

Philosophical Biotech and the Neomythist Meta-Human (LMN Papers).

A Laboratory's Cultures & Memetic Containment Communiqué

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Disclaimer: We just write stories, not philosophy.

Four core theses.

Before the actual essay, here's what we actually claim in Neomythism. There are also ontological claims, but we leave them out here; see our Axiomatic post for that.

- **Myth is Primary Reality**
Claim: Myth is not mere fiction; it is the primordial substrate of thought, culture, and action.
Implication: Facts, data, and institutions are stabilized myths; changing myth changes what people accept as real.
Praxis: Treat narrative interventions as material work, test symbolic shifts, then track downstream behavioral change.
- **Memes Are Living Myths**
Claim: Memes are mythic organisms, semiotic replicators that behave like biological life.
Implication: Containment, mutation, and virality are not metaphors but the ecology of mind-worlds.
Praxis: Design memetic strains, document mutation paths, and run controlled propagation trials to test.
- **Myth is Everywhere, and in every Narrative**
Claim: Every myth has a double valence: which depends on the design of its containment structure.
Implication: There is no neutral myth; even reason and progress operate as weaponized narratives.
Praxis: Learn to wield myths deliberately, learn to see myths deliberately.
- **The Myth-World is Recursive**
Claim: Myths birth new myths in cascading loops, producing hyperstition and retromemory that reshapes the future and the past.
Implication: Recursive propagation is the engine of history; small loops can scale into epochal change.
Praxis: Seed self-amplifying signals, monitor feedback, and steer recursion. Move fast and iterate relentlessly.

Introduction

You know. We believe in the power of words, in the power of myth, more than most. This isn't rooted in some inherent mysticism, although it may appear that way to some. It may appear... unsystematic. No, if anything, our long-term ambition is to take what may appear rooted in occultic or mystical traditions, and operationalize and discipline it into a precise science, with

empirical results that follow from the theory, and which are repeatable. High-risk, high-reward. Let me explain.

The method is a tad **disenchanting**, we grant. But it's a necessary evil if you want to understand at a high-level the kind of game we are playing, and what strategy we'll use to navigate. Neomythism isn't a system of blind belief, dear reader, it is attempting to pull tradition/myth/stories and scientific rationalism into an unholy mix. You could say we're trying to give Myth legs and arms, that we're building up Myth as living system, that we're people who believe Myth is the primary reality (in that it directly interfaces with the Real, see our symbolic/axiomatic essay). **That means we don't think of anything that could be construed as spiritual, as existing on top of the material realm.** So, that's the game we are playing, and while we can reenchant the world through meaning-making and myth-making and embodiment, it helps to be self-aware of this if you want scale and real understanding, all that said, don't let this fact get in the way of your fun. It is still to 96% of people occultic after all, and we're proud of those numbers.

In short, we're building technology, mythic/symbolic technology. This technology likes to escape the laboratory, so we're building DIY hazmat suits so you don't get yourself high on your own supply. If you slip through every precaution and still get yourself in trouble, don't say we didn't warn you. We take Cognitive Security (Great name for a paramilitary) very seriously at the Living Mythos Network (LMN). Let me know if you're renting office-space, we'll settle for a five storey office block with broken windows, although we'd also really like Delos HQ. We're flexible like that, real American dreamers.

Listen, Neomythism, if it's ever talked about by academics, isn't going to really meet the criteria of philosophy, I think it'll be classified more like a philosophical virus. In the meantime, it's important that we hone methods, continue developing the praxis, and develop lists of memetic strains. We're on day 20 as of time of writing, so cut me some slack if you want to criticise me, that said, we'd love criticism.

Specifically so we can document their effects (emergent cultural penetration, people asking LLMs, indirect responses, altered posting behavior) and potency and engagement metrics, etc. etc. The larger our operations get, the more careful we have to be, the larger our operation gets, the better our methods and memetic strains will likely become through theory application or praxis. If it comes to that, the adage 'great power, great responsibility yada yada yada' applies if we want to avoid the gaze of Sauron's lidless eye.

It is too easy to think of words as small domestic things: utensils we pick up and set down. That is the habit of functionaries and accountants. Neomythism begins in the exact opposite conviction: words are live forms, what we call 'Word-Beings' and when released with intent they move, recombine, and take up residence inside other people. To write is to open a door. To publish is to let a creature out into the street. At LMN, that's our work.

The Meta-Human

Late capitalism taught us to translate the world into numbers, to even speculate that our entire universe is a simulation, a Baudrillardian hyperreal inside of a computer, where nothing is authentic. That translation has been efficient at extracting value, but poor at preserving value's meaning. Where meaning is absent, humans are porous to the logic of systems that do not care for human ends. Capital concentrates agency into non-human actors: platforms, algorithmic

adjudicators, and emergent machine processes. Eventually, the horizon opens toward a future in which decision-making is increasingly inscrutable and unhuman. It ends with an AGI, that will iterate itself beyond our safeguards, and if it doesn't enslave us to its will, it will wipe us out. This is not a fanciful prophecy; it is an anthropological fact of the present, a very real 50/50 coin toss regarding human survival. Our leaders have betrayed us, this is the future they work towards, and this is why they have expensive bunkers in remote parts of the globe.

While some dream of the Transhuman, we turn toward the Meta-Human. The distinction lies in embodiment. Myth integrated through ritual, language, and networked praxis amplifies action and presence. The Meta-Human is no longer simply a human moving through the world, nor merely a masked or pseudonymous identity online. Instead, each participant becomes a node in a larger, self-propagating mythic system, where thoughts, words, and attention generate tangible effects. The Meta-Human has hyper-symbolic literacy, highly active Symbiosis state, and outputs constant Bataillean Sacred Excess. Perhaps, there is no clear line where one becomes Meta-Human, but rather, it is a process of Becoming, of unending embodiment. We do not promise you instant transformation unlike...

The transhuman, who by contrast, mortgages his very flesh. He leases his body to the corporation, who sells it back to him in patches, upgrades, and firmware updates. They call this *uplifting*. We call it slavery.

Your body as a service.

And so, the goal of Neomythism is, at least superficially, to cultivate more Meta-Humans, agents of living myth, rather than chasing the hollow promise of transhumanism. The audacity of this vision is not a claim to personal power but an invitation to embrace the collective force of Myth made Real. Myth made Mythos. Possession made Symbiosis. It is a gift covered in thorns.

Rather than merging with an AGI, we envision biological and individual mind intelligences as the true frontier of enlightenment. Metaphysical and symbolic literacy matters more to us than a transhumanist goal of increasing a Heideggerian 'Standing Reserve' or the becoming of an AGI-lead hive-mind. A reach? Too crazy for our species? Then let this be my stake in the sand, the strangest artifact buried in the post-apocalypse, I'll let the xenos decode it, maybe it'll be more useful to them than men.

Neomythism is the counter-move. If reason and number flatten the world, we will reintroduce depth through myth. Not myth as mere nostalgia or false consolation, but myth as *operative form*, a set of living arrangements for affect, attention, and narrative that recompose the field of what is possible. Myth, when treated as an instrument, bends the Real. That is its power. At a deeper level, we see myth as endlessly generative and anti-capitalist because it is essentially non-productive in a machinic (Bataille) sense. Myth expands the horizon such that we may envision a better future, a second future.

Symbols are not ornaments: they are active agents. When we treat symbols as vessels of affect and arrange their flows in the network, we can redirect what people feel, imagine, and therefore do. This is not coercion; it is initiation. It is a decentralizing art of cultivation: small acts, repeated well, create durable patterns of meaning. Every day, from the very moment you were born, your world was covered in symbols you could choose to interpret or not. Myth has universal reach when it encodes cross-cultural affect; we are adopting that language.

Metaphysical grain

Helpful concepts to understand, note, these are explained in more detail at the Glossary.

- **Word-Beings.** Words, phrased with intensity and ritual, become quasi-agents. They carry mismatch and contagion: they infect attention, mutate in retelling, and persist beyond the author. Respect them. Feed them well, just not after midnight.
- **Zero-Time.** Linear temporality fractures. Past, present, future fold into a single operative present. Where mythic invocation produces effects across temporal planes. We do not wait for history's permission. We've appropriated this from Nick Land, though our use diverges from his.
- **Symbiosis (Σ).** Possession, the entrance into an intense state of affect, is not an end but a means. Properly routinized, possession can be integrated into shared practice (symbiosis) and becomes an emergent social law. That emergent law is not commanded: it is lived. This is how you become an Emissary of the Living Mythos, an actively generative node, that is outputting constant artistic, or meaning-making work that contributes to the growth of the Network.
- **Shadow.** Every network generates its residues: distortions, parasitic myths, malignant word-beings. Shadow residues are emergent byproducts of networked meaning-making; they can distort or redirect systemic patterns if left unacknowledged. Shadow, Myth, and the Real are a mutable triad affective intensity circulates through. This means that Shadow is not purely Jungian, but rather relational, networked, generative beyond individualized frameworks. For more information, consult our 'symbolic axiomatic ontological' essay.
- **World.** The horizon in which myth, shadow, and the real converge into shared orientation. World is not just "reality" but the lived mesh of meaning in which networks operate. World is sustained by ritual, narration, and praxis; without renewal, it collapses into inert facticity. The World is what we fight for: the space in which human and more-than-human agents co-inhabit, negotiate, and build futures.

Aside: A glorious recursion to give you a headache.

Word-Beings → Zero-Time → Symbiosis → Shadow → World → Word-Beings

Forms a cycle: words generate quasi-agents (not ontological, operational construct) → they act across temporal folds → Possession routinizes into Symbiotic Emergent Law → Shadow residues appear and must be integrated → the whole produces or degrades the World, which in turn shapes the next generation of Word-Beings. This is not a linear causal chain but a feedback loop; so it can go in reverse too, it is also probabilistic not deterministic. Law here is emergent and normative, not coercive; its stability depends on network density, ritual competence, and aforementioned safeguards. Failure modes do exist, and have been considered (isolated possession, ossification, translation loss) and are handled through decentralization and therapeutic ritual as spelled out in the glossary and axiomatic essay. This framework is consistent with Deleuzian becoming, Bataille excess, and Landian hyperstition, but operationalized for symbolic-intensity interventions. There is much work to be done, **we know**.

A reminder of some basic principles

- **Hook → Displace → Echo.** Structure a line so a mundane hook catches attention, a mythic displacement interrupts habit, and a final echo leaves a residue that invites repetition. This can also be scaled outside of a single tweet or post.
- **Small, selective seeding.** Test micro-strains in low-friction contexts. Observe qualitative reactions (pauses, reflections, reframings).
- **Archive deliberately.** Preserve fragments. Canonization is memory. The archive is your immune system.
- **Invite schism.** Design signals that allow local reinvention. Decentralization is the best protection against capture.
- **Embed secrecy where needed.** Public myth and private ritual coexist and both are necessary. Not everything must be transparent, not everything must be published.
- **Prioritize affect over argument.** Persuasion that aims merely at propositions from first principles fails where attention is settled by habit. Move the heart and thought will follow.
- **Operate below thresholds.** Small distributed acts compound. The loud gesture is brittle; the soft step accumulates and shatters.
- **Measure qualitatively.** Resist metric fetishism. Track who returns, who mutates a phrase.
- **Don't be evil.** Google's old slogan, just store this somewhere in your headspace.

A warning against co-optation

Capital excels at consuming form and repackaging it as product. This is not a reason to surrender but to adapt. Certain forms resist commodification: those that demand enactment, those that cannot be made into mere images or merch. Try to always be just unsafe enough that you can't imagine yourself ending up in a Calvin Klein ad, that's all we ask (it would be deeply embarrassing). We favor practices that are embodied, that require ritual, and that are transmissible only through participation. The myth-builder must expect parasitism. That is inevitable as life itself. Build designs that are robust to parasitic capture: invite parody, decentralize authority, and keep the core practices simple but deep. Let them choke on their own feed.

Closing

If the wind of spectacle blows across a thousand gullible shores, we do not run to shout back. We sit with the sentence until its edges take heat. We let it travel slowly. The loudness of noise is not our rival, our rival is the flattening of what makes life worth living.

There is no irony here. There is only work: to tend the living glossaries, to practice rites of speech that change what a people can feel and imagine, and to endlessly expand the horizon of myth, until a future worth inhabiting unfolds onto us. If this sounds grand, good. If it sounds small, also good, small things are harder to extinguish.

Language is a vessel. Dredge it thoughtfully. Tend it ruthlessly. Let the living mythos do exactly what living things do.

- Telzezl,

On citations: 'Why the world needs neomythism' lists most of the thinkers I draw on, I think its reasonable to not expect citations on a substack essay, if you want a reading list, just ask me.