

Neomythist Glossary: Lexicon Iteration #TEL1.1A Codename: Word-Being

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(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 collaborate 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 continuous 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 separates 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, possessing, 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 capitalism, whereas we say, embody the ghost. Observation of ghosts \neq 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 Telzezian language).

Telzezian 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 Telzezian mode is to let the broken glass shimmer under the yellow sun. Orthodoxy is not meant to convey command to obedience, 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

hierarchical 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 language. 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 speculative concept in Neomythism describing words as living entities, not literally conscious, but acknowledges the relational effects words have on us and we have on them. Capable of acting, propagating, and influencing reality within the Living Mythos. Word-Beings are both vessels and actors: they carry meaning, mutate through memetic R&D, and participate in the ongoing re-enchantment of the world. They shape us as much as we shape them, and where do they come from? Through careful cultivation, practitioners can deploy Word-Beings to shape perception, subvert rationalist frameworks, and propagate mythic truths across temporal and social planes. They are the elemental “cells” of the Mythos, the active points where language, imagination, and praxis converge.