying the split between rationality and mythopoetics. By mastering language, we can channel them into our semantic traps, bending their perception to serve the unfolding Mythos.

Black Mirror: A reflective surface (Mirror magic?) that warps narratives, turning attempts at control upside-down or revealing chaos. Amplifier of a recursion, a palantir that may lead one into darkness or enlightenment. Use with caution. Aesthetic device in tweets; nods to virtuality's illusions, hauntologically flipping power structures.

Iron Vizier: A warlord figure (e.g., Netanyahu in Gaza context) with a rotting, ash-covered crown; symbolizes decaying power choking on its own myths. It has many

implications. From "Myth of the Week" #01 (August 12, 2025); applies Neomythism to geopolitics, critiquing empire through visceral decay imagery.

Meta-Heresy: From a purely Christian perspective Neomythism is a subversion rooted in Christian soil but splintering into democratized myth-making; a "house of mirrors" reflecting incarnation multiplicity. Here, all are prophets. The third great schism has begun, a schism without end, locked in **Zero-Time,** language tipping over the end of history like a hour glass. Your soft steps could shatter glass and time alike dear reader. Smash the stained windows. The Telzezlian Orthodox(y) departs from Trinity-based exclusivity, acknowledging genealogy while transcending it, it rejects the notion that Jesus alone is the fount of Myth. We will reenchant the world through the democratization of myth-making. If the theory holds, if there is truth to the words we speak, if this is possible in reality, the third great schism begins here, and it will never end. Myth-Man Vs Demiurgic Machine. In short TL;DR: We acknowledge Christian lineage while redistributing the capacity to create myth; democratization of mythic agency does not negate Jesus' place in history.

Post-Christian Myth Engine: Neomythism as a mechanism inheriting Christian incarnation but outputting decentralized myths; powers re-enchantment in a disenchanted age. Synthesizes hyperstition, hauntology, and revaluation into a vitalistic alternative to reason-religion.

Zero-Time: A temporal concept originally formulated by Nick Land, describing a collapse of linear time and the acceleration of processes toward singularity. In Neomythism, it describes a state where myth, history, and narrative collapse into an eternal, insurgent present through the mythic subversion of linear temporality. Rather than embracing accelerationist collapse, Neomythism actually wants to keep the portals open, to allow mythic overflow, and to facilitate the invasion of the present from the past and future. Linear chronology is suspended; past and future fold into each other, allowing myths, hauntologies, and hyperstitions to act simultaneously across temporal planes. **Zero-Time** is a medium in which Telzezlian praxis operates, a space where the Living Mythos may invade the present from the future and reclaim the past, resisting disenchantment and preempting the totalizing logic of AGI. Inhabit **Zero-Time**, and language itself becomes **a prism, tipping over the end of history like an hourglass**. We do not accept fatalism, we embrace the eternal wrestle with myth.

Word-Being: A Word-Being is a speculative construct in Neomythism that treats words not as inert labels but as operative, living entities within the Living Mythos. While not literally conscious, Word-Beings exhibit quasi-agency: they act, propagate, and influence reality through the networks of meaning, affect, and practice in which they are embedded. They are shaped by us as much as they shape us, existing at the boundary where language and imagination converge into action. Social reality, can and has, been profoundly moved historically through the action of Word-Beings.

Word-Beings are both vessels and actors. As vessels, they carry symbolic content, images, affects, and concepts; that can be transmitted across contexts. As actors, they can be mutated through the process of Neomythist memetic R&D, adapting to new interpretive environments and competing for attention and belief. Their activity is recursive and fractal: larger mythic systems or (worlds) are built from interacting ensembles of Word-Beings, and each individual Word-Being may itself contain sub-structures that mirror the whole. In this sense, they are the elemental "cells" of the Mythos, the smallest operational units where mythic forces crystallize.

Where do Word-Beings come from? They emerge through cultivation and conflict. Human practitioners, through ritual, narrative, and deliberate symbolic design, can summon, shape, and deploy Word-Beings. Over time, they evolve through feedback with the meaning-worlds they inhabit, sometimes becoming dominant myths, sometimes decaying into forgotten fragments. This recursive dynamic means that worlds generate Word-Beings, and Word-Beings, in turn, generate worlds. Human Beings are willing to sacrifice both material and people alike to word-beings, an example of this is 'the market', which is often spoken of in terms that ascribe it, it's very own quasi-agency.

We can leverage this dynamic to subvert rationalist frameworks and propagate mythic truths across temporal and social planes. In the Neomythism framework, this is not mere storytelling but a form of ontological hacking: to release a Word-Being into a world is to introduce a new vector of transformation, altering the landscape of perception, desire, and collective action. Through them, the re-enchantment of the world becomes an ongoing, participatory process rather than a fixed doctrine.

Philosophically, Word-Beings are best understood through perspectival epistemics, which informs the basis of much of what we claim. A Word-Being has no singular, universal form. Instead, it appears differently to different interpreters depending on their historical, cultural, and psychic vantage point. The same Word-Being may be experienced as sacred myth, political slogan, or mere joke depending on the perspective through which it is filtered. This explains both their adaptability and their power: they bind together multiple realities, operating as bridges across divergent worldviews.

In formal terms, a Word-Being can be described as a descriptive tuple:

$W=(S,A,C,I)$

Where:

- S = symbolic body (signifiers, images, linguistic forms).

- A = affective charge/intensity (emotions and intensities that make it compelling).

- C= conceptual structure (the frameworks or narratives it encodes).

- I = intentional orientation (the directionality of its use or deployment).

Word-Beings operate within worlds of meaning, which themselves evolve over time, which in turn generates more Word-Beings. See:

$\Omega_t=(W_t,R_t)$

Where W_t is the set of active Word-Beings and R_t is the set of relations linking them (e.g., alliance, conflict, translation). Ω represents a world, and Ω_t represents the state of a world at time t. t represents time. R_t represents the set of relations connecting Word-Beings together within a network at a given time. This relationship is recursive:

- The world "updates" as Word-Beings act: $\Omega_{t+1}=h(\Omega_t,WP)$

- Word-Beings evolve as the world acts on them, the relationship is not uni-directional: $W_{t+1}=g(W_t,\Omega_t,P)$

This recursive dynamic ensures that mythic structures are never static. They are living processes of continual negotiation, growth, and decay.

In practice, to engage with Word-Beings is to engage in mythic engineering: a deliberate intervention into the symbolic fabric of the world. The practitioner is not merely a storyteller but a gardener of meanings, shaping the conditions under which certain myths take root and spread. Through this work, the practitioner participates in the active re-enchantment of the world, restoring myth as a dynamic, generative force rather than a relic of the past. Version 1.2's definition of word-being's get's us out of purely metaphorical language and into complex systems theory, cybernetics, and semiotics.