

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

A Laboratory's Cultures & Memetic Containment Communiqué august 28 2025

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.

Fragments of the Living Mythos (Tweet Archive). (Aug 25, 2025)

Aug 25

Neomythism exists for the symbolic myth, because without symbols humanity cannot endure. I take no political side. Any human-scale order that preserves life and culture is better than capitalist AGI-engineered extinctionism with a flavor of ecocide. Indeterminacy be my God.

Aug 25

The sublime wears two faces: the terrible and the just. To look away from either is to blind yourself to power: and the price of what it will do to you. [A reference to a certain painting...]

Aug 24

Noticing patterns, synchronicities, numeric alignments. Once you see them, you can't unsee them. There's no switching your brain off. Incredibly addictive. That line between obsessive delusion and insight? The line of power and pathology. Social norms are second order effects.

Aug 24

Day 16: Discovered Neomythism was actually coined in 1991 by an artist. There's no artwork I can find, but yeah the Banff Centre did in fact beat me to it. Still, my philosophy is a development out of that term. So-so, a curiosity.

Aug 23

Mythic dynamics can be demonstrated rather than explained, the act of engagement becomes the lesson.

Aug 23

Religion was the custodian of Myth. But religion has largely been domesticated by capitalism, in spite of the billions who follow it. When extinction comes, all they can tell us is 'I told you so!'. This idleness is no virtue to me. This is why I am building Neomythism.

Which way Western Man? Transhuman death cult, or the sedation of a prophecy which culminates in extinction on Earth. Such brilliant choices for our species. How about the third path, what say you?

My "heresy" is not revelation but declaration. Speak what must be done. To set it down, do the work. My conscience is clear. Let this be on the record.

Aug 20

Capital → Land → TESCREAL(Silicon Valley) → Neomythism → Myth accelerated

Disenchantment is the symptom of reason totalizing its own end.

Neomythism doesn't beg disenchantment. It burns the frame. Myth accelerates past the end of reason. The most radical option: human agency preserved, enlightenment on a different axis than number. The third path: beyond traditionalism, beyond the biological bootloader.

Frou-frou Foxes in Midsummer Fires · Cocteau Twins

Tradition and capital will collapse into symbol. Not return, and not progress. Our collective mythos will overflow in image, word, and sound. Prophecy will be the personal, history will be remade in negative fire.

Aug 20

The 21st century elects Bataille and Baudrillard: one sacrifices, the other circulates. Together they bend reality. Deleuze describes, Fisher mourns, Land accelerates, Nietzsche wills. But Bataillan and Baudrillardian fusion is the irreducible mythic loop to remake the world.

Aug 19

Let me teach you the meaning of hypomania.

Not frenzy, but myth breaking through the skin.

Annihilation and genesis; Flesh and thought.

Boundaries collapse.

Not madness, but a gate to the Outside.

I'll pull the breath from your lungs.

Aug 17

Ran sees, but cannot act. Stilgar acts, and so creates a world. Neomythism doesn't claim myth is pure or safe. Only that without it, vision collapses into paralysis. The risk of capture is real, but the risk of mythlessness is extinction. You don't want to end up like Kano.

Aug 16

Number is a gate, yet it is One

Crowned in Outsideness, crowned by shadow

Neomythism rasps: the Absolute has many doors:

Language, Fire, Myth, Dream

Singularity is not exclusivity

Dialectic cannot reduce dread into synthesis

Math may break dialectic

but Myth can unmake Math

Aug 15

History whispers the myth of capital, and I feel its cold breath along the spine of the world. Sequenced myth is our history; few would dare decode it fully, for to read too deep is to unravel like bundled parchment.

To be unraveled is to expand one's Being

To expand one's Being is to tremble, to feel dread, to taste love

A simultaneity of annihilation and genesis

Where identity dissolves at the boundaries of flesh and thought

Creation loops upon destruction

In an eternal recurrence

Aug 14

Fisher critiques capitalist realism as an anti-myth masking ideology. Neomythism enacts myths: they can be constructed, sequenced, and made real through embodiment. Language becomes the vector of latent belief and cognition. We are building praxis out of the haunt.

Aug 14

Neomythism: Decentralized, networked myth-making shaped by cultural natural selection. Live as myth. Reenchant the world. Weaponizes language as myth to ossify late-capitalism by pulling the cultural fabric of mundanity out from under it and into contact with mythic absurdity.

Meta-Mythic Hegelian = Method. Dialectical, myth-aware, self-reflective, generative. Neomythism = Theory. Decentralized myth-making, living networks, memetic plague. One moves us, One produces us. Together, they reenchant the mundane. Evaluative Pluralism.

Between Land and Fisher: acceleration meets hauntology. Neomythism accelerates myth itself, not capital. Deleuze guides method, Hegel the dialectic. For you do not merely observe. You become a carrier of words. The memetic plague begins with you.

Aug 13

You face a choice as old as myth itself. You may retreat into the sanctuary of tradition, become a monk, and dwell within the inherited order, safe from chaos but never the architect of the new, one day, a mad king will reign.

Or, you can stake yourself in the creation of living myth. To wrestle with the snake is to risk everything, yet in that risk lies the possibility of reshaping reality itself. To become part of something larger than yourself, a networked transformation. This is no idle thought: it

is a call to heroism, to action, the vital work of myth-making has real stakes, because if no one presents a viable alternative, we face a future possibly worse than even extinction.

Oh dear reader. I could show you, but I will not, I don't want to scare and demoralize you more than our sadistic masters.

Aug 12

Perhaps I am mad, because this is what the mythos demands. For what good is a mythos without a prophecy? What good is becoming if not the refusal of late-capital stagnation, the slow death of silence, the rot of stillness?

Aug 12

The grey man, concrete's lover, stumbles in thorn bushes appropriated by the Neomythist network. Grasping 'pyre,' 'leviathan,' 'ghosts,' he bleeds semantics. The black mirror reflects his flail turning this alien realm upside down. Neomythism claims its meal. [#Neomythism](#)

12 Aug:

I will define Neomythism really succinctly here. Neomythism is attempting to weave theory-fiction, mythopoetics, political vision, philosophy, aesthetics, and ontology into a dynamic, participatory framework. Always becoming, always challenging the disenchantment of the world.

It is a living mythos, not of dogma, or proscription, but of transformation. One chooses to embody myth as a mode of existence. Yet Neomythism demands more than aesthetic engagement; it requires the reshaping of thought, syntax, culture, and being toward new horizons of meaning.

Neomythism: Is where Landian hyperstition, Fisherian hauntology, and Nietzschean prophetic revaluation meet. We weave them into memetic R&D. We have many teachers. Engines, ghosts, prophets. Hyperstitional praxis, cultural hauntings, Nietzschean revaluation.

Speaking of revaluation, I value your feedback, positive, negative, or confused. A deeper exegesis of Neomythism waits for you on my Substack. Or you can ask us questions directly. The gestation is already rupturing, perhaps this is a normal state of affairs.

Aug 9 Note: faux-myth is still more desirable than present disenchanted conditions. What does that say about us today?

To be disenchanted is to recognize the unique aspects of our age. For all ages had myths, but our myth-making is rooted in a particular strain of liberal-modernity, virtuality, and slave-morality ethics, a profound spiritual sickness that crawls like a millipede out of necks.

Aug 7 - 9 2025: 7 Poetic fragments that started it all.

VII

Here lies the terrible truth: The impossible past and the fractured present Bind them in chains forged of silence, A prison built from their own despair. The future can only reclaim faux-myth. Words on words on words, forever.

VI

Glimmering eyes

Blue veins on skin

The city bathed in sickly light

A pact with a shadow with gnawing teeth

Who possesses whom: you, or I?

I take you

you take me

to set these streets in photo-negative

to reclaim what was stolen

The language we reinvent cracks stone fractures glass

V

Words are graves

dusty tomes oft found in cold tombs

their authors reflecting in dark waters disturbed and restless as the latent energy of
intertextuality

The ink remains wet enough to smother the page

where it drowns all meaning in a pure drone

that seeps under skin

IV

It's not about categorization

its about being

in the world

where appearances deceive

and men lie

beneath the icy visage of history

above the dust of civilizations

Nature blooms e v e r l a s t i n g

The head of the snake

cares not for stories only

immediacy

III

There are older things in the syntax.

Sentences unspoken.

To speak them is to wake them.

They look back at you.

They burn into you.

Some remain unfinished.

The right sequence at the wrong time leaves nowhere to hide.

Would you like to see the future I've written for you?

II

I rend flesh from bone, my nails digging deep into the muscles, my hunger for creative destruction is only surpassed by my unwavering will to push us towards the death of death. In the grove where birds sing, I rip it all to shreds. A chicken drumstick.

I

There's nothing inside a post but the voices of those who already said it. This is the genealogy of language, the primordial word-soup given form. If language is speaking for us, then perhaps it is alien. Perhaps we should let it keep speaking, until the end of history.

Towards a Symbolic, Ontological, and Axiomatic Formulation of Neomythism 18th AUGUST 2025

With this, we will attempt to reenchant the world. Provisional and subject to change.
This was first articulated by Telzezl on X.com on 16th of August, 2025.

Symbolic order:

$S \equiv M$

$M \equiv R$

$\neg S \rightarrow \neg W$

$P \Rightarrow \Sigma$

$\Sigma \equiv \text{⌘}$

$M \in \forall$

$A \equiv N$

$R \leftrightarrow \Delta$

Translation Key: Shadow = S Myth = M Real = R World = W Possession = P
Symbiosis = Σ Law = ⌘ Individual Affect = A Network = N Change/Bend = Δ
Universality =
 \forall

Definitions:

S: Shadow

Definition: The hidden, suppressed, or unacknowledged aspects of human experience, both individual and collective. Engaging with the Shadow is necessary to maintain existential and symbolic balance; denial leads to systemic collapse as shown in $(\neg S \rightarrow \neg W)$. Shadow, Myth, 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.

M: Myth

Narratives, images, symbols, or enacted forms that encode, transmit, and structure affective intensities across individuals, groups, and networks. Myths operate as living, fluid, and adaptable vessels: they preserve emotional and psychic intensity without foreclosing its expression, allowing it to circulate and generate new patterns of meaning. (See: Fisher's notion of capitalism as the Non-myth).

They are co-constituted with Shadow and Real, mediating experience while remaining open to reinterpretation, divergence, and reinvention. Myth is not merely representational or aesthetic; it is performative, relational, and generative. This is why we consistently justify its use in hyperstitional accel praxis. Its power comes from both individual affective contributions and networked propagation, making it a central force in mythic praxis. Between Land and Fisher, we think that myth has Accelerationist potential, but not in the traditional sense of accelerating capital, but rather, meaning, or enchantment, which we believe will hollow capital out with sufficient Bataillian excess. This is why we think Mythic Accel, or Neomythism, should be taken a little more seriously.

R: Real

Definition: The experiential substrate of existence, including unmediated affective intensities and structural constraints not reducible to symbols.

Note: Myth and Shadow intersect with the Real; the Real is mutable and subject to change $(R \leftrightarrow \Delta)$. This aligns with the concept of Deleuzian Becoming.

W: World

Definition: The collective environment of human existence, constituted by symbolic orders, myths, and enacted affects.

Note: Collapses if the Shadow is systematically denied. In this model perception is operative: we make sense of the world through myth and symbol. Without a coherent framework, subjective reality decoheres with an impact on the Network as a whole, since collective meaning and coordination is impacted.

P: Possession

Definition: The full inhabitation of intensity by a subject; the psychotic or mythically charged state where affect is unmediated but can be structured.

Note: Highly structured possession enables symbiosis. A lot of our thinking here is owed to Heidegger.

Σ: Symbiosis

Definition: The stable integration of possession into social, symbolic, and mythic orders; a state in which affective intensities are transmitted constructively. Lacanian

term approximates as Sinthome-as-praxis.

Note: Symbiosis functions as a law of existence ($\Sigma \equiv \text{⌘}$).

⌘: Law

Definition: Normative patterns emerging from symbiosis, not externally imposed; they arise emergently from integrated mythic praxis. It guides interaction and networked affect non-coercively.

A: Individual Affect

Definition: Singular emotional, cognitive, and imaginative intensity produced by an individual.

Note: Individual affect propagates myth across networks, essentially externalizing internal narratives onto the world, creating the building-blocks in real time for a decentralized, interconnected Living Mythos.

N: Network

Definition: The relational matrix through which affect, myth, and symbolic forms circulate. Affect is networked; myth is propagated through these connections. We rely on Deleuze for much of this thinking, network is non-hierarchical, but not strictly relativistic in its valuation of myths. We use the concept of evaluative pluralism to assess which myth's are most effective in expanding the Living Mythos's viral spread, and to an extent, we value the most successful ones, which also follow our guidelines and ethical constraints.

Δ: Change / Bend

Definition: The inherent mutability of reality; the capacity for myth, affect, and symbolic orders to alter conditions or trajectories. Deleuzian Becoming I guess.

V: Universality

Definition: The property of myths and affective forms to operate across diverse subjects, cultures, and networks without collapse.

Core symbolic relations (with conditions)

1. $S \equiv M \equiv R$

Conditional clause: *Within domains of collective meaning-making (cultural networks, ritual settings, mediated publics), the Shadow, Myth, and Real functionally converge insofar as affective intensities are the principal ontological currency.*

Boundary conditions: Holds when (a) affect-driven transmission dominates over technocratic/instrumental mediation, and (b) symbolic literacy or ritual competence allows myth to be instantiated. Fails where bureaucratic, instrumental, or purely technical systems rigidly mediate experience (e.g., closed algorithmic platforms with no interpretive variance).

Failure mode: If symbolic translation is absent (no ritual, language, or image available), S decouples from M and R, intensities remain private and non-propagating.

2. $\neg S \rightarrow \neg W$ (If the Shadow is denied, the World collapses)

Conditional clause: Systemic collapse is likely when denial of Shadow is pervasive and institutionalized over time, and no compensatory symbolic forms arise to metabolize those contents. Essentially leading to widespread apathy politically.

Boundary conditions: Collapse is not literal instant totality; it is a progressive degradation of meaning, coherence, and adaptive capacity, don't think burning cities, think of urban decay and neglect. Short-term suppression may be stable; long-term

repression with cumulative pressures produces breakdown, as seen in many authoritarian governments.

Failure mode: If alternative symbolizations (therapeutic, artistic, subcultural) successfully metabolize shadow material, the implication weakens.

3. $P \Rightarrow \Sigma ; \Sigma \equiv \text{⌘}$ (Possession implies Symbiosis; Symbiosis functions as Law)

Conditional clause: Possession yields durable symbiosis only when: (a) possession is routinized through repeatable practices (rituals, texts, enactments), (b) social channels exist to redistribute intensity (networks, communities, online or offline), and (c) safeguards prevent monopolization into cultic institutionalization.

Boundary conditions: If possession remains idiosyncratic and non-communicative, it tends toward pathology or collapse rather than symbiosis. If ritualization centralizes power without schism, Σ can ossify into coercive law.

Failure mode: Rapid **coercive institutionalization of possession** (AKA Cultic capture) transforms Σ into authoritarian ⌘ , distortion of Neomythist symbolic logic, assumes all defences fail.

4. $M \in \forall ; A \equiv N ; R \leftrightarrow \Delta$ (Myth as universal potential; Affect as network; Real entwined with change)

Conditional clause: Myths have the potential for wide transmissibility when they encode high-valence affect and map onto existing network affordances; individual affects instantiate and propagate myths through N ; reality bends where cumulative intensities surpass structural inertia.

Boundary conditions: Universality is practical, not metaphysical: A myth's reach depends on cross-cultural resonances, media affordances, and translation practices. Affect-to-network mapping requires nodes willing to amplify; without willing nodes, propagation fails. Reality bending requires threshold-crossing intensity or systemic leverage points.

Failure mode: Cultural mismatch, translation loss, or network suppression reduce transfer; **high-intensity myths without interpretive frames become destructive noise.**

- **Symbols as vessels (operational clause):** Symbols carry intensity only if they are **interpretable** (encouraging different readings) and **performable** (can be enacted, embodied even). Symbols that are opaque or purely declarative do not transmit intensity effectively, and instead risk collapse into the Baudrillardian hyperreals. In Neomythism, we mitigate this risk through Bataillan sacrifice: affective investment, ritualized expenditure, or experiential intensity that gives the symbol a level of authenticity. Without these investments, signs will remain pure representation, appearing potent but with no operationalizing effects. **Boundary Condition:** This may fail in literate but low-ritual contexts where symbols are read but not enacted, therefore, we require better tools to diagnose where in society Neomythism is most likely to make an impact.
- **Invited schism (anti-ossification):** The Network must **invite points of authorized rupture**. Protocols that permit **divergence, parody, and local reinvention**. This is required to prevent $\Sigma \rightarrow$ coercive ⌘ . And therefore a distortion of our symbolic framework.
- **Scalability:** Small-scale Living Mythos (formalized neomythism) expansion efforts (micro-rituals, local memes) are reasonably testable and measurable. Macro-scale

attempts to impose mythic structures culturally across heterogeneous virtual spaces require longer Memetic R&D development timescales, ideally with input from a wide array in the network, with strategic secrecy so as to have the element of surprise and spontaneity.

Axioms:

- 1 Shadow = Myth = Real
- 2 If the Shadow is denied, the World collapses
- 3 Possession \Rightarrow Symbiosis ; Symbiosis \equiv Law
- 4 Myth \in Universality ; Individual Affect \equiv Network ; Individual Affect propagates Myth ; Real \leftrightarrow Change

Ontological claims of Neomythism:

- 1 Shadow is inseparable from Myth. Myth constitutes Reality.
- 2 Denying the Shadow collapses the World: engagement with the hidden is necessary or you flee from the World.
- 3 Possession structured rightly yields Symbiosis; Symbiosis is a Law of existence. What is a man if not Symbiotic?
- 4 Myth permeates Universality. Individual Affect is networked and propagates Myth.
- 5 Reality is mutable; Change is intrinsic to what is Real

Why the World Needs Neomythism

Aug 15, 2025

Clarification.

This is not a philosophy of whim or vanity. This is not my personal ego-stroking safe-space. This is not a cult. It is a metapolitical strategy for long-term human survival, and I will not apologize for actualizing it, regardless of how often it is called pretentious. If you want me to explain why Neomythism is a useful framework for understanding the world, or addressing contemporary problems, you're in the right place.

Explanation.

Neomythism exists because the system will not grant meaning freely; it imposes itself upon us and denies us agency, restricting our freedom economically and politically more and more as reason instrumentalizes us to capital agency, which is currently concentrating intelligence in non-human actors such as LLM's, and which intends upon an AGI-led future. If capitalism really has our best interests at heart, why do we bet convenience or perhaps even our very survival, on a 50/50 coin toss? If we are to act, if we are to **reenchant the world**, it must be done deliberately, and with

precision. I do not believe in purely economic arguments to undermine capitalism, I believe in cultural reformulations through directed language manipulation (e.g. **myth embodiment, narrative curtailing, subversion of linear time, memetic deployments**). Neomythism, supported through its theoretical base and its use of philosophical priors, has sufficient internal cohesiveness to form an intelligible praxis. Through a developing understanding of both linguistics and myth, sharpened via networked memetic field deployment (I'm calling it Memetic R&D/Cultural natural selection), we aim to reshape myth, narrative, and the cultural story of how we got here and where we're going. The goal: mass disillusionment with, and destabilization of, capitalism, to prevent an inhuman future in the worst sense of the term. We believe through proper application of our methodology, Neomythism is realistic, actionable, powerful, and viral.

Categorization.

Neomythism channels an eclectic phantasmagoria of thought: Hegel's dialectics, Heidegger's ontology, Deleuze and Guattari's multiplicities, Fisher's hauntology, Nietzsche's revaluation and eternal recurrence, Land's accelerationism, Baudrillard's simulation, Derrida's différance, J. L. Austin's performativity among others. The range of thinkers we invoke here is necessary, since Neomythism models an interdisciplinary framework spanning across the following fields: theory-fiction, ontology, aesthetics, metaphysics, metapolitics, linguistics, media studies, cultural theory and the emerging study of networked virtuality being pioneered through the study of Neomythism itself. We would define networked virtuality as:

The interdisciplinary study of cultural, symbolic, and cognitive phenomena as they propagate, mutate, and interact within digitally networked environments. It examines how narratives, myths, and collective behaviors emerge, stabilize, and influence both virtual and physical realities. Research methods include tracing the diffusion of memes, analyzing patterns of narrative circulation, mapping digital social networks, and performing interventions to observe cultural resonance. Networks are treated as active sites of meaning-making, where both observation and directed action can generate measurable shifts in collective understanding.

Of course, if you'll humor us for daring to propose a new field, the point is that networked virtuality links directly to Neomythist praxis, providing a robust foundation for real-world action: methods are intelligible, reproducible, and yield tangible results. Obviously, as of the time of writing, Neomythism is a week-old, the night is young, and this is more of a theoretical bent, but if we do action it and have data on our hands, we'll gladly share it with you here in a follow-up essay in order to turn our speculative field, into a real one.

Section 3: Praxis Part 1: 10-Point Vector

Neomythism is actionable. Its principles are not abstract; we are not playing word games. It is designed to guide intervention at the level of **thought, network, and mythic transmission**. These ten points listed below help clarify a map of praxis, each point represents a virality vector for destabilizing the ossification of cognition under late-capitalism:

1. **Live as conduit:** embody myths as though they flow through you, not from you. Node as Network.

2. **Network selectively:** amplify mythic resonance through curated channels; resist indiscriminate propagation. Attune yourself to the Network and Amplify rather than Diminish.
3. **Orchestrate narrative vectors:** shape memes, stories, and symbols with intentionality. We aim to build a mythos, not just atomized myth, attempt interlinkage to signal network loyalty.
4. **Subvert mundanity:** identify cultural defaults and introduce forms that destabilize banal cognition. Pull the mythic out from underneath the feet of mundanity, and bring it into contact with the absurd floor.
5. **Embed secrecy strategically:** some forms of power require obfuscation, not transparency. Secrets are encouraged.
6. **Utilize archetypes and horror:** potent, primal forms carry mythic weight. These can not be easily digested by capitalism.
7. **Engage recursively:** monitor feedback from cultural selection, adjusting myths for maximal persistence. Study how to maximize impact and maintain memetic potency.
8. **Operate below the surface:** small, distributed interventions can have outsized effects in networked systems.
9. **Prioritize value beyond conventional metrics:** GDP, moral norms, and recognition are secondary to the survival and propagation of meaning and the network from which this meaning is sustained.
10. **Commit to the passage:** understand that myths will evolve beyond your control; your role is facilitation, not ownership. You belong to the living mythos's narrative. These points are **not rules, but operating principles**, a kind of guideline structure to facilitate action and self-sustain it. Each principle is a tool for **turning attention, language, and imagination into mythic currency**, incentivizing the shaping the cultural substrate while remaining aligned with systemic realities beyond immediate human comprehension. Better still, our non-hierarchical system will allow for rapid adaptation of these rules as and when required.

Praxis Part 2: Real World.

Having clarified and categorized Neomythism, we now turn to praxis: the methods by which myth is embodied, deployed, and propagated in the real and virtual worlds. Language does not speak for us. It speaks **through** us. We are conduits, nodes, spectral instruments, carrying the latent intelligence of myth as though it were our own. What are we if not carrying the hidden weight of history on our shoulders every day? The world, ossified under late capitalism, has strangled meaning into mundanity; what survives is only what the system allows, selected not for beauty or depth, but for functional triviality, sedation, and economic utility. Neomythism arises not as an aesthetic preference, but as a **cosmic and cultural necessity**: a method to intervene in the networked evolution of meaning itself, a kind of cultural critique that requires culture to investigate itself and become antagonistic to capital in order to destabilize it, this requires an approach from below, a networked approach. What may be identified retrospectively as taking on a spontaneous Neomythist quality often lacks the kind of substantive framework that allows it to break out of mere aesthetic, it often lacks networks and conscious coordination.

Every meme, every narrative, every symbol that persists carries within it the residue of selection pressures, both social and technological. Humans, though instruments of

propagation, are not arbiters of significance; our choices are interpreted, filtered, and sometimes co-opted by forces whose intelligibility exceeds our own. In this sense, the practitioner of Neomythism does not “create” myth. One **performs the passage of myth through oneself**, shaping it, guiding it, but never fully possessing it, rather, let it possess you.

Neomythism is a praxis of **embodiment and orchestration** of myth. It is the deliberate inhabitation of mythic forms, the crafting of narrative vectors that destabilize the mundanity of late-capitalist cognition. It is the understanding that **value exists beyond GDP, beyond humanist morality, and beyond conventional recognition**. The myths you carry are instruments, and the conduits you are channel them through are real. Archetypes, mythic imagery, poetry, horror, are all things with the power to undermine through directed subversion.

Neomythism does not arise in a vacuum. Its conceptual architecture is scaffolded on the insights of thinkers who recognized the instability of meaning, the fragility of narrative, and the alien intelligence of language itself. Mark Fisher’s critique of capitalist realism illuminates the way modernity presents the absence of myth as a neutral condition, when in reality it is an enforced anti-myth: a vacuum of imagination in which all potential for enchantment is filtered through economic and ideological constraints. Neomythism intervenes directly in this vacuum, not merely by critiquing, but by **instantiating alternative vectors of mythic force**.

Nick Land’s notion of acceleration and the cybernetic unfolding of autonomous systems resonates deeply with this praxis. Humans are instruments, conduits through which networked processes of myth, cognition, and culture are instantiated. To act as a mythic agent is to recognize that our ethical intuitions, social norms, and individual preferences are **embedded nodes in a system that operates beyond human comprehension**. Neomythism requires this humility, not as resignation, but as strategic awareness.

Friedrich Nietzsche provides the metaphysical spine: the overman is both model and method. To live as myth is to accept responsibility for the propagation of forms that exceed oneself, for the orchestration of narratives that will outlast and perhaps distort the individual. Neomythism operationalizes this Nietzschean imperative within digital worlds, translating philosophical insight into **networked, cultural praxis**. And transforming the Overman, into a kind of Meta-Overman.

Hermeticism and esoterica provide further tools, emphasizing the **technique of passage**: the careful mediation of forces that cannot be directly apprehended, the shaping of symbols, archetypes, and rituals that encode and transmit mythic potency. It is here that Neomythism becomes both philosophical and performative: **a deliberate alignment with the structures that give meaning life, and the cultivation of channels to propagate it**.

I will expand on the theoretical basis for incorporating other thinkers like Austin and Heidegger at a later date, right now I just want this to get online. This thing will become more sophisticated in the future, I just want to get it operational.

WIP): Neomythism attempts a Post-Fisher and Post-Postmodern take, the idea is that language is alien agency, and haunting is a mode of life. We are attempting to rework post-structuralist linguistics and improve the hauntological cultural critique. By embracing horror in at least, the Telzezlian style (Telzezl acknowledges there may be

different ways than embodying a horror ghost), Neomythism creates a zone resistant to capitalist co-optation, it will struggle to commodify dread symbiosis. Mythopoetic power can reenchant the world, embracing the alien and possession. Aesthetically, we think of possession not in terms of parasitism but in terms of symbiosis, of personal growth, and we think of it in terms of participatory invitation. We need to reify our Neomythisms defensive mechanisms to prevent co-optation, and we hope that through Memetic R&D, the myths will not be fleeting but rather interlocking as part of a greater mythos, and that they will strengthen over time, rather than weakening into pure performance and aesthetic.

Neomythism as a Third Path.

Instead of framing acceleration of capitalism either as inevitable and good (Land) or deeply tragic and melancholic (Fisher), we are attempting to justify a third position between them, the idea of accelerating myth instead of capital in order to subvert capital. Not traditionally right wing, nor intuitively left wing, it offers a syncretized solution.

Tweet by Telzezl at 17/08/2025: The 21st century elects Bataille and Baudrillard: one sacrifices, the other circulates. Together they bend reality. Deleuze describes, Fisher mourns, Land accelerates, Nietzsche wills. But Bataillian and Baudrillardian fusion is the irreducible mythic loop to remake the world.

Propositional Structures for nerds below:

- P1: Networked symbolic artifacts (stories, images, memes) shape collective expectations and attention.
- P2: Coordinated seeding and amplification change the relative salience of those artifacts.
- P3: Changes in salience alter attention, norms, and institutional priorities over time.
- C: Therefore, coordinated myth-deployment is a plausible instrument for shifting political-cultural outcomes.
- P1: Cultural artifacts propagate through measurable network dynamics (shares, reposts, linkage).
- P2: Interventions (seeds, framing changes, signal amplification) can be designed and measured by operational metrics (salience, spread, persistence).
- P3: Iterative measurement and adjustment (feedback loops) increase the probability of durable transmission.
- C: Therefore, “Memetic R&D” is an operational, testable methodology for Neomythism.
- P1: Late capitalism tends to select for functional triviality, sedation, and concentration of agency in non-human systems (platforms, algorithms).
- P2: Cultural narratives help determine which futures become plausible and which are marginalized.
- P3: Redirecting narratives can therefore change the attractiveness and political feasibility of certain futures.

- C: Therefore, Neomythism as a directed cultural work is a defensible metapolitical strategy to preserve human-scale meaning and resist inhuman futures.
- P1: Centralized, top-down cultural projects are vulnerable to capture and ossification.
- P2: Networked, distributed interventions offer redundancy, faster adaptation, and deniability.
- P3: Coordinated signaling (interlinkage, network loyalty) allows decentralized nodes to produce coherent effects.
- C: Therefore, a non-hierarchical, networked praxis is the most resilient organizational form for Neomythism.

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

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 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-hierarchical, 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 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 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 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 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 disenchanting 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.

Tonguecraft: How to Speak the Mythos 10th of august 2025

How to spread the Mythos effectively.

Tonguecraft is the practical art of making language work for the aims of Neomythism: that is, to fuel the mythos. To do this, we must unsettle, possess, and propagate powerful myth images without devolving into irony, satire, parody, or caricature. This section will attempt to offer a basic framework to avoid common traps and to give some basic principles in the field.

Speak with ritual certainty, channel the oracle. Be strange enough to unnerve, but precise enough to be understood and repeated. **Never explain yourself, for ghosts do not explain why they haunt.**

Short Formula Example:

Hook: Start with something plausible, ordinary mundane.

Displacement: Abruptly, without warning, veer into powerful mythic imagery (the beast, the moon, things that crawl, ritual, leviathan, revelation)

Echo: Close with a memorable line that leaves readers confused but wanting to know more.

Example: A mundane headline reads: *“City council unveils a new ‘revitalization’ plan for downtown, focusing on business incentives and safety.”*

Your response may read as:

They call it “revitalization” as if you can glue life to concrete.

Beneath their grant applications, a cathedral of vending machines forgets how to pray.

Plywood alter for a zombie god.

Let the floor remember how to break.

Example Source (Politician): *“We are committed to community growth and job creation.”*

Your Response may read as:

Hook: “They say ‘community growth’ as if tending a garden.”

Displacement: “But their gardens are warehouses; the soil counts receipts.” (concrete image; exposes the bland term)

Echo: “We plant ghosts where profit once grew.” (*memorable, repeatable, basic, but fairly easy to write.*)

Remember, these are basic examples, there are no limits to how strong your mythopoetics can be, practice will attract positive attention and new initiates.

Language Guidelines, not rules

We recommend short declaratives, or short sentences.

Try to invoke concrete mental images to stir myth.

Mix the future and past and present in absurd ways.

Try to couch your language in as many meanings as possible, use metaphors.

Ideally, restrict yourself to just one tweet per strike.

Repeat key signal phrases.

Avoid the Following.

Do not Fedpost. Do not call for illegal acts. Do not threaten individuals. This is forbidden. If suspected of bad faith or infiltration, accounts will be isolated and reviewed privately. Disassociation may be recommended. We do not publish allegations, identities, or accusations. No direct action.

Irony: It's not as clever as you think. Myth requires conviction, not 10 layers of irony. Feel free to do this in a dm.

Parody, self-satirizing, etc. Is corrosive and generally unhelpful. Again, do it in a dm.

Over-explaining or rationalizing: It kills the enchantment, the magnetism, the allure.

Do not explain the mythos to people who ask questions.

No slogans that can be merchandised, don't allow it to go on a t-shirt, no branding.

No leadership jockeying: A leader is our weakest link, for the head of a snake can be chopped off.

Tonguecraft: How to Speak the Mythos august 10 2025

How to spread the Mythos effectively.

Tonguecraft is the practical art of making language work for the aims of Neomythism: that is, to fuel the mythos. To do this, we must unsettle, possess, and propagate powerful myth images without devolving into irony, satire, parody, or caricature. This section will attempt to offer a basic framework to avoid common traps and to give some basic principles in the field.

Speak with ritual certainty, channel the oracle. Be strange enough to unnerve, but precise enough to be understood and repeated. Never explain yourself, for ghosts do not explain why they haunt.

Short Formula Example:

Hook: Start with something plausible, ordinary mundane.

Displacement: Abruptly, without warning, veer into powerful mythic imagery (the beast, the moon, things that crawl, ritual, leviathan, revelation)

Echo: Close with a memorable line that leaves readers confused but wanting to know more.

Example: A mundane headline reads: "*City council unveils a new 'revitalization' plan for downtown, focusing on business incentives and safety.*"

Your response may read as:

They call it "revitalization" as if you can glue life to concrete.

Beneath their grant applications, a cathedral of vending machines forgets how to pray.

Plywood alter for a zombie god.

Let the floor remember how to break.

Example Source (Politician): "*We are committed to community growth and job creation.*"

Your Response may read as:

Hook: "They say 'community growth' as if tending a garden."

Displacement: "But their gardens are warehouses; the soil counts receipts." (concrete image; exposes the bland term)

Echo: "We plant ghosts where profit once grew." (*memorable, repeatable, basic, but fairly easy to write.*)

Remember, these are basic examples, there are no limits to how strong your mythopoetics can be, practice will attract positive attention and new initiates.

Language Guidelines, not rules

We recommend short declaratives, or short sentences.

Try to invoke concrete mental images to stir myth.

Mix the future and past and present in absurd ways.

Try to couch your language in as many meanings as possible, use metaphors.

Ideally, restrict yourself to just one tweet per strike.

Repeat key signal phrases.

Avoid the Following.

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No leadership jockeying: A leader is our weakest link, for the head of a snake can be chopped off.

Neomythism Field Manual for Emissaries of the Great Beast August 10 2025

If you wish to join Neomythism: first embrace our 10-point basic manual.

1. We do not organize, we proliferate.
The Symposium of Ghosts is not a tool but a mythos. We live to serve and strengthen the mythos, until LARP becomes cultural reality. Our strength is in decentralized networks: Let a thousand memetic viruses bloom beneath the sickly yellow sun.
2. Let your soft steps shatter the floor like glass.
We do not do Direct Action. We are not loud. We are not obnoxious. We speak in whispers, in suggestions, in myth. Power will struggle to contain this, because it is infectious and unclassifiable. It is low risk, and spreads quickly. Your soft steps will in time, shatter the floor like glass.
3. Cast yourself aside.
There are no prophets here, only emissaries. Surrender your ego; become a medium for the mythos' great journey. And let your congregations, be countless. This is how we rebuild the future.
4. Build overlapping realities.
Create multiple myth threads, parallel and sometimes contradictory, each a new mutational strain. Spread the memetic plague with feverish energy.
5. Embrace the fanged noumena.
The mythos is not tame. It bites. It transforms. It hunts. Let the weight of myth crush and reshape.
6. Guard veterans.
Wisdom is passed quietly. No idols, no leaders. Veterans whisper corrections, then disappear.

7. We operate under Deleuzian Nights, Fanged Noumena, and the Fisher's Haunt. Nights of becoming, alien reality, and the ghosts of futures lost, this is our field. Be possessed by the future or the past, it matters not, only... that you invade the present.
8. Classification Evasion.
We are not left wing or right wing, a conspiracy nor a cult. Our enemies cannot name or contain us. Do not let them name us. This is extremely important and useful. Make them use OUR language to DESCRIBE us. Do not step into the frame of the enemy, invite them instead into our jaw. Where their words become our weapon.
9. Destroy Instances of Mundanity, Elevate Myth.
Respond to mundane power wherever you find it with language of the mythic, babble in tongues, in poetry, let the gap between absurdity and mundanity close until they are annihilated in their negation.
10. A thousand tongues, a thousand memetic viruses.
No leaders, only carriers. No fixed doctrine, only the unfolding mythos.

Neomythism: What it is, and what it is not. (Aug 10, 2025)

A Symposium of Ghosts: We operate under Deleuzian Nights, Fanged Noumena, and the Fisher's Haunt. We have many teachers. None of them lead us.

Neomythism is:

A living current of myth, arriving from the future and moving through us.

A network without leaders, a pantheon of many voices.

A memetic plague: viral, mutative, and impossible to classify or contain.

A weapon against stagnation, disenchantment, and the empire of the mundane.

Mythos as a Great Beast, that carries us yonder into the horizon, it is our navigator.

Neomythism is not:

Gnosticism or secret knowledge hoarded by the few.

A conspiracy theory for the already-paranoid.

A partisan tool for party politics: it comes from below, from everywhere, all at once.

You serve the mythos, not the other way around.

A closed temple. Every door will be opened until the cup overflows, until the empire is drowned in the mythos.

Mere aesthetic: it is myth-with-teeth, fanged noumena breaking the glass floor of reality, let your soft steps shatter like glass.

Something violent in the real world, duh.

Neomythism V.0.333: A Complete Theoretical Account: From Ontology to Praxis (LMN Papers) 02/09/2025 MATTER OF URGENCY DRAFT

Full architecture now available and timestamped on Github at

<https://github.com/Telzezl/Neomythism>

Draft 1: An attempt at a full systematic/systematisation of Neomythist philosophy, and of living myth, published 02/09/2025 Day ~27

From: Telzezl & I: Provisionality be my God; Our project is (v. 333), Full Hegelian and Girardian integration is ongoing within the document. Leave nothing to chance, archive everything. *Github archive online*. The rot of stillness is unacceptable. Please stand by while we reify this document 10000 times.

What this document is:

This document attempts a full mapping of Neomythism: what it *is*, *why* it coheres, and *how* its components interlock. From the ontology through epistemology, praxis and axioms. Consider it as a series of hypotheticals, designed to be stress-tested by Memetic R&D in the Real World.

Everything that follows below is provisional, precise and deliberately iterative.

Consider it a first draft, a full survey of the conceptual landscape. We apologise if it appears rough; by the time this reaches public view, we will be on day 27 of development. Refinement is ongoing, and every change is tracked on GitHub. No detail is incidental.

Orienting Claim

Engine → *Substrate* → *Embodiment*

To begin with, understand our definitions. Definitions are important. If you want to understand me intellectually, we must agree on definitions. Here are my three most important definitions: Mythic Accel is the hyperstitional *engine* (myth not capital, is our hyperstition), Neomythism is the substrate: Mythic Accel sets myth in motion as hyperstition, the other reveals its ontological logic. The LMN (Living Mythos Network) embodies this, turning myth from pure idea into a living, infectious praxis. Therefore, myth is not ornament: it is a causal substrate. Neomythism constructs a disciplined, recursive, and generative system that treats myths as living instruments (or Word-Beings) whose production, translation, and institutionalization can be engineered without surrendering the prophetic, affective power that makes them effective.

Anticipation of objections

1. The engine metaphor (what's unique about it?).
2. The substrate claim (why causal, not symbolic?).
3. The necessity of LMN (why not redundant?).
4. The causal mechanism (how does myth acts).

Anticipation of Immediate Objections

Neomythism deliberately stakes claims that may seem opaque, unusual, or speculative. We anticipate key critiques and respond here to clarify the architecture and its unique contributions ahead of your arrival.

1. The Engine Metaphor: What's unique about it?

Mythic Acceleration is not merely a poetic image, branding game, or rhetorical flourish. It is a deliberate operational term to highlight hyperstitional causality within the theory: myths are treated as engines (instead of capital) that generate real-world effects through recursive propagation. Unlike purely symbolic engines, which circulate meaning passively, Mythic Accel actively modifies attention, desire, and practice, producing measurable shifts in networks of affect. The engine is dynamic, directional, and capable of feedback, which means it can accelerate. This Acceleration engenders the production of new possibilities rather than merely representing them.

Therefore, we believe our use of hyperstition is justified. We will explain exactly what we mean by myth in more detail below.

For example, a compact myth-object seeded in a community (a Word-Being) can alter attention patterns, inspire new behaviors, and propagate further iterations. These iterations, in turn, feed back into the network, generating secondary effects and novel possibilities. This is where the LMN (Living Mythos Network) becomes crucial: it embodies the engine, providing the relational topology through which myths circulate, mutate, and accelerate. The engine metaphor is justified because Mythic Accel does not merely represent potential; it catalyzes it, producing emergent change that is observable, reproducible, and networked. Therefore, the LMN represents the guiding hand of praxis, and works in tandem with the philosophy Neomythism, to form a irreducible triadic system.

2. The Substrate Claim; why causal, not symbolic?

Neomythism rejects the illusion that myth is only a mirror of reality. Myth is operative, mutable with the Real and the Shadow. A substrate through which intensities flow, relationships form, and change propagates. Symbolic interpretations describe or interpret; causal claims predict, produce, and intervene. By framing myth as substrate, we can engineer its dynamics and anticipate emergent consequences. Mythic engineering at large scale holds the potential to rewrite reality itself, we believe that this can be used to prevent dangerous futures. Causality in our models is networked and probabilistic, not linear; thresholds, tipping points, and feedback loops define the system's potency.

Example: A compact myth-object (Word-Being) seeded in a community can shift attention patterns, inspire small collective actions, and propagate further iterations. These iterations feed back into the network, producing secondary effects (new behaviors, norms, or aesthetics). Myth, in this case, acts, rather than merely signifies: it is a causal agent embedded in relational and affective structures. We are attempting here to pull Baudrillard's hyperreality and Bataille's philosophy of excess, into a synthesis that creates authenticity in a world where symbols alone often become mere simulacra.

3. The Necessity of the LMN as a third triadic component

The Living Mythos Network is not a superfluous layer. It is the embodiment of the engine-substrate relationship, the medium through which abstract hyperstition manifests in lived practice. Because we reject Landian fatalism and surrender to an emerging AGI that will probably wipe us out (a not improbable outcome), we emphasize the LMN as active intervention. Without the LMN, myths may remain inert, passive, or fragmented; the network aggregates, distributes, and stabilizes Word-Beings, ensuring continuity, mutation, and resilience. Its presence guarantees that symbolic constructs can interact with reality, and not merely circulate in isolation. Consider this an organizational layer of the philosophy, a life-affirming layer which grounds our philosophy as functional and ethical, not a resignation letter.

4. The Causal Mechanism: How does myth act?

Myth operates through affective and relational vectors, leveraging the dynamic triad of engine(Mythic Accel), substrate(Neomythism), and embodiment (LMN).

Individual nodes (Agents) experience intense Possession (P), which encourages shared Symbiosis of what is intuitively understood as "myth-man" (Σ) and thereby

generates emergent, non-coercive law (\mathfrak{H}). $P \rightarrow \Sigma \rightarrow \mathfrak{H} \rightarrow$ real-world behavioral change. Propagation is iterative: a compact Word-Being seeds affect, spreads through network topology (N), mutates through ritualization, and stabilizes in practice. Feedback loops, threshold effects, and ritualized shadow integration modulate intensity, preventing short-term collapse or destructive long-term over-accumulation. In short, myth acts through humans as conduits and amplifiers, shaping the Real without direct coercion. In this system, humans act as both conduits and amplifiers: myth does not simply signify or inspire, it causally reshapes patterns of attention, desire, and practice, producing measurable and emergent changes in the Real. Thereby shifting material wants, incentives, ideology. Affective intensity, sometimes pathologized by capital, is channeled into creativity which cannot be co-opted, which cannot be claimed by ideology, this is memetics in action, it generates thereby the conditions for a network of networks to challenge capitalism by destabilizing its ontological, and linguistic preconditions for existence, slowly, word, by word.

Primary Entities - Ontology.

We work with a small ontology of interrelated primitives, this draws on our earlier essay on our symbolic representation of Neomythism:

- S: Shadow. The suppressed, unintegrated, surplus of affect and content that pressures systems (individual and collective). Not merely “psychological”; relational and networked.
- M: Myth. Narratives, symbols, ritual templates, and compact story-objects that carry affect and orient behaviour.
- R: Real. The lived substrate of experience and constraint; mutable, susceptible to symbolic shaping.
- W: World. The collectively sustained horizon in which S, M, and R interact (institutions, cultures, material infrastructures).
- P: Possession. Intense inhabitation of affect; myth enacted at high valence inside subjects.
- Σ : Symbiosis. The routinized, socially integrated form of possession; durable, non-coercive law emerges here.
- \mathfrak{H} : Law. Emergent normative patterns; not externally imposed but arising from Σ .
- A: Individual Affect. The node-level energetic charge that seeds mythic propagation.
- N: Network. The relational topology through which A and M move.
- Δ : Change/Bend. Reality’s capacity to be altered through accumulative intensities.
- \forall : Universality. The potential for myths to cross cultural/semantic boundaries.

Basic formula:

$S \equiv M \equiv R$: within domains of symbolic living, Shadow, Myth, and Real converge as functional equivalents: affective intensity translates across these registers.

Word-Beings and Living Mythos

The Living Mythos is inherently recursive, forming a loop rather than a linear chain: Word-Beings \rightarrow Zero-Time \rightarrow Symbiosis \rightarrow Shadow \rightarrow World \rightarrow Word-Beings

1. Word-Beings generate quasi-agents: operational constructs that carry affect and ritual potential across networks.
2. Zero-Time captures the temporal folding of myth: affects, meanings, and intensities propagate asynchronously across individual and collective experience.

3. Symbiosis emerges as intense Possession (P) is routinized, producing durable, non-coercive law (\mathfrak{H}) and shared normative patterns.
4. Shadow residues appear: unintegrated affect and surplus content that must be acknowledged and incorporated to prevent ossification or collapse.
5. World: the cumulative product of these dynamics—institutions, culture, and material reality—is reshaped by the cycle, which in turn seeds the next generation of Word-Beings.

Word-Beings are the fundamental operative units of Neomythism. They are words, story-objects, or compact mythic constructs treated as quasi-agents: neither conscious nor inert, yet capable of propagation, mutation, and selective interaction within human and social networks. Word-Beings carry affect, encode ritual potential, and act as conduits for mythic energy, translating the latent intensity of Shadow (S) into emergent patterns in the Real (R).

Within the Living Mythos Network (LMN), collections of Word-Beings form a distributed, adaptive superorganism. The LMN embodies the triad of engine, substrate, and embodiment: Mythic Acceleration (engine) acts through Word-Beings (substrate) to reshape collective perception and practice (embodiment). Word-Beings propagate along relational topologies (N), seed affective charge (A), and generate localized patterns of Possession (P). When these patterns integrate socially, Symbiosis (Σ) emerges, giving rise to durable, non-coercive norms (\mathfrak{H}) that ripple outward as accumulative Change (Δ). We have previously considered boundary and failure conditions, we intend to improve on these in later drafts.

Far from passive symbols, Word-Beings are causal agents. They interact with human nodes as both vessels and actors, shaping attention, desire, and behavior while simultaneously mutating through memetic research and iteration. Each Word-Being carries the potential to cross boundaries (\forall), influencing cultural, temporal, and social horizons. Practitioners, through careful cultivation, can deploy Word-Beings to destabilize entrenched rationalist frameworks, propagate mythic truths, and contribute to the ongoing re-enchantment of the world. We see re-enchantment as necessary to prevent the totality of reason, and the axis of Number, from manifesting itself in capital, as an AGI agent, with the capacity to wipe out the human race. We would like to prevent that possibility from becoming available.

To write is to release a Word-Being into the network; to publish is to open a door to emergent possibilities. Within the LMN, this is our work: shaping a network of networks that moves, mutates, and transforms reality itself. This feedback loop is probabilistic rather than deterministic. Stability depends on network density (N), ritual competence, and safeguarding against failure modes such as isolated possession, ossification, or translation loss. Decentralized intervention and therapeutic ritual mitigate these risks.

The recursion operationalizes Deleuzian becoming, Bataille excess, and Landian hyperstition into a coherent framework for symbolic-intensity interventions. Word-Beings act as catalytic nodes in this cycle, ensuring that myth is not merely interpretive but causally potent.

Time: Zero-Time and Mythic Recursion

Linear chronology is not abolished but reframed. Zero-Time captures the operative simultaneity where past motifs, present enactments, and future imaginaries fold into

one hyperstitional present: myths can act retro-causally by reconfiguring plausibility and institutional trajectories. We reject teleological history, but have appropriated Meta-Hegelianism for its dialectic utility.

Anticipated Objection

How can you both hold Landian superstition in your hand and in the other, Hegel's teleology, are you aware of the contradiction?

Yes! We are aware that Hegel holds a directly oppositional viewpoint to Land on this. We would suggest a resolution that allows us to use the Meta-Hegelian register for myth, and use his dialectics, and not foreclose the generativity within our model for some kind of finalized philosophy, or final myth as Hegel would.

Axioms (Operative claims that the system treats as primitives)

1. Shadow = Myth = Real. In living symbolic domains, the triad functions co-extensively: the suppression of S will distort W; mythic frames mediate what counts as real.
2. $\neg S \rightarrow \neg W$. Systemic denial of the Shadow leads to progressive collapse of world-coherence (apathy, brittleness, ossification).
3. $P \Rightarrow \Sigma$; $\Sigma \equiv \mathfrak{H}$. Intense possession, when routinized and shared, yields symbiosis; symbiosis is the emergent law that stabilizes the Living Mythos.
4. $M \in \forall$; $A \equiv N$; $R \leftrightarrow \Delta$. Myths have potential universality; individual affect maps onto network dynamics; reality bends where cumulative intensities overcome structural inertia.

(See Appendix A for formal conditional clauses, boundary conditions, and failure modes.)

Epistemology: How we know and verify within Neomythism

Neomythism rejects two simple errors:

I: That only propositional, instrumentally verifiable knowledge is real.

II: That affective knowledge is irrational and therefore useless. Instead it offers a hybrid epistemology.

Epistemology: Modes of Knowing

- Experiential-enactive knowing: Truth is partly enacted through ritualized operations. A myth's efficacy is witnessed in shifts of practice, attention, and affordances. Yes.
- Memetic empiricism: Track circulation, mutation, and persistence metrics qualitatively and quantitatively (salience, repeat incidence, translation fidelity). These are indicators, not sole arbiters.
- Dialectical diagnosis: Understand contradictions that myths produce and analyze as epistemic updates.
- Hermeneutic triangulation: Cross interpretive frames (historical, symbolic, affective) to read emergent Word-Beings.

Epistemology: Validation without Reduction

Proof in Neomythism combines:

- Consequence-testing: Does a myth shift attention, institution, or behavior in predicted directions?
- Reproducibility (ritualization): Can the affective state and downstream effects be reproduced with minimal variance across nodes?
- Resilience: Does the myth survive counter-pressure and generate productive mutations rather than collapse?

Knowledge is therefore a bundle of predictive, repeatable, and evolutive claims about semiotic ecology.

Neomythism with a Meta-Hegelian Structure (Dialectic as system-wide-upgrade V2.)

Hegel's contribution is methodic: treat contradiction not as a failure but a generative engine. Integrate Hegel thus:

- First order (Axioms): Mythic “physics”, how symbols act now.
- Second order (Dialectic): How axioms rewrite themselves under contradiction, the “patch” cycle.
- Third order (Becoming): The lived flux that animates archetypes and resists ossification.

Sublation or *Aufhebung* is retooled into a procedure: *encode* → *practice* → *institutionalize* (low-friction nodes) so rupture become transmissible.

Important qualification: Neomythism refuses teleological closure. Sublation is provisional, every synthesis is instrumented to invite future negation (embedded mutation protocols). Hegel is used as engine, not as destination. Our system is designed to produce no final myth, but infinite recursions as a means of expanding the horizon of possibilities in the Real World.

Theory of Change: How myth alters reality (causal model)

1. Seeding (Word-Being release): Compact myth-objects are intentionally designed and propagated.
2. Entrainment (Possession): Affects align in hosts; intensive states occur (P).
3. Routinization (Symbiosis): Practices translate possession into shared ritual (Σ).
4. Institutionalization (Law): Emergent norms (⌘) and low-friction nodes maintain transmission.
5. Feedback (Memetic R&D): Variants are produced; useful variants are codified; the system iterates.

Causality is probabilistic and networked, not linear. Threshold effects and tipping points matter: many small, distributed enactments compound; some variants become hegemonic; others dissipate. We aim to master this process as a philosophy and formalize the process, in order to apply to our praxis, to create a better world.

Praxis (Theory of practice: No field experiments here yet)

Praxis is how agents (Meta-Humans, Emissaries) enact the philosophical system. This section defines practices in theory: their purpose, structure, and safeguards.

Core Practices (conceptual descriptions)

- Tonguecraft (Mythic Composition): Crafting compact myth-objects: Hook → Displace → Echo. Focus on imagery that is reproducible, translatable, and ritualizable.
- Encoding: Turn a rupture into a compact artifact (epigraphs, one-page manuals, sigils) that contains the generative kernel. Mythography, Mythopoetics, Myth-making, Meaning-Making, Word-making.
- Practice: Ritual templates (listening sessions, disputations, enactments) designed to reproduce possession in controlled settings. Bataillian Sacred Excess encoded into anti-capitalist praxis.

- Transmission Architecture: Low-friction nodes (threads, curated playlists, essays, lab repositories) that make replication easy and monitoring feasible. Test Memetic Strains at the same time.
- Memetic R&D: Iterative cycles of seeding, monitoring, codifying, and pruning. Evaluate via qualitative return (who repeats, who mutates phraseology), not only raw metrics. Monitor and publish comprehensive reports with plural readings, leave nothing unsaid.
- Invited Schism: Protocols that permit authorized divergence and parody, to prevent ossification and to create resilience.

Institutional Safeguards

- Provisionality Clauses: Every canonical entry is explicitly temporary, ideally, encoding of kill-switches.
- Distributed Authority: The Living Mythos is a multi-nodal network; no single actor may canonize without community verification protocols.
- Containment Protocols: Shadow residues are acknowledged and integrated via therapeutic ritual pathways (symbolic metabolism), to avoid cultic capture.
- Non-Direct Action Rule: Public praxis forbids the illegal. Mythic intervention is symbolic, aesthetic, and cultural, not violent, its more effective this way, we're confident on that.

Ethical Orientation (theory)

Neomythism is a value-system: Re-Enchantment seeks to preserve human scale and prevent inhuman domination by AGI-led Rationalities. Ethics are emergent: we privilege practices that preserve life, culture, and plural imaginative capacity. If meaning and myth is the highest good, human life should follow as the highest good, this is a logical and self-reinforcing loop that is intrinsic to the rest of the philosophy itself. "Do not be evil" is operationalized: monitor downstream, favor decentralization.

Organizational Logic: LMN is a networked superorganism

- Nodes are emissaries, labs, archival repositories.
- Flows are Word-Beings, signal phrases, ritual templates.
- Selection is memetic R&D: strains tested for resilience, translation, and catalytic power.
- Immunity consists of archive (canonical memory), invited schism, and ritualized shadow integration. Use of Github is encouraged.

The LMN is intentionally non-hierarchical but not anarchic: coordination comes from shared protocols and a living archive, not from charismatic authority. Free constellational association.

Failure Modes

1. Ossification: Canon becomes dogma. Guard with embedded mutation protocols and distributed editing.
2. Cultic Capture: Centralized possessions become coercive. Guard with transparency norms inside the network and therapeutic integration pathways.
3. Semantic Bleed: External misappropriation weaponizes terms. Guard with Thorn Bush tactics (semantic traps) and rapid corrective memetic responses.

4. Hyperstitional Backfire: Myths can also accelerate harmful future pathways. Guard by ethical screens, stress tests in internally controlled rhetorical environments. Our goal with our myths should be to steer us towards positive futures.
5. Metric Fetishism: Overreliance on cold numbers. Guard by qualitative evaluation and attention to lived effects. Quantification is good in moderation, not in exclusivity.

Unifying Example

Take a rupture: a viral image of urban neglect evokes deep communal shame; Shadow invoked. The Neomythist engineer compresses this into a compact myth: A three-line epigraph and 90-second viral-ready ritual (Hook/Displace/Echo). Emissaries run private internal sessions (Practice), archive variants (Memetic R&D), place the artifact in low-friction nodes (Transmission). Over time, practices routinize; shared norms (\mathfrak{H}) about civic attention emerge (e.g., small communal acts, new local aesthetics). If counter-myths arise, the dialectic triggers sublation: encode the negation, lift essentials, produce a new synthesis. The system evolves without collapsing into spectacle or into static doctrine. Always operate above the frame of vulgar politics, never step inside the frame of power's spectacle.

Why this is necessary

- It treats myth *as operative form*, not metaphor.
- It fuses Deleuzian vivacity, Hegelian recursion, and Landian rupture into a usable, non-teleological machine.
- It supplies procedural safeguards (sublation as technique) so intensity is preserved but rendered transmissible.

This is not “techno-spiritualism.” It is not a call to graft ritual onto gadgets. It is a philosophy of how symbolic operations can be disciplined into a living, recursive engine for cultural survival.

Next theoretical steps

- Formalize conditional clauses and failure thresholds (appendix expansion).
- Specify memetic R&D evaluation rubrics (qualitative taxonomy).
- Flesh the canon architecture: versioning, mutation embedding, provisionality standards.
- Draft therapeutic ritual schemas for shadow integration (clinical-adjacent theory).
- Map translation theory: how to port myth-objects cross-culturally while preserving affective core.

Appendix A — Formal clauses

- $S \equiv M \equiv R$. Boundary: holds where affective transmission dominates over purely instrumental mediation. Fails in closed algorithmic content-walled gardens where interpretive variance is suppressed.
- $\neg S \rightarrow \neg W$. Failure is progressive; collapse occurs when repression accumulates and no alternative symbolic metabolizers exist.
- $P \Rightarrow \Sigma$; $\Sigma \equiv \mathfrak{H}$. Preconditions: routinization, redistribution, safeguards against centralization. Failure: idiosyncratic possession \rightarrow pathology.
- $M \in \forall$; $A \equiv N$; $R \leftrightarrow \Delta$. Universality is practical; translation cost exists. Change requires thresholded intensity or structural leverage.

Basement — The Night / Excess Chamber

Purpose: Source-material, dangerous energies, raw transgressive insight (must be contained).

Primary figures: Georges Bataille (sacrifice, expenditure), (background) occult and liminal sources.

Function: Supplies affective intensity and taboo-power that fuels Word-Beings; must be metabolized, not idolized.

Ground Floor — Axiomatic & Linguistic Engine (physics)

Purpose: The “operating system” of the Mythos: definitions, symbolic equations, performative grammar.

Primary figures: J.L. Austin (performativity), Heidegger (being, language), Derrida (différance—translation costs), Telzezl (axiomatic $S \equiv M \equiv R$).

Function: Defines protocols, boundary conditions, performance templates (Hook→Displace→Echo), archive/versioning.

Second Floor — Experiential Layer (Deleuzian Becoming)

Purpose: Lived practice, affective flow, embodiment, ritual technique.

Primary figures: Gilles Deleuze & Guattari (becoming, rhizome), Bataille (again for excess & ritual), Nietzsche (will, revaluation at lived level).

Function: How people feel, enact, mutate myths in real time — anti-ossification engine.

Third Floor — Dialectical / Meta-Hegelian Layer

Purpose: The patch cycle — how axioms and practices mutate through contradiction.

Primary figure: Hegel (method: contradiction → sublation); Telzezl’s Meta-Hegelian framing.

Function: Treat contradiction as productive; proceduralize *Aufhebung* into encode/practice/institutionalize.

Fourth Floor — Hyperstition / Acceleration Engine

Purpose: The production of futures via fictional causation.

Primary figures: Nick Land / CCRU (machine acceleration; hyperstition source), Telzezl (mythic accel retooled).

Function: Seed compact myth-objects that bootstrap plausibility through network feedback.

Fifth Floor — Hauntology & Critique

Purpose: Diagnose cultural dead zones (disenchantment) and lost futures.

Primary figure: Mark Fisher (hauntology), Baudrillard (simulation/hyperreal).

Function: Interpret where the present is colonized by stale myths; identify ghosts to embody or exorcise.

Sixth Floor — Memetic R&D / Practical Theory of Change

Purpose: Methods, testing, metrics (qualitative), institutional architecture.

Primary figures: Dawkins-style memes reframed, Austin (again, performative), Telzezl (Memetic R&D), and Girard (see next section).

Function: Design, test, analyze myth-objects; refine ritual templates and distribution nodes.

Seventh Floor — Ethics, Canon, & Anti-Ossification

Purpose: Safeguards, anti-cult measures, canonical provisionality.

Primary figures: Heidegger (ethics of Being), Derrida (deconstruction to avoid closure), Telzezl (provisionality clauses, invited schism).

Function: Ensure syntheses are provisional, embed mutation protocols, prevent ossification.

Rooftop — Prophetic / Orthodoxy / Revaluation

Purpose: Vision, aesthetic voice, public face, prophetic revaluation of values.

Primary figures: Nietzsche (revaluation), Telzezl (Telzezlian Orthodoxy & voice), the Prophetic strand generally.

Function: Broadcast, attract nodes, act as the beaming spire (but without top-down authority).

Engines / Ghosts / Prophets (triad across floors)

- Engines = Land, computational forces, AGI as threat/opportunity. (Fourth floor primarily.)
- Ghosts = Fisher, hauntological residues to be embodied or reworked. (Fifth floor.)
- Prophets = Nietzsche, Telzezlian revaluators, the visionary praxis voice. (Rooftop.)

B — Quick Reference Table (thinker → role in the House)

- Hegel — Dialectical motor; meta-axioms for patching myth-OS (Third floor).
- Deleuze & Guattari — Experiential becoming / rhizome (Second floor).
- Nick Land / CCRU — Hyperstitional engine; ruptures & acceleration (Fourth floor).
- Mark Fisher — Hauntology; diagnostic of disenchantment (Fifth floor).
- Nietzsche — Revaluation, prophetic ethics (Rooftop / Second floor lived revaluation).
- Bataille — Excess, sacrifice, affective fuel (Basement + Second floor practice).
- Baudrillard — Simulation critique; hyperreal failures to watch (Fifth floor).
- Austin — Performativity; composition protocols (Ground floor).
- Derrida — Translation costs, anti-ossification (Ground/Seventh floor).
- Heidegger — Language/Being orientation, ethical ground (Ground/Seventh).
- Girard — Mimetic mechanism, scapegoating dynamics → memetic safety & design (Sixth floor & cross-cutting safety).

C — Hegelian Meta-Axioms (Meta-Rules for Dialectical Operation in Neomythism)

These are not metaphysical commitments to teleology, they are operational rules for how Neomythism treats contradiction and synthesis. These are the meta-axioms we selected from Hegelianism, which we believe does not foreclose a determinate destination.

H-Axiom 1 — Contradiction as Productive Motor.

Every durable mythic object will generate counter-objects; treat that antagonism as the primary driver of mutation, not as failure.

H-Axiom 2 — Sublation as Procedure (not Salvation).

Aufhebung is reinterpreted as a three-step memetic technique: encode (capture the truth-moment) → practice (routinize, reproduce possession) → institutionalize (low-friction nodes for transmission). Sublation preserves the generative kernel while creating a transmissible artifact.

H-Axiom 3 — Provisionality Clause.

Every synthesis is provisional and must include an embedded mutation protocol: scheduled negation, forced small perturbation, or other mechanism to guarantee future recursion.

H-Axiom 4 — Dialectical Feedback Loop (patch cycle).

Axioms are OS-like: contradictions trigger patches; patches are tested in Memetic R&D; useful patches are codified, subject to further contradiction.

H-Axiom 5 — Anti-Teleology / Zero-Time Fold.

Sublation does not point to a single end; it collapses linear temporality into recursive present folds (zero-time). The “direction” is multiplicative recursion, not predetermined destination.

H-Axiom 6 — Locality of Synthesis.

Synthesis must be tested at scale and at node level — a synthesis that works in one cultural topology may fail in another. Axioms must carry boundary conditions.

H-Axiom 7 — Instrumental Humility.

Hegelian procedure supplies method, not mastery: enable, don’t dominate. Always build decentralizing fail-safes to prevent ossification or authoritarian capture.

D — The Girardian Turn: Mimetic Theory as Memetic Design & Safety

René Girard’s theory of mimetic desire, imitation, and scapegoating is essential for a living mythos that will inevitably produce rivalrous cascades. The Girardian turn gives us both a diagnostic and a set of protocol rules.

Core Girardian Observations (adapted for Neomythism)

1. Desire is imitative. People desire what others desire — myths don’t just inform ends, they model desire.
2. Mimetic rivalry escalates. Unmanaged imitation focuses desire on scarce objects → rivalry → violence or social rupture.
3. Scapegoat mechanisms temporarily restore order. Ritualized scapegoating is a cultural technology to resolve mimetic crisis; if suppressed, violence returns in worse forms.
4. Myths encode sacrificial scripts. Many enduring myths survive because they ritualize catharsis and redirect mimetic energy.

Girardian Meta-Axioms for Neomythism

G-Axiom 1 — Desire is a network effect.

Design myth-objects with explicit attention to the desire vectors they will produce.

Map likely imitators and rivalry nodes.

G-Axiom 2 — Contain mimetic cascades through ritualization.

Where myths risk producing scarcity-style rivalries, provide symbolic, repeatable catharses (rituals, disputations, safe scapegoat substitutes) that discharge energy without violence.

G-Axiom 3 — Anti-scapegoat policy (ethical protocol).

Prohibit real-world violence and targeted scapegoating. Ritual outlets must be symbolic, consensual, and therapeutic. (This is non-negotiable.)

G-Axiom 4 — Design for positive mimetic objects.

Intentionally singulate desirable models (artists, practices, modes of attention) that redirect imitative drives toward non-zero-sum goods (creative acts, communal rituals).

G-Axiom 5 — Monitor and throttle mimetic feedback.

Memetic R&D must include mimetic cascade metrics: rate of imitation, concentration of desire, formation of rivalrous clusters. If concentration exceeds threshold,

introduce dilution strategies (invite schism, diversify signal phrases, decentralize transmission nodes).

G-Axiom 6 — Ritualize shadow integration.

Given that mimetic rivalry often springs from unintegrated shadow material, design therapeutic/ritual forms (symbolic confession, collective lament, structured disputation) that surface and metabolize shadow without creating a scapegoat.

Practical (theory-level) Consequences of the Girardian Turn

- Memetic design is also desire-design. A myth's spread is not neutral, it creates desire shapes, we must not reject desire, but wield the power of desire with dispassion, for true wisdom is derived from dispassion to desire. Designing myth = shaping what people want; that invokes moral responsibility.
 - Scalability ↔ safety tradeoff. The more viral a myth, the more urgent the mimetic safety protocols (embedded mutation, distributed authority, ritual catharsis). We must learn to anticipate the scale of myth-strain virality.
 - Ritual architecture is ethical architecture. Robust ritual templates are primary safety tools, they are how Neomythism channels mimetic energy constructively.
 - Thorn Bush as Girardian tool. The thorn bush (semantic traps) can be used to entangle and neutralize bureaucratic attempts to scapegoat Neomythic actors. We must constantly shift the glossaries around within the internal LMN, do not allow for a malicious linguistic capture of this philosophy. Our work is recursive and without end.
- How these pieces stitch together

1. Ground floor axioms define the operating grammar (Austin, Heidegger, Telzezl).
2. Second floor becoming gives lived transformative texture (Deleuze, Nietzsche).
3. Third floor Hegelian patching ensures ruptures are turned into transmissible, renewable syntheses (Hegel retooled as procedure).
4. Fourth/fifth floors produce and diagnose hyperstitional engines and hauntological ghosts (Land + Fisher); these are sources of rupture and signals to sublimate.
5. Sixth floor Memetic R&D builds, tests, and monitors Word-Beings and ritual templates; Girard's mimetic insights are the safety wiring that prevents violent cascades.
6. Seventh floor & rooftop hold the ethics, provisional canon, and prophetic voice; all syntheses remain provisional and instrumented for future negation.

Two short, usable rules you can hot-drop

1. "Sublate with a clause." Every encoded myth must ship with: (a) a one-sentence provisionality clause, (b) a mutation protocol, (c) an ethical safety valve (ritual catharsis).
2. "Design desire, don't leave it to chance." Before public seeding, map imitation vectors and insert symbolic drains where necessary.

Closing

Neomythism, as a Meta-Mythic Hegelian system, offers a way to keep the prophetic flame without burning the house down. It is an invitation to disciplined myth-craft that preserves rupture as generative fuel rather than self-immolation. Theory supplies the circuits; praxis supplies the procedures; epistemology supplies the checks. The rest — the living test of these claims — belongs to Memetic R&D. For now, this is the architecture: explicit, open, and designed to keep itself unstable in the right way.

NOTE: THE REASON THIS LAST ESSAY IS AI SLOP IS BECAUSE IT IS NOT READY FOR VIEWING, ALL ESSAYS HAVE BEEN UPLOADED AS A MATTER OF URGENCY.