

Preamble

After completing an art work in Cyberspace, I felt the inclusive earthiness that real life brings to me. In Cyberspace, although I am practicing some kind of Cyber-style "practice", it is still not a real practice. Because I am not detached from the Cyberspace. I am just living in Cyberspace. A "practice" that does not go beyond Cyberspace does not give us any perspective to see him outside. Even if he tries to bring some earthiness to Cyberspace. For most cyber individuals, the practice of cyberspace brings only a structured understanding within cyberspace. I am also deeply involved in this. This is the fundamental reason why I have been teaching philosophy and thinking about philosophy on the Internet for so long (or as people have ridiculed - hanging out in the cyber-philosophy scene for so long), and have never really made clear the relationship between the practice of cyberspace and the practice of reality. I did not transcend from Cyberspace, and I could not get the support of earthiness. Thus, it is impossible to view this structuring process from an outside. After I sacrificed myself in Cyberspace, I was able to transcend from it, and thus, I gained the realization of that real practice. It was at the birth of this artwork that I could really begin to deal with some of the problems of Cyberspace. This is what I want to reveal about cyberspace and cybernetics.

The problem of Cyberspace is far from being as simple as people in my current era would think. The first problem lies in its relation to the real world. So far, the philosophical treatment of Cyberspace is still not deep enough. The biggest reason for this is, of course, because philosophers tend to be too old to have been mediated by this space in the era in which I am writing this book. The boundaries between the real world, the economic world, and the online world were still split. Or rather, philosophers have not really been in the midst of cyberspace at all. Nor can they feel the complexity and profundity of the problems of cyberspace. More importantly, one cannot go beyond the metaphysical framework to gain a cyberspace perspective. This point is very consistently expressed by many people who have not yet entered cyberspace: they think cyberspace is illusory, which is of course a very accurate expression, but their following logic is - cyberspace is illusory, so it is not very important, and we should return to real life. Of course, the conclusion of this statement is still very correct. However, the key issue is not the content of these two sentences. Rather, it lies in the difference in attitude toward the illusory Internet. It is because people who have not yet entered cyberspace have not yet entered cybernetics that they think that these virtual problems can be left completely unaddressed. This is because they can very well cut cyberspace off from the real

world and thus leave it alone. However, for a Cyber individual who is mediated by cyberspace, this can be said to be a pipe dream. Cyber individuals cannot distinguish between the real and the virtual, so they cannot "ignore" cyberspace like real people can.

In the present day society is again constantly converting real people into cyber individuals. Look at the smartphone around us. It has become a device for this conversion. In the 1990s of the 20th world, when the Internet first entered home life, the radiation of cyberspace was nowhere near as wide as it is today. The Internet in no way penetrated into every aspect of life as it has in modern times. And today, we can't live without the Internet. This is especially evident in the country where I live. We have become necessarily dependent on the Internet to make our lives work. Especially after the new crown epidemic, the importance of the Internet cannot be overstated. Everywhere we go, we have to show an identification from the Internet. Our whereabouts are recorded in cyberspace without fail. If there is a long-term impact of the epidemic, it is not that it affects our travel. Rather, it is an unquestionable and compulsory cyberization process. This compulsion is particularly evident in the country where I live, where people cannot resist the cell phone as a cyber-converter, whether for an old man of 80 years old or a child of 2 or 3 years old, which gradually pulls the real person into the virtual, transforming the real person into a cyber-individual. This has led to more and more people entering cyberspace. On the other hand, we have no idea about this space. (Of course, the people of the moment I write my book are not aware of this ignorance. They would say that the web is written in human-created code, so don't we understand it?) It is also this ignorance that leads to many social problems. The biggest characteristic of the Cyber individual is the confusion between reality and the unreal space. So much so, that the problems of the network can profoundly affect the real world. This is something that many people can feel, but do not pay attention to. But cyberspace is not completely negative; sometimes, social life can use cyberspace to achieve things that could not be done in the past. For example, democratic monitoring in social platforms. Another example is the Gamestop incident initiated on the Internet where retail stock investors held a group to attack big capital. The former is the impact on the real political system and social morality, which can often be seen in cyberspace. The latter is the impact on the economic space in cyberspace. We will discuss these issues in detail in later chapters. These are by no means just a simple matter of social communication links through the Internet that affect reality. You will see in later chapters that it will get more and more complex as I discuss it. To really make sense of these phenomena, and the many events that are happening in the world today, is not just to discuss the issues themselves, but to look at them from a larger perspective, and thus "incidentally" solve the understanding of an event. This is just

as a mathematical paradox is not solved in the original system, but rather in the new system that is constructed. For the analyst of an event, if they do not see this structural systemic nature clearly, they will be too deep into the individual event to get a deeper answer. Then again, they are likely not to value phenomena that span different domains. The same is true in the case of cyberspace. Even in the case of the book I am writing, there are bound to be people who will read it and think, with disbelief, that the problem of cyberspace is not really that difficult. It has been discussed by people before. Admittedly, it's true that I'm not saying anything new right now because I haven't started my discussion yet. But more importantly, most people don't have access to this structured way of operating about cyberspace. And this structured intuition is precisely the ability to transcend a system that needs to be acquired in embodiment. To be precise, it is the ability to use a powerful will.

I can also look at the actual results to reflect the social phenomenon that most people ignore the profound nature of the problem of cyberspace and its impact on real life. We can click on a random social platform. Look at the number of "people" who are deeply immersed in cyberspace. How many real-life political events are brewing and fermenting in cyberspace without human control. If those who try to do public relations after an Internet event can be considered important or, as they say, know the laws of the Internet very well. Then how could they have gotten a result contrary to their expectations? In terms of government administration, how many policies have been interpreted uncontrollably on the Internet and how many have been misinterpreted. Some government officials, due to their neglect of cyberspace, tend to deal with it by banning them. But they do not know that this ban is precisely to bring is more far-reaching and terrible impact. It violates a certain "law" that already exists in cyberspace, and this ban leads to a profound ideological transformation of the banned, and of the people who know about the ban. This leads to a profound change in the ideology of the banned person and the people who are aware of the ban, which profoundly influences behavior and conduct in the real world from the ideology. This problem is particularly evident in the country I live in today.

Because, in a sense, the economic space of the country I live in is driven by the Internet and the vitality of Internet businesses. The development of the express industry and Internet finance driven by the development of e-commerce has actually solved many economic challenges and brought about many problems. Likewise, the development of the Internet has solved many technological development problems. At the same time, it has also brought new dilemmas to the Internet. (Perhaps some people do not think that the development of the Internet has brought about much development, they may think that it is the impact of policy is greater, and so on, these are discussed later) This is also just the beginning, it is foreseeable that the future of the Internet to solve not only at the moment we have seen some seemingly

not obvious, unimportant problems. Rather, it is changing our society in a more profound way. For example, if we can figure out the structured laws of cyberspace, we can truly realize a new democratized supervision mechanism. Then, the problems of bureaucracy, formalism, hedonism, extravagance and so on can be solved under the mechanism of democratic supervision. For example, the problems of unbalanced education and talent selection can actually be solved through cyberspace. Of course, we still have a long way to go before the realization of our dream. Because we have not even figured out the relationship between reality and cyberspace, let alone mastering it and regulating it. We have only just taken the first step, so to speak, and we are still a bit short. I believe that the future of cyberspace in the country where I live is as hotly debated as it was by American financiers in the 20th century. The United States has benefited from the growth of finance. (You will see in Chapter 1 why I used this metaphor for the development of cyberspace.) And the development of my country will benefit from the development of cyberspace. Or more precisely, thanks to an understanding of cyberspace, thanks to a profoundly empathetic understanding of the relationship between the real and the virtual: the freedom that comes from cyberspace without losing earthiness.

The genesis of my book came from my practice in cyberspace and the artwork I wanted to present. Today's cyberspace is still in a relatively chaotic stage. People are unable to distinguish between reality and the virtual, which leads to a disconnection between the self in cyberspace and the real-life self. This is a discussion on the issue of practice. In this rupture between the real and the virtual, it leads to a possibility that one can go backwards endlessly in cyberspace. Because this space itself is a virtual structured space. There is no physical body. It is also because it is a structured space of thought, where only the "I" of thought exists, and thus there is a natural corollary - the "I" can exist in an arbitrary space. This leads to the birth of two attitudes.

A part of people take advantage of this to be the centralizer of cyberspace with a certain ideology in cyberspace. They can use the structured operation to gather their position in cyberspace in order to well enjoy the pleasure of power that they cannot get in reality. Further, they are bound to give birth to a blind self-confidence due to the confusion of virtual reality: attempting to use the power of cyberspace to fight for the power of reality. In this respect, people in the past were unable to do so. However, if all people have existed as Cyber individuals. This becomes possible. Because when all people are unable to distinguish between reality and virtual, his power in the virtual world is also the power in the real world. In this, they went too far in the freedom of cyberspace. And the end of this excess is the centralization of power gathered in himself. It is the arrogance of being trapped in one's own ideology, of self-deception. However, the criticism of them cannot be justified because

nowadays, in society, especially in the country where I now live, more and more people cannot distinguish between virtual and reality. This means that the line between reality and virtual is blurred, and their "practice" on the Internet is considered real by people who cannot distinguish between the two.

This inability to critique also manifests itself on another level: namely, the endless space of theoretical structuring they can have in cyberspace. He can always find a place for the cyber ego and hide his own position. The most typical is the manipulation of a discourse. Constructing his own kingdom in a complete set of theoretical systems. And on the surface, he can affix any ideology the public wants to see. For example, if they want to bring in the right, they say something rightist, and if they want to bring in the left, they say what the left loves to hear. And the most crucial step is to connect them with a complete set of logic, called dialectic, thus forming a metaphysical system of their own. This is the advantage that cyberspace can bring. Because there is no physical me in this space, no one can really confront others in this space with the truth of the illuminated face. People in cyberspace always observe people with their minds first, which inevitably leads them to fall into the "spider's web" constructed by these people. They become his prey. Once someone reveals his ego position, he can escape at will in cyberspace and build a new ego space. And few people can actually push them this far, because it is hard enough to figure out in the metaphysical discourse he constructs. Not to mention exposing them. Such people often say a lot of self-contradictory things to the discerning eye. But again, his supporters always believe all his theorized constructions of these contradictions within the logic of metaphysics. When you object to one of his points, he can always counter it with the opposite view. In cyberspace, anyone can be invincible. The key to victory or defeat is then who has more discourse and ideological supporters in cyberspace. However, the winners in cyberspace are actually the underdogs in the real world. The real winners have long since transcended the confines of cyberspace and are free to travel between reality and the Internet. From the perspective of reality and cyberspace, the real winners in cyberspace are those who can realize something in cyberspace and get out of cyberspace. But this is something that requires real practice. However, the cyber individual often gathers power in cyberspace with his own false "practice" in the midst of narcissism. This makes him even more arrogant and centralized. It is more invincible. Suppose there is such a Cyber individual who can care about anyone in cyberspace, he can care about the workers, he can care about the people at the bottom. But then he simply speaks for them in cyberspace. But he only speaks for them in cyberspace, and he does not have any deep concern for the people and workers in reality. Cyber individuals cannot distinguish between the virtual and the real, which inevitably leads them to apply virtual words and virtual power to the

reality as well. They will have some kind of "practical" behavior, and they will add an ideological package. For example, worker counseling and other such work. However, they want to gain power in reality, which means they have to fall into the competition and grabbing of money and power. They are not willing to dive into the mundane of living in peace with people. They are not willing to be an ordinary person either. And in their bones, they believe that mortals are failures. They think that mortals are children who need to be enlightened. This leads, in reality, to a growing disconnect between their behavior and their ideology. On the one hand the discourse continues to seduce and deceive others, making the public think that they are speaking for the people and for the people at the bottom. While the other side is actually making money from these people and gaining the power and trust of those who trust him the most. To satisfy their desire to transfer the power from the virtual world to the real world. However, their greatest weakness lies precisely in the middle of the real world. Because in this world, they have no way back. They have a physical body. They are afraid that this physical body will be harmed, or even that this physical body will be discovered. They are afraid of feelings, afraid of having relationships with people. This is the reason why social phobia is concentrated in cyber individuals (not that all social phobias are caused by cyber space, just that they are concentrated in cyber individuals). They are afraid that the other person will understand their true feelings in a relationship with someone, they cannot face the true feelings, they are emotionally weak. Deeply afraid of the other party to know their feelings and lose their high position. Because true feelings will certainly come from true equality, tolerance and tenderness. They can't do this.

To this, of course, they have their own way of coping. First of all they would start by reducing all physical and embodied perception to a lower level in the discourse so that the structure would mediate away and suspend the human emotion and physical body. This allows embodiment to enter only into a kind of self-emptying of the mind. This is very easy to achieve in cyberspace. Because cyberspace itself can only move in the structure of thought. Cyberspace itself is the structural form of thought externalization. Secondly, they try to keep themselves in the "net" they have woven, so as to prevent and reveal their real bodies. I have even heard cyber individuals who call themselves Marxists tell people that they are afraid of offline meetings, that they think offline meetings are a danger to them because they think they will be hurt in reality. However, how can a person who really cares about the bottom, a Marxist, be afraid to face the real world? This is the best exposure of their discourse. For the critique of Cyber individuals, it is impossible for us to do it in cyberspace. For this is the greatest feature of cyberspace - the field where one can constantly think structured.

The second kind of cyberspace subjects, on the other hand, do not gather their

own power, or rather, they do not gather power beyond themselves, and they only enjoy the "freedom" brought by cyberspace. They believe that the "freedom" in cyberspace is rare, and it is the perfect utopian form that cannot be achieved in the real world. However, due to the thinking of cyberspace, they must make a choice: either they can enjoy the space without any emotion for eternity, only the structure of thinking, or they must experience the physical desire to enjoy freedom in this space, and thus they must use emotion. Then they are bound to produce contradictions that they cannot carry in this space. And thus are subject to the ethics of the real world. Because emotions are necessarily outside of cyberspace, they can only be generated in the face, in the touch of the flesh. This leads them to face this choice eternally. When they enjoy the free thrill of cyberspace, they need emotion, which inevitably leads to physical sensation, at which point cyberspace is disintegrated and real-world ethics sizzle them. When they have no emotion, they again do not enjoy the pleasure of the flesh. Instead, they can only get the pleasure of thinking through thinking, that is, the power of discourse to enjoy. This leads to a "pathology" between the mind and the body - constantly switching between emotional and verbal violence. On the one hand, they adore a cyberspace object that does not really exist, and on the other hand, they express their corporeal pleasure in words. From this, they obtain a certain state between physical sensation and the violence of thought and discourse. When these two are combined, it is a weird form: speaking about the "feelings" of linguistic violence, but at the same time, with the free transformation of the symbolic order inevitable in cyberspace - black talk (coterie discourse system). They will use this symbolic substitution to hide their "feelings", and they will use symbolic substitution to hide their "linguistic violence". They think they are free, but they are hiding themselves all the time, never facing the real reality. Their freedom is based on self-evasion. It is the cyberspace that gives them this freedom to escape forever. In this space, all ethical relationships, real-world social relationships, civilization, and ideology can be abandoned by them, and they do not feel any shame about it. They are so deep in cyberspace that they have gone too far. So much so that they need to protect this cyberspace from disintegration. To ensure that the paradox of cyberspace is never present. And so, because of freedom, they want affection, but they avoid it in order to protect cyberspace. They want verbal violence, but are unable to truly confront their violent selves in order to protect cyberspace. Thus, they can only cover it all up with alternative symbols.

They are all too deep in cyberspace. What's more, they didn't figure out the relationship between cyberspace and reality. This is what I felt in my interaction with them, and this is one of the origins.

There is another origin, of course, which is that I have finished the vast majority of the exposition of *The Absurd Testimony*. Even now perhaps there are still some

people who do not understand the book. But at least I have done the work of preventing metaphysical misunderstandings. Having completed the path back to the origin, I can now put my mind at ease to deal with the problem of constructing illusions (reality) by the human mind under the power of worrying. As long as there is "Desolate Vision," this tension can be maintained, and someone will be able to implement this power to maintain the misunderstanding of the book. I would like to express my gratitude to those who have been able to understand the book. I am also deeply gratified by this.

In addition to the emotional origin of the book, another origin is the academic one. That is my experience with economics and finance. These are the three dimensions of world relations that I want to discuss: the real space (world), the economic space and the cyberspace. For convenience, I will refer to them as the first phantom system (space), the second system (space) and the third system (space). I will discuss their relationship in the first chapter.

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Chapter 1 Introduction

1.1 Reality, Economy and Cyberspace

Cyber is the transliteration of Cyber, from the Greek word Kyber, which originally meant helmsman. It means that the helmsman holds the direction of the ship's voyage, and thus has the meaning of master, controller, or leader and ruler. The term cyber is used in the context of the era of invention of virtual technologies such as the Internet, and in the context of man's native understanding, in order to indicate the concept of virtual structure over man's control. It also distinguishes the difference between virtual domination over people and the domination of reality by rulers in real politics. This term is self-generated within the human perception. It is the result of the association of the structure of thought with the structure of the real world. Therefore, we need to deal, first of all, with the relationship between cyber and reality.

Realistic Space

In a sense, the real world is also a kind of "cyberspace". Because human society is the result of the externalization of human thinking. The humanized world is the earliest representation of Cyberspace. It is impossible for human beings to see a dehumanized world from the perspective of human beings themselves. Or to be more precise, the dehumanized world is ineffable and cannot be discussed and understood by us. It is on this premise that the humanized world becomes what we call the "real world", and the social relations constructed by the "real world" are called "real space". The social relations constructed in the "real world" are called "real space". In the view of dehumanized nature, the reality that has been mediated by the human mind is actually an illusion. The creator of this illusion is none other than human beings themselves. Or to go deeper, it is the human mind. From this, I can call such organic structures as human society and culture as the first illusion.

There are many entry points for the study of the first illusionary system. Among them, sociology, cultural studies, and anthropology are all disciplines that dig deeper from this structural relationship and thus study this illusionary system. However, these disciplines do not go far enough in describing the first illusion. What can be revealed is a system of externalization of thought that is more easily grasped by humans - language.

There is a distinction to be made here: on the one hand, society and culture,

which are human beings themselves and are not studied as objects of thought, exist as first illusions. On the other hand, when society and culture are the object of some kind of study, they are separated from the original open world of life. Thus, it is mediated once again by thought. This mediation results from thinking about itself in a fixed way. After a long process of thinking about and studying society and culture, a more "easy and effective" way of studying human culture has finally been discovered. That is linguistics. This is also the origin of the linguistic turn in philosophical reflection. A social and cultural life without being an object is the first illusion, because it is close to the dehumanized natural opening. Therefore, it is as difficult to be grasped by theory and thought as nature. This grasp becomes possible only after the structure of thinking after visual centrism, through thinking in the development of philosophy. And when this perspective, taken as an object, was born, it dawned on people that humans themselves already had a projection of this complex structure, the language system and the structure of language. As a result, philosophers turned to the study of language, thus replacing the study of thought, and also the study of culture and society. That is, in order to gain some profound understanding, people had to create, on top of the first illusion, another system of illusions for its grasp, namely, the study of their theories. These theoretical, linguistic understandings are simply further constructive acts that people do in order to comprehend the world in accordance with their thinking. The discussion of this is what philosophy is about, and we can say, reluctantly, that the establishment of perspectives that may become objects, such as language, theories, etc., is yet another "cyberspace," so I would reluctantly call it a linguistic phantasmagoria or linguistic (cyber)space. And since language often indicates the structure of thought, and this structure of thought is the structure of a theoretical system, this phantasmal system can also be called a theoretical (cyber) space. Together, they constitute the illusion system of language and theory.

For the illusion of language, in the early days of any civilization, it was very close to the first illusion, even to the extent that there was in it a dehumanized natural reality. But the development of civilization is precisely in the refinement and establishment of the system, so that this system of illusions becomes more and more detached from that impersonal part. The development of civilization, as we see it, is the effort to complicate and complete the system of illusions. Society and culture are likewise further agentized in the structuring of thought. It becomes some kind of led, developmental process. It is the illusion of thinking that leads mankind to construct civilization and develop civilization. In other words, the civilization and history of development are not necessarily the original form of civilization and history. But it must be a part of the meaning of civilization. Civilization is to be developed and led,

to be bounded, to be constructed, to give birth to more phantom systems to perfect itself. What leads to civilization as an organic subject is precisely the inevitable process of structuring human thinking. In this process, research, exploration, are seen as *meaningful in* order to construct it. For generations, human philosophers, sociologists, politicians, scientists, and economists have been making such efforts for the development and continuation of civilization. And with this effort, the illusion of civilization has further complicated, further, born deeper and more complex social relations. These relationships mediate all the realities of human society and social relations once again. It became another perfect system on top of social relations - economic space.

Economic Space

The economic (cyber) space is a space of externalization of thought built on the human grasp of society. It can still be called "Cyberspace". The economic space was born much later than the real space and the language system. It was only when the real space and human thinking reached a certain level of structure that the economic space gradually formed its systemic nature. The development of economic history is precisely the history of the construction of a set of mediated illusions. We should not abandon the examination of this illusionary construction pattern, because the inner structure of the whole economic history is the same as the inner structure of language, which is the same embryonic topological structure. However, economic history has a link that transcends language. That is: it is first of all a structuring of social relations born out of human labor. This is different from language. Language existed at the birth of human civilization (or rather, language was the only way to call it civilization). It has a more original connection with nature. The illusionary construction of economic space, however, is the first topological spatial product created out of thin air by human beings on the basis of the externalization of thought itself, so related to social life and so far from its origin. Economic space is the first set of "cyberspace" built on top of "cyberspace", and it is also so close to our real world. It is because of this paradoxical nature that, on the one hand, economic space reveals the relationship between real life and nature; on the other hand, it reveals a relationship that can be more clearly related to the topology of nature. That is to say, language he is too much caught up in the structure of thought that we cannot get its distinction from reality and nature from it, and it makes it easy to fall into the trap of language - the complicated structuring of metaphysics. This makes it difficult for the study of the philosophy of language to obtain the true topological operation of its generative laws. Economic space, on the other hand, is constructed out of thin air,

allowing us to see more clearly how this structure is generated. This paradoxical character of economic space is pointed out precisely here by Marx. On the one hand, economic space reveals the "material" nature of the structuring of the past, of historical mediation. (On the other hand, it allows us to anticipate, in this structured composition, the future process of deeper human structuring of the real world. Even more complex processes of illusion construction can be foreseen from the structural process of the economy. This is what cyberspatialism is really about. Marx first pointed out the structural necessity of the historical factor in political economy. It also points out the fact that economic space mediates the social relations of people. Thus, Marx abandons the study of the first phantom system (i.e., the construction of a linguistic theory) and points out directly that the crux of the problem lies in the question of the relationship between political economy and man, and even that the answer lies only in the study of the second phantom system. Here, Capital is talking about the topological structure of the whole second illusion system. It is the earliest cyberspace science. Marx's early texts, on the other hand, address the question of the relationship between the first and second illusions. The most representative one lies in the Economic Manuscript of 1844. Therefore, we need to continue Marx's work. The study of the system of the second illusion is used to get the connotation about the real Cyberspace. This is exactly what Cyberspatialism is about. This content is not objectified. It is the apprehension of the topological structure in the midst of real life. It is in this sense that we can foresee that the future Cyberspace Society will give birth to Cyber Topology, which is based on mathematical topology. It is another direction of research in Cyberspace that is guided by mathematical theory. The mathematics is used to reach a complete structured grasp of Cyberspace. The general cyberspace science, on the other hand, is the study of cyberspace in the field of humanities and social sciences constituted by the disciplines of economics, Internet relations, Internet management, computer technology, etc. It is comprehending the grasp of the whole cyberspace in the *contingency* of the whole phantom system (including the real world). Even the object of its research lies in the summary and prediction of the laws of change and development of the Cyberspace in the deeper future, and it is even born out of the beautiful hope of the future utopia. It is in the hope of corporeal experience that people gain corporeal practicability, so as to deal with the relationship between Cyberspace, reality, earth, emotion and art, etc. Cyberspatialism is such a discipline. Cybernetics, in a broad sense, is the discipline that excavates the opportunities in an arbitrary phantom structure, an event that may penetrate the topological structure, in order to gain an understanding of the entire cyberspace and the relationships between them. Therefore, it is crucial to the *excavation of the* history of Cyberspace. He exists as

knowledge and archaeology. In the field of philosophy, this work has already been partly done by Foucault. Now we may need to do a deeper archaeological excavation of the cyberspace of economic space. And more than that, we should get more from the economic space. This is how Cyberspace might develop. And the discussion of people's behavior to grasp the laws of Cyberspace. In the economic space, the further development of Cyberspace is done through finance. Finance is the systemic discipline that creates another set of cyber illusions of control procedures in the economic space. Through the adjustment of money, the economic space grasps the excess of the real space. It is precisely for this reason that we can divide the second illusion into economic space and financial space. (We will discuss the distinction between them in Chapter 3, Section 1.) However, the very title of finance is to control the stability and development of the economic space. This makes finance, in turn, grasp the real world parasitized by thought through the operation of this cyberspace. It is this grasp that makes it possible for the operation of finance to adjust the entire social structure, the social relations. Thus completing the ruler's manipulation of all space. For the ruler of reality, he is able to grasp the real world as long as he grasps the economic space. They do so precisely because real life is simply too difficult to grasp. There are too many events that are out of control and cannot be grasped. And the ruler does not want to see such things happen. However, the development of the economic space has opened his eyes to the possibility of manipulating reality. It is because more and more people are entering into economic life that society is increasingly mediated by the economy. The ruler can grasp the real world in its larger structure by simply manipulating economic indicators. This makes it necessary to make the economic structure deeper and more complex on the one hand, and to make people more deeply involved in economic life on the other. Thus it may be better grasped by the ruler. This is much simpler than directly controlling real life. The birth of finance makes this control more possible. By simply regulating money through banks and regulating production and labor, it is possible to grasp the structural nature of the entire civilization. This is exactly what finance is all about. The market part of finance is precisely the complex body structure of structured space. And the control of finance is exactly what banks do. And the central bank exercises this control on top of the bank, instead of the state. As long as this economic space is grasped, reality will not be structurally collapsed either. This finance of control is a finance that makes the illusion deeper. It is not a finance that goes beyond the cyberspace and returns to feelings and the earth. Or rather, finance cannot return to feelings and the earth, because it is too externalized. He is a deeper cybernetics on the system of illusion. It is the cyberspace of the second illusion. I can even argue that the finance of regulation is the real birthplace of cyberspace. Cyberspace was

not born at the moment when the Internet was invented. He was born at the moment when finance was born. (We will see the birth of virtual money and of cyber finance precisely from this point, see chapter 3)

How is a finance that returns to earthiness possible? Or is it possible to have an adjustment of economic space that is oriented towards a return to real life? Is it possible to have a certain constructive adjustment by making people come out of the cyberspace without being completely detached from it and without going against the basic development of human beings, of civilization? How is this adjustment possible through economic regulation so that people do not indulge too much in illusory consumerism as well as money-worship, but are not plagued by the lack of real goods and the regression of society and civilization at the cost of such regulation? This is precisely the question that this book is trying to address. It is also the goal of the entire cybernetics to be studied. Finance, which stays only in the field of economics, cannot do this kind of regulation possible. We must go further, to the real illusion, to the cyberspace, to complete the examination of the possibility of regulation of the whole cyberspace. This cyberspace between finance and the Internet and cyber finance, perhaps this is the real sense of Internet finance. The Internet and finance are not forcibly put together. They are in the thinking, on their own is the third layer of the illusion system. And it is inevitable that they will be combined together. It is in such a comprehension, the real cyberspace science is born.

Network (Cyber) Space

By the above discussion, we can distinguish the broad cyberspace science from the narrow cyberspace science. Broad cyberspace science refers to the discipline of studying the *whole* cyberspace laws by all means. In the field of science we call it system science. Narrow cyberspace refers to the study of cyberspace only by humanistic methods in the context of human perception of cyberspace (cyberspace in this case is also cyberspace in the broad sense). We then distinguish between cyberspace in the broad sense and cyberspace in the narrow sense. The broad cyberspace is the system of all illusions, which should not be given a number of one, two or three, but are themselves structures of externalization of thought. The serial number is only for the convenience of description (in fact, it is another kind of cyberization). Cyberspace, in a narrow sense, refers only to the third phantom system, i.e. cyberspace. In this book, I will not make a clearer distinction between the broad and narrow senses. Please judge for yourself whether I am referring to "cyberspace" in a broad or narrow sense, depending on the context. Sometimes I will use the term "Internet space" or "cyber (cyber) space" to emphasize the narrow sense of

cyberspace. Or I may use "financial space", "economic space", "real space", "linguistic space", or "theoretical space" to distinguish between them. "theoretical space" to distinguish the meaning of each cyberspace.

Cyber means control. But what really controls people is precisely the human mind itself. The purpose of cyberspace research is never to build a deeper set of illusions in cyberspace to control cyberspace. On the contrary, the purpose of cyberspace research is to prepare human beings for the real relationship between reality and the virtual. The purpose of cyberspace studies in a narrow sense is to gain control over cyberspace on the basis of the study of cyberspace, so as to better enable people to leave this illusion and return to normal life. We need to make a special distinction between cyberspace studies and cybernetics. The former is the study of the structural relations of cyberspace. In a broad sense, cybernetics is the study of cyberspace using theories from existing disciplines in mathematics, topology, systems science, and the humanities. In a narrower sense, it is the search for events in history, and the penetration of research and perception in the humanities to reach an analysis of structure. The latter is a practical summary of the understanding of the space and the comprehension of the events, which leads to a method of control of the Cyberspace. Cybernetics is a kind of fissure science (see "The Witness of Absurdity"), because it needs to maintain the tension between two aspects: on the one hand, it allows people to leave the false space such as the virtual network and return to the path of emotional and artistic life. On the other hand, he needs to deal with the impact of this return on the real life, the structure of civilization and the way to guarantee the basic human life and civilization. Cybernetics is not the same as cyberspace, it is a practical discipline, not a theoretical one.

It is because the development of the third illusion in recent years has opened up a new illusion of cyberspace from the financial sphere or through the externalization of the human mind. This has allowed us to gain two aspects of change: on the one hand cyberspace has made the original real, economic life more complex. People are more profoundly controlled by the virtual nature of cell phones, networks and ideologies; on the other hand, he leaves room for people to maneuver out of ideological disputes, disputes in the economic sphere, uneven distribution of resources and even wars. In this regard, we must make good use of this positive side of cyberspace. And to solve his too illusory side. Finance is the study of the grasp of the economy, and only in the expansion of cyberspace he can have room to gain for its own beyond. Only then can the inevitable constructive nature of the regulation of economic laws be transformed into a *possible* disintegrative regulation. This is precisely what the specificity of cyberspace can do. This specificity is determined by

the fact that the network is both a cyberspace illusion of externalized thought and a projection site of corporeal desire. Here, the body and the mind are confused. It is this false "conflation" that allows us to exploit this conflation and makes possible a disintegrative regulation. For at the most fundamental level, man has this same confusion of mind and body. What we need to do now is to use Cyberspace to complete the opening of this opportunity, to use this "confusion", which is still false, to bring people back to the knowledge of their own origin. This is what Cybernetics is trying to do.

Cyberspace is not a fixed concept, and this book is just going to cut through these three dimensions (first, second, and third phantom systems) to discuss the whole field of cyber-structuring. And, there are many other ways to do so. For example, traditional disciplines such as communication, informatics, etc. can be used as opportunities to cut into the discussion of Cyberspace. They are all driven by the strong will to worry about the origin. Since Cyberspace cannot be analyzed as a real object because it is constantly changing, this book only uses the three layers of illusion as an entry point to describe it. The description of the phantasmagorical system of language theory is the content of philosophy, and I have already done this in *Witness to the Absurd*.

Direct cyberization and theorizing

For both financial cyberspace and cyberspace, they are both cyberspaces that are built on top of real space and thus developed. However, there are two layers here: 1. the development of cyberspace from a historical perspective; 2. the development of cyberspace from the space itself. For the former, it is necessarily a linear process, first there is the real Cyberspace, then the society develops to a certain level and people give birth to the economic exchange, thus forming the economic space, which further develops into the financial Cyberspace. And when the economy developed to a certain level, people created the Internet, and then there was the cyber Cyberspace. From the latter point of view, the financial Cyberspace was born as a result of the externalization of thinking. And the Internet space is also born as a result of externalization of thinking. They are structurally the same between the two. For the latter, he reveals a process of continuous cyberization. The financial space started with a currency, and slowly the system became more and more complex. This is the historical perspective. However, this is the development of structure that was already included long ago, except that when people only knew money, they did not know that the structure of the financial space behind it was actually determined. The

source of this determination is because it necessarily corresponds to the structuralization of thinking. If we look at the structure, then the emergence of money is only one of the structural *manifestations*, and other financial concepts that have not yet been "determined" are actually structures that have not yet been *revealed*. So, in terms of structure, it is only part of the externalization of thinking, the result of fragmented thinking. When it is slowly revealed, we realize that it can form a system. So some people use this theory of externalization of thinking to form their own system. And since this system fits into the structure of thinking itself, then, through the development of society and people's communication with each other, some linguistic cyberspace was accepted by all people. It was only then that we discovered the formation of the entire Cyber system, and thus its revealed overall character. And we named it the first, second and third Cyber system. In other words, they are systems because they have been universally accepted and gradually formed into a self-contained system of space. However, before they became a system, they could not be called Cyberspace? Or can they not be called cyberized? Because in a non-historical perspective, these externalizations of thought are *part of* the constitutive structure of the *manifestation*. Therefore, they are also cyborizations, but they do not fit into a generally accepted linguistic, economic, and cyberspace. To describe this collection of direct externalizations through thought, I call them direct cyberizations. The result of this externalization of thinking is sometimes a theoretical system composed of the results of a certain system of research. But sometimes it is not accepted by the majority of the society because few people know it. Therefore, although it constitutes a system, it is not yet a universal Cyber system like language, finance and the Internet. That is why we call it a theory or a theoretical system (i.e. it is known only in academic circles, so it is still a system, just not one that covers the whole society).

A more detailed description of this externalization of thinking, which is direct and loose, will be discussed after we finish discussing the cyber body.

1.2 The relationship between reality, economy and cyberspace

The need for further precision in the study of cyberspace requires a distinction between microscopic cyberspace science and macroscopic cyberspace science. For the former, he can be either a microscopic Cyberspace analysis approach with mathematical topology as the method, or a more humanistic structuralist approach. Compared to the latter, the former is just more focused in perspective on the type of structure of a specific problem, on the study of a subject in a cyberspace. The humanistic structuralist approach is precisely a discussion of the philosophical content of the cyberspace. In other words, there can be the above-mentioned mathematical and humanistic paths to the study of micro Cyberspace within Cybernetics. A philosophical discussion of micro Cyberspace, in cyberspace, is an ideological analysis of Cybernetwork, for example, an ideological analysis of cyber Central Asian culture. However, this ideological analysis must be based on the transcendence of the structured. That is, it must be based on the premise of transcending the fixed structure and linear metaphysical system. Otherwise, microscopic Cybernetics itself conforms to the system of illusions it will study, and as an illusion that conforms to the structured thinking, it can easily pull the researcher into the endlessly complicated arguments of metaphysics, and thus out of the grasp of the whole complex space, out of the comprehension of the three worlds, and thus out of the real world. This is contrary to the purpose of cybernetics research. The researcher must first maintain his or her awareness and transcendence of this illusionary construction system. This requires a long training in education and an awareness of life, life, and suffering. This is not a part that can be transmitted as knowledge, but can only be taught by example. In the training of researchers in Cyberspace, it requires more of a shift in education to reach it. Or, in a sense, this book is both a study of Cyberspace, with a microscopic and macroscopic perspective, and a practical realization of the tension of Cyberspace to maintain the learning and practice of the learning - Cyberology. More importantly, it is in the process of comprehending Cybernetics and Cybernetics. It is this process of education that takes place. The training of researchers in cyberspace science is the very title of cybernetics. It is the edifying meaning that all riftology should have. This has been repeatedly expressed in our discussion of the concept of indoctrination. However, more people need to understand and become aware of it in order to develop the

issue of "edification" in a new way. Therefore, the researcher of micro-cybernetics is in great danger, because he is in contact with the endless contents of the illusions created by cyberspace. He is attached to the various systems of illusion, to the various isms, to the various small groups. This makes the person who indulges in it only able to see through the eyes, and is prone to blindness as a result.

The analysis of cyberspace from the humanistic perspective of microcybernetics, which allows a more detailed analysis of events, has the task of leading people from a microscopic perspective to a macroscopic transcendence of metaphysical problems. The practitioner of micro-cybernetics should be a leader and a hero, who must have *the courage to penetrate into the deepest metaphysics* to awaken people to the indulgence of illusory desires. In the midst of metaphysics, he looks like an enlightener, but he must be profoundly clear about his place, his mission. Without anyone being able to supervise whether he is falling back into metaphysics or not, to make sure that he can lead people to transcendence in this. This requires not only a grasp of the micro and macro space, but also an understanding of oneself and a belief in the truth. In fact, it is enlightenment in a kind of counter-enlightenment self-apprehension, a tension-holding cybernetics embodied in every cyberspatial researcher. When the researcher himself is added to the consideration of micro-Sybernetics, micro-Sybernetics goes beyond the established structural-theoretical framework because of the ungraspability of human beings. Thus, the researcher himself takes himself into consideration and gains a power to keep the tension. This is a convenient method of research in micro Cybernetics. It allows the researcher to keep the opportunity to be awake and transcendent to himself at all times. With this alertness, micro Cybernetics is actually no longer micro, but constitutes a pathway to macro Cybernetics, reaching a more complex and fluid structuring.

Macro Cybernetics is a study of the content of Cyberspace by looking for events in the historical heritage. It can study the structured reflection of the entire cyberspace, as well as the relationship between individual cyberspaces. (That is the perspective in which this chapter resides.) Therefore, he focuses on the search for particular events in the *course of history*, and makes a method of fieldwork (archaeology) about historical events from the feelings of individuals in history. It is also possible to study the mechanism of the composition of large illusions and to predict the creation of new illusions in the experience of history, since it starts from the historical inheritance. For example, in economics, there is a macro-rational law of money. At the same time, it is necessary to go into history to find out what people thought about money in each period and what the theoretical structure was at that time. This is exactly how macro Cybernetics is studied. Again, macro Cybernetics can be expressed in a mathematical, systematic scientific way. As we have seen with

macroeconomics, it can likewise be expressed in the form of mathematical formulas. In the future, we can add topology, and a mathematical representation of fluid dynamics to refine its description. However, mathematics will always exist as a representation of structure. Instead, the mathematics determines the Cyberspace. This is a point that I have already addressed in *Witness to the Absurd*. Through the discussion in *Witness to the Absurd* and the discussion of Cyberspace, we can derive the first axiom about Cyberspace (since it is an axiom, we should not view it as a proof, and I have "proved" (witnessed its birth) beyond the scope of thinking).

Any humanized cyberspace is a space that has the same
embryonic topological structure as the human mind structure

and its corollary 1-1.

In any Cyberspace, the gap between them is only in the stage of
development of the structure (the gap in the rheological state),
and as the Cyberspace continues to develop, in the topological
perspective, they must tend to the same topological structure

These two axioms build the basis for our subsequent discussion of cyberspace and cybernetics.

Since macrocyberspatialism is concerned with the connection of all cyberspaces, he is more like a structuralist and post-structuralist discussion of philosophy. The future is the philosophical age of topology, and all humanities will flow into a kind of conflation in this fluid space. Thus, macroscopic cyberspatialism is actually a perspective of discussion in contemporary philosophy, which is concerned with the evolution of history and with the *archaeology of* events in history. It is naturally concerned with the hermeneutic discussion of all aspects of society, politics, and economy. Only macroscopic Cybernetics, which grasps the structure and goes beyond it, provides the theoretical basis and scientific analysis for Cybernetics to maintain the tension. This is the true meaning of what we have been calling "materialism".

In the introductory section we will briefly list some basic Cybernetics concepts in order to facilitate our later discussions that are not based on a completely unanchored relative meaning. These descriptions are instrumental and therefore not rigorous nor presented in an argumentative thought process, and are too coarse. Instead, a detailed discussion of each concept specifically will be addressed in detail in a specific section.

1.2.1 Objecta, Money and Desire

Perhaps for those who have not yet been exposed to psychoanalysis and contemporary philosophy, the concept of objecta is already puzzling. But it is true that we have already completed the exposition of it at an earlier time. Essentially, object a is a puncture point, or one could say that he is a nullity. He constitutes the possibility of puncturing any Cyberspace. It is in the "realization" of "emptiness" that object a, in turn, releases the power of construction. And at the edge of this point are the residues that are left over. We do not need to care about the philosophical composition of this structure. We only need to know that in "emptiness" we establish an original desire with the "little other" of the "object". And this is the driving force behind the construction of civilization. It leads people to construct and develop civilization based on the primordial drive of desire. Thus, he generates the first layer of the illusion of the real world. And the general equivalent that represents this desire is Phyllos. And after the constructive nature of social civilization reached a certain level, the Cyberspace was complex enough to support a more complex set of constructive systems - the economic space. The emergence of exchange value was the earliest sign of the emergence of the second phantom. In the process of exchange of things, people need to maintain the stability of the whole phantasy system and construct a social survival system that is more in line with the structured thinking. Thus, money emerged as a general equivalent in the self-generation of thought. In cybernetics (or in topology), money and philistines are the same embryo, they are just the signs of surplus desires with changed names. The result of this exchange is the creation of many family structures in society. Thus different social family relations of different civilizations are born. Phyllos is identified as the general equivalent of this exchange out. In civilizations, the image of philus is constantly presented in the unconscious. The familiar shape of the tower, for example, and the desire for anything with an inflated expansion. For example, some of the "stress relievers", which are often various kinds of swollen toys made of rubber; he identifies human desire. That's why people see it when they see it. Crush him to feel the "relief". As soon as the phallus appears, it represents civilization's exchange of desires and its masking of structural paradoxes.

Money, on the other hand, is the general equivalent in a deeper economic illusion. He identifies the desire of people to exchange goods. We can also prove this by realistic economic laws. In a realistic economic environment, whenever a recession is preceded by a decline in the growth rate of money, it is then well understood that changes in the money supply are one of the drivers of economic cycle fluctuations. But the economics of the past did not illuminate the deeper reasons. The deeper

root of this is that money represents people's desires, and with high money growth rates, people's desires are higher and they are more optimistic and believe in social development, so they are bound to put more construction and effort and capital into the market. Because of this, society is full of various desires. But there is a lot of blind optimism among people. As soon as money appears, it represents the exchange of desires, the masking of paradoxes in the economic system. This obscuration is precisely a constructive equivalence.

Now let's assume that there is a person a, the blue dress reminds him of the blue dress that his mother gave him, and he *with affection* wants to go and exchange his bow and arrow for the blue dress. And for b, the bow and arrow allows him to get more food in hunting, and likewise, he is able to gain social status in getting more prey. In this way, then, an exchange of things is created. Here, the exchange value has been created.

Blue clothes = bow and arrow

There are too many unquantifiable things in this formula that are treated as *equal*. Therefore, the feeling of dehumanized nature is obscured in this. This is the result of the development of the first layer of illusion of the real world to a certain extent. Immediately afterwards, money appears in the process of exchange.

Blue clothes = 10 seashells①

Bow and arrow = 10 shells②

Blue clothes = 10 shells = bow and arrow③

In this transformation, the bow and arrow and the blue clothes are mediated by 10 shells. The appearance of money makes the original real-world equivalence of desire and emotion obscured into a simpler mediated structure of 10 shells. Thus, money obscures the original feelings and desires, and furthermore, it obscures the social relations. Slowly, people only remember the formula ① with ② that is, only the blue dress = 10 shells and the bow and arrow = 10 shells. The shells became the currency, the general equivalent, the substitute for desire, the mediator of emotions.

And in the age of the Internet, this intermediary is back in the form of symbols. That is, this intermediary exists not only in the form of money, but also not in the form of feelings. Instead, it exists only in some symbolic form. And this symbol can be any symbol in cyberspace. For example, the posters and signatures of entertainment stars. Even entertainment stars, self-publishing bloggers, anchors themselves can be used as this symbol. People as fans exchange their desires in this

symbolic space. Presented in the form of some ideology. If we still use the above formula, we can come to the following even more eerie conclusion.

Blue clothes = 10 shells = some symbol ④

Bow and arrow = 10 shells = some symbol ⑤

Blue clothes = 10 shells = some symbol = 10 shells = bow and arrow ⑥

Here again, the operation of Cyberspace obscures the appearance of the original world. Just as the 10 shells obscure reality and mediate emotions. Once again, a symbol in Cyberspace obscures the economic world and the real world, and once again obscures the real emotions. And all that remains is the desire in the system of symbols. For the formula ⑥ That is to say, he can use the "symbol" in the formula to obtain at will in this cyberspace the emotion for his mother that the blue dress is supposed to express, the promotion of his status in real life that the bow and arrow are supposed to bring him, and the glory. Thus, he only needs to operate this symbol in a fixed symbol system, and then he can obtain many colorful pleasure and feelings. Because of this equivalence of the symbol system, many emotions are overly placed in the same behavior and symbol. This is what we now see in the online world.

Such an exchange of symbolic values first appeared in the field of religion, and the fixers of religion are more often exchanged in such a symbolic system. Further, in the field of art, the exchange of symbols is also taking place in such a cyborgian way, such as in the collecting circle, where people are more often using the symbols of the collected objects to complete such a desire process. And in popular culture, such symbolic exchange is more typical of the early celebrity fan circle. He can complete his own desires through obvious signed posters to form small cyber circles and collectives, thus completing the process of desire exchange within the circles and forming small social structures. However, all of these mentioned above are based on the real world in some way. They have the possibility of piercing from the real world to the symbolic. That is, the formula ⑥ still holds. However, the invention of the Internet has made it possible for people to completely disconnect from the real world and exchange their desires directly with each other in the intermediary. Thus, this process of exchange of desires becomes.

A symbol = another symbol ⑦

This shift has made the original formula from 1 to 6 completely mediated.

People have been able to complete this exchange process without any real connection, simply in the Internet cyberspace. This is a situation that has emerged only in the last few years. As a result, the fan circles of celebrities have formed ideological cliques on the Internet that are completely detached from reality. Within the coterie, a black talk is formed. On the one hand, it is an identity that indicates whether he is a qualified cyber individual, and on the other hand, it indicates how much "capital" he has to exchange in this circle of symbols. Because in this circle, the more he knows, the more "capital" he has in the use of symbols, and he can get the pleasure of exchanging symbols in more "capital" operations. Thus, this desire is constantly exchanged and expanded online. And because symbols can be directly exchanged with a symbol to obtain pleasure, which makes the original complex emotion and pleasure is completely mediated to the equivalent of symbolic pleasure. And there is no longer any difference. Therefore, they will maintain their own small collective pleasure. Likewise, they are unable to feel many emotions because they are mediated by the singularity of symbolic pleasure. The love for their mothers, the glory they have achieved in society, the friendship they have with their friends, the sanctity and beauty of love, are all kneaded together in the exchange of cyberspace, and exist together as symbolic pleasure. The cyber individuals are seemingly free to release their pleasure in such a space. They are constantly exchanging symbols and constructing symbols within the small circle, thus forming a system of symbolic violence. They are also bound to develop more complex black words, more complex structural systems, in order to show their status in this Cyberspace. Thus, the black language is inseparable from their desires, and likewise, they need to pull more people into this system of symbolic exchange, so as to show their status in this symbolic space that they hold. The sooner people enter a coterie of symbolic exchange systems, the sooner they have a position in this cyberspace. They can form new violent collectives and thus take control of the discourse, violently using their discourse and their symbolic production techniques to mock and abuse anyone they want to attack in what they perceive as "playing the game". Their seeming freedom is actually their violence in the symbolic system. They can take anyone or anything that they hate, that prevents them from getting symbolic pleasure, and symbolize it through their own ability, using the small circle of discourse formed by black words. They can make the objects they hate into symbols they can "appreciate" and pull them into the symbolic system of their coterie, thus enjoying the symbolic desire they have made for themselves. In this process, they once again complete the mediation of their desire for pleasure and power, hiding their true feelings from themselves. In essence, the early cyber individuals who entered the symbolic exchange system had a strong cyber clique "triad" nature. Violence was used in small

groups and labeled as freedom. In essence, they are the primary form of cyberspace.

This situation has taken on a deeper level of symbolization in the current cyberspace. The development of the live broadcasting industry has made "people" (anchors and self-publishers) themselves the objects of such symbolization. The people who perform in the live broadcast room can be mediated out of any feelings, and what remains is only symbolic desire. What people watch in the live broadcast room is not any sincere communication, they can only see the structural stability of the small collective brought by the black words and the pleasure of the resulting symbolic exchange. In other words, the anchor in the live broadcast room is not any real person, but merely a symbol.

As the cyberspace generates and develops on its own, it discovers, "We don't need a real person to act as this symbolic object." Because the circle itself has no real person, it can be completely separated from the real world for cyberization. Thus, virtual anchors and virtual idols were born. The form of pleasure that virtual anchors and virtual idols bring is completely detached from the operation of reality and is an important sign of the development of the cyberspace to the present day. It shows a complete structure of detachment from reality and reaction to real desires. The cyber individuals who are mediated by the network, due to the constant exchange of pleasure in cyberspace, also perceive that the feelings and experiences of reality and cyberspace are equally intermingled and mediated. Therefore, in the real world, they do not have any ability to survive as human beings. They exist only as mediated objects. On the one hand, they use their own desire for symbolic exchange to mediate themselves. On the other hand, they have to face the complicated real world. The complicated real world cannot be separated from the first and second illusionary systems (i.e. social, civilized, and moral systems), so the Cyber individuals show a kind of "unconformity" and can only keep running away from their emotional desires, keep hiding themselves, and keep doing things in the real world that are beyond moral and civilized, thus affecting the family, country, and society. This affects the family, the country, the society, the civilization, and even from the Cyber world, extreme ideas are born, which in turn destroy the possibilities of the original world. This is the beginning of our Cyber Age.

In summary, in the age of Cyber, we have the following equation.

$$\text{Desire} = \text{Currency} = \text{Symbols}$$

Together they constitute the general equivalence of the cyber dimensions. If for real-world money the management of the state is needed, and for civilization desire needs to be managed, then the state also needs to be managed for the newly emerged symbols. But the meaning of this management is different from the

management of desire and money, and he has the earthly meaning of bringing people back to reality. It has the meaning of salvation. This management needs to be regulated as it is for money, not simply in the form of repression. The regulation of money and cyberspace symbols is the focus of our cybernetics. We also need to understand it in more depth later on.

1.2.2 Society, Market and Cyber Symbolic Space

The phantasmagoric system of the real world is revealed in the process of archaeology from a structuralist perspective. This act treats society as a first-level system. This structuring itself responds to the construction of Cyberspace. In the analysis of the superstructure of society, the analytical work on the structure of illusion and thought is naturally generated. This is exactly what countless philosophers, mathematicians, politicians, and social practitioners have done throughout history. It is the work done by countless philosophers, mathematicians, politicians, and social practitioners throughout history that gives us the grasp we have today of the entire Cyberspace. It is the legacy of history that gives us today's transcendence of Cyberspace. Thus, although our society describes a certain fixed structure, there is necessarily a part of it that goes beyond the fixed structure in the perception of history. Conversely, there must also be parts of the structure that can be fixed. There must be people in civilization who want to maintain the stability and development of a civilization. This structural part of civilization and development presents a kind of "market" law. This is why it has been called historical materialism in the evolution of history. The spatial sources that are constituted here are the conditions that human beings achieve in order to survive and develop by performing certain behaviors. However, the source of behavior towards society is not actually that accidental practice, but the result of the externalization of the initial human thinking. Therefore, the first phantom system from which such thinking is externalized must also conform to the first axiom of cyberspace science. Sooner or later they will become the same structural relations. Thus, how thinking is generated, *fixed* social structures are also generated. And man, in order to maintain survival and development, must let the fixed social structure also maintain such survival and development. Thus, we get the second axiom of Cyberspace (an axiom because its proof is precisely the clarification that is accomplished outside of man's transcendence of all illusions. Rather than "proving", which I also accomplished in The Witness of Absurdity).

Cyberspace is self-generating, but in order to maintain the stability of its own constant generation, he would have to treat self-generation as a linear development

Cyberspace must maintain stability and development at the same time, and development is for better stability. In order to maintain the development and stability of Cyberspace at the same time, it follows that we can draw Corollary 2-1.

The simpler the structure, the easier it is to maintain stability

and Corollary 2-2.

The development of Cyberspace must be the development of only *a little* progress on the existing space structure

Because development implies the destruction of structure, which defies the axiom², Cyberspace must therefore develop and generate, and in developing and generating it must maintain the highest stability. Therefore, the development of space is then necessarily a *linear* development that accepts only what it has and only what it can have for the structure of space. A development too far ahead of its time must wait for this spatial structure to develop to the point where it is only a little distant from it before it is accepted by the structure. Civilizations and societies, and indeed any collective, they do not accept ideas and progress that are too far ahead, nor ideas and regressions that are behind, he only accepts ideas and innovations that are a little more progressive.

However, the above axiom has a definition domain, which is that it applies only in the Cyberspace that can be grasped. Beyond the grasped Cyberspace, there are infinitely open, ungraspable events.

The market is the second illusion's description of the cyberspace. The market, as people call it in economics, always has a regular intermediary that is not controlled by man but by the "invisible hand". This is exactly the description of the Cyberspace. On the one hand, this law cannot be fully grasped, because it is generated by structures that do not fall within the domain of definition and are therefore "invisible". On the other hand, the market is not comprehended by the individuality of human feelings, because it exists as a general universal. It is made up of social relations that are externalized by the structure of each person's thinking. Therefore, it has a certain

law. This "invisible hand" is the topological structure of the flow of Cyberspace. Likewise, it conforms to the second axiom of Cyberspace. In fact, this "invisible hand" is a series of laws that are adjusted by itself to maintain the development and stability of the market economy under the generative nature of Cyberspace. In order to achieve this structural relationship between development and stability, Cyberspace forces people to work in this direction. Thus a series of other laws of the market economy are born. Thus, they are observed by economists. Likewise, economic ideas that are too advanced are likewise not accepted, and he can only wait for a certain period of development of the economic space to be accepted by the public.

Here we can see what is possible in microscopic cyberspatialism: the prospective study of marking markets with topology. This requires more people to join our discussion. To apply this mathematical topology to the analysis of markets. However, within the market economy, the micro Cyberspace analysis still has a defined domain. Even the topological specification cannot fully grasp the underlying "laws" beyond the "invisible hand", and there cannot be a theory for a complete Cyberspace analysis. Because after all, the second illusion exists as an illusionary constructive space. No one can fully predict and grasp the chance events.

The cyber symbolic space is filled with a mixture of many desires. Because of the first axiom of cyberspace, he leads cyberspace to be necessarily isomorphic with real space and economic space. Therefore, this space is filled with many ideological and metaphysical arguments. And because the symbolic space is free, without the real world, without physical perception but only physical desire, he is free to build his own structural type in the desire and thought. Thus, he is able to combine with ideology to quickly tend to the isomorphism of the real world ideology (to follow the first axiom). For these two reasons (the conformity of axiom one and the incorporeality of symbolic space), cyberspace becomes the habitat of metaphysics. Various metaphysical systems that play more advanced metaphysics construct their space here. The exchange of symbolic desires is accomplished once and for all in the black language.

The civilization constituted by the illusion of reality constitutes many parties and ideological relations in the development of cyberspace. And the economic illusion constitutes the market that slowly forms the financial market in the development of money. They may differ in their development, but eventually the structure will converge to the same embryo, which is the best realistic expression of the first axiom and corollary of cyberspace science. In the financial market, one also gradually acquires a more complex market system. Correspondingly, in the cyber symbolic space, the exchange of desires also forms the corresponding symbolic exchange "market". The chaos of political space leads to the chaos of people's lives. The chaos

of the financial market also leads to financial chaos, which affects the development of the country and society. The chaos of the symbolic "market" also leads to the chaos of the exchange of desires, which affects the above two layers of the system. The ultimate result is the collapse of the real world. This is how the penetrating nature of cyberspace is reflected in human beings. Man, as the product of this penetrating Cyberspace, constitutes this penetration itself. It also means that any space that encounters a person has the potential to affect another space. Because Cyberspace is all an externalized object of human thinking, he is always connected to people. Here we have the second corollary of the first axiom of Cyberspace 1-2.

The development and change of a single cyberspace will
penetrate all other cyberspaces due to the human connection,
so that its development tends to become: to reach the
homogeneity of all cyberspaces

This corollary is in some way consistent with the corollary 1-1 that Cyberspace tends to be isomorphic and, therefore, he serves as a corollary of axiom 1. And in such an isomorphic structure, we can conclude the following.

Structure of social relations = financial market = symbolic
"market"

Note: Regarding the symbol "market", because the development of cyberspace today is still in its infancy, there may not be a fully corresponding concept in cyberspace. Therefore, the field of human consciousness has not yet given its name, so it can only be replaced by the market in double quotes. We will address it in the second and third chapters by analyzing the cyber subject and cyber finance (virtual money). It is foreseeable that the future symbolic exchange in cyberspace will take some kind of cyberfinance as a general equivalent to form a real symbolic "market".

1.2.3 Ideas, bond markets, symbolic ideologies

The Platonist (idealist) conceptualism was the first spatial structure to be linearly structured. It is the perceived need for a certain purpose in politics in the real world that people pursue and that forms the motivation for "practice". In a sense, he anticipates people's expectations of the future, a way of using cyberspace to regulate time in linear time. Any politician or ruler will master this kind of control and tell the people his idea of building a society so as to gain their trust and support.

In the second illusion, one takes advantage of such structuring capabilities, while pulling all future assets into the structure as well, in order to have the most solid construction of the illusion. A **security** (also called a financial instrument) is a claim on the future income and assets of the issuer. In terms of structure, it is the issuer who pays a promise that the purchaser of the security will have the power to acquire some future purpose of the issuer. It is a game of time. It is also a game of credibility. The issuer's idea is communicated to the purchaser as a purpose, and the purchaser, by virtue of his belief in that purpose, fulfills a prepayment for a future purpose that has not yet been fulfilled. The issuer of securities essentially performs a linear and structured generation (second axiom). He needs to use ideological tools to convince the purchaser of the promise he has made. Further, he needs the purchaser to enter into his linear thought structure. Thus, the game of time can be completed. It is a linearly structured process. Therefore, the more securities are issued and the more people buy them, the more people believe in a linearly structured economic space. The more it can keep the whole phantom system stable in the absence of *unexpected events*. (Axiom 2-2 is involved here: the simpler the structure, the more likely it is to remain stable. Therefore more people need to enter into the linear structure and believe in an idea promoted by securities issuance, believing that this idea will certainly be realized in the linear future.)

Bonds are debt securities that promise periodic payments over a specified period of time. It is evident that bonds are built into such a linear structural relationship. Only if the issuer of the security promises that things will necessarily be linear. He can only cut the prepayment process into a regular number of parts in a linear time. The bond market can take advantage of this linearity to derive benefits from the future on a regular basis, to advance the future of the development of human society and, therefore, he determines the interest rate. It is the structural space that determines the interest rate. It is also showing that the interest rate is also constructing a linear process of time game. This linear time game has an important role in the second phantom system. It is because of it that the financial markets are stable and, at the same time, it ensures their constant growth.

Interest **rates** have an equally important place in such a linearized structure. Essentially, the interest rate is the cost of borrowing or the price paid for borrowed funds. (In macroeconomics, there are different economic schools of thought that can be obtained from a macro Cybernetic perspective on economic history.) The reason why borrowing can be a cost is that money here becomes the means of production for a new phantom system (in economic history, money has been treated as a means of production to explain or justify the charging of interest). Moreover, this system necessarily evolves in the view of linear thinking, which means that the borrowing

and lending of money becomes possible. And in a linear structure, borrowing and lending requires paying a certain price (fiat money) in the second illusion system in order to keep this linear time game running. And the price is only relatively variable in the second illusion. This shows the illusionary nature of the financial system, the possibility of "idling" in the illusionary system in isolation from the reality of use values. Here, we may need to show Axiom 3 in order to understand the nature of this idling.

The Cyberspace structure is bound to keep repeating this linear structure generation process again and again at some point of the linear structure in order to keep his stability and development.

The inner logic of Axiom 3 lies in the fact that when Cyberspace establishes a complete set of linear structures, he has to deal with the crises (those events that break this structure) that come from this linear structure, and Cyberspace's own way of dealing with them is to pull the breaking events further into the new linear structure, thus turning it into a repetitive linear structure thus maintaining its stability and development (in order to maintain Axiom 2). (Again, the proof of Axiom 3 lies in the clarification of the human mind, who is the content of philosophy, a work I have already done in *The Witness of Absurdity*.) Axiom 3 can also be called the "re-symbolization axiom" in Cyberspace.

Interest rates are exactly how the phantom system is structured to be pre-determined for inevitable development. And the reality is that any time game is prone to bad debts. This is an event that threatens the stability of the space for a linear space. Thus, according to Axiom 3, the phantom system becomes *repeatedly "complex" in its linear structure as it* progresses over and over again. On the other hand, if one grasps the interest rate, in fact, the risks encountered in the time game, one grasps the stability of the system and the structured disguise for dealing with contingencies, which have many structural implications. Because they are all built on a certain linear basis. Expresses the stability characteristics of this structure. Or rather, he is the robust controller of the system. Because different rates (rates in different linear relations) all have the same representation in the structure. Therefore we can view the interest rates in many small collectives together and collectively refer to them as interest rates. This is the stability barometer of the second phantom (we will analyze it in more detail later).

For the Cyber symbolic space. The bond market is also necessarily structured in a linear way for the purpose. He needs to construct a pathway of linearized desire in

Cyberspace in the midst of some kind of ideological teleology. Here is where metaphysics comes into play. He achieves this function through a constantly shifting conceptualism. He can, for example, set up any symbolization as an end in the symbolic space. He can, for example, set any symbolization as an end in the symbolic space. For example, to make the fan circle of a celebrity grow and expand its influence. Another example is that the fans in the fan circle have the goal that the star will eventually win some realistic award (such as an Oscar, etc.). When the goal is achieved, the goal is then set up for other purposes. Thus, the structural stability of the fan circle is mobilized. And since the network he itself is the habitat of metaphysics, this metaphysical theory and the powder circle are bound to produce a combination. Thus, in the field of network ideology, he combines with various realpolitik and philosophy. The formation of cyber philosophy and cyber politics, cyber science, and so on. (often called "cyber philosophy", "cyber science", "people philosophy", "people science", "people science", "people science") "Anjin", "Nomad", "Dayman", "Leftman", etc.) These cyberspace ideologies It can be cloaked in various traditional ideologies. But his real structure is nothing but a linear one. For example, an anchor can claim that he is aiming to help small animals, thus constituting a small circle of Cyberspace. And assign meaning and purpose to his actions. In the current cyberspace, this ideology is even more extreme. It begins to be based on a larger, more complex metaphysical system. It forms a larger scale of influence and ideological brainwashing. For example, a Cyber individual may claim to be a "Marxist" and to have done something to help the proletariat. However, his behavior in reality is detached from his behavior in cyberspace, and he is still, in essence, a materialist. The Cyber individual uses this ideological teleology only online for his own purposes of exchanging desires and constituting discursive violence and power in cyberspace. He cannot really go deeper into life to experience the feelings of the proletariat. The ideology of cyber individuals in turn constructs their falsity in reality. They communicate with the working class in reality with a stereotypical, false attitude in order to conform to the support they receive online. They do it not for the sake of feeling them authentically, but for the sake of their position in cyberspace. This is especially evident in contemporary online philosophical circles. They take an ideology of cyberspace as an idea for action. To carry out their so-called practice. But in reality, they only replace the idea with the symbolic concepts of "revolution", "proletariat", "opposition to capitalism", etc. They do not live it in real life. They do not feel the revolution in their lives, they do not know who the proletariat is, and they do not know where the real capitalism is. If Cyber individuals can help some of the lower classes in a false illusion, they will use this achievement as their "capital" for further violence and keep boasting about it. But this is not bad, because after all,

they have done something in a kind of strange distortion. But the reality is often that they are mediated by a simple linear structure, which leads to the chaos of the whole society, but instead the most profound combination of Marxism and capitalism, thus generating the most ultimate form of capitalism mediated by cyberspace. When this false ideology of Cyberspace is combined with capital, thus penetrating the third and second illusion and being mistaken by Cyber individuals that this is the real world. This is the beginning of a very terrible purgatory on earth. Because the Cyber individual misidentifies the real world, thinking that the real world and the cyber world are the same simple symbolic desires. It is the same metaphysical quarrel. Therefore, in such an ideological struggle, in the linearly structured Cyberspace's misunderstanding of reality, the real world will produce never-ending wars, which will lead to human civilization and planetary catastrophe. The other part of the Cyber individuals are not much better, they will only get a simple single hedonistic pleasure in the symbolic space. They are not even afraid to leave the door, and they can not even handle their relatives well. They have no sense of emotion in real life, so they will not really feel the pain of being an individual and the injustice of society.

Isn't the Cyber individual in cyberspace above also playing a game of time to establish "faith"? Essentially, they are bonds, interest rates for symbolic desires. They use the linear structure of desire and purposefulness. They can also construct a complex third illusion of complexity. (The content of his speech can be of any complex structural type (according to the 3rd axiom). But it is itself a simple linear operation in the symbolic system. Therefore, this ideological symbolic market is exactly like the structure of the bond market. The counterpart of securities in the third illusion system is the ideological linear "brainwashing" of the individual cyborgs to their own fans and coterie of people, to convince the coterie collectively of their purpose, so that they can sell their bonds. The individual cyborgs are trying to convince the coterie to sell their bonds so that others will buy them. Such forms are innumerable in cyber circles, and in some circles (such as e-sports circles selling e-sports products or beef grains through fan circles, or cyber philosophy circles selling sodas, etc.) have developed to the point of attempting to use this linearization of cyberspace to exchange for currency and status in economic space. In fact, it is this point of the netroots bandwagon that Li Yongle comes to constitute the economic benefits of reality. Together, they constitute the consumption bonanza of late capitalism. Further, they also want to change the real world in this way (we will analyze the behavior of cyber subjects in detail in Chapter 2). Through the process of linearization of Cyberspace. First the ideological brainwashing is carried out, and further, the betrayal of the bond is completed, i.e., everyone is convinced that he is able to accomplish what he expects. However unlike the real and economic space.

The Cyber individual, being mediated deeply enough, cannot really come to cash in on the possible expectations in the real world. Unless he himself transcends the cyberspace and returns to using cyberspace as a communication tool rather than a symbolic operation. Yet this also faces a paradox. If a Cyber individual does not engage in ideological linearization, but merely uses the network as a communication tool. Then he does perhaps make a difference in the real world. Because he can no longer be considered a cyber-cyber-individual. But the result of this is that no one listens to his content anymore, and it no longer fits the mechanism of desire exchange in cyberspace. Thus, he is also detached from the third illusion. Therefore, the cyber individual either has to undergo ideological brainwashing to ensure that his "bonds" are issued, or to detach himself from the cyber individual and from the third illusion. In the former case, since it is still a cyber individual, it cannot really pay people what they expect. In other words, the cyber-individual in cyberspace is bound to fail if he constructs a "bond" market (or he has to keep constructing linear ideologies to explain his failure, so that people will continue to believe in him, in order to slow down the process of his failure). In the latter case, the cyber individual is no longer a cyber individual, and then he cannot issue bonds in cyberspace. And there would be no such problem. It is because the bond market in Cyberspace is the inevitable result of the development of the Third Illusion. And because the bond market in Cyberspace is a complete deception from reality, it is more harmful and deceptive than the bond market in economic space and has a worse impact on the real society, but its control cannot take the form of suppressing the exchange of desires in Cyberspace. But the control cannot be in the form of suppressing the exchange of desires in cyberspace, but must be regulated like the bond market in economic space.

The bond in the third illusion is precisely a form of regular payment constructed under an ideology. For example, weblebrities regularly carry goods and regularly promote their products as well as emphasize the ambitious goals they have promised in the live broadcast. Another example is the membership service of the website platform. He uses the development of the platform and the financial laws of the second illusion as "collateral", and uses copyright awareness as an ideological tool, thus completing the ideological bonding through "continuous monthly and annual subscriptions" and prepayments. This has the advantage of what we often call "user stickiness", which is the result of this membership system. In essence, user stickiness is the ideological process of using bonds (membership) to make users believe in the development and philosophy of the company, and it is also a kind of cliquishness. For example, users of a video site are accustomed to using that video site because they have purchased a membership on that platform and will comment

on that video site's platform, thus creating an atmosphere and coterie unique to that video site. This is especially evident in B-site. Today the bonding of Cyberspace is not yet developed, but his future development can already be foreseen. This bonded cyber symbolic space inevitably requires a certain metaphysical ideological transport. Therefore, without regulation, a bonding marketization with the appearance of knowledge payment is bound to develop. While knowledge payment can complete such ideological construction and form small circles, the other side can employ such forms to ensure that users buy bonds and further believe in the process of their development philosophy. Thereby profoundly ruling the desire for cyberspace and influencing real-life ideologies. Further metaphysicalization of the real world leads to various ideological chaos and strife, forming late capitalism.

There are other forms of this bonding, which he can disguise as any price that needs to be paid in advance. For example, in the form of ideological brainwashing telling the cyber individual that he is about to do something big and meaningful, such as helping children in the mountains have better educational resources, such as building a bar that speaks for the working class, etc., are doing such a construction of expected payment. The coterie of fans is allowed to buy a certain amount of bonds, thus achieving his own goal of gaining social status and money. But as Cyber individuals they have to anticipate the paradox described before. Either they will break away from the symbolization of the Cyber individual or they will suffer an inevitable failure in reality. On the one hand, they fall from the altar in Cyberspace, and on the other hand, they suffer failure in reality. This is a crossroads for the ideological brainwashers that they cannot choose for themselves.

This ideological bond market in Cyberspace, likewise, determines the price of the rate of desire. He marked the reflection of people on the prospects of the circle by those inside it. The more bonds are sold, the more successful the ideological construction is, the more people believe in it, the more they think that the circle can grow and influence the real world. The interest rate is a reflection of this expectation, the cost to the desire (expectation) purpose or the price to be paid to carry out the desire (expectation) construction. In Cyberspace, the more purposes people believe in and the more desires they have, the higher the interest rate they have to pay. On the other hand, the more it costs to "brainwash" people, the higher the interest rate they have to pay. The high interest rate is a sign of high desire, which in turn influences the other symbols of the order to form a high desire for the coterie. Thus, more money is "saved" in the small circle. Low interest rates are an expression of low symbolic desire. People then take money out of the coterie and put it into the real second illusionary demand.

It is also under such conditions that the coterie formed by anchors and virtual

anchors corresponds to the cyber body of companies (of course, including various types of companies: joint-stock companies, family businesses, etc.), web platforms, etc. in the economic space, and in fact, in topology, corresponds to the commercial banks of the second illusion. They are controlling the composition of human desires and even thinking and ideology in this space. Thus, they try to influence the real world.

1.2.4 Politics, Banks and Cyber Subjects

That the state is an instrument of domination for the ruling class was already suggested by Marx. After the state acquires dominion over the real world through violent means, it then uses ideological operations to convince people of the reality of the social system it has constructed. And this ideological construction is precisely the political doctrine that treats the real life world as an object, a system of language and ideological theory to construct cyberspace. The polity, on the other hand, is a product under this ideology. In this sense, the polity defines the basic desire structure of real-world society and culture, as well as the prerequisites that allow people to live and work in peace and happiness. Without the establishment of a polity, the constructive nature of civilizations and nations will be difficult to ensure. A polity is a system that gives the people the illusion of thinking and expectation. Thus, it allows people to better preserve their desires in metaphysics in a system of illusions. However, after Marx revealed this nature of the state, the state was supposed to undergo a self-cognitive transformation of its functions here. However, most of the world is not yet free from a metaphysical thinking about the nature of human beings and therefore does not deeply understand this. The state thus became a tool for a new class to rule. In essence, the task of the bureaucratic mountain that the new China wanted to overthrow was not actually accomplished, and he would return to the real world again within the boundaries of the ruling class's thinking. But with the revelation of cyberspatialism, one might understand that for the state, especially the socialist state, its function should change from that of bureaucratic rule to that of guiding the people.

A communist "state" (or communist international) should be deeply aware of this: if the people do not have a state as an instrument of class rule, many of them will be lost in the misery of having no one to turn to, and in the parasitic metaphysical quarrels of the mind, which lead to the chaos of civilization. Therefore, government must be established. And it must be established on a metaphysically assured basis, to ensure that the people have something to rely on and a metaphysics to fall back

on. Metaphysics, with its perfect theoretical system and self-consistent logic, is the best remedy for spiritual emptiness. However, there is a very important premise: a communist party must know that it has no choice *but to do so*. It is only after this helplessness is understood that the opposite function of the "state" is born: the function of the "state" should be transformed into one of pacifying those who cannot escape from metaphysics and of helping to guide them in the illusion created by metaphysics, so that On the other hand, it is the duty of the state to guide those who are able to break out of the metaphysical structures and systems of thought. This is precisely the task of the Marxist party. Here, the function of the "state" ceases to be an instrument of class domination and changes to the responsibility of guiding the people of the world to both enjoy themselves in cyberspace, to feel the true feelings of humanity, and to enable some of them to transcend the social constructs of the present and await the advent of a communist society. When this functional transformation is completed, people all over the world will be able to enter such a "state" and the state will disappear. Thus, the polity exists only as a "bank" where the deeply metaphysical people can deposit their ideals and desires. The true Marxist party needs to be deeply aware of this illusion of the state and the polity, so that it can regulate people's desires and lead them back to their true emotions and sanctity. In the real world, people need to believe in a self-justifying and perfect structure in order to be able to guarantee a basic normal life, which, at the same time, is a requirement of the prescriptive nature of civilization. If one follows the requirements of anarchism, then the deposit of such desires will become impossible. This is very frightening for the people who are not yet free from the parasitic nature of thinking. They will use their metaphysics to fight constantly in the real world to the point of war. The real world would then, like cyberspace, instead form more small collective violence, more, more chaotic, more decivilizing metaphysical struggles. This is precisely the chaotic world described in cyberpunk style. That is why the guidance of Marxist parties for the people to transcend metaphysics is crucial. This is the source of the true divine justice of Marxism.

In today's society, capitalism has reached an advanced stage of development as the second illusion system has matured. Therefore, statism tends to regulate people's desires through the regulation of economic and financial markets. This is the reason why the second illusion seems to be detached from ideology. Because the state, the group, the capitalist, only need to grasp the economy and finance to be able to regulate the expectations, ideologies, and desires of the people. Banks are the institutions of such regulation¹. Banks are financial institutions that take deposits and

¹ Banks include central banks, commercial banks, and other forms of banks. In this book, banks refer exclusively to commercial banks. Distinguish between banks and central banks.

grant loans. From a cybernetic perspective, the loans and deposits granted by banks are nothing but the storage and borrowing of people's social expectations and desires. People's belief in the stability of social constructs ensures that they can deposit the symbols of their desires (money) in the bank. This expresses the very belief in structure and ideological approval. Likewise, the release of loans into society by banks is tantamount to the release of desires to the borrower, who can then use such symbols of desire for the construction of civilization, society, and the state, coalescing other people's desires, other people's money, and future expectations in a single lending process through a linearized structure. Thus, the gathered desires are invested and more returns (more desires) are earned. With such an exchange of desires, society moves forward in the desired direction.

For all types of banks, the state manages and regulates them through the central bank. In essence, through the management of the central bank, the state transmits its attitude towards desires, regulates the desires of the people, and controls the process of development of the state in a linear fashion. When civilization is unstable, the state, through the central bank, implements a deflationary policy to ensure the reduction of desires and the stability of the system in its linear structure. When civilization is stable, inflation can be used to stimulate consumption and stimulate the release of trust and desire in the state society. Thus, the linearization of society is accelerated. It is through the central bank that this regulation is accomplished. In the period of state capitalism. This regulation is not only able to control the second phantom system. More importantly, behind him passes the ideology of the state, which also completes the regulation of the real society, the stability of the whole society and civilization. It is more effective and better than the original ideological propaganda. But this presupposes that the people are already involved in, and deeply involved in, economic life. Thus, the development of capitalism has brought more people into the economic life of modernity, making it easier for the state to regulate this effectively. This is why any country really wants to develop capitalism, and why statism is more effective today, because it allows more people to enter into this second cyberspace that the state holds through money, and to develop this space so as to be able to guarantee the stability of the state and civilization, rather than the ideological choice we used to think of.

However, the current environment is such that the development of cyberspace has led more and more people to return to the question of their choice of ideology in the third illusion. In the exchange of symbols, people move away from their dependence on the second illusion. This is the inevitable development of human constructiveness. If the rulers of the state do not recognize this, they simply control the development of the third illusion by suppressing it. Attempting to go against the

law of the times, they try to achieve the purpose of covering their ears by abandoning the cyber cyberspace. It is inevitable that more and more people will become cyber individuals without any knowledge of this phantom system. In the chaos of desire, it is bound to eventually penetrate the second illusion system, thus affecting the stability of the whole real world.

Therefore, the regulation of desires in the third system should not be neglected because of the development of the network. Because that would be the result that no one wants to see. In cyberspace, the adjustment of symbolic desires is already taking place in some "banks". The banks of cyberspace are the many cyber subjects in cyberspace. The cyber subject we are talking about is a cyber individual or collective centered on a certain point. This central point can be a certain anchor, video blogger, virtual idol, virtual anchor, star, also can be a major website, major platform, major subculture circle, or even a game, a song, etc. As long as there is a part of people in the cyberspace to form a circle with a certain subject, then he may have the "bank" property in the cyber subject. "properties, acting as a cyberspace in the desire to store and release, the desire of the promise and repression of work. Different subjects will also use different ways to regulate the desires of people in their circle. The role they play is the same as the role of commercial banks in the second illusion. As for the government departments that manage cyberspace, such as the Internet Information Office and the General Administration of Radio and Television, they act as the central bank. However, because cyberspace is an emerging cyberspace, the state's functions have clearly not kept up. Far from regulating the Cyberspace to the depths of adjusting it, the Net Office and the General Administration of Radio, Film and Television are simply suppressing this emerging phantom system. I believe that the government staff is hoping that cyber individuals in the network can return to real life, back to people's real communication and real exchange. But they do not recognize the law of thinking that the human mind will inevitably create an ever-deepening system of illusions. They may see the young children become numb by being addicted to the cyberspace, and feel the evil consequences after the cyber individuals bring the desire of symbolic exchange to the real world in a self-righteous manner. Therefore, they choose to suppress the emerging cyberspace system by repressing it. Thus, they see it as a beast and try to completely suppress and control this illusory system by means of control. This has led the Cyber individuals in this illusory system to be more counterproductive and to fall deeper into the metaphysical arguments. This has led to an intensification of the black talk of the cyborgs and the division into smaller collectives and subcultures. Accelerating the complexity and confusion of this phantasmagorical system. Even, the suppression and control of cyberspace made a good example for the

metaphysicalization of cyberspace, because this suppression itself is the metaphysical form, itself the embodiment of the state ideology, and he is deeply involved in the ideological debate. This has led to a great trend of reporting in Cyberspace, a great trend of human flesh search, yin and yang insults, disguised humiliation and so on to chaotic behavior. This is certainly not the result that the Internet Information Office wants to see. However, they do not know that the consequences are exacerbated by their actions, so they can only vicious circle to further suppress and control. They even tried to wipe out the phantom system completely. This is a very foolish thing to do. Once the phantom system is obliterated, the original third phantom Cyber individuals will certainly project the ideological arguments and the desire for symbolic exchange into the real world, which will inevitably cause social unrest.

So far, it seems that the government has not yet developed the same understanding of the symbolic desires of Cyberspace as the central bank regulates the currency. Instead, it is just a violent way of suppressing and controlling. The relevant part of the government of the country should change its thinking from just suppression to regulation of cyberspace desires. Of course, there is a lot of work to do in the middle, there is a lot of awareness to deepen, there are many departments to work together. Because the cyberspace is not just a single subject in cyberspace, he also involves a variety of cyber subjects in cyberspace, including games, movies, online education and so on, which requires not only the Internet Office, but also the Ministry of Culture, the Ministry of Education, the General Administration of Radio, Film and Television, the General Administration of Press and Publication and so on many departments together to change their thinking. This requires not only the Internet Information Office, but also the Ministry of Culture, the Ministry of Education, the General Administration of Radio, Film and Television, the General Administration of Press and Publication, and so on, to change their thinking. And, this regulation must be applied to the legal basis, as well as the introduction of relevant punishment and regulation regulations. These are the issues to be discussed by Cybernetics, and we will discuss them in more detail in later chapters.

1.2.5 Distribution system, stock market and symbol allocation

In realpolitik, since rulers cannot control all aspects of real life by themselves, they need to allocate part of their political resources. This is the distribution of political resources. And for ordinary people, there is a scarcity of materials in society

and uneven geographical distribution, so it also needs to be distributed. Both of the above distributions are ways of distributing in the real world. For civilization, a set of ideologies that treat things as objects is needed to grasp the distribution of political resources versus the distribution of materials. The former is the construction of political institutions and bureaucratic systems, while the latter is the construction of economic systems. Both of them belong in the cyberspace of theory. Because they have been treated as objects, they have been prescribed in the construction of ideology. The primitive distribution system is the one that relies on people's face-to-face, familiarity, and feelings to make the distribution. A tribal elder, for example, would naturally give part of his power to someone he liked. A primitive man, for example, will naturally distribute the food he gets to the people around him. This is the most primitive way of distribution of the first illusion. And then the expansion of tribes, city-states and countries were born, which meant that a more complex system of political resource allocation and economic distribution was needed. This led to the birth of different political and bureaucratic systems and different economic views of resource allocation. For example, the early planned economy of the Soviet Union was essentially a way of thinking that was isomorphic to the distribution of political systems. How the political system was allocated, so were the resources. The allocation system of the market economy, on the other hand, is the embodiment of a self-generated allocation system under the second illusion system. It certainly has a certain complexity and scientific nature. But since it cannot deal with the structural scarcity and unexpected events that are bound to occur in the illusory structure, in times of economic crisis, it needs to return to the more fundamental illusory system to preserve itself (i.e., to return from the higher illusory system to the lower illusory system for stability) and prevent the risk of structural collapse. So the political system is needed to keep control. In the economic space, this idea of a political system to control the structure of the economy, while recognizing the market economy in times of stability, is Keynesianism.

All of the above are more macroscopic ways of distribution of cybernetics, and his structure is not too complicated. However, now we have within the second phantom, relying only on the second phantom itself, another set of economic system of distribution is born, that is, the stock market. In other words, the original distribution system relies on the regulation done between the first and second illusions. This has the disadvantage that any structural economic crisis may need to be regulated through politics, so as to make the stability of the second illusion system regress to the first illusion system to gain room for maneuvering. This will lead to a small economic risk to the stability of realpolitik. The question is asked in the structure of thinking: can we set up a system of economic distribution within the

second illusion? This would not structurally affect the real world, or, in other words, would be more conducive to protecting the stability of the real world.

Thus, the stock market was born. After many economic crises, people have always continued to deepen the many structuralizations of the economic cyberspace. So that a problem in one structure does not affect the whole phantom system. This was accomplished by the continuous development and sophistication of the stock market. This is exactly what the United States did in the twentieth century. The universal economic policy of humanity during World War I and II was to ensure the rebuilding of the economy after cyclical collapse by going to the political space to find space. And the real rise of the United States lies in the financial cyberspace of self-protection that was born in the financial sector after the great crisis of 20 years. So as to give the crisis in the financial sector to solve itself in the economic space. The financial market became more and more complex and more and more local stability guarantees in the continuous financial innovation.

Common stock, which is what we commonly refer to as stock, represents the holder's ownership of the company. The stock is the right to claim the earnings and property of the company. In the political sphere, a stock is the degree of belief in the ideology of the political party (in the religious sphere, he is called a ransom note), and the ruler provides the corresponding status, such as different levels of official positions, according to this degree of belief. Thus, political power is distributed within the bureaucracy. In the economic sphere, companies raise funds for their business activities, and stocks can be a way to raise such funds as well. The company issues shares to the public, the public buys the shares, thus the company gets the money and the public gets the right to distribute the future earnings of the company. This is the very political cession of power that is structured as a democracy. Rulers cede some of the power of the corporation not to the bureaucrats but to the people, accomplishing the stabilization of the political structure by raising the trust of the people. Yet the ruler, again like the corporation, cannot cede power over the bureaucracy to the retailer (the public); he must at least ensure that the bureaucracy occupies more power than the public as a whole. Perhaps there are bold polities that allow more power than the bureaucrats to be ceded to the public (e.g., the United States would cede the power to use guns to the people, but as long as the people are guaranteed not to unite, then he can never exceed the total power held by the bureaucrats in the United States), but he must guarantee one thing: the people cannot unite, or the polity faces a structural collapse and the re-establishment of the phantom system of historical necessity. The reason why the stock can be sold to the public and the reason why the public will buy it is actually the recognition of the

company, of its future development in a linear structure. The reason why he buys the stock of this company means that he at least thinks that the development of this company is promising. And in the case of government, it is likewise the people's trust in the government to maintain the dispensation of power. The ruler can, in turn, check the obsolescence and corruption of the bureaucracy and limit the excess power of the bureaucrats through a democratic system. This is all needed for the government to achieve this by doling out power. With power, the people are able to monitor and control the bureaucrats, making the entire bureaucracy flexible and complex. This is the means by which the ruler regulates the bureaucrats and the people. This kind of democracy is based on the people's belief in the government's issuance of power and their expectations for the future. And by issuing power, the government is gaining the ideological trust of all the people who hold it, an ideological recycling, and a means of restraint on the bureaucrats. The stock market is the same as the securities market in terms of ideological recycling, as well as stock raising capital. Both are built on ideological identification, and advance price. Therefore, it has been argued that the stock market is actually a securities market as well. However, in terms of distribution rights, the stock market is not. The more crucial point is that the stock market does not require the purchaser of shares to truly believe that the company will last. Rather, it is only necessary to keep choosing one's own options based on any purpose among many companies, for different periods of time. This means that the stock owner can completely disassociate himself from a belief in an ideology, disguise it and use it in turn. The same is true at this level of politics. Once again, the democratic people are mediated, and he does not need to really believe in the political system and the rulers, but simply to know how the democratic system and the bureaucratic system works. He can then navigate between the many polities to gain power for himself. In other words, those who are sure about Cyberspace do not need to really believe in a future development ideology as the stock market does. He just needs to make sure that he can use the period of issuance of this equity to gain his own power. This is the path of the power holder in society. He can travel in different cyberspaces and thus go everywhere to get power, and after getting it he peddles this part of the ideology to others and thus moves on to the next acquisition of power. There are two distinctions between such people: one is the vulgar one, which is the one that has the acquisition of power as its goal, for its own desires. The other is the divine, who needs the acquisition of power in order to gain true divine power. That is, he acquires power for the purpose of enabling all people to comprehend the structural nature of the human mind and thus lead more people to transcend from the fixed structure. The former is of symbolic desire, a metaphysical fixer. It is only in this that he grasps the knowledge

of a certain structure. The latter is the nomad of divine faith, who is oriented to the open truth. But we have so far no way to distinguish them (cf. chapter 4, chapter 5, where we can distinguish them).

For the rulers, their function should also be transformed. They should abandon the old understanding of democracy as a mere way and means of maintenance. It is necessary to ensure the relative stability of the system of illusion maintained by the bureaucrats, and to open up a real pathway for the people to break out of the structure, so that they can break away from the endless arguments and relations of use and exploitation and return to the possibility of a simple life. The ruler has to reserve this pathway and guide the people and give sanctity to those who transcend it. This is the way to eliminate the state, the true democratic work to be done by the true Marxist party.

And the cyber cyberspace likewise offers the possibility of a stock market. But at the moment, it seems that the stock market in cyber Cyberspace is far from being developed. Only its prototype can be seen. Or rather, such decentralized cyber organizations have been formed within some small circles and even made attempts, however many of them failed (e.g. the Dao organization in Etheria). In the cyberspace, the stock market is the act of using the symbols of the cyberspace to sell a set of ideologies in order to gain power among the network, or to transform it into a second phantom currency. For example, there are some "discussion classes", "debates" and even "video production contributions" of some platforms within a small circle of cyber individuals; this kind of circle relationship is the same as the stock market. isomorphic to the stock market. In this way, the discourse and ideology are decentralized to the circle of the platform, to the circle of the anchor (or to some superficially decentralized circles), so that the viewers who originally just watch the content of the anchor can complete a kind of identity transformation, from merely unconcerned viewers to the distributors of power, to the participants. This side stabilizes the internal composition of the circle. On the other hand, it stabilizes the ideology within the circle, making the "company" more stable and more resistant to attacks from other ideologies. This decentralization of power is obtained through the sale of ideology. The main body of the Cybernetics group issued shares by holding various forms of "equity conferences", such as "debates" and "video production competitions", which were different from ordinary debates and These events are different from ordinary debates and video production competitions. The judging criteria are determined by the ideology of the small circle, which ensures the stability of the system. The original cyber subject raises ideological trust through this type of activity. And through this activity, the purchaser acquires power within the cabal. This

is consistent with the stock market. Again, in terms of ideological trust, this behavior is a bond market behavior. And the difference of the stock market is that when the cyber individual participates in this activity in the coterie, from one side he gains a position inside this circle, and he can later participate in the welfare of the power delegated by the cyber subject inside this circle, in the handling of things inside the coterie, in the further brainwashing of ideology and in the exchange of symbolic desires and the satisfaction of physical desires inside the coterie. They can even enjoy the benefits of money distribution. Through this form of "equity activity", the cyber subject manages and grows his own circle. At the same time, they are able to defend themselves against external questioning of the inner circle. Such circles think they are doing a decentralized activity, but in fact, this form is only because their perception of themselves is only inside the cyberspace, where they are of course "decentralized". For example, Dao, the decentralized organization we advocate in Ether, is just such a hypocritical "democratic system" of stakeholder organization, in which they have a 67% majority to decide the modification of contracts and financial relations, but behind it is still the ideology and financial backing of real people, and it is still decided by money and power in reality. to decide. This has led to the failure of this decentralization. So many "stock markets" have actually been presented in cyberspace in different ways.

It is conceivable that the future of the main body of Cyber will be more diverse forms of equity. For example, I once proposed the following "equity conference" program in Roadmap: you can hold an essay contest, let Roadmap managers to judge, and reward the good articles, the content of the reward is the symbol of recognition and identity within the small circle. We can also reward some ideological symbolic luxury. For example, we can make cultural shirts with independent intellectual property rights, made with better quality and patterns with ideological recognition. Such prizes can be made more often. Classify them according to the different levels of recognition of the knowledge I'm talking about, and the ones with high recognition are rewarded well, and they have a higher status of ideology within the small circle. In this way, the symbolic desire, the symbolic order, the economic order and the ideology are completely integrated. An organizational structure across multiple cyberspaces was formed. The idea was that this would expand publicity, economic income, and power. This form of "equity activity" was able to raise ideological support and financial support. More importantly, it is a form of ideological and symbolic distribution of the Cyber subject. By participating in such "equity activities", writing articles and making videos, people can form a certain scope of discussion and attract more people to enter the circle, and at the same time, these participants can gain status and popularity within the circle, thus helping to

manage the Cyber main body. In this way, through "equity activities", a kind of decentralization is accomplished, that is, the formation of a joint-stock company of the cyber body, which is my earliest idea of starting Roadmap. In the beginning, I wanted to develop Roadmap as an autonomous decentralized consortium, where everyone could enter into discussions about the entire Cyber structure. However, this development model meant that it had to go beyond the metaphysical system in order to achieve a real leadership. And I didn't realize initially, including myself, the extent of the difficulty of this. Most of my friends who were initially involved in signposting became more deeply involved in metaphysical arguments. They also got more caught up in cyberspace. Thus, the roadmap failed before it did any act. The failure lies in a poor understanding of the boundaries and structure of the human mind, and in an underestimation of the difficulty of transcending metaphysics. It also lies in the paradox that true transcendence lies in life, yet with life there is no bondage to Cyberspace, and then there is no need for signposts; and with signposts, it is inevitably easy to sink deeper into metaphysics. This requires a larger space to do a kind of guidance, which is to guide the people in the economy and politics, and change education to accomplish it.

The above initiative for "equity activity" was not implemented at Roadmap because it didn't fit in with the way I wanted to decentralize. I didn't see the tension between a false decentralization and a real decentralization at that time. But I had a sense of the false democracy of this "equity activity," and I myself was very afraid of the creation of this system. Because "equity activism" is, in the end, about fixed thinking, about ideological "brainwashing", about metaphysics. People must believe in a complete ideological system in order to judge their status and identity in Cyberspace. I recognized this at the beginning, when my idea was simply to rely on myself to convince people of the boundaries of what I call metaphysics and of ways to go beyond it. However, as I said above, I underestimated the metaphysical system and the fact that this structuring is the inevitable result of thinking, the result of thinking parasitically. So even though I say more, as long as I am still saying it, it inevitably leads to all the theories I say being understood as metaphysics and fixed. And those who really understand and experience it do not need a signpost and "equity activity". So, at that time, many of my friends had a metaphysical misunderstanding of my ideas. I was afraid, I was afraid that decentralization might give birth to a more terrible cyberspace (of course, I didn't think of this word at that time, it was just an epiphany). It was in this fear that I realized that I needed to write a transcendental book that would lead people to transcend the metaphysical system. So, I plunged into the creation of *The Witness of Absurdity*. The signpost was then automatically relinquished of power by my decentering. So I now detached myself

from him as well. Detached from this original cyber subject I wanted to create and the activity of trying to use this cyber subject to decentralize the actual thing within cyberspace (as the DAO failed to do). However, signposts may still be able to be some kind of centralized constructed organization. Because human society is again essentially a certain process of cyberization. So the roadmap is a failure in terms of a decentralized organization, but there is hope for it under some commercial conditions. Or in some future period, under absolute external centralized power, it can still form a synergy and become a decentralized organization based on centralization.

A party that is truly able to transcend the metaphysical system is precisely a party that is inherently alive and emotional. This requires the ability to run through the three cyberspaces. In that case, I might as well join in the construction of socialism. And for a Marxist party, the issue at hand is precisely the transcendent function of government that I emphasize to lead people back to the emotions of life. Rather than implying that the only goal of government is to manage, control, and restrict the people. The Marxist party should maintain the structure of the metaphysical, build the stability of civilization, and at the same time lead the people beyond the fixed structure to the understanding of life, heaven and earth through education. This is exactly what the Chinese philosophy of the unity of heaven and man demands, and what all heaven, giving the ruler (the Son of Heaven) divine power, really means. And now, we have only achieved one side, and have gone too far in the control and limitation, in the construction of the system, in the creation of the illusion.

Therefore, true democracy and equity cannot be born in separate cyberspaces, economic spaces, or real spaces. He must be present in all cyberspaces throughout. That is why it is especially crucial to transform people in some way from cyber individuals to real people. In the cyber cyberspace, only ideologically linearized equity activities can exist. It can be foreseen that in the future, some cyber subjects in cyberspace will certainly improve their "equity activities", develop the reward mechanism of ideological symbols, and link it with the recognition of ideology and the distribution of ideological symbolic power and pleasure, and establish the system of identity and power distribution within the small circle. He could call it a democratic system. But this kind of democracy exists only in cyberspace, so it is impossible for him to make a real transformation from a false democracy to a real democracy that transcends the metaphysical system like the real democracy. In other words, we cannot achieve cyber democracy and lead cyber individuals only in cyberspace. It would also be impossible for him to break away from metaphysics in cyberspace. This is the real reason why the equity system of the cyberspace subject has a false nature.

Conversely, the illusionary system of realpolitik can be used to help and guide people to implement democracy in various senses, provided that it is linked to cyberspace, because reality contains many emotional factors and unpredictability. As long as this is the foundation, the technology of the Internet can be used to achieve the people's democracy without transforming them into cyber individuals. For example, the Internet is used to stabilize the supervision of the bureaucracy, to fulfill the function of democratic supervision, and to bring the people's sincere emotional suggestions to the fixed bureaucracy. Likewise, a democratic system that includes transcendence out of fixed structures can be established if the cyber network is used only as a real space, a tool for transmission of emotions. We can discover the great artists, the great literary figures from the cyberspace, and thus identify the nomads among them and provide them with the divine power to truly lead the people, and further, to achieve a truly democratic system. Seen in this way, cyberspace is an opportunity, and it is difficult for us to achieve such democratic access without cyberspace, relying closely on the system of reality and economic illusion. Of course, this contains a lot of details and more experience with the various cyberspaces. We will discuss this in more detail later.

1.2.6 Attachment: [Macro Cybernetics] On the Justice of Cybernetics

Cybernetics is a cleavage science that maintains tension regulation through practice. This means that if the study of this practical discipline is not based on a detachment from metaphysics, it will inevitably lead to his misinterpretation as a new doctrine of the construction of cyberspace, and to the formation of a deeper activity of cyberspace flourishing. This is the opposite of the purpose of our study of it. Until one deeply recognizes the constitution of the structure of thinking, until one is free from the parasitic nature of thinking, the study of Cybernetics is a sin, and it is bound to be misunderstood, thus constituting a deeper system of illusions. This is why I first devoted myself to the writing of Witness to the Absurd before writing about him. Only after the work on the Witness of the Absurd was completed was I able to speak with confidence about the content of Cybernetics, while discussing the problems of this practical discipline in regulating the details. It is also after the completion of the testimony of the absurd that the justice of cybernetics can be realized rather than misunderstood as some kind of metaphysical justice.

The source of Cybernetics' righteousness is actually quite simple. It is that the

illusion created by cyberspace compresses many complex feelings and deep connotations layer by layer. The deeper people are trapped in Cyberspace, the more numb and single-minded one's feelings and perceptions become. The more the illusion of Cyberspace is superimposed, the more it binds people's potential. The depth of people in cyberspace is inversely related to their potential. Therefore, we need Cybernetics to reveal Cyberspace, and moreover, we need Cybernetics to complete the practical regulation of Cyberspace so as to lead people to transcend from the profound illusion. This is the source of the justice of Cybernetics.

It is because the justice of cybernetics comes from the reality that the real world gives to people. And this reality is open and ungraspable and unregulated. Therefore, it is especially important to note that the regulation of desire in cybernetics is only the regulation of desire inside cyberspace, and the object of regulation is also the people inside cyberspace. For the cyber individual in cyberspace, he is necessarily attached to the structure of cyberspace, and his symbolic desires are precisely the monstrous desires that are restricted and kneaded together in this structure. It is also this characteristic that allows us to regulate it. One might question that this regulation would deprive those who are deeply involved in it of pleasure, and thus of the justice of the regulation of the Cyberspace. But this is actually because there is no appreciation that human beings must live under a kind of cybernetics in order to feel joy. There is also no deep appreciation of the reason why human society itself is cybernetic. What Cybernetics wants to do is to change the cybernetic approach of management and restriction to one of regulation. This is the reason why Cyberspace is regulated, not controlled and managed or restricted. This regulation is like the way we treat the metaphysician, a metaphysician who feels confident and happy because he is deeply involved in a metaphysical theory of self-completion. It would be painful for him to break free from it. The purpose of regulation lies in the guidance in this cyberspace. From this aspect of the Cyber individual, the regulation of their symbolic desires is feasible and consistent with their enjoyment, because it does not force them too much to feel pain. It guides them and allows them to choose their own path. But the key lies in the other side of this regulation, in which they are given the opportunity to transcend the symbolic pleasure. This is the real purpose and difficulty of regulation. For Cyber individuals, on the one hand, we cannot let them accept the richness of the real world too quickly, which would make them too painful; on the other hand, we cannot let them indulge too much in symbolic desires; this would make them completely controlled by Cyber space and detached from people. Thus bringing about a danger to the real world. This is the kernel of what regulation is really trying to do. That is, the real purpose of regulation is the maintenance of this tension. And the superficial purpose makes it appear that it is the control of desire.

This is actually a misunderstanding. For a person who is beyond Cyberspace, regulation does nothing for him or her. Our feelings in real life cannot be predicted and grasped. Much less can they be counted or regulated. The human paradox here makes our regulation possible: for the cyber individual, they are in cyberspace, regulation is possible; and when one transcends out of cyberspace, he is completely above this regulation, and there is nothing to grasp. This makes the regulation of symbolic and consumer desires in cyberspace always righteous and correct.

The argument about the above point is a philosophical one, which I mention in the testimony of absurdity, and if one counts a closer exposition, one can refer to *The Age of Cyberpunk* to talk about this issue from the perspective of historical development. However this does not address the historical experience about earthiness. Instead, if we are to examine the justice of this regulation in a macroscopic cyberspatial perspective. Then, we must distinguish the impact of geodesics on the economic sphere in order to access the manifestations of this geodesic in cyberspace. Within Cybernetics, it is examined in the context of historical legacies. Can this geodesic pull the phantom system of cyberspace back to the real world? How the misunderstanding of geodesicity as a kind of heavily agrarian economic thought has evolved. What is the kernel of the heavily agrarian economic thought that transcends Cyberspace? Ultimately, in what form does this geodesic disintegrate the constitution of cyberspace in symbolic cyberspace, and how is it misinterpreted as a theory by cyber individuals in cyberspace? The purpose of this examination is to examine the relationship between geodesics and cyberspace through the cyberspace of the economy. But in fact, it is a "preventive shot" for the future study of Cyberspace and the metaphysicalization of Cyberspace's regulation. It is hoped that people will recognize the complicated process of this spatial structure and, with this "precaution", will not interfere with the practical work of Cybernetics. Thus, the content will be penetrated and directed to the practice itself, back to the absurd.

In economic history, we generally say that the 18th century France is the representative of agrarianism, and the representative figure is Quesnay. But in fact, the real "agrarianism" was obtained from the most primitive understanding of nature and earthliness. In the ancient Greek period, what people understood by "agrarianism" was closer to the connotation of earthliness itself.

In Xenophon's view, "Agriculture is the mother and nurse of other skills, for when agriculture flourishes, all other skills flourish; but when the land does not fall into disuse, the other skills of those who work on or off the water will also be in a critical condition."² It is the inclusiveness of the earth that Xenophon is expressing here. It

² Xenophon, *Economic Treatise, The Revenue of Athens*, Commercial Press, 1981, p. 18.

is also the natural reality that is closest to the open truth. Xenophon is emphasizing that any skill that is externalized in the human mind should have its roots in agriculture. Without the shelter of the earth, any other skill would be in a precarious situation. The skills are the "cyberspace" of the human mind, externalized by the power of the mind. Similarly, we can see that Xenophon had a negative attitude toward the independence of the externalized arts, and he believed that without the support of agriculture, the development of the arts would also collapse. This attitude was a common view among the ancient Greeks. Aristotle also had a negative attitude toward economy. He believed that "enrichment" was against nature, and he opposed commerce in the pursuit of monetary wealth, and even more so usury. In fact, Aristotle's objection to economy is precisely because he opposes the cyberspace constructed by it. He was detached from the original living space of human beings and lacked earthliness.

"There are two ways to rule (become rich), one is the part related to the management of the household (agriculture, herding, wine, hunting), and the other refers to the skills related to the sale (business). The former is commendable for obtaining wealth from plants and animals in a smooth and natural way, which is a necessity. The latter is not natural but reprehensible, as it damages the goods of others for its own benefit in the transaction. As for money lending [the extreme form of enrichment developed by trafficking] - it is even more abhorrent, and there is reason to detest money lending, which no longer profits from the transaction process, but from the coinage that mediates it. For the convenience of transactions, people invoke money, and moneylenders go so far as to force money [to be the father to] multiply. Among the various methods of getting rich, money lending is indeed the most unnatural."³

It is clear that Aristotle's objection to merchants who make their living by doing business is due to the fact that they do not conform to nature and are based on falsehoods. And these are the consequences of the act of doing business that mediates between people and things. It can be said that the merchant is the first generation that emerged in the history of mankind that could place the livelihood of life entirely in cyberspace. In terms of topological relations, he is isomorphic with the present cyber self-publishing, which also places its livelihood in the deeper cyberspace. It is precisely for this reason that Aristotle opposes this violation of

³ Aristotle, *Politics*, The Commercial Press, 1981, pp. 31-32.

nature. The fundamental reason is that business is divorced from earthliness, while the richness and reality of life has a truly open connotation. So it is natural to understand why Aristotle was more opposed to money lending and to interest rates and other unnatural forms of wealth multiplication. It is because they are more deeply created the system of the illusion of the second Cyberspace. It can be said that from money to lending is a big progress of the second illusion system. Aristotle also discussed the reason why the exchange of things was made possible. "Apparently there was exchange before there was money, for there is no difference between exchanging 5 beds for 1 house, or for the money that 5 beds are worth." ⁴This is exactly the formula we talked about earlier ① , ② , ③ , which is

also the formula for exchange that Marx wrote about in the first chapter of the first volume of Capital. Aristotle saw that "without equivalence, there can be no exchange, and without commensurability, there can be no equivalence"⁵, that is to say, in this equivalence, there is a richer content that is discarded (the concept of "commensurability" in ancient Greece means precisely what is discarded in favor of equivalence). (the notion of "generalization" in ancient Greece means precisely what is discarded in order to be equivalent). It is the human emotion that has been shed, and it is the non-cyberspace of human life, the earth, that is its source.

It is clear that even at the beginning of the Second Illusion, thinkers had already discovered the falsity of this structure. This led to economic ideas that now appear to be "agrarian". However, Old World theories often attributed this "agrarianism" to the emphasis on agriculture in slave class societies as a result of productivity. This emphasis on the earth was intended to limit the survival of slaves in order to ensure the domination of landowners and city-state elites. This misunderstanding of earthiness did exist in ancient Greece, yet is this view not itself a system of linguistic, theoretical illusions that analyzes the rich social and living world as an object? Both in ancient Greece and now in the times we live in, there are people who take this theory as a necessary law of the society of the time. That in itself has been divorced from life, from individual feelings, and not really from life at that time. He is already a mediated system of cyberspace.

It is interesting to note that Xenophon's emphasis on agriculture, quoted above, is the very inscription of the 18th century heavy agrarian Quesnay in his own major work, The Economic Table. It was also Quesnay who developed a theoretical system

⁴ Quoted in The Complete Works of Marx and Engels, vol. 13, People's Publishing House, 1962, p. 58

⁵ Quoted in The Complete Works of Marx and Engels, vol. 23, People's Publishing House, 1962, p. 74

of heavy agrarianism that formed the theoretical cyberspace of heavy agrarianism. Yet, there is much in it that allows one to fully appreciate the ideas of cybernetics. He promotes in a sense a kind of geodesic regulation of economic space. But again, Quesnay's theory has inevitably been misunderstood as a theoretical system that speaks for feudalism or the emerging bourgeoisie.

Quesnay's agrarian economic thought is fundamentally based on the concept of "natural order". This concept of natural order, however, has two different dimensions at its root. That is, two natural distinctions. This distinction is exactly what I mentioned above: the first nature is the nature that we have no control over, the nature that is unpredictable and infinitely contingent. The second nature, on the other hand, is the nature that is known as an object, a nature that has been mediated. It is therefore nature in cyberspace as theorized in language. It was in Hegel that the distinction between these two natures was first made. Schmidt has elaborated on this: "(Hegel) speaks of the material world, the first nature, which exists outside of man, as a blind and conceptionless thing." And "when the world of man is formed in the state, in law, in society and in the economy"⁶, he refers to "second nature".

It is the ambiguity of the distinction between these two layers of nature here in Quesnay that leads to the contradictory nature of Quesnay's whole idea of heavy agrarianism. On the one hand, the natural order of heavy agrarianism would be understood by themselves as the structural laws of cyberspace. On the one hand, the heavy agrarian natural order would be understood by themselves as the structural laws of Cyberspace, and as having some objective regularity; "it is obvious that the nation should be guided by the general laws of the natural order, which constitute the most perfect management"⁷ "Only by their own wisdom and mutual association, while following these natural laws, can men obtain the abundance of wealth necessary for them" "On the ⁸other hand, they believe that this natural order is close to life, God-given, and cannot be grasped. For example, he says: "Man is not at all the creator of these rules that can regulate natural phenomena and human labor (human labor and the forces of nature together contribute to the reproduction of the wealth that people need)" ⁹Quesnay misunderstood himself, he thought that this unregulated creator was the characteristic of the law. But in fact it refers to the second nature resulting from the boundaries of human thinking. And really what he was trying to describe was what Quesnay had been trying to express about God. The

⁶ Schmidt, Marx's Concept of Nature, p. 33

⁷ Selected Economic Writings of Quesnay, The Commercial Press, 1981, p. 332.

⁸ Selected Economic Writings of Quesnay, The Commercial Press, 1981, p. 298.

⁹ Selected Economic Writings of Quesnay, The Commercial Press, 1981, p. 401.

idea that God created this second nature.

This leads to the danger of a metaphysical, or even Hegelianization of Quine's thought. For when people question its objectivity, they say that the natural order is a "second nature" with laws, that it is regular. However, when they had to argue for individual emotions, they had to defend themselves against those who accused his natural order of being detached from real life and of being a bourgeois theory. When Quesnay wanted to win the support of the feudal aristocracy and the Christian sects, they could return to "first nature" as God-given, ungraspable nature. And that the second nature manifests the very objectivity that God has given. Thus, under such a theoretical construction, Quesnay's economic theory has actually completed its metaphysical systematization. However, one will find contradictions in it concerning the natural order. Later generations, therefore, accused Quesnay of thinking that he was speaking for the feudal system and providing theoretical support for the feudal social system; but what was actually established was the theoretical doctrine of the early bourgeoisie. The former, precisely because of Quesnay's understanding of first nature. He could use this nature to convince monarchs with religious support. The latter, on the other hand, is Quesnay's understanding of the second nature, and Quesnay jumps repeatedly between the first and second nature, again in the form of dialectics. It is the spiral between the real thing (first nature) and the externalized absolute spirit (second nature), which is precisely the dialectic of Hegel. Therefore, he is extremely bourgeois in nature.

Likewise, it is precisely because the natural and first nature of a cyberspace are in opposition and unity that manifests itself here in heavy agrarianism. Therefore, agrarianism necessarily opposes the mercantilist notion of overemphasizing money. For Quesnay's supporter Mercier, "monetary wealth is nothing more than the wealth of products that have been transformed into money."¹⁰ For first nature compels the renaissance to return to the earthly nature of things. Therefore, they emphasize the importance of the product, rather than the importance of money, which is only in the second illusion. Yet again, they had to confine this return to the cyberspace of linguistic theorizing because of their own theoretical constructs, thus being borrowed by the classical economics of the latter. This is also evident in mercantilism, which expresses the importance of money from the second cyberspace, and thus mediates the second cyberspace from the other side, making it a complete theory. Eventually classicalism drew on the strengths of both and completed a Hegelian dialectic in the second cyberspace, forming a fully metaphysical system of economic theory. It constitutes a set of self-explanatory and self-referential structures of

¹⁰ Quoted in The Complete Works of Marx and Engels, vol. 23, People's Publishing House, 1972, p. 150.

thinking. The final declaration of the complete theoretical completion of the Second Cyberspace.

The history of the second cyberspace gives us a lot of insights. In this way, we can examine and even predict the debates that will take place in the third cyberspace. First of all, there are two schools of thought on cyberspace: those who believe that cyberspace is false and that the reality of the real world should be emphasized, and those who look positively at the desire and freedom that cyberspace brings. However, is not either school of thought a kind of cyberspatialization? In other words, the source of justice in cyberspace that I emphasize, earthiness, is inevitably misunderstood as a metaphysical emphasis by both sides in such an argument. That is, to think that earthiness is to emphasize a return to the real world, as heavy agriculturalism emphasizes. Likewise, there is another structured division of geodeticity like the distinction between first nature and second nature. It is a metaphysical treatment of this earthiness, as in the case of heavy agrarianism. Perhaps some will make the same misunderstanding of the regulation of cybernetics as they do of the accusation of Quinais: ("When one questions its objectivity, he will say that this natural order is 'second nature' with regularity, with laws. Yet when they have to argue for the emotions of the individual, to defend themselves against those who accuse their natural order of being detached from real life and of being a bourgeois theory. When he wants to win the support of the feudal aristocracy and the Christian sects, they can return to 'first nature' as God-given and ungraspable nature.") They will say: "When we question its objectivity, you will point out that the regulation of cyberspace is in accordance with the laws of cyberspace. Thus you gain the support of some Cyber individuals. When you want to win the support of government authorities in the real world, you can again say that cyberspace is to be dependent on your so-called earthliness, to be dependent on the real world. Isn't it relativism for you to jump repeatedly across the board like this? Aren't you jumping the gun? Why should the regulation of cyberspace return to reality? Isn't it still a struggle for power in the end, or will it return to the Hegelian dialectic? So why not just use the Hegelian dialectic to explain the justice of cyberspace? Isn't the real control the very same Stalin who created a Cyberspace in Cyberspace? So why let the Cyberspace people back to reality? Isn't this instead a bad control of cyberspace? So where does the justice of your regulation come from? If there is no justice, why do you need to regulate? Why not let cyber Cyberspace develop freely and liberally?"

However, the biggest problem with such questioning is that they cannot really talk about geodesics outside of cyberspace. That is, they will always treat geodeticity as an object, and as soon as this objectification is completed, they can pull it into the

theorized cyberspace. The metaphysicalization of the concept of geodesicity is completed. This is precisely the problem of Hegelian metaphysics. In this problem, theoreticians will always encounter the boundaries of the structure of thought. Therefore they will eternally exist as theoreticians. In their sphere of cyber, he can give it to the symbolization of cyberspace at will. To label the regulation of cyberspace with various isms. For example it is a petty bourgeois ideology, for example it is that this is a theoretical system that has been co-opted by the government is a bureaucracy. It is violence. It is even said that this regulation of Cyberspace is an attempt to restore the feudal system, to go against the development of society, to be completely and utterly retrogressive, etc. Because the understanding of the objectified earthiness is exactly what the theoretical Cyber individual does, the earthiness becomes the small peasant consciousness, and thus becomes the petty bourgeoisie. And because "he emphasizes earthiness, he is feudalistic and speaks for the feudal agricultural system. And because he emphasizes the earth and agriculture, he is traditionalist and retrogressive, attempting to turn back the clock on history." When earthiness is misunderstood and cybernetics is treated as a theory within cyberspace, it is inevitably pulled into such metaphysical arguments. And thus the endless bickering goes on in the midst of endless cyberization. This is very dangerous.

Just as heavy agrarianism and mercantilism are misunderstood with respect to themselves. A segment of people who think they understand geodesicity and who appear to be proponents of this article will remain mired in such metaphysical arguments. They will get caught up in the process of cyborgianizing geodesicity, and they will argue, as heavy agonism does, that the regulatory justness of cyborgianism derives from the reality of the real world, yet this reality is already mediated reality. And never the justness itself. Thus, they would indeed jump repeatedly through cyberspace to gain their status, as cyber individuals accuse them of doing. Thus, the justice of cybernetics as a whole is instead completely dissolved by such a metaphysical cyberification. This danger is precisely the purpose of my writing this paper. I must first give the reader this precaution.

Thus, here I take a macro Cybernetic perspective in the midst of history by analyzing the cyberification of heavy agrarianism. The source of true cybernetic justification is revealed. He does not derive from any theorized earthiness. Geodeticity is the earth itself. This righteousness is not obtained by any kind of discussion. It comes from within the unspeakable earth. Therefore, true justice lies in practice. This is why I say that Cybernetics is a true practical learning and not a discipline (the "learning" of Cybernetics is not a "logy-discipline" but a "learning" as emphasized in Chinese philosophy). That is to say, the discussion of the justice of Cybernetics is in

fact bound to return to the testimony of absurdity. His righteousness comes from itself. And whoever realizes this must always be alert to the danger of theorizing Cybernetics - the danger of further cybernetizing the earth.

Cybernetics is a dangerous discipline, because if he wants to study Cyberspace, he is bound to fall deep into it. And being deeply involved in it makes it easy to get caught up in the parasitism of thought at all times. And thus fall into endless metaphysical arguments. They will constantly cyberize anything complex through the false constructivity of cyberspace. In this, isn't it the justice itself for the regulation of Cyberspace? In the here and now, in the moment, in the instant, is the justice of true cybernetic regulation. Because the theoretical cyber individual cannot comprehend this moment of practice. Therefore, the cybernetic control must be an unspoken control beyond the cyberspace itself. In this regulation, there is no explanation, no theory. It comes only from the sacredness of the most transcendent Cyberspace. This is precisely the present moment of any practice. It is the descent of the sacred.

Finally, there is no cybernetics, everything is practiced performance art.

Chapter 2 Cyber Body

2.1 The main body of Cyber

First of all, it needs to be emphasized again and again that the object of cyberspatial and cybernetic analysis is always the part of the person in cyberspace. When we say cyber individual, we mean the cyberspace part of a specific person. And if this person spends most of his or her life indulging in Cyberspace, then we simply call him or her a Cyber individual. I believe that it is impossible for any individual to exist in Cyberspace as completely as an artificial intelligence. In this era when I am writing my book, anyone has the potential to have a part of earthiness and a colorful life in the real life. The object of Cyberspace research is never the concrete and ungraspable person, but the part of the person who is deep in Cyberspace. Because only the symbolized human being can be grasped by words.

Although Cybernetics is a discipline that analyzes the whole broad Cyberspace, in Cyberspace, different phantom systems have the same structural forms and different structural forms. Since different phantasms have their own characteristics and are at different stages of convergence, some of them can be analyzed together in terms of structure. However, some of them are not completely equivalent. The reason for this is that the different Cyberspace structures are in different development processes. Secondly, they only conform to Axiom 1 in the domain of definition, while there are ungraspable parts beyond the domain of definition that really affect them. This makes them still have many differences in their structures exist. These differences in Cyberspace above, at the same time, mean that the discipline is still in a state of exploration. For example, we know in the topological space that money and symbolic desire are both the same structure. However, this is from a macroscopic point of view. In the details, they are different again. And this difference is caused by the fact that the system of cyberspace in which they are located is at different stages of development and by the fact that they are observed from different perspectives. For example, symbolic desire has a general equivalence in many small collectives, for example, in the circle of discussing philosophy online, this general equivalence is the right to speak; however, this desire to other circles, for example, a certain game circle, can very well be measured by the currency and property in the game. Symbolic desire is expressed in cyberspace as many general equivalents in small collectives, that is, many forms of currency. This is different from the real world. Nowadays, the small collectives in cyberspace are too complicated

and a natural person, most likely, has activities in many small collectives of cyberspace. Therefore, their desires all take the symbols within different cliques as general equivalents. In other words, today's cyberspace has more "foreign exchange" than the real economic space. And each cyber individual holds many different kinds of "foreign exchange". This is the result of the complete separation of cyberspace from reality. This makes the cyber individuals can only exchange their desires within the cyberspace, and it is difficult to exchange into real money across the space. It also reflects that today's cyberspace has not really formed a fully unified general equivalent of the primary development stage. In the real economic space, perhaps only economic investors, investors in the financial sector, who are completely mediated by the economic space, have so much foreign currency that they, like Cyber individuals, cannot exchange the general equivalence of desires in the economic space into real products and positions of power (the financial investor does not get all the currency on his books, because he needs to have them exchanged in a second space, so he cannot really get the equivalent of the number of his currencies in terms of goods and positions, which is the same situation as when a person in cyberspace does not have access to real money). In cyberspace, this situation of having more "foreign currency" in cyberspace as a whole and holding multiple "foreign currencies" by individuals will be common. Therefore, the study of "foreign exchange" in cyberspace is far more complex than in the real world. This difference between different cyberspace is the result of the characteristics of different cyberspace, which needs to be analyzed in more detail. It cannot be arbitrarily assumed that since people have the same boundaries of thinking, all cyberspaces, in the *same linear time*, can be made to correspond exactly. This is actually a violation of the first axiom of Cyberspace science. Because, as I said, there are exceptions in Cyberspace, there are paradoxical points of transcendence. And these are not within the scope of Cyberspatialism, but he tends to affect Cyberspace. These parts that are not in Cyberspace are instead the key to determine the differences in Cyberspace. This what is not within the scope of analysis of Cyberspatialism is precisely what leads to the fact that the different concepts in it can be inspired by each other, but cannot be fully equivalent. It is also why the data, the formulas, and the analysis of cyberspace provided by Cyberspatialism are merely a structured reference. He needs an appreciation of human feelings and the broader field. The part that is grasped is only a reference. In the following we will think in advance about the structural correspondence of the concept of GDP of an economic space in a cyber cyberspace and use it to illustrate the development that differences still exist between different cyberspaces.

Symbolic desire refers to the very structural desire that can already be grasped in Cyberspace. This also means that we can represent the sum of symbolic desires in this structure by some structural understanding. In the economic space, this expression for the monetary sum of the economic space we call GDP, the Gross National Product. In fact, GDP is a statistical result that forces the placement of the first space and the second space under the same structure. He responds to the data on the impact of ideological differences in reality on the economic space. Since economic space is both closely related and detached from the real world, such a statistic is valid within ideology. For economic space, on the other hand, it does not reflect more financial relationships. Since GDP is the gross national product of a country considering real life, then he has neutered the process of communication to foreign countries in a structured way. This division of the country is always bound to shed the part of the financial space that is completely detached from real life because of the ideology. Even in the second space, such a distinction between countries is not sufficiently developed. That is, the statistical concept of GDP, which appears to be a statistic of the economy, is more a "strict" structuring of the second space under the ideological division, which is rooted in the real world rather than in what we generally understand - a second space of statistics. Therefore, it would be premature to analyze a symbolic desire in cyberspace in terms of the state. This is because the rules of cyberspace are not divided according to real states. Rather, they are divided according to a certain symbol recognized by a small collective in cyberspace. Therefore, if the state wants to understand and regulate the symbolic desires of the entire cyberspace, it must do the following within each small circle: 1. first determine what symbol is used as a general equivalent for the desires within the cyber circle. 2. then find a way to count this symbol. 3. then count the exchange relations of desires that arise when this circle communicates with other circles. 4. thus arrive at a general 5. aggregate the data from all circles. Form a data for the whole network of symbolic desire exchange.

But this does not really make much sense. This is because in the economic space, GNP is rooted in the development of the country. Therefore some knowledge of it is needed. And the symbolic exchange values of a country do not seem to be very meaningful for controlling cyberspace. This is because the division in terms of countries is inherently incompatible with cyberspace. Here one might counter that the network is now also already distinguished by countries. Many countries have set up Internet walls. This has led to a country-specific division of cyberspace. In this point of view, if such walls are accepted in many countries, then naturally, it makes sense to study the symbolic desires of the countries. However, as it is now, most countries do not have a governing wall for the Internet, and therefore do not need

to make a kind of country division. (One might argue that symbolic desire in cyberspace affects economic space, and since economic space is divided into countries, cyberspace should also be divided into countries. Or maybe it is the inability to communicate in language and the difference in culture that makes the country of the network still meaningful. For this point, I think it is only necessary to deal with the country, culture and ideology of the small collective in cyberspace. Distinguishing the country-specific, transnational, ideological, and cultural attributes of the small collective will distinguish which country and civilization its influence on the economic space should be shared among. Rather than understanding cyberspace in terms of country, ideology, and civilization *first*. (We will discuss this point in more detail later.) Also, for the countries that already have walls. Isn't the purpose of their walls a simple control of the cyberspace of the Internet? If cybernetics discussion as well as regulation is achieved, then there is no need to regulate in such a way that goes against the laws of cyberspace, because it is rather detrimental to the regulation and development of cyberspace. The establishment of the Internet wall is the result of the fact that people in the real world are helpless to control the cyberspace and have no way to deal with the ideology of the cyberspace, so they use the real world to deal with it and force control. If there are more sophisticated means, then this control will naturally be eliminated by history. Therefore, two of the above five steps, 4 and 5, are actually unnecessary. Even the first three are just a way to understand the circle of cyberspace. It can only be done with relative expression of data, but not absolute quantification. And, the anchor point of the structured analysis is unreliable when such a *prior* nationalized cyberspace is used as the starting point of the study. And for some structured analysis in cyberspace, it is necessarily structured by some way inside cyberspace. Only when some kind of datafication within cyberspace is accomplished, the result of the born data is an objective grasp of the *generative* structure of cyberspace. Therefore, an obligatory country-specific cyberspace analysis is not necessary. Thus, we can gain some insight: it must be a structured object born out of the generation of the internal structure of cyberspace in order to obtain more accurate data on the real flow of the structure and topological analysis. And this structure generated inside the cyberspace must be born out of the plesiojects, in fact, he is the general equivalence formed inside the plesiojects. However, to grasp the whole cyberspace, it is inevitable to make this general equivalence go beyond the small circle and cover the whole cyberspace, forming a real form of general equivalence of the whole cyberspace. This is something that has not yet been developed in today's cyberspace. (In Chapter 3, we can predict that this global general equivalence will then be virtual currency)

Therefore, our analysis of symbolic desire is rooted in the cyber subject, and is rooted in the symbolic coterie formed in cyberspace to examine. Because he is generated by cyberspace itself. It is not divided by imposing the country of reality. And the difference of cyber subject actually has a big difference with the second cyber space. So, we need to make a description of the different cyber subject parts first, and also make a distinction between cyber subjects at the same time. And this distinction is only a way to anchor the space, otherwise we cannot start our discussion. (We may also make other distinctions between Cyber subjects in other perspectives, and such multiple distinctions are to describe Cyber subjects more clearly, because one of the characteristics of cyberspace is to compress rich things into simple structures to keep the space stable.)

The second thing I would also like to clarify is that what we call a Cyber subject does not exist until a person becomes fully artificially intelligent, and until a brain-machine interface rules the human mind. For example, the Cyber individual does not exist. Because people have more or less difficult to be grasped parts. But on the contrary, each of us is, in fact, a Cyber individual again. For man must rely on a system of illusions to constitute his subjectivity, otherwise he cannot constitute his awareness and existence. The first illusionary system we are talking about is the illusion of human civilization and society. When I say that society is a system of first illusion, I am always reminding people that society is always a humanized society. It is not a product of the first nature. All people must also depend on him to exist, otherwise they are separated from human civilization and are not recognized by it as human beings. Thus, all people are, in a broad sense, Cyber individuals. The cyber individuals I refer to below are more often those who are addicted to cyberspace. Occasionally, it refers to cyber individuals who are addicted to the second illusion system of money. Rarely, it refers to cyber individuals in a broad sense. Accordingly, semi-cyber-individuals and non-cyber-individuals refer to the complementary set of cyber-individuals among all real people. A person who spends more of his or her life on social life and on communication with nature.

Therefore, the Cyber individual has a critique of the singularity of human indulgence in symbolic desire in some contexts. But actually the strength of this critique does not penetrate the whole Cyber space. It will decrease as the system of illusion decreases. For people in the social civilization, it would also be hardly critical. Because this is the essence of human life.

[Attachment] On Anchoring Analysis

The analysis of a structure that generates itself at all times and a structure that is rheological at all times, if it is approached with a fixed structure analysis, must result in a neutered processing. It necessarily leads to the fixation of the rheological structure. However, it is impossible to analyze without fixing down. Therefore, we need to think about past methods of academic analysis in the humanities from a higher perspective, as well as to understand these methods from a higher perspective and to propose conclusions that go beyond the structure itself.

Anchoring analysis is based on the premise of awareness of the structure and rheological structure of generation. Or rather, the difference between anchoring analysis and traditional quantitative and qualitative analysis methods lies in this awareness. There are no other essential differences. For example, both quantitative and qualitative methods are used to establish the basis of a theory and to ensure objective results. This point is the control variable in scientific research. This kind of research method to determine the starting point can actually be regarded as a kind of "anchoring analysis". However, I am reluctant to call them true anchoring. Because they do not stand on an awareness of the rheological structure and the open earth nature to make a grounding.

The traditional statistical "anchoring" is the most primitive, which is to grasp the object by abstracting some points from many experiences (i.e., abstraction and generalization). However, this process of abstraction has actually been limited by the thinking of points. Therefore, his degree of emasculation is the highest. The grasp of the real is the lowest. Of course, contemporary statistical analysis is no longer so simple; he already includes a part of the ability to deal with ambiguity, which has been achieved partly with the help of the development of mathematics. In fact, there is already an awareness of the structure beyond the structure, or of the rheological structure. This is not within the scope of what I call traditional statistics.

Quantitative analyses are fundamentally a development of the traditional statistical "anchoring" approach. But they require data that are not presented in the form of individual points. Instead, they need to be presented as lines to form a logical chain. In other words, quantitative analysis is the interpretation of the data that appear in the statistics. The conclusion of this interpretation depends on the ideology of the person. However, researchers who use quantitative analysis do not find, let alone admit, that their "quantification" is actually not objective at all. Ideological issues have already permeated their research and influenced the results of their analysis. This makes them unconsciously neuter the objectivity of their research in order to achieve a certain goal (this kind of goal-driven research is a manifestation of their ideological infiltration) and form conclusions that already fit their own. In other words, they are merely using data to conform to themselves. This long-ago

prior data processing also manifests itself in words above the common definitions in the humanities. They understand definitions as some kind of fixed structure, which in fact is no different from fixed, already ideologically neutered data. For the definitions themselves were set down in the ideology of the earliest people.

However, if the researcher who uses quantitative analysis does not see the need for a plausible interpretation of the data, and does not adhere to a definition of full compliance and does not act as a dogmatist of the definition, but only pursues the anchoring function of the definition. Then, this ideological penetration will not hold. Therefore, it is the step itself for the processing of data and definitions that is the key to quantitative analysis. That is, it is the researcher himself who is the key to quantitative research.

Qualitative analysis, on the other hand, also pursues an explanation of the experience gained. Unlike quantitative analysis, qualitative analysis does not seek to explain the recurrence of experience, nor to explain the experience itself. Rather, it seeks to analyze and explain the difference (difference) that arises from the object of study. The advantage of doing so is that the analysis of differences leads to increasingly complex explanations, deeper understanding of structures, and more complicated logical chains. Compared to quantitative analysis, qualitative analysis is less abstract and less general than quantitative analysis, requiring constant interpretation and grasping of the object through the individual. However, in the qualitative analysis, we really give birth to a complex pathway. That is, in qualitative analysis, the understanding of the object becomes more and more complex and rich. Thus, the structure becomes more and more complex. This leads to the grasp of the total structure. When this complete structure is revealed, the problem of the low universality of qualitative analysis compared to quantitative analysis disappears. For he has already exhausted the full range of structural possibilities. However, this is actually a step into metaphysics, which is out of the scope of science. That is to say, if the researcher who employs qualitative analysis always holds the desire to obtain a complete structural universality through the study of qualitative analysis, then what he gets must be the Hegelian dialectic. It is certain to reach the completion of metaphysics. The point is that the qualitative analysis must hold on to the analysis of differences and not move towards such universals. To maintain this process of capturing difference, however, is in fact a structural complication of transcendence. In the difference between point and point, the line is revealed, in the difference between line and line, the curve is revealed, and thus the dialectic is revealed, and thus the structure of flux is revealed, the broader body of structure is revealed. Ultimately, the completion of the premise of the anchoring analysis method is

reached. In other words, the method of anchoring analysis originates from qualitative analysis. However, what really determines the qualitative analysis is the researcher himself.

Take fieldwork as an example. If the researcher understands fieldwork as merely the processing of collected experience (staying on point), then he is actually using a positivist approach to quantitative analysis. If the researcher has a deeper understanding of fieldwork, then he understands it as finding a new linear logical structure in the differences to explain the existence of differences (staying on the line). His understanding of fieldwork is linear-logical. In, for example, the researcher forms the difference for the object of study into a structural analysis of the entire subject area (staying on the spiral structure), then the fieldwork becomes a dialectical method of collection. Later, if the researcher understands fieldwork as an experience from which he wants to gain an understanding of relativity (resting on the rheological body), then fieldwork is here already aware of the rheological relations of structure. Then, he must do a "partial" analysis of the rheology, and then he needs to stop and look at it, and this is how the anchoring study arises. Here, anchoring analysis is born. Ultimately, if the researcher's understanding of fieldwork is that it does not form any universally structured universal, but is merely an artistic perception. Then, fieldwork enters into more complex emotions and openness, thus becoming unanalyzable and detached from speech (which is certainly not a science, but only literature and art). Therefore, different researchers approach fieldwork differently, and qualitative research stops at different places. This is the real core of qualitative research.

Is it not here that we gain a true appreciation of all research? Whatever the research, the key lies in the researcher and not in the research method employed. A metaphysician, in fact, has no way of forcing a research method to be chosen to do research. Because they are in the structure, they are not free from metaphysical ideology, and therefore cannot be aware of where they are in the structure, and they cannot do a random dwelling of the structure, and they cannot anchor it. The research methods of metaphysicians are fundamentally beyond their own control, and they will unconsciously anchor themselves somewhere, thus forming fixed conclusions of structural analysis and obscuring deeper truths.

Also, we therefore return to what we emphasized at the beginning: the anchoring analysis method is not contradictory to other research methods. They differ only in the presence or absence of an appreciation of rheomorphs and more complex structures. If one has an intuition of the global structure, then one is free to choose one's own footing and to use both quantitative and qualitative research methods to complete a study that is not systematic and has an open space. If one

does not have an intuition of the global picture, then one is forced to do research under the influence of one's own ideology. This is still a systematic construction of metaphysics, which is necessarily ideologically influenced. The metaphysical researcher may seem to have chosen quantitative and qualitative research methods, but in fact it is the result of an ideological choice that comes first. It is a combination of quantitative and qualitative research methods that is forced to be made. It is also due to the difference between the active choice and the passive choice. It leads to a difference in the researcher's research behavior: a forced and distorted metaphysical research approach versus a flexible approach that uses qualitative and quantitative methods to anchor the researcher's own position. And the latter is what I call the anchoring research approach. It is the result of first establishing a structural type as an anchor point (either a certain definition, a certain linear logic, or a dialectical system) in order to allow the research to go deeper, and then reaching the analysis of a more complex structure through analysis. And he does not insist on a complete system of explanation. The traditional researcher, on the other hand, is forced to stay in a structure and to analyze it, and the conclusions they reach are a complete structure or a dogma that cannot be changed. The anchoring of the anchoring research method is to better allow the research to lead to more complex structures, and it flexibly uses both qualitative and quantitative analysis. Qualitative analysis serves as a vehicle and pathway to guide the researcher and the reader themselves toward a more complex understanding, while quantitative analysis is the braking key for this excavation, introduced to keep the structure of the research from falling completely into the ineffable, and to give certain generalized conclusions.

So, in fact, anchoring analysis has long existed, and people with a deep appreciation of science and philosophy have long been using quantitative and qualitative analysis flexibly. It is just that there is no rooted philosophical background to formally present the differences between this and traditional research methods. For it seems that all researchers are using quantitative and qualitative methods flexibly. But those who have deep experience in academia will sense the huge difference. Some are dogmatic in their qualitative and quantitative approaches, overemphasizing the orthodoxy of research methods and not being adaptable. Some, on the other hand, are able to use qualitative and quantitative flexibly, keeping the research deep and braked. Thus, the conclusions of the research are both profound and general. In this paper, I merely want to point out a new name for those who use qualitative and quantitative methods flexibly so as to distinguish them from other dogmatic fixers of research methods. This difference is pointed out to reveal the concept of anchoring analysis method so that the differences in research methods in different researchers can be understood. Thus, the anchoring of this

paper leads to a complete awareness of the entire structure. This paper is also a practical application of the anchoring analysis method.

Also: cybernetics and cyberspace, which uses such an anchoring analysis. And the end point of his ultimate guidance (i.e., the domain of values) rests on the structural type of rheomorphism. Because the dialectic method is not desirable, and too much beyond the edge of the structure, the conclusion reached is also not a science and cannot be grasped.

2.1.1 Semi-cyber "person" or subject

The semi-cyber individual is an expression in the perspective of cyberspatialism and cybernetics in order to describe someone who has a relationship with cyberspace but spends most of his experience in the real world. It is not the same type of concept as the subsequent cyber subjects (self-publishing, cyber circles, etc.). He is simply a way of describing from a cybernetic perspective. He does not specify a way of classifying people. He only refers to those who spend only a small part of their time on the Internet and "seem" to be less connected to it. For example, people who are too busy or rich in real life to care about cyberspace, people who use cell phones and the Internet only as a communication tool and information acquisition tool, and so on. In our era, since the Cybernet is a newly established phantom system, most of the people can be anchored in this scope. They are also likely to be addicted to the symbolic order of cyberspace, but again, because their lives are so connected to the real world, they tend to dissolve this symbolic desire through the desire for reality. Being able to translate symbolic desire and symbolic order into the complexity and mystery of real life (rather than directly mistaking symbolic desire for real desire as well, as Cyber individuals do, seeing it as the same simple and singular desire) ostensibly releases symbolic desire into the real world. They are still concerned with desire and power in the form of the real world. But this is only a *superficial* division of the subject as to whether it has a deep relationship with cyberspace. He has a certain ambiguity and deception. Therefore such cyber subjects need to make a more profound distinction in the present era.

1. People who have not yet entered cyberspace because of their late exposure to it. They do not understand cyberspace because they do not understand it. Instead, they focus on the real world, so they will not look at the changes in cyberspace. What's more, they will not value the network as an emerging illusion system. They have an attitude that the network can exist, but it is not relevant to me.

2. People who deeply understand the network illusion system, want to penetrate

the earthiness of reality into cyberspace, and want to transform cyberspace in this way. They are people who are very familiar with cyberspace. In the past, these people were the inventors of the network, the IT industry practitioners, the "geniuses", "inventors" and "innovators" who wanted to change the cyberspace with a direct cyberization process and work on the reality. ". After the birth of cybernetics, it can be said that such semi-cyber individuals are profound cyberspace researchers. They are the practitioners of cybernetics. Therefore, their relationship with cyberspace is more like a nomadic state. They are the explorers of cyberspace.

3. Late capitalism: Some Cyber individuals try to influence and transform the real world with their own symbolic desires, transforming the real world into the same as cyberspace, and transforming people in the real world into "people (precisely, Cyber subjects)" with the same purpose as them. And this transformation itself shows an illusion of "semi-cyber individuals". They seem to be able to go deeper into life. But they use simple symbolic desires, ideological brainwashing (and probably they are brainwashed themselves) to understand and interpret the real world. They are "semi-syber individuals" who cyberize the ungraspability and earthiness of the real world. Unlike 2, which is a semi-cyber individual who uses the earthiness of reality to transform cyberspace, 3 is the most profound cyber individual. 3, on the other hand, is the most profound cyber individual, a false cyber nomad who tries to make the real world the same as cyberspace with a symbolic desire and pride, and who wants to replicate his identity and status in cyberspace in the real world. However, without getting to know them and getting close to their real lives, it is hard to tell them apart because they all look the same in their discourse and in their superficial understanding of reality.

The semi-symbolic individuals in 1 and 2 have the characteristic of having experienced life to the extent that they are able to overcome the drawbacks of the cyberspace well. Therefore, their symbolic desires are uncountable, fleeting and ungraspable. They can go back to life at any time, so most of their desires are not within the scope of cybernetic regulation. As for the third category of semi-cyber individuals, they are a kind of semi-cyberization that seems to return to life, but in fact they are more radical cyber individuals who will hold *any* ideology hostage, as well as use other cyber subjects to demand the same, in an attempt to cyberize the real world. They are not semi-cyber individuals, but rather they should be more complete cyber individuals, but in the current era, people are not yet able to identify such pretensions. This requires a deep awareness of metaphysics and enlightened reason. A deep awareness of the dangers posed by self-consistent logical systems. The best way to discern them in real life is to see if they have a sense of life. Whether the practice in the real world can really touch the feelings of people close to them,

close to the feelings of ordinary people, so as to experience the deep, diverse and complex emotions and moods of art.

The second type of semi-cyber individual is the opposite (antithesis) of the third type of semi-cyber individual. He comprehends the illusionary nature of Cyberspace and has an embodiment of life in real life. They choose to return to Cyberspace. From the perspective of Cyberspace, such Cyber subjects are the nomads of Cyberspace. They appear and disappear from time to time. Their purpose of appearing in Cyberspace is to act as the apostle of Cyberspace, the performance artist who guides the Cyber individuals back to reality. For such subjects, he does not need to regulate and guide, or rather, they themselves are Cybernetics itself. This type of person is the one who can take up the task of regulating Cyberspace. They are the ferrymen who guide other cyber subjects and are the performance artists in the cyberspace. Therefore, this "semi-cyber individual" is the real target state of guidance. It is a sign of cybernetic regulation. (Of course, in the real guidance, it will be found that some people do not want to develop to this state, and then it is necessary to "teach with excellence", not to force. In short, whether or not to become a cyber nomad is a choice between oneself and one's destiny (genes, physical state, etc.). Cybernetics begins by setting the goal of regulation to direct the individual toward such a Cyber individual. (But there is a need for constant adjustment in the process.)

Finally, regarding the first kind of "semi-cyber individual", because he does not place his life in the cyberspace, he is not the object of cybernetics and cyberspace, and cybernetics and cyberspace have nothing to say about this part of semi-cyber individual, nor can they say anything about it. Therefore, the division of cybernetics for the cyber subject is never a division for the person. Rather, it is a division of the cyberspatial part of the person. Here it needs to be reiterated once again: Cyber-individuals do not exist, nor do semi-cyber-individuals. There is no idea that divides people into categories, let alone the ideological method of labeling people. What we are dividing is only the cyber subject in cyberspace. This must always be kept in mind.

2.1.2 Cyber Individuals

The notion of semi-Cyber individual refers to a way of describing a person in a cybernetic perspective. After this expression, which is not actually a cyber subject, is removed. The other concepts of the cyber subject refer to the division of the different cyber subjects gathered in the structure of the cyber space. These concepts are called "subjects" because of the spatial relations that bring them together as Cyber "points", which is a structural designation of the subject. It constitutes the structure of

Cyberspace and is the object of the study of Cyberspace structure. (Later, we will use virtual currency to "color" such Cyber subjects in order to facilitate the analysis of the spatial structure.)

Cyber individuals refer to the cyberspace part of people who devote most of their physical desires, emotions, power, and to cyberspace. They spend a lot of time in cyberspace and when leaving cyberspace, they either cyberize real life with symbolic order or produce maladjustment to real life. Their characteristic lies in exchanging desires among symbols (i.e., formulas⑦), without going beyond the symbolic space to accomplish the exchange of desires. Moreover, they associate such symbolic exchange with real-world desires, thus producing the phenomenon of singularization of real-world desires. In the cyberspace, they satisfy themselves by releasing a large number of desires onto other cyber subjects through the exchange of symbols. They also transfer single symbolic desires to the real world. But they differ from people in the real world in that their pleasure has become very singular. It is impossible to reduce the symbolic pleasure to more and richer realistic desires and pleasures. For this kind of cyber subject, he is in need of guidance. However, it is impossible for us to complete the guidance of the Cyber individual. The reason is: first, it is too much work and not in accordance with the principles of Cybernetics. Although each cyber individual is in cyberspace, they are still concrete people, and as long as they have a real-world human body, it is still impossible to form a completely universal person. Therefore one cannot treat Cyber individuals universally. To guide them, one should rely on real-world family education, schooling. Not the work of cybernetics (that is why the most crucial control of cyberspace lies in the transformation of education). Or perhaps some kind of guided regulation to lead them to change on their own. Secondly, such regulation of individual cyborgs is a violation of human rights and personal privacy. To guide them is necessarily to touch their privacy. Forcing them to do so is unjust and will have bad consequences.

The desires of cyber individuals are often attached to some kind of symbolization in cyberspace. For example, cosplay circles, women's clothing circles and so on, such circles are the result of accepting the symbolic desires of cyberspace and transforming them into reality. Originally, the desire of the real world is the desire for the other and the form of expression of this desire is rich. However, because the symbolic desire in cyberspace is a single symbol, it leads to the result that in reality, this symbolic desire is transferred to satisfy both the cyber individual and the other. And Cyber individuals tend to make it far harder in reality for the Other to satisfy their own symbolic desires than it is to satisfy them in themselves. Therefore, they often choose to disguise themselves as this symbol (i.e., wearing

women's clothing and the creation of COS behavior). At the same time, we can prove this point by the opposite also: people in such circles tend not to really change their sexual orientation. And if they find the opposite sex in the real circle (symbolic object), they will find a way to dress up to meet their symbolic desires, or directly find the other half who already meets their symbolic desires (the object must be wearing a style type of clothes, with a certain style of accessories, etc., such as: lolita, JK uniform, etc., while some people will also cater to such a symbolic The dress. Essentially it's a fetish, where the cyber individual likes not the person, but the symbols on the person. The Cyber individual is not attracted to people, but to symbols on people. (Note that this is a subcultural circle of pseudos, women, and cosplayers, not a circle of gender dysphoria, which is more physiological and genetic, and which may not necessarily have formed its own circle in cyberspace. This also explains why, after the development of the Internet, women's clothing and pseudo-girlfriends have become more common than at any other time in history, where most men dressed as women for biological reasons such as gender cognitive disorder and only a few for symbolic desires. (The development of cyberspace has greatly mediated human desires, and with symbolic desires, the natural degree of symbolization is high, and fetishism has mediated more people's desires through cyberization, thus making cross-dressing more common.)

As you can see, the guidance of cyber individuals is often touching the most intimate privacy and fetishes of cyber individuals. Forced discovery (which can actually result in high discovery costs) can lead to violence in cyberspace being released directly into the real world, causing social unrest (as can be seen, many government policies are now going down precisely this dangerous path. (This kind of mandatory control is counterproductive). Therefore, for individual Cyber individuals, they need to be guided, on the one hand, in real-world education, by having Cyber individuals participate more in social practice labor, which is a matter of pedagogy. As for the way of guidance in Cybernetics, it is necessary to apply the understanding of Cyberspace and to reach it by some symbolic way of desire guidance. So far, the Cyberspace has not yet formed a "controller (grip)" for Cybernetics to regulate, so we will discuss this issue in Chapter 3.

2.1.3 Self-mediated cyber subjects

Essentially, these cyber subjects are cyber individuals, and cyber self-publishing is just an expanded form of power for cyber individuals. More or less, cyber individuals want to obtain a certain symbolic position in the cyberspace. This will tempt them to expand their own discourse power in the cyberspace in the way of

symbolic desire. This will lead to the formation of self-media subjects such as anchors and bloggers centered on cyber individuals. In other words, the anchor and blogger are not professional names for a certain individual who must make a living from it. Rather, it is a structured gathering relationship. An individual blogger who has a voice in the circle, he forms a certain self-publishing nature. It is not necessary to have a real-world certification to call him a self-publisher in order for him to become a cyber subject. Self-media subjects have a process of development under the cyberspace. In the early stage, they are active in the cyberspace and gain their own right to speak through limited speech. Some of them will first attach themselves to one or several subcultural circles to complete the original accumulation process of their symbolic resources, status and power (just like the early capitalist accumulation process in the economic space). Under such a premise, they will continuously consolidate their own discourse and status in the original circle while trying to break the circle within the cyber circle to accomplish further cyber desire and power. After continuously going through the operation of cyberspace (we will analyze such operation later), to satisfy the greater symbolic desire and cyberspace discourse. However, because symbolic desire is singular, unlike real desire, it can be satisfied through artistic pluralism, which inevitably leads to the continuous expansion of his symbolic desire. This makes it necessary for this subject to go on expanding the scope of his circle. He will adopt an ideological offensive mode, or a cooperative mode of the same type of ideology, in an attempt to expand his influence and discourse. This is what we call "breaking the circle". This also means that such a discourse must be attached to a more influential cyber circle or a cyber body that already has a certain status in the economic space and real world (such as video website platforms, obvious fan circles, etc.). One characteristic of the self-published subjects at this stage is that they wish to expand their circle but cannot rely solely on the discourse of the third phantom system to do so. Because here they will run into the bottleneck of cyberspace development. He urgently needs to attract more people in reality or economic space to enter the cyber circle he has constructed through a way to cyberize the real world, so as to expand his influence and discourse. And this shift is the crucial landmark shift. This is where regulation begins. Because before this, the Cyber individual was only influencing and consuming the group of already Cyber individuals within the Cyber space. Once he had enlisted the Cyber individuals who should believe in him, he had to resort to other means in order to change more of the Cyber individuals who disagreed with him and more of the semi-Cyber individuals. It is on this kind of transformation that inevitably leads to its cyberization of the real world. This is something that needs to be moderated. But it is not something that needs to be banned through coercion either. For here, the

self-published subject is faced with two paths. First, to get discourse power from realpolitik to complete the conversion of cyber power to real power. Second, to get support from the economic space. This is manifested by transforming the symbolic desire of the network into economic interests and obtaining a large amount of money to help them break the circle. On the one hand, penetrating into the first and second phantom system itself is a means to break the circle; on the other hand, if one obtains a certain position in the first and second phantom system. Then you can use such power in turn to help yourself expand Cyberspace power. Thus forming a virtuous circle.

From the point of view of obtaining economic benefits from the economic space, this is exactly what we call consumerism. It is a completely symbolic form of selling a product that is not worth its weight in gold. Through theoretical explanations and brainwashing speech, he can draw supporters to believe in this symbolic order, and use certain propaganda strategies (in fact, it means increasing the discourse, advertising is in a sense a symbolic cyberization) to achieve the transition from the symbolic order to the second illusion. In real life, this is manifested in the current network with goods (one point is worth noting, in fact, there is no difference in behavior between network with goods anchors and TV shopping hosts in the past, but they have achieved a completely different social status and economic income, precisely because the current network and people watching the network are more cyberized than those watching TV, and the social atmosphere of the network era is far more cyberized than that of the TV era). (The social atmosphere of the Internet era is far more cyber than that of the television era).

And the way to get power from the first illusion is more harmful to social stability. Because he needs to build a complete system of self-referential logic in Cyberspace. Thus, through the construction of this system to propagate the metaphysical ideology. And he needs to use this system to influence the real world. That is to say, he is likely to gain the support of certain social parties, religious groups or even more serious and terrible situations because of the peddling of ideology. In this regard, one must always be wary of the metaphysical system peddled by such a self-media subject. Of course, the probability is that they will have difficulty in gaining support. Then, they will attempt to use the power of Cyberspace to create a smaller group in the real world that propagandizes the expression of the ideology they have constructed. And in this way transform more real people into such an ideological cyberization machine. Thus being able to manipulate them. To get more people to support him, to satisfy his symbolic desires and to form a whole cycle of cybernetic mechanisms to "break the circle".

Of course, for most self-publishers, the combination with the economic space

is very mild. Because most people do not have this ability to peddle ideology, there are some of them who are able to feel the diversity of life, and although they are considered Cyber individuals, there are still parts of them that are not in Cyber space, and therefore they are not heading towards a deranged level of complete oblivion of reality. The attitude toward this part of Cyber individuals should be the same as our current attitude toward consumerism. It should be firmly opposed, resisted and stifled in education. Not promoted in real social life. It is enough to let freedom in the economic space and make it conform to the laws of the market economy. However, for the part of bloggers and self-publishers who want to gain power from realpolitik, the ideology must be in line with existing socialist values. To promote a non-metaphysical theory that is close to life and to the people. And never build a theoretical system that is self-consistent.

The choice of today's cyber subjects is often a combination of both of these. They sometimes sell their products while peddling their own metaphysical theoretical systems (some of which do not necessarily accomplish theoretical self-consistency, but just enough to confuse people for the purpose of cyberification). Either of these two options should not be promoted, at least. For the self-published media that fall into the deep, it is necessary to guide to the correct earthliness, so that they promote the values close to life and close to the people. The principle of education is the main focus. And for the self-publishing media that fall deep into it, it should be resolutely resisted.

But real life is not so easy to find this type of person in ideology. Because one of the great characteristics of metaphysics is that he is logically self-consistent. And will conceal his true intentions. He even uses Marxist theory as a shield to disguise himself. This is what really happens in late capitalism: the anti-capitalist ideology is used as a capitalist ideology to cybernetically bring people into the cyberspace that is mastered and exploited by capitalism. This is something that needs to be revealed more deeply.

Finally, entertainment stars also belong to this category of people. But they are passive cyberized "self media" created by big platforms. In reality, they have been stripped by big capital to create a cyberized subject not under their own control, in essence, any entertainment and traffic stars are virtual idols. As they are forced to cyberize by the big platform-based cyber subjects. Therefore we will talk about them in the next section.

2.1.4 Cyber Circle

This type of cyber subject is the norm of general cyber space. It includes: the circle of celebrity fans, the circle of symbolized self-publishers, the circle of virtual idols, various other subculture circles, the circle of online academics, and any other cyber subjects that contain the nature of certain cyber circles (later referred to as cyber circles). All the cyber individuals, cyber self media and semi-cyber individuals live in large or small cyber circles. What they constitute is the "company" in the cyberspace, and they exchange their symbolic desires from circle to circle. Usually, they exchange their symbolic desires in the form of discourse power to satisfy their symbolic desires. A few cyber circles use real money (such as some fan circles and online game circles) as the general equivalent of their symbolic desire exchange. This kind of cyber subject does not seem to have a center like self media, but in fact, it is a "company" that takes the common interests of the collective in the cyber space as the starting point. This kind of subject also conforms to the same law of symbolization of cyberspace as the subject of self-media: they need to transform symbolic power into economic space and real social desires and power. Therefore, they also need to fulfill their symbolic desires by cyberizing non-cyber individuals in some way, just like the self-media subjects. This leads to their inevitable promotion of consumerism in economic space and ideology in real life. Through simple symbolic desires and symbolic order, they are able to wear down complex human nature and emotions, and pull their complex emotions and experiences into their metaphysical system of cyberization through theorizing.

In the process of cyborization, they are the same as the cyborization process of self-publishing. Therefore, I will not go into the details, but only highlight the differences. First, they are different from the main body of self-publishing: they are often collective multi-person operation in the form of a "company". Therefore, the identity of individual cyborgs within each circle is more clearly defined in the cyberspace with a hierarchy. Thus, they can carry out the above two cyberization processes (self-publishing and personal cyber) more rapidly. Secondly, because of the large number of cyber circles, they tend to adopt the cyberization method of finding power in the economic space (some circles today already rely on virtual currency to do so: the first one is naturally the cryptocurrency circle). Because they want to do ideological unification, which is rooted in the real world, it tends to create instability. If someone in the circle is not firm and unified in their thinking, conflicts will easily arise. They fall into endless bickering and "chain splitting". Secondly, collective ideological unity can have a great social impact if they gain power only politically and not economically, as we generally see in history: the establishment of

religions and political parties. This, in turn, is sowing instability in the real world. Third, because there are many people, there are many real sources of money, and the desire for symbols is able to digest itself within the circle. Supporting with economic space money within the circle generates the desire conversion model within the circle with money as the general equivalent, thus converting symbolic desire into realistic consumerist money relations. This part corresponds to the primitive capital accumulation of the cyber circle. They can further use this capital to achieve the effect of "breaking the circle" in the economic space, such as fans voting for celebrities, firstly, this behavior allows them to satisfy their symbolic desires, secondly, this makes them gain their own symbolic status inside the circle; finally, this behavior bets capital for the circle to break the circle.

Here we distinguish two directions of cyberspace construction behavior. 1. to internal cyberspace construction. 2. to external cyberspace construction. (This we will discuss in detail in the next section.) This intra-corporate, intra-circle symbolic exchange has many ways of isomorphizing with economic instruments. For example, the internal bond market - the one that promises symbolic status to gain status and power within the circle by promoting a set of ideologies; and the internal stock market - the one that takes the form of prescribing distribution rights to finance. It is disguised as a false democratic policy. And again, this type of circle has an external bond market and an external stock market. In short, the cyber-circle as it constitutes itself an intermediate link in the cyber-space. This makes it possible both to further cyberize internally (by making the symbolic desires of more cyber subjects within the circle single and uniform) and to cyberize externally by "breaking the circle". Inevitably, the combined effect of symbolic desires will lead to the demand for "internal consolidation and external expansion" within the circle. Moreover, this cyberization will become more and more complicated as the cyberspace develops. More and more perfect. It is also the process of cybernetics development at the moment. It is the focus of our attention in all cyberspace and cybernetics.

2.1.5 Platform cyber body

It refers to the cyber subjects that have formed a good conversion of symbolic desire to economic space in the background of large companies such as large video sites and large online games. Because such cyber subjects have not yet appeared in the economic space, they are still in the initial stage of the third phantom system, which leads to the internal complexity of this subject, including the superposition of various forms of all previous cyber subjects. For example, sometimes they take on the role of commercial "banks" that store symbolic desires, sometimes they take on

the role of brokers, dealers and other intermediaries, and at the same time they themselves are involved in the issuance and purchase of bonds and shares, both in the second and third system (these phenomena are actually in the decentralized digital finance Defi's field has already appeared in a fully cyberized form). Therefore understanding them is the most complex process. This is caused by the fact that many future changes in cyberspace have not yet emerged and the differentiation of functions has not yet emerged, due to the limitations of the current development of the cyberspace. In the field of virtual finance (I prefer to say cyber finance), because there is no cyberspace science, we have not really realized a cyber finance beyond the third illusion system, so we can only see virtual finance in the perspective of cyberspace alone. However, in fact, we can better understand the essence of what we now call virtual finance by penetrating this layer of the illusion system. It is also clear that the reason why cyber finance is still hot is because people have not yet seen the limitations of this field and blindly invest in the initial growth effect. That is to say, cyber finance like Defi does not actually bring true decentralization, but is only seen as decentralized in cyberspace. Beyond cyberspace, Defi is still supported by real capital and power, isn't this concept itself being "hyped"? This is the ideology behind it. Since the subject of this cyber platform is actually the second space of finance, the real space of power, he is in the key position of the three-layer illusion system. This is why the issue of capital is relevant to the entire three-layer illusion. The regulation of the platform cyber subject is the key to the regulation of the whole cyber science. It is the "baton" and controller of the whole cyberspace. The subject of policy and regulation should be the main target of the platform cyber subject. Similarly, such a platform subject can be cyberized internally in the cyberspace to consolidate its own circle. They can also cyberize externally and break the circle. What is more complicated is that they are different from cyber circles in that they can achieve such isomorphic behavior in the economic space as well. They even penetrate into the real political power relations. As the desire of such cyber subjects inevitably goes for more money and power, more people are drawn into such cyber circles for them to complete deeper cyberization. So, this makes their future will do, either to develop a more complex symbol system to make more money, or is the platform cyber subject politicized a road. In order for him to do the real breaking of the circle and earn fame and fortune, he must construct his own ideology and use powerful capital to influence realpolitik. This is one of the manifestations of late capitalism.

For cyber subjects smaller than the platform subjects, they have to look for opportunities to cash in to obtain fiat money to satisfy a kind of return to the real society, or even to achieve their metaphysical political power, in order to realize their

symbolic desires externally. However, they often do not rely on themselves to construct this cyborization process. This stems from their lack of experience with the real world and their overly high opinion of themselves due to their excessive singularity of symbolic desire after being in cyberspace for a long time. After several failures (or directly) they find platforms to work with. Because the cyber platform has a stronger ability to cash in. The relationship of this cyberspace collective is based on a hierarchy of small to large subjects looking for a strong cashing power. Smaller cyber subjects always rely on larger cyber subjects to perform the cashing out behavior.

For the platforms, if they develop to the stage of late capitalism, they necessarily need to implant consumerism and symbolic values more deeply into people's hearts and minds. It is not even necessary to rely on the traditional capitalist theoretical system to construct a set of ideologies completely on the *surface*. Therefore, they will try to find "talents" who can help them construct a new metaphysical system but who are not too obvious and can be adequately disguised. He would join with a variety of intellectuals to form a certain group of discourse. This pattern is the reason for the formation of the gatekeeper politics in the ancient Chinese political system. They essentially relied on the theoretical system of the scholars (intellectuals) to build an ideological system and thus gain discourse power to threaten the imperial power and attack other political dissident groups. Nowadays, this kind of gentry politics is back with the emerging Internet companies. For example, they recruit scholars who preach the political system of Britain and the United States. to form a set of discourses. However, in order to conceal their essentially metaphysical character, their true capitalist nature, and their political aspirations. They then look for theories that have more authority and hide better. For example, from philosophy to find such ideological purveyors. This makes it easy for people who do not have a deep grasp of metaphysics to be confused and to be deceived by their ideology, thus believing that they are doing good things for the country and the people (as was the case with the early Chinese publicists). And such an intellectual, whether he knows this well himself or not, is an easy target for such a platform to seek. Because there is a paradox here: the philosophy is so complex that they need to face the dilemma that the philosophy is too complex to make it break the circle and has poor communication power. He must therefore require that such intellectuals must carry out a certain ability to explain in a popular way. The ability to explain philosophical and political theories in a popular way is the progress of the cyborization of many platforms today.

Metaphysics is a set of dualistic structures, a simple linear structure of thought. It is not any theoretical content of speech. That is, the content of the discourse can

be replaced by any content the Cyber subject wants, because they are detached from practice, so they can be theoretically self-consistent no matter how complex or simple the description of the detached content is. And they will naturally choose this linear theoretical system to maintain the stability of the Cyberspace. If this is the case, why not choose the most concealed content as the metaphysical content, as the ideology that speaks for capitalism and the cyber subject? This is the ultimate form of late capitalism - the metaphysics of Marxism (including Lenin, Stalin, Mao, and the socialist theoretical system with Chinese characteristics, etc.) - the Marxist capitalist system.

It can be foreseen that the future big capital of the trans-triple illusion system will inevitably use a highly confusing theory that is fully compatible with any socialist core values to construct its own ideological system. Pulling everything warm, contained, individual and sacred into the realm of metaphysics, thus leading to the danger of detachment from practice and from the masses. Essentially, this is the ultimate form of this cybernetic process of big capital. He needs to use the power of access to money or the discourse of the network to do battle with the real regime. This inevitably leads him to look for such a cyber subject from the intellectual community, from any small cyber subject that is constructed for him. In this way, the small cyber subjects and the platform of big capital are in the same stream. Perhaps some small cyber subjects will initially refuse to cooperate in this way, and the big platform will not see the small cyber subjects. But the two sides will inevitably come together after they have experienced their own constant failures. Such a situation has not yet occurred in the world today. But we are not far from such a state. This is the true form of late capitalism.

The current situation that has emerged is exactly the recruiting stage of big capital's attempt to form its own gatekeepers in the intellectual community. They will look for people who can build ideologies for themselves from groups of school professors, outstanding students, video bloggers, etc. (not necessarily cyber individuals, some university professors have not been exposed to cyberspace and cannot see the pulse of the times, so they naturally assume that it is simply a matter of making money or not). And it will be in the form of knowledge payment, together with the power and propaganda of symbolic space, to make propaganda for such intellectuals. Speak an enlightened, popular theoretical system, thus attempting to transform the majority of people's minds into a metaphysical system of thought in line with the bourgeoisie. In the future they will even be able to recruit scholars under the banner of Marxism and even do some hypocritical charity work, donating a very small part of their capital to poor areas (false charity this is now very obvious among Western capitalists. This point has long been mentioned by Marx and subsequent

Marxist researchers, so I won't dwell on it.) to conceal their attempts to do so. As I said in the preface, the cyber subjects wrapped in symbolic desire do not really appreciate the pain of the bottom and the sincere emotions of the people, in the cyber space they seem to be able to communicate with the bottom people and talk to the workers, but once they go beyond such cyber space, once they go beyond the language that requires a reaction in action, they have to show their hesitation and singularity of experience, because they simply had little capacity for experience. They are completely symbolized.

Beyond that, bureaucracy is consistent with such a bourgeois ideology. For they are both metaphysically linear in structure. Therefore, they necessarily also enlist officials who are bureaucratic in reality. And suppress the commoners and people who oppose them. They will form ideological underpinnings in the bureaucracy and in turn use their ideology to subliminally influence the bureaucratic officials. This is something to be more vigilant about. In short, for the platform subjects of the third illusion, because they are first attached to the big capital of the big second illusion. As such, their symbolic desires are necessarily aimed at influencing realpolitik even further. In this regard, Jack Ma is actually the best example. His past behavior is indicative of such big capital's attempts. With a large platform rooted in cyberspace on one side and a huge position in financial space on the other, it is only natural that he needs to satisfy his bourgeois desires (the coexistence of consumerism and symbolic desires) through political influence and political power, which is his next goal. Although the situation like Jack Ma is still widespread among more large capitals, there are already hints of it. That is to say, the emergence of the platform cyber-subject is itself a phenomenon that has an impact in all cyber-spaces. He must externally influence the economic space, master it, and at the same time begin to spy on the power of the political space. They then need to constantly cyberize the broader social culture. Therefore, in terms of their external cyberization, this is not only the object to be regulated by cybernetics, but also the issue that the whole society needs to be concerned about. The control of such a large platform requires the full cooperation of all departments need to be grasped in general. In terms of specific control measures, we will talk about the Cybernetics part in the later chapters of this book, while the non-Cybernetics part needs to be discussed by more disciplines and more departments together. It is more political, philosophical issue. But I think in practice, there is at least a "little hint" about the attitude to the Cyber platform: in such an important field of industry that is related to national life, national production and development, and even national stability, China has always treated these enterprises with the treatment of central enterprises.

In terms of internal cyberization, such platform big capital internally creates small cyber circles on its own, such as online games, virtual idols, variety shows, and thus hype some concepts (in fact, it is an attempt to do a kind of cyberization across three levels of space in capitalism). Within these small circles, they form a circle of desire for cyber culture. Thus, it is possible to cyberize the real people who are not yet cyberized. These created cyber cultures and formed circles are produced as tools to paralyze people's emotions and cyberize them. Big capital and big platforms homogenize them mentally. This makes capital inevitably enter a deeper level of cyberization. Thus, under the requirement of such cyberization, capital had to come up with the corresponding concept - meta-universe. The meta-universe is, to put it bluntly, the cyberization means of big capital to get more people into their cyberspace. Through the promotion of this concept, thus further to complete the deep level of cyberization. This is the requirement that the subject of the cyber platform in the cyberspace itself contains. It is also the inevitable way to the end of late capitalism.

The meta-universe is different from the blockchain in that it is overly ideological. We need to rethink the metaverse. Or maybe Cyberspace is the real "meta-universe" in terms of the depth of research on the network.

2.1.6 Non-Cyberized Artworks in Cyberspace and Their Opposites

Not all content in cyberspace is cyberized. For example, some art films are art works presented on the Internet. It brings people profound reflections, a variety of perceptions, a variety of feelings. After watching it, people tend to talk about it again and again, and it can never be included in one interpretation, and it changes with time, people will feel differently when watching it. This is the characteristic of the artworks that thrive in Cyberspace. They simply use Cyberspace as their showcase. And not deep into the cyberized space. There are many such artworks in the Internet. But the key problem is that people don't distinguish them well. Fundamentally, people's view of art today mostly stays at the metaphysical stage, which is due to the lack of aesthetic education, the lack of perception of art, the weakening of senses due to cyberization, etc., all of which are the reasons why people can't distinguish them. Because people are severely cyberized, they are unable to perceive their existence, and because they are unable to perceive their existence, they are unable to appreciate the artistic beauty in them, and they lose the opportunity to break away from cyberspace. Therefore, the fundamental solution for people to experience

Cyberspace artworks is still leading. This kind of leadership can be the original intention of edification, but also the education of the original art, the education of the critique of metaphysics. I still want to suggest the difference between them and the general cybernetic works here. In order to reveal the earthiness of the artworks in the cyberspace.

Whether in movies, TV shows, games, photography, and other art forms, in Cyberspace, they can be divided into two categories. One category is cyberized; the other is not yet cyberized. Of course, such a division is not absolute. Because we cannot find a completely cyberized film, nor can we find a film that is not cyberized at all. Therefore, the criteria for critically distinguishing them is actually an unspecified thing. But in terms of perception, they are easily distinguishable. As a judge said when judging whether a painting is pornographic or not: "I can't say what criteria there are for determining whether a painting is pornographic or artistic, but as soon as we see the painting, we can easily distinguish whether it is pornographic or artistic." Similarly, we cannot set a standard to judge whether a movie, TV series, and other art works are cyberized and how much they are cyberized, but we can tell whether a work is cyberized and the general degree of cyberization at a glance as long as we are non-cyber individuals and as long as we are emotionally rich and deeply experienced. This is precisely the ability to experience beyond what should be normal for cyberization. It is superhuman ability. Art does not lie, that is what I have repeatedly emphasized. In art, all cyberization and truth are not hidden; it is the ability of people to perceive it that matters. In a sense, we perceive works of art in Cyberspace, which in itself is one of the purposes Cybernetics wants to achieve. This creates a virtuous circle in Cyberspace. The more people can feel the richness of emotions and perceptions, the more artistic creations will flourish, and more works will be presented, thus influencing more people to gain emotions and perceptions to leave the Cyberspace. This is the inherent purpose of cybernetics and art education. Since such content is actually a matter of art education, I will only briefly describe it, and more detailed revelation should be a topic of eternal discussion in art.

Film Generally speaking, artworks with a commercial nature will have a high degree of cybernation. But it does not mean that they are completely devoid of artistic characteristics. The connection lies in the inclusion of commercial elements that make it inevitable to conform to the laws and even the symbolic desires of commerce. Therefore, it is necessary to build at least a second illusion to keep the form of such artworks simple and homogeneous. Therefore, the feeling of artistic beauty will become single and symbolic. For example, the series of American Hollywood hero

movies. They are nothing but mechanical s é ances with a different look. What they satisfy is people's desire for symbols. In contrast, we can soon feel the difference between the other part of Hollywood's artistic films. Their experience of desire is more complex, and so is the structure of their content, such as "City of Love", which reflects a more humanistic realm of realization. Yet this is still essentially a form of commercial cinema. The most extreme artistry is the part of creative cinema art films that have their own ideas and do not go along with the audience's thoughts. This part of the film is profound and can be constantly thought about and understood.

The same goes for **television series**. But nowadays, the TV series are more integrated with cyber networks, resulting in their internal cashing forms being more controlled by the cyberization of cyberspace. For example, TV dramas are broadcasted by internet platforms with various rules and models such as "member watch" and "over-the-top screening". In addition, the platforms will pop up ads during the broadcast. And since most of the viewers of TV dramas are now moving to mobile platforms and the Internet, the nature of cyberspace has led to a greater cyberization of TV dramas. For example, various advertisements are inserted during filming, plus some symbolic cyber kernels in the drama. These are some of the phenomena of the cyberization of TV dramas nowadays. It is more serious than the cyberization of movies.

Online games (The online games and blockchain games here are distinguished by the form of games. The most controversial cultural form in cyberspace should be the game. In fact, after naming the problem of cyberization, I think the classification of games has actually become clearer. Most of the online games we know are highly symbolic and cyberized because they are the tools used by most game companies and big platforms to make money. They use online games to build cyber circles inward (a kind of inward cyberization to consolidate the stability of the cyber space) to form the exchange and satisfaction of symbolic desires, while using these online mobile games to convert symbolic desires into economic power. In this type of game, what abounds is only symbolic desire, and, he conforms to whatever we call the nature of the subject of the cyberspace, such as black words (game vocabulary). And these black words represent the familiarity with the circle and the status within the circle (of course, the status is also determined by money). Now a game called good cell phone or online game is generally understood in the game industry as needing a good set of means to break the circle and to guide people outside the circle well into the small circle. Further, a good game in the eyes of the operator must also have the ability to consume such features by those entering the circle. Thus, the vast

majority of online mobile games are cybernetic tools that create circles internally and cash in and break them externally. Such games cannot be seen as works of art.

But not all online games are such cyberized tools either. In terms of large online games, non-cyberized tools for online endgames can be said to be rare, and even in my opinion have not yet appeared. Because of the wide scope of online games and his high production cost, they are all developed on large platforms and used as cyberization tools. However, I think an online game with artistry can be justified. But he needs to discard the purpose of making money. This requires a kind of transformation of the MMO: into a work of art that helps people transcend the cyberspace. In other words, an artistic online game must be a work of art that makes people understand the single false and symbolic desire of Cyberspace and firmly transcend Cyberspace. In the process of people immersing themselves in it, they comprehend the realization that they must inevitably return to the real world. In practice, such an online game can be treated as a tool of reverse cyberization. It is a reverse *device for the* real presentation of earthiness in cyberspace.

Meta-universe, blockchain games Blockchain technology-based games (later referred to as chain games) and NFT (Non-Fungible Tokens) games (games based on unique contracts to construct in-game items, characters, pets, etc., so that the elements within the game have unique properties, thus ensuring their uniqueness, in order to exchange for in-game tokens, such as the Ether Cat [cryptoKitties] is the earliest such game constructed based on ERC-721, in which players can develop their own genes for raising cats and exchange them with unique features with others, such as exchanging cat hair for tokens) is an emerging form of game, and this game seems to give the game player some space for artistic creation. But it is not by its nature a game that gives players real room for artistic creation. The game Rarity, for example, allows players to make or risk unique equipment in exchange for game tokens and eventually virtual currency such as BNB or Ether. Of course, they will exchange these virtual currencies for fiat currency. In such games, the player is seemingly given the possibility to create art freely, but this is "art creation" based on a cybernetic premise. This is because it is still based on code and contracts after encryption. What the player creates is not the real creation. (Note that this is not an argument about whether virtual uniqueness is a creation. Creation here means an ungraspability, a mystery of things. The game equipment under NFT can be grasped, so it is not a creation. (And it can't be a work of art.) Of course, some people might think that this is just a limitation of the current stage of development of NFT games. In the future, people can create anything they think of in the virtual game world. And not just limited to the game world view of the

equipment. But this is precisely where the problem is not seen clearly.

Suppose the future NFT game is really as formed a complete meta-universe world. Then the creation of the player within such a game would really be an artistic creation? Does it belong to a reverse cybernetic tool? If the answer is yes, then it seems that we should promote the development of NFT games in order to bring an earthly penetration to the cyberspace. However, what we need to think about here is what is a "work of art"? This is where the question gets deeper. For something to be called a work of art, it must contain earthiness in itself and shelter an open state of truth with earthiness (see Heidegger's "The Origin of the Work of Art"). And even the NFT game in which the metaverse takes shape, he is still essentially fully interpreted. It is only this being interpreted that is truncated by the cipher, thus making the real code inaccessible. However, does the code before hash encryption matter for virtual objects in cyberspace? Isn't he already fully explained by us? It also means that here, there is no openness. The object loses its spirituality and its unknowability, everything is grasped, and then it can never be called a "work of art".

Thus, for the NFT game, it is better to say that it is artistic than to say that it is a game that cypherizes art. This is the more terrible fact, which is also a symptom of late capitalism. He cyberbolizes everything in creation by means of a chain game. Thus, all the artists who were in reality were drawn into the cyber circle, transforming the real creativity into a false creation caught in the cyber order. At the same time, the creation of art itself is plunged into a cybernetic economy, which must conform to the laws of virtual money. Through this device of chain tour, more people are caught in the stability of cyber finance (the next chapter will discuss the stability of cyberspace by the cyberized individuals) and become part of the cyberspace, becoming fully cyber individuals. And thus completely detached from the real world. For any chain game, whether it is just a game with some kind of virtual currency as a transaction or an NFT game with its own tokens, it is essentially a profound tool of cyberization. It is a new "strategy" created by capitalism to cope with the creativity of people in life and the unpredictability of art. This strategy was born out of the powerlessness of capitalization over the real world. Since the living artists in the real world could not be the defenders of capital, they tried to complete their control over the non-cyber individuals and artists by cyberizing them first. This is the nature of late capitalism.

Game as an Anti-Cyber Device How can a game as an anti-cyber device be reached? Such a game, whether in the form of a chain game or a traditional online game, should aim to lead people to comprehend the artist and the artwork. For the chain

game, we will discuss the possibility of a kind of anti-Cyberized installation of the chain game in chapters 3, 4 and 5. So let's start with just the traditional online game idea: the first thing this anti-Cyberization tool needs is a lot of money to build, which means that he must use big artists as designers and leaders and big state assets as a source of funding. This requires the support of the state. And we can see that in fact, whether it is online game or chain game, the real world capital is behind the influence, and it cannot be detached from a kind of ideologization (Chapter 3 will reveal the false decentralization of blockchain in detail). Then, since such ideological decentralization is impossible, why not construct a decentralized online game or chain game with some ideological certainty? Transform the online game into a work of art grasped by the SOE. to construct this artistic online game. The purpose of its establishment is no longer for the conversion of cyberization and symbolic desire to economic space, but for the awakening of people's artistry and leading them back to real life. At the same time, this online game can regulate people's desires in cyberspace. People who can't break away from the cyberspace can enjoy the symbolic pleasure in it, and occasionally give them the opportunity to transcend. This online game is a device to regulate the symbolic desire of cyber individuals and lead them to transcendence. He builds on an understanding of the difference between cyber and non-cyber individuals: for those who need symbolic desire, chain games and online games give them a symbolic desire on the one hand and guarantee their space to be *exiled on the other*. For example, for some antisocial personalities who have a serious tendency to violence in *physical terms*, such cyber devices can be used as their cells and they can feel the pleasure. The tension on the other side lies in for people who need to break away from the cyber space from it, designing it as an anti-cyberized art work rather than an installation, and leading them away from a single desire step by step scientifically while satisfying their symbolic desire. In other words, online games should not be stuck in such an industry as games, but should be developed into a more meaningful cyberspace regulator or art work for society. This is what should be done in the future.

Contrast the online game of big capital with the online game of anti-sebolization installation, the former is an attempt to make art completely cyberized as well, pulling artists into the economic relationship of virtual currency or fiat money, thus controlling the ungraspable art for the purpose; while the latter, on the other hand, hopes that artists will join in the leading and saving of the cyber space. The power of art is used to allow a part of the population to maintain the premise of symbolic desire and to continuously comprehend the process of transcending cyberization. The former is a violent one-way cyberization. The latter, on the other

hand, is the modulation of maintaining tension. Until one distinguishes the difference between the two, one cannot distinguish the artistic difference between them and thus thinks they look the same. But this is only the same on the surface; on the origin, they are completely opposite.

Single-player, **independent games** The degree of cyberization is relatively low for single-player games, especially for single-player independent games. Because it is impossible for him to consume the user's desire all the time through the network and to form the cyberization of real social relations through the network. Therefore he cannot eternally acquire symbolic desires in one person. Thus, he must change the goal of the game into polishing a certain deep ideological core and game content. With a certain artistic character. However, some large studios slowly became cyberized as well. They started to produce games in a production line model, quickly exploiting new, single content to make money (e.g. Ubisoft had such a shift. Early on, it was a highly artistic studio, but now it has been reduced to a game production line). Such games do seem to make money, but with the desire for symbols, it is not sustainable. Because he does not cyberize the broken circle, and its process is very slow. It is not as good as online games, which can always constitute a fast circle-breaking cybernetic force. The game produced by such a production line is also carrying out a kind of monolithic story, a monolithic desire, and therefore, it still has a certain degree of cyberization. And this phenomenon tends to appear on series of games that already have a certain fame, on game studios and companies that already have a certain ability. But this will inevitably lead to their decline (for example, Blizzard).

The single-player games that are most easily detached from Cyber Desire and can be called artworks by us should be found in large numbers in the independent games of early studios. Because indie games are developed by small teams with weak capital power, they often have a higher artistic pursuit, and they can only be recognized by people if they make really good works. Therefore they must work on the game content, not on the symbolization of the game and the exchange of symbolic desires. However, independent games will also face the danger of cyberization. Just as non-cyber individuals will turn into cyber individuals will also turn into cyber self-publishers. It is up to the makers of indie games to understand the problem of cyberization in their comprehension. Indie games can and must make money, but they must prevent themselves from being seduced by money, from entering the big cyberspace, and from transforming their love of games and art into a single symbolic desire. Prevent the murder of artists.

E-sports – the cyberization of the festival Finally, I would like to talk about the more special of the cyberspace, and also the more special category of the game industry - e-sports. E-sports is undoubtedly a very disguised form of cyberization of games. On the one hand, within the game he relies on the sale of game skins in exchange for financial gain, which is a more than obvious form of exploitation of symbolic desire. It is a means by which the big cyber capital companies convert symbolic desire into their own monetary advantage. Within the game, the player buys symbols that the game does not actually mean, and in fact gains precisely the enhanced cyberized status within the game, signifying his status in this game, his devotion to the circle and his heart for this game. However, this symbolic desire is built on the shell of an ideology of eSports. It is because eSports are cloaked in a veneer of competitive sports that this conversion of symbolic desire is perceived as just. And it is supported by the majority of people. This ideology, coupled with the gathering of capital, makes eSports appear to have a strong sense of justice. Yet this is one of the ways in which it confuses people. It is this form of competitive sport that eSports uses to disguise itself to the outside world. On the one hand, he gives justice to his symbolic desire to convert into money. On the other hand, the external competition allows more people to be integrated into the cybernetic space. The intermediary in between is both money and ideology. And this ideology takes advantage of people's misconceptions about sports and the Olympic spirit (a misconception that the Olympic spirit is a competition of limits. (However, the true Olympic spirit is an artistic activity premised on joy in a festive carnival). The small circle of eSports promoted by the big companies keeps creating symbolic desires, and keeps "breaking the circle" with "sports spirit" and capital to complete. Unlike other small circles, it does not need to rely on money alone to obtain greater circle breaking and cyberization. He can also rely on ideology to do such empowerment. And then convert such ideology and cyber power directly into money again and again, and then use money to implement a greater process of cyberization of people in the real world. In other words, eSports has actually completed the ideological construction work that any of the above mentioned cliques have yet to complete. In eSports we can see the power of the completed form of late capitalism: he can shift his power in any of the three cyberspaces at will. In the realm of reality, because of ideological justice, the e-sportsman has a realistic social status and the treatment of an athlete (because his ideology is the ideology of sport, his full value is the full cyberization of the sports circle). In the economic sphere, the symbolic desire of e-sports can be directly transformed into money, both for the followers of the game, and for those who participate in the tournament. And he is dependent on big companies, with which he can cooperate and even do eSports-related TV shows,

movies, etc. Within the Cyberspace, he also has an extremely high reputation, because eSports players look like real people, because they are called athletes. Yet aren't they the most cyberified human beings? The vast majority of the day is spent in games, the vast majority of the time is trapped in the Internet realm, and the only desires are symbolic desires and the symbolic desires that are orchestrated offline based on the game matches. The exchange of their desires must be done within the circle. Because they are only able to talk to others within it, everything in their lives is also mediated by the game. Yet, they are treated by all other subjects of the cyberspace as real people (athletes) with real status in real life. Isn't this a bizarre phenomenon?

It is because of the ideological completion reached by the industry of eSports (well he ideology is restricted only to sports circles), that everything that eSports does is given metaphysical justice. From symbolic consumption, symbolic desire, to the players in it, to the cyberification of the individual. Everything becomes relevant. Thus, even within the cyberspace, the complete cyberification of the players and gamers of eSports makes their cyber status the highest. This is because they are the credit of the cyberspace, the ultimate goal of the cyberspace. Therefore, this social relationship in the cyberspace determines the "consciousness" of the individual cyber player (just as the social relationship determines the consciousness). They are inevitably respected by the cyber individual. However, isn't it sad that we look at it outside of the eSports community, outside of the cyber community? Anyone in eSports must abandon their more emotions, their reflections on self, their thoughts on society, and concentrate on their eSports training. Putting all of life's actions and thoughts into cyberspace, he can exchange it for a truly realistic position. Perhaps, those who are really successful e-sports players because they have completed their own conversion process from Cyberspace to the real world. They are able to feel normal life after obtaining realistic status. However, how many people have actually completed this transition? How many are confused by the illusion that "eSports is not out of life" brought about by their success. They think that if they work as hard as they do, they will be able to break away from this cyberization. So why not start out with a real life experience? It's an illusion created by capital. Just like a capitalist will donate a small amount of money to some charity. There are only a handful of successful e-sports players who make up the "realistic" looking landscape of e-sports. And how many of those who have really made it are able to leave behind their singular symbolic desires and return to the rich reality of the world without symbolic desires after the intense cyberization they have undergone. How many of the realistic objects they seek, their aesthetics, their consumerist views, can become rich and detached from their original symbolic desires? Look at the people who are devoted

to e-sports, aren't they the ones who are most cyberized?


E-sports, on the one hand, has completed the construction of its own ideology. On the one hand, it is cloaked in art and sport. But in reality it is a purely cyberized tool. If it is possible that online games may have the possibility of artistry, then such artistry of eSports is categorically impossible to exist. However, isn't the disguised artistry of eSports just an illusion of holiday carnival? The fundamental source of this lies in people's misunderstanding of the Olympic spirit. That is, the carnival festival where joy is the main and competition is secondary is misunderstood as an absolute competitive competition. And eSports is constructed with such misunderstood sportsmanship because of its ideology. Then, through the addition of capital and cyberspace, eSports has become a cyberized tool for the festival. The original festive orgy is the orgy of the god of wine, the somatic transcendence of Dionysus' corporeality, the breaking of people in the repetition of a boring constructed life. This orgy points to the non-constructive, which means that he is pointing to the non-cybernetic. The festive carnival is an artistic activity that breaks down the constructive, a gathering expression of the most primitive performance art. However, eSports is a kind of cyberification of festivals: originally, people's festivals are beyond capitalist constructs, a feast for people to break away from capital consumption, from the repetition of boring routines, and against the normal work and overtime system. However, the birth of a cyberization of the holiday mediates the real world of the holiday itself. Black Friday is the cyberization of the holiday in such a financial space, while Double 11 is the cyberization of the holiday between e-sports and Black Friday. Today's eSports tournament is a cyber-competition of the holiday in cyberspace. It inherits the ideology of "sportsmanship" and brings the festival to cyberspace. However, every time an eSports event is completed, someone wins the championship. Is the revelry a revelation of realistic desires? Is this revelry happy and profound? The orgy of e-sports is precisely the embodiment of a symbolic desire in reality. It is a single manifestation. Just look at the behavior of people when they win a game: some people act out of character to celebrate the victory of their team. Aren't some people behaving in a linguistically linear way to keep their pre-game promises during the orgy, which is a manifestation of this symbolic singularity? How many people make bets before the game and thus run around naked, disturb people, post pictures of unclothed people, or even post pictures of unclothed girlfriends in the post-game orgy? Isn't this the equivalent of a singularity of symbolic desire? What we can see here is exactly the formula of symbolic desire we mentioned earlier. He merely conforms to a single discourse. Is this a deep commitment? No. A real commitment is a trust in life, a certainty of will, a persistence of will power. And the promise fulfilled after the eSports tournament is a manifestation of the inability of

symbolic desire to distinguish between diverse desires, and obeys the singularity of the linear structure of language. Some might argue that such orgies are precisely the orgies of the alcoholic gods because they express the most carnal desires, such as running around unclothed, such as eating excrement, such as having sex to do. However, were the orgies of the gods of wine the presentation of such a single desire? Absolutely not, the spirit of Dionysus lies in the transcendence of the physical body, in a more open physical realization, he can be happy, sad, excited and so on the interweaving of feelings, he is difficult to describe in words. Yet look at the orgy of eSports, what is there but a single symbolic desire?

It is in this kind of festival cyberization that eSports loses the possibility of his final artistry. One could even say that here, eSports contains no artistry whatsoever. It is a product of complete cyberization. If we really want to make an artistic transformation of eSports, we can only return eSports to its most original form: a five-person blackout between friends in an Internet cafe, a class game competition, and a defiant battle between friends. This is the most artistic and most enjoyable stage of e-sports. But in general, compared to other games and movies, the artistry of eSports is the lowest, but his confusion is the greatest. E-sports should give way to the carnival and let people return to a more realistic holiday revelry.

We can get a kind of late capitalist inspiration from the industry of eSports: if the big platforms, the whole internet cyberspace is finished with such ideologization. That would be very scary: the big capitalists hold justice hostage with ideology, so that they can convert any social status they want, money at will. And this is absolutely right in the eyes of the people. At the same time, the people's desires and needs are attached to such cybernetic capital, to the big capitalists, to the big platforms and to the small circles created by them. There will be constant disputes, metaphysical bickering wars within the coterie, but they are all loyal to the capitalists who keep them in infinite infighting and bickering. It can be said that when this ideology in cyberization reaches completion, the capitalists can control not only the materials of people's lives, but also their desires, and can even control everyone's holidays and orgies, and thus control who people like, what kind of objects they find, what kind of people they like, and what kind of people they hate. If they want to control individual people, no brain-computer interface, direct symbols can be used to complete the direct cybernetic control of. Then what kind of artificial intelligence do we need to develop? Wouldn't it be more intelligent and labor-saving to directly turn real people into artificial intelligence? Such a utopia, but really beautiful.

As I talked about when I described the cyber subject. Cyber subjects tend to cyberize internally on the one hand. On the other hand it will also cyberize externally. And the composition of these two sides of cyberization is the most obvious and complex in the cyber circle, because he is at the center of all kinds of cyber subjects. But this is not to say that other cyber subjects do not have these two directions. They all have the dynamics of cyberizing in these two directions. They are all working with the structuring of thinking. On one side will expand to form a new structure of the blossoming at a new point. On one side it will connect with other points, forming structural forms of lines and surfaces. Here we have to make a distinction in the structure between inward, and outward structures that are prone to misunderstandings.



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outward relationship is a dot-to-dot connection relationship. We are often disturbed by the size of the point. For example, the cooperation between individual Saibo self-publishers and the platform is actually an external relationship. And Cyber self-publishers themselves establish a new chat group within their own circle, which is an internal relationship. We often misunderstand that the relationship between the small cyber collective and the big cyber collective is the inward relationship.

The above relation can also be expressed as the following topological relation.

We let E be a set and Γ be the set consisting of the subsets of E called open sets. and satisfies.

①: the sum of any (finite or infinite) open sets is an open set; (i.e., such open sets are guaranteed to be expandable at each point as well as in the set)

②: the intersection of any finite number of open sets is an open set; (it is guaranteed that the intersection can be expanded even after the intersection)

③: the set E and the empty set \emptyset are open sets; (even the empty set and the whole set itself can be expanded)

Then, we call this dual (E, Γ) a topological space; i.e., the establishment of the expansion of a point.

Similarly, every subset in E can constitute a set, and in a Cyberspace such as the composition of a Cyber circle, he is actually a set of subsets of E Γ defining a topology on E . For the whole Cyberspace, all relations between them we call **Cyberspace up to topological relations**. In topology, he is defined as.

Γ is the set of all subsets of E . This is the topology on E that contains as many open sets as possible.

These topologies are called discrete **topologies**. The structural morphology analysis of Cyberspace is based on such discrete topological relationships. The Merkel-Patricia Tree (later abbreviated as MPT), including the later in cyberspace, is also a tree structure that is aggregated in such topological relationships.

Similarly, we can also define a foothold that facilitates our analysis as an object, i.e., by considering some set as a whole.

For this topology, there are only two elements in Γ : Γ and the

empty set \emptyset , which is the topology containing **as few open sets as possible** on Γ . He is able to facilitate our analysis of it as an object with a foothold.

Having established the topological relations, we can then look at the cybernetic operation of this.

The judgment of the extent of a point is determined by relying on the actual size of this point. And this actual size is determined according to the consistency of reality relations, ideology and symbolic order. For example, a self-publisher is a point with his fans. But if one of the fans does not agree with the circle, then he is out of the circle, and the relationship after being out of the circle is an external relationship. And this situation is even more complicated in the Cyber space. Because a cyber individual has multiple identities, it is likely that on one platform he is a member of a certain circle, and on another platform he is a member of another circle (speaking another kind of black language, endorsing another symbolic order). That is, he is contained in more than one set and constitutes discrete topological relations in more than one set. Then, we have to determine the structural relationship in which he is located by the symbols of the Cyberspace, and further determine whether this is an internal or external relationship. A point they may also have depend on economic relations to become a set. This is the relationship constituted by the second phantom system. For example, the relationship between a bank and a Cyber platform is an external relationship in the second system.

It is also easy to get confused in the same hierarchical relationship, for example, in general two big capital and big platforms often have the same ideological and economic space status. Then, their contexts have to be discussed separately to determine whether they are external or internal. In terms of cyberspace, for example, two video sites, they have the same ideology and the same economic model. In the online cyberspace alone, they are two cyber subjects (points) that have been linked together. And the reason why we say actually two cyber subjects (points) is precisely because when we look at the second phantom system, they are different companies and therefore they are two different points. That is, the topology of the point as a set, taking as few open sets as possible. On this premise, they constitute an external relationship. And if two video screen platforms, they are the same in cyberspace, they are also one company in economic space, but they slowly already have different ideological differences in the real world. Then we say they are one point in cyberspace, in economic space, in reality they are already two points (this is the case of many companies, which seem to be "internally" split, but in fact are economically one collective, but in reality are already two collectives). It depends on the set we are

taking in the topological space, and also on whether we are looking at a set from an open set at most or at least.

In fact, from a different perspective, it is possible to make different "predictions" about some collectives. For example, the above example shows that a company that is the same in the economic space (we call it "one company" because the concept of a company is considered as one only if it is the same in the second space), but in the ideological sphere they are not the same. Then we can "predict" that this company will inevitably split. This is not a difficult task, it is a trick of the structure of the mind, and by understanding this topology, we can see many relationships that were not clear and the ability to "predict the future". For example, a government may seem to be one government in social relations, but if in the economic space, its revenue has generated two central banks, then it is already two governments in the economic sphere. Similarly, if a government does not have any control in cyberspace, then it is actually a state of anarchy in terms of cyberspace. This is precisely why the network is now in chaos. He shows how unguided cyberspace actually practices anarchy in human relations. But he can still rely on the real economic space to maintain the relationship, so it is not too chaotic (but there is no one to guide, resulting in economic agents from which a lot of money and power again cyberization brought).

In short, what we call the relationship of the cyber subject to the internal and external and everything else is relative. It is a topological relationship. One needs to have a holistic grasp of the entire structure of Cyberspace and its variant forms. This is how you can anchor the positional relationships. Just like looking at a map, first you have to establish where your position and the position of your destination are on the map, so that we can plan the functional relationship between them (the route).

2.2.1 Two-way cyberized cyber individuals

Every cyber subject has in-pair relations, even for the cyber individual. For the Cyber individual, his in-pair relationship is a kind of self-symbolization. Self-symbolization manifests itself as a split of the cyber individual. The Cyber individual enters into the Cyber space for some reason and enjoys the desire to symbolize. However, for him, the reality of the individual is limited and not free. In order to better enjoy the single symbolic desire offered by the Cyberspace, he performs a cybernetic construction of the self. And this construction is the unfolding of the self. For the early Internet cyber individuals, this cyberization was presented in online games. Because of online games (especially role-playing online games), he provides a good template for the cyberization of the self. When the early Cyber individual

plays role-playing online games, that manipulated character, is his own doppelganger. He could experience a different status relationship in the online game than in real life, and could also move freely according to the manipulation. In the world of online game, there is no real death, and there is no real danger. Everything is mediated for the sake of the single and cyberspace status of the symbol. Nothing else matters. Death becomes painless. Emotions become false precisely from here. Early MMO players were not really that cyberized because MMOs were thought to be an alternate reality at that time. There is a phenomenon that demonstrates this point of view. In those days people played MMOs and the character they chose had to fit their real selves. Otherwise, they would be ridiculed. For example, men could only choose male characters and women could only choose female characters, and if men chose female characters, they would be mocked as "sirens" when they talked about their game experience in the real world, and they would even be ridiculed and vilified, thinking that this person was also a pervert in the real world and was against morality. In other words, people at the time thought that the Internet and reality had to be compatible. It is because such cyberization was not obvious in the early days of the Internet, so the online games at that time gave birth to many online friends and couples. Many people carried over such couples into real life. They became friends, husbands and wives in reality. This is the "miracle" created by the early good, non-cyberized network environment. At that time, people only saw online chatting and online games as a continuation of normal life. However, in contrast to the current online games, it is common to see people choosing characters in the game that differ greatly from their real selves, or playing online games to enjoy the thrill of being out of reality and enjoying the thrill of being a completely different person. This sounds like there is nothing wrong. However, this leads to a disconnection between cyberspace and reality. Relationships on the internet are also becoming more and more distant from reality. It is important to note that these phenomena emerge inevitably, they are a phenomenon of the well-constructed cyber cyberization. Rather than the opposite that it is the arbitrary choice of identity in online games that leads to cyborization of the network. Cyberization is the inevitable process of network development. With the popularization of home computers, cell phones, and people's lives becoming more and more inseparable from the network, people's attitude toward the network has become more and more symbolic.

In the process of inward cyberization of the self. People gradually need to abandon their real identity in order to enjoy the thrill of cyberspace. As shown in the communication with people through cyberspace, many people have a huge gap between their personalities in the Internet and the real space (for example, they talk a lot online and are silent in reality). This indicates a kind of splitting of the subject,

forming a difference between cyber individuals and real people. This difference is a manifestation of a certain amount of self-cyberization that has not yet been cyberized. The real cyber individual is the one who completely transfers the cyberspace symbolic desire to the real world. We can compare this with the fact that many cyber individuals nowadays also penetrate into the real world and influence it. But according to the previous article and the following analysis, we can know that this process from cyber individuals to the real world is to cyberize the real world as well. The early online games, on the other hand, were before the Cyberspace was formed and treated the online games as reality as well. The two are very different. It may be hard for people nowadays to imagine that the emotions within gamers in those days were the emotions of the real world. The early online games were a realization. Now, on the other hand, it is a cyberization of reality in cyberspace. It is a means of breaking the circle, cashing in and gaining power. Subsequently, cyberized circles arose in the internet and started to have internet terms (black words), however, internet users in those days rarely used internet terms in real life. However, nowadays, in the real world, most Cyber individuals unconsciously speak a lot of cyber terms in reality. Starting from elementary school students who are new to the Internet, they are already doing such realistic misidentification of Cyber words. The difference between cyber terms and the real world has been completely substituted into the real world by cyber individuals. This is not a new phenomenon. (I vaguely remember that I was the first person I met in high school who spoke cyber language in reality. At that time, I felt very strange, and I also felt very uncomfortable, thinking that this person was very strange. I felt some discomfort from the expressions and communication style. But now I don't feel strange anymore when I meet such people. (I'm used to seeing Cyber individuals who are constantly playing in the real world like this.)

There are many other manifestations of this inward cyberization. Under the development of the cyberization process, more and more cyber individuals begin to create their own identities in the cyberspace, some of them consciously and some unconsciously. For example, some people will consciously steal other people's photos and post them on social media platforms, thus thinking that the person in this photo is themselves. This is a kind of conscious creation of self-sabotage individual. He can steal photos that he thinks look good and satisfy the ego in his mind, and then disguise himself as the Cyberspace. And then use this identity to communicate with other people in Cyberspace. This behavior allows him to create a perfectly satisfied self in Cyberspace. They also change the look and tone of their speech in Cyberspace so as to match the split image they have created. If the look and image of the real world is not too good, then they can use the image of the

manga animation to build their Cyberspace self. This is the real source of cosplay, which allows cyber individuals to legitimately play the image they like in their own minds, which in effect constructs a cyberified self (this is one of the reasons why many political cosplays on the Internet originate and why political discourse is revived in the Internet age). However, cosplayed characters are often so far removed from reality that in real life, such differences are a constant reminder that they are not the character itself. Therefore, such cyberization merely satisfies their desires in cyberspace and is hardly misidentified by them to reality. Further, some actively cyberized cyber individuals will choose the perfect image of reality as their cyberspace image. This is the image theft that often happens in cyberspace. They will steal the pictures of some cyber celebrities or just disguise themselves as cyber celebrities completely, taking someone who has popularity and status in cyberspace as their cyberspace self. And construct their own position in Cyberspace. This has many advantages for them. First, they are equivalent to directly seizing a part of the power and status of someone who already has a status in Cyberspace. Secondly, this disguise satisfies their own symbolic desires. It is under the impetus of such a desire that the cyber individual can split himself in the cyber space and complete the cyberization of the self. Again, such manifestation is accompanied by a series of manifestations of symbolic desires. (What is described below is only one of the manifestations of the cyberization of the self in the cyber individual. It is not an inevitable phenomenon of the Cyber individual, let alone a representation of the real person)

1. Men will satisfy their symbolic desires by projecting the illusion of female clothing onto the creation of individuals in Cyberspace. Directly steal the photos of their favorite female cyber-celebrities (cyber-individuals with good virtual image doppelgangers) to take as themselves. They are often real individuals who are unable to satisfy their symbolic desires because of money and their own conditions. They also disguise themselves as individuals with the characteristics of symbolic desires. This behavior has a developmental process: early on they will use cute, symbolic female anime characters as their avatars. Later it will develop to disguise as such anime character's character speaking. Further, due to the moral constraints of reality, a part of the population started to do a kind of split: a part of them went towards Cosplay and disguised themselves as symbolic objects of desire in the name of Cosplay. This is exactly why cosplay women's clothing is now prevalent. Because it fits the symbolic desire without violating morality. And, they will continue to change traditional morality through propaganda in order to remove the final stranglehold of traditional morality (there is nothing critical about this, because morality expands and develops in this process). Another part of the population will continue to go

deeper into the transformation of the "self", not shaping their Cyber doppelgängers with the change of reality. Since there is no real thing, there is no moral constraint involved, and they can ignore the traditional morality in their hearts (because there is no one in cyberspace to do such moral supervision. Everything can be done by themselves), so they will choose the virtual image originally created by the netizens (cyber individuals with good virtual image doppelgängers) (netizens originally also shape their cyber subject image in the network through PS technology, makeup, etc.) to construct themselves, completely disguise themselves as this netizen to divide themselves and satisfy their symbolic desires. The result is to learn to imitate the image of others, or to directly steal the cyber subject image of an already fake famous person to disguise it as their own cyber virtual image. This is the deeper reason for image theft. Finally, some people will continue to walk in the split of the "self". They will be driven by symbolic desire to break through the Cyberspace. They will then influence the real world. Here, they start to face the real world again with moral constraints, which means they have to make a choice and split: one, sex change. And to promote the righteousness of cosplay women's clothing as much as they do. Second, violate morality and break the law (i.e., use other people's images to fall in love with others, cheat money, and even to directly form a fraudulent gang.)

2, and this situation exists for some female cyber individuals as well. Unlike men, since the real world is a masculine constructed society, this will lead them to choose female images to satisfy their symbolic desires in Cyberspace as well. Only a small number of people will choose male figures to satisfy their symbolic desires. This is a phenomenon that can be reflected in the early stage of cyberization (the number of female cyber individuals who use symbolic male anime avatars is much smaller than those who use symbolic female anime avatars and are generally not very old). In turn, due to the moral constraints of the real world, female cyber individuals are divided here: some choose cosplay and extreme symbolic circles, such as JK uniform circles, Western-style Lolita, Hanbok, etc. to satisfy a symbolic desire. For these three circles, the people within these circles in the early days pursued more of a cultural identity, and he communicated more deeply with the real world. Therefore, their dress will respect the tradition. For example, Lolita and hanbok are more concerned about the regulations in history and cannot be altered at will. And later, due to the symbolic desires of Cyber individuals. These three circles are transforming. For example, the foreign dress hanbok JK pay no longer pursue the ancient system and orthodoxy, but add secondary symbols: stockings, double ponytail, SM elements, etc.. For women, their moral choice takes place here. That is, when dressing themselves, whether to follow the circle's orthodoxy and archaic system or to conform to symbolic desires. Respecting the orthodoxy and the ancient system is a cultural

identity or an ideology of reality, which has a deeper connection with reality and thus a certain morality. A part of the population, on the other hand, pursues symbolic desires and does not pursue ancient systems and orthodoxy, and thus slowly accepts some of the demands of symbolic desires under constant cyberization. And this kind of coterie is closely dependent on the Internet to survive in the present, so they are bound to keep going to the latter. As you can see, the early circles were more inclined to the former. At that time, the women in the circle would criticize the parts that were beyond orthodoxy. For example, wearing stockings while wearing Lolita was not in line with the ancient system. Slowly, the circle developed so that now Lolita with stockings is a kind of Stone's usual wear. In other words, the moral choice of female cyber individuals is "chosen" within the circle, which is more hidden because some people do not even have to "choose".

If such a small circle does not satisfy the symbolic desires of the female cyber individual. Then another part of them will continue to go on to satisfy symbolic desires in a deeper way. This is partly due to real-world constraints (e.g., their body shape and appearance do not satisfy their symbolic desires even if they enter the coterie), and they choose to disguise themselves as other "cyborgs (cyborgs with good avatars)" (just like male cyborgs). Unlike men, they do not face the problem of transgenderism because they are women themselves, and thus they do not face the moral confrontation with reality at this stage and make a choice among them. Therefore, it is very straightforward for them to dress up as those "cyberpopulars" (cyber individuals with good virtual avatars) and to learn from them in many ways. However, if the limitations of the real world are too restrictive for them to project their cybernetic selves into the real world (e.g., they are too poor to buy the same cosmetics as their disguise, or their body shape is too different), then they will abandon the way of dressing themselves in the real world to satisfy their symbolic desires. As a result, they will forcefully set the equivalence between the real world and cyberspace in the real world so as to satisfy their symbolic desires. In other words, they have to "deceive themselves" in reality with the compulsion to believe that they are the split Cyber individuals they created. This leads to a confusion between reality and cyberspace, which leads to a step-by-step path of moral and criminal violations. The appearance of this situation in the real world is the use of someone else's image to cheat on relationships, as well as to cheat on money. This is the reason why many women in online relationships nowadays are so different from reality. It is also the reason why many women have a huge gap between their online image and their real appearance. They use PS technology to make their real selves more symbolic. By this means, the person in the photo is both herself and not herself; she is cyberified as an individual. At the same time, it does not violate morality. When people accuse her,

she will say that it is indeed herself. Because women who have come this far can no longer distinguish between reality and cyberspace.

From the interpretation of the above phenomenon, we can see that there are some cyber individuals who actively cyberize themselves, constructing cyberized doppelgangers under the constant splitting of themselves and constant disguises, and such doppelgangers affect the judgment of their real world selves and the perception of their real selves. They can't tell which side is their false self and which is their real self anymore. They then go on to do the same behavior in real life that they did in their Cyberspace split selves. This constitutes a lot of pretending to be in love to cheat on money and feelings. Perhaps in the view of some such Cyber individuals, they are not cheating, they are just deep in the fog of virtual and reality. They can't tell which one is their real self, and they have no way to pull out from such a split role. But once they experience reality, they become realistic emotional cheaters and money cheaters. In the current network environment, there are countless such self-sabotaging people. And under their continuous deception and disguise, more and more deceived people found the falsity of it. Slowly, they stop believing in any symbolic identity in cyberspace. Everyone has their own wariness of such cyberized personalities. Thus, the network itself is perceived as having such falsity. This, in turn, allows some of the deceived to enter the game of cyber symbolic falsity. This is because the deceived see in the person who deceives them the "freedom" without morality and restraint that comes from this symbolic desire. Slowly, some cyber individuals are happy to engage in such a constant change of their identity disguise. This is what they call the freedom of Cyberspace.

We see very clearly the harm of this phenomenon. But this harm does not come from the fact that morality can be changed by them, because that is the nature of morality. The development of civilization is the process of constant evolution of morality, and any individual in reality can change the fixity of morality. The real harm, however, comes from the singularity of symbolic desire. That said, I do not accuse this behavior of changing morality as something to be watched out for. Rather, it is because this cyborization is so singular that it is something to be watched out for. That is to say, what needs to be emphasized here is that moral change is not the problem; it is how morality is changed that matters. Morality cannot be changed in a way that satisfies a single desire. The key is the equivalence of all values and connotations that come with a single symbolic desire. In short, the real world is very scary if it is all symbolic desires. But if some behaviors of the network can join diverse desires and feelings in the real world, then this is the network behavior that can be recognized to some extent.

The singularity of symbolic desire leads to what appears in real life to be a

violation of morality with strict distinctions, or even illegal behavior. However this will change because of the singularity of symbolic desire. As the above example shows, the righteousness of cosplaying women's clothing is being propagated to change the traditional moral prohibition that "feminization of men is wrong". Morality is being changed and should be supported. This is the development and change of morality. The problem, however, is that this righteousness should not change the diversity of the real world. This misrecognition can come from the misrecognition of the Cyber individual's identity. Perhaps there are cyber individuals who will think they can master this degree. They will not confuse real life with cyberspace. However, this is actually a matter of self-interest. For example, if you chat with someone in cyberspace, and you have feelings for them over time, is it really limited to cyberspace? When the desire to pursue greater feedback, he will inevitably go to the economic space in search of monetary relationships. However, isn't this monetary relationship based on a false self-sabotaged identity? For the real world, isn't it a deception to have a pecuniary relationship with someone under a false "ego"? Likewise, if it is not converted into a monetary relationship, the symbolic desire must be converted into a real desire. So do we meet offline? Do you fall in love offline? Isn't a relationship built on a false split ego a deception for feelings? Single symbolic desire tends to cross the line, to develop too quickly, and to keep the cyber individual deep in too single a desire without going through the trials of life. This is the real caution. Rather than being wary of a moral change.

Therefore, a good cyber environment needs to prevent this cyberization of the individual in personal education, and since this is a very individual thing, it can only be guided in education for everyone. Educate the reality of the cyber world from a young age, so that the cyber self has more of the reality of the real world. But what if people really want to enjoy an identity in disguise? This would require some sort of transformative device that makes centralized guidance and moderation possible. Creating state-sponsored "devices" of profound significance, such as online games (as a regulatory tool), is one way to do this. Now is the time to use the chain game to accomplish this regulation of symbolic desires and the cyberization of the self. Give the cyber individual some space to freely change his or her identity. Satisfying these symbolic desires in online and chain games (and through the regulation of virtual currency, the regulation of cybernetic individual desires, as detailed in chapters 4 and 5). Through some cybernetics means, the whole cyberspace is given back a relatively real cyber environment to ensure the stability of cyberspace and real space.

As for the external cyberization of cyber individuals, it is actually a kind of

symbolization of stripped subjects. It is mainly manifested in the alienation of the Cyber individual from other Cyber individuals and self media. This comes from the process in which the metaphysical thought of the cyber individual must be detached from the concrete person and inevitably alienates the concrete person with a universal conceptualization and ideology. In fact, cyber individuals also carry out such cyberization of larger subcultural circles and some video platforms. But after all, subcultural circles and video platforms are not concrete people, so it is difficult to observe the difference.

The alienation of bloggers from other bloggers and bloggers is what we generally call "straw man attack", they will force their own metaphysical theories to make others (whether they are bloggers or not) conform to their own ideology. And think that the other person is as they think. But if someone else does something beyond his perception, he will agree with himself more, and instead reinforce his original view, forming a more thorough metaphysical perception. These phenomena are also described in psychology and are called the "Ducker effect". However, the root of this Ducker effect is actually the metaphysical characteristic of self-imposed limits on thinking to keep it stable. Of course, we can say that this is a cognitive bias, and we can even describe this phenomenon in terms of mental underdevelopment. This act of establishing a "straw man" for attack, because it necessarily transforms the complex human being into a simple human being in line with his ideology, thus erasing the complexity of the human being and pulling all objects into his cybernetic space. This process of cyberization takes place in the direct cyberization of theories and in any cyberspace (language, civilization, economy, network), where the cyber individual often uses a forced verbal violence to transform the object into a composition that conforms to the structure of his cyberspace, thus establishing the image of the other as a "scarecrow". This is very common among metaphysicians (which in turn explains the cyberspace nature of metaphysical theories and their ability to place anything in a cyberspace of their own creation). We have all met such metaphysicians in everyone's life. This is also true in Cyberspace, which is a result of the nature of the human mind and needs to be overcome. Likewise, in the process of objectifying people, they tend to employ some more insidious and difficult to accuse means.

For example, the prior use of conceptualization to label an individual. Placing a word in an absolute ideology and then assigning it to the object he wants to alienate. A good example of this is the term "female fist" on the Internet. This term refers to metaphysicians who want to use "feminism" to manifest their power, often under the banner of "feminism", to gain their own privileges. This is why some people use the term "female fist" to refer to them. The reason for this terminology is that some

"feminists" also find it difficult to transcend metaphysics to understand concrete human beings with feelings, and are less likely to experience real female power, which is why they engage in "feminist" acts of verbal violence. "privileged" behavior. However, this term has now become a straw man weapon: when someone wants to misconstrue the other person as conforming to what they consider to be a "female fist," they can label anyone with this concept, so that they have to prove a paradox in order to get rid of this label: a doppelganger who is not under their own control is not themselves. A doppelganger who is not under his own control is not himself. This doppelgänger is in the cyberified space of the cyber individual (and therefore has no way to prove it). And, because the description of the person necessarily relies on practice, then, whenever the labeled person responds to such a straw man attack, he is also necessarily caught up in a metaphysical argument. They fall into a linguistic cybernetic trap. Thus, they begin to explain to each other what "female" and "female fist" really are. Then they are pulled into the cyberspace and attack each other with their own ideological systems, creating an endless argument of endless regression and endless creation of cyberspace. This is the normal state of human quarrels in the Cyber Age. On the Internet, once caught in the exchange of ideological discourse, no one can speak clearly. Because in this cyberspace we have no body, there is no practice of bodily constructions. Unless an absurdity is revealed in this space.

This external cyberization of the cyber individual can also be presented in the form of questions as well as advice and education. For example, he asks questions to presuppose an ideological framework that has already been constructed. For example, when someone says that it is necessary to move away from the single symbolism of the cyberspace and return to a multiplicity of sensory experiences and perceptions. The metaphysician (the linguistic space presentation of the Cyber individual) often constructs a set of cybernetic processes by asking follow-up questions, such as: How do you define symbolic desire? How do you define sensation? How do you define what is really XX? Or, how do you make sure that what you perceive is the truth? What is truth? Is what you feel true? What does it really feel like? And so on, typical metaphysical questions of this kind. Such questions are the entry point of the a priori system that we see repeatedly in the history of philosophy. If one answers such questions from the perspective of thinking and linguistics alone, one will inevitably fall into the already constructed structure of thinking. This is the process of "cyborization" within thought, and is the root cause of cyborization.

The cyberization of other cyber individuals by cyber individuals and cyber self-publishers is universal. Because thinking necessarily constitutes the structuring of a certain cyber subject. When this subject is structured, he has universality. Therefore,

if a certain subject is known among many cyber individuals, the universality will be found in the perception of this subject by many cyber individuals. As a result, a large or small circle is created around this subject. This is the power source of the transition from cyber individuals to self-published individuals, and also the power source of the circle composition. When a group of cyber individuals are familiar with a certain person, and when they have acquired the same ideology only in appearance, they will gather into a circle around this subject. In other words, for the self-published subject, his own circle of fans does not belong to him. The subject described in the circle is not the real subject itself, but the "self" that has been cyborized by the circle. This constitutes the difference in self-identity between the fan circle and the self-publisher.

However, for the self-publisher who is himself the cyber subject, there are two misconceptions here: first, the subject of the circle is thought to be his real self. Because he himself is also a Cyber individual, and can't figure out the difference between his real self and himself in Cyber space. Thus, some misconceptions will be born, confused between the circle and the self, unable to find their own position. Secondly, since the self-media subject will also cyberize himself, he will recognize a self that has been cyberized by himself, but this cyberized self is different from the self that is cyberized by the fans collectively. Therefore, these two cyberized selves will be in conflict. As a result, the bloggers and their followers will fight with each other. Therefore, some bloggers are angry with their fans for not knowing themselves. But in reality, the ego he knows himself is not the real ego with a physical body either. This can lead them to say with their mouths, "I'm so sick of you people saying you're my fans! " "Fan behavior should not rise to the rightful owner, the me that the fans know is not the real me, you do not know me." and so on, but because they themselves, as cyber individuals, are deep in such a symbolic order unable to recognize their real corporeal selves, thus the self-published subjects do not mitigate such behavior in their behavior, but rather cyberize their selves even more. In some cases, some fans' cyborization of the self-subject is consistent with the self-subject's self-syborization, and then they approve of the fans' cyborization of themselves and thus structurally support this cyborization behavior. But this approval instead aggravates the misunderstanding between themselves and their fans about their own real flesh. As time lengthens, and as the range of influence generated by the constant circle-breaking behavior of the self-publishers under their symbolic desires increases, the cyber self-publishing subject as understood by the fans (the idols they follow) then becomes more and more different from their real corporeal selves. This eventually leads to their own split personalities. Both the fans and themselves idolize themselves, thus overestimating themselves and being overly proud and arrogant.

This is the relationship between the cyber individual's cyberization process for the self media subject and the self media subject's self cyberization.

The cyber individual will also do such a cyber operation for the circle. This cyberization of the collective is actually a preparatory stage for the discursive attacks between circles. This cyberization inevitably puts a certain label on a certain circle of people, creating a false universal split subject. This is the only way to bring all the Cyber individuals within a circle into the process of Cyberization in line with the ideology of their initiator. The arguments and discourses between the cyber individuals and the circles are a complete "empty play" against the "straw man". The war between fan circles will also attack each other's stars, self-publishers, and anchor saber subjects. They will make videos and other highly symbolic symbolic games of the subject of the hated circle, trying to pull this subject into their cyberspace to better "straw man" attack, which is itself a kind of cyberization of the subject of self media. In the discourse of the cyber subject, there is only symbolic desire and symbolic power, not truth. Because the cyber circle itself is a universalized collection, the cyber individual cyberizes the collective cyberization that is already contained, and the cyber individual cyberizes the individual person is actually very different. However, in the human cognition, it is difficult to make a distinction in the thinking. Because the circle itself has already completed the cyberization, this causes people to not see the cyber individual's cyberization of the circle clearly. This obscures the fact that the cyber individual cyberifies all objects. Further, it is also believed in the real world that the relationship between the Cyber individual and the Cyber collective is the universal norm of human-collective communication in the real world. This misconception can lead to the inability to distinguish between collectives that are linked together by emotional-sensory ties and Cyberized collectives. And to assume that all real collectives are also such cybernetic collectives. Thus, the collective is only about fixed truths and not about feelings and beliefs. However, a real collective is a collective with emotional ties, a cohesive collective, a collective with flesh and blood, a collective with passion and strength. It is not a cyber-circle that has been cyberized.

Cyber individuals and cyber circles are a kind of cyber subject after cyberization, which inevitably leads to the communication between them only possible ideological arguments, only possible struggle for discourse, only possible struggle for symbolic desires and status, only endless quarrels and brief hypocritical peace. And there is no talk of collective honor and collective emotion. A cyberized collective (circle) can only ever be seemingly separated. The relationship between the Cyber individual and the circle is either in a false peace, or in a mutual attack of words, or between the preparation for a false peace and mutual attack.

Finally, the cyberization of the platform by cyber individuals still involves the act

of setting a split subject to it. For example, a representative figure of the platform (president or manager) is split and pulled into the circle, and then the symbolic game is played in their respective circles to satisfy their symbolic desires as well as ideologies. Because of the large capital nature of the platform (i.e., straddling the third and second visions), when cyber individuals are confronted with a truly cyberized platform, they are often captured by the capital of the cyber platform and thus become part of the inward cyberization of the cyber platform. In reality that is a form of cooperation. Or a way of hiring. The cyber platform and the big capital, hire cyber individuals to become part of their own inward cyberization. Thus completing the structure of a more stable Internet space. It is also a kind of capitalist exploitation of hiring new workers. However, unlike traditional workers, this exploitation is built on the exploitation of people who have already completed their cyberization. It also means that the original exploitation is an extinction of the workers' feelings and diverse places of life, and in the repetition of labor, the workers lose their rich and colorful lives and emotions. However, the cyberized platform exploits the cyber individuals who originally enjoy simple desires. They just need to enjoy the pleasure and status of symbols. Therefore, part of the employees of the cyber platform are necessarily such people who have been cyberized, and they are responsible for the construction of the cyber space and the internal cyberization. Most of the Internet companies are willing to recruit such cyber individuals because they already have no practical sense of sex, so it is enough to meet their symbolic desires (for example, hiring a white silk double ponytail maid to cheer up the employees and so on can satisfy them for a long time, or directly send bonuses as game skins, game coins and so on, they will feel very happy). And because the Cyber platform is not only in the Internet space, he still has to deal with the actual economic space issues, but also to deal with real problems. So there is a part of the workforce that needs to be separated from such cyberization, as well as still contains elements of exploitation of traditional workers. And these two forms of employees may also appear in the same person. This is present in many Internet companies. We will talk more about it when we talk about the inward cyberization of the cyber platform.

2.2.2 Two-way cyborization of the self-publishing subject

The self-publisher, anchor, and celebrity cyber subject we consider (hereinafter referred to as self-publisher subject) implies that the person is a cyber individual in the first place, otherwise we would just call him/her a self-publisher (some people do self-publishing and do not get deeply involved in the cyberified cyberspace, they

are at most half a cyber individual). In other words, the self-publisher will do the same internal and external cyberization activities as the cyber individual, so we won't go into details here. The internal cyberization of the self-publisher is manifested in the cyberization of their own fans and their own fan circle. The external sabotage is the sabotage of non-fans, the sabotage of non-followers and the sabotage of the platform. Since the self-media cyber subject has a wider range of people he is dealing with and his symbolic desire has been raised to a certain level, he often attempts to have the desire to switch from the cyber space to the real space and economic space, i.e. to cash in and gain political power. And to accomplish such work, he had to use more and more complicated means in the cyberspace to complete the process of his own cyberization. Thus, we can see the emergence of "bonds" and "stocks" in the early cyberspace. Again, this is the same embryonic structure that constitutes virtual money. I have already shown you this structural similarity and penetration in the introduction. The focus of this chapter is to clarify the specificity of cyber subjects only in cyberspace, and the relationship between cyber subjects. It has not been explained in depth the means used by cyberization in a variety of ways that can be used in the economic space. Therefore, we will only briefly describe the simple process of cyberization between such cyber subjects and other cyber subjects and briefly describe the means they use. Their means and methods will be discussed in more detail only later in the virtual currency. There is no doubt that the means and methods they use are much more than those used by individual cyborgs. And it involves "cross-border" means in three cyberspaces.

The cyberization of the self-publisher's circle of fans is manifested in the further ideological mastery and harvesting of it. On the one hand, they ensure the simplicity and camouflage of the system through more systematic ideological propaganda, and on the other hand, they want to use this camouflage to "deceive" others, so that they can gain fiat money and power in the real world. This cyberization of the circle is based on the control of each cyber individual. The cyber-individuals in the circle of fans of the main self-publisher are actually mixed in many circles of cyberspace. An absolutely stable self-publishing fan circle needs cyber individuals who are absolutely devoted to themselves to maintain stability. Therefore, the self-publisher will use his own power of speech to gather further "cyber-activities" (such as "bonding" and "equity activities"). They often seem to do a kind of "cyber-activity". They often appear to be a "democratic" form of activity. However, the ultimate criterion is themselves. For example, they hold "debates" that seem to be inclusive and inclusive, but in reality, by being a judge, they establish their own God-like authority. When debates are held within the fan base, the power of speech is then exchanged between the contestants on both sides. However, no matter what the

outcome of the debate is, as soon as the judge comes out, he has access to all the debaters present as well as the audience, thus transforming this activity into an idolatrous ritual. Through his existing power advantage, he harvests all the discourse of the debate. And the audience and the contestants will think, "(The master) is different, logical and enlightening", but what they don't know is that this is a cyber ritual that has been packaged by the main media. Such "debates" do not need to be actually held, they exist in the comment section under the main body of the self-published media. It is possible for them to gain the right to speak and capture the hearts and minds of people. Viewers who see such comments, as well as both sides of the argument, will be convinced by the power of the idol. In this case, the "conditioning" of the fans in the field of self-publishing is a tried and tested way of cyber-ization by the self-publisher. There are many other such cyborgs. Sometimes the sabotage of fans is disguised as maintenance and management of fans, or even concern for fans. However, they don't really care about their fans, or rather, they only care about the cyberized part of their fans. They need Cyber individuals to stay heartfelt in this circle to ensure the stability of their own fan circle as well as to cash in. On this basis, while expanding their own cyberized circle. to gain more power. However, the circle of fans that the self-publisher thinks he is has actually split into another circle of fans in a kind of cyberization operation of "fan purification". It constitutes a deeper cybernetic structure above the circle of fans. It is also in this cyberization. The original fan within the circle is expelled from the circle because of purification, but he may still consider himself as a member of the circle. This leads to a difference between what the self-purified circle thinks it is (the purified circle) and the unpurified circle. Thus, the self-publisher misestimates his own position in the symbolic space. This makes them blindly arrogant to carry out behaviors that they are not yet capable of doing. Eventually this misidentification inevitably leads to their failure. This situation is common among self-publishing subjects.

After consolidating to their own cyber circle, the self-published subjects will further symbolic desire satisfaction and power conversion to the cyber individuals who are still in the center of this subject. Because they want to continuously expand this purified fan circle, they need to be supported by money. The power of the purified fan circle is then used in an attempt to exchange it for fiat money. This step is based on the actual economic power of this loyal part of the fan circle. He will use various ideological persuasion techniques (often portraying an ambitious goal, the achievement of which requires more people and more money) to complete the construction of the idea. Then through realistic means of making money (e.g. opening an online store) the Cyber power is converted into its real money power. It is a kind of exploitation of individual fans after cyberization. What the fan who pays

money gets in exchange is just his status in the fan circle and a little bit of a single symbolic desire. The form of this symbolic desire can also take many forms. For example, giving some fan badges. Or even make some T-shirts, books, cards, etc. with fan-specific symbols to satisfy the fans' symbolic desire. Even they have learned the symbolic propaganda of consumerism. Constructing a kind of luxury within the fan circle. In this case, the selling price of the merchandise will greatly exceed the real price. This is the form of late capitalism. There are also more symbolic desires: for example, the aforementioned form of collecting symbolic desires in online games (manifested in game skins and open boxes). He would collect in a way to constantly tempt the cyber individuals within his circle of fans to buy. Let the fans convert to fiat money and realistic status for him. The reason why fans submit to such a cyberization process is that, on the one hand, fans are already completely controlled by the ideology; on the other hand, controlled fans do enjoy the symbolic pleasure. Taking a step back, fans also think: with the expansion of this fan circle, they become the patriarch of this circle and occupy the honored position of this cyberspace. For cyber individuals, they enjoy it.

Of course, the means of self-media cyberization may not be so terrible yet, but he will be the inevitable development trend of the cyberspace in the future, and also inevitably in the history of the development of cyberspace repeatedly, changing the appearance of the appearance. We cannot exhaust the many manifestations. But the simple operation of symbolic space behind him, and the stability of maintaining the structure, will not change. We need to add more structural tools in order to go deeper into this cybernetic form.

The process of cyberization in cyber self-publishing externally is actually the process of breaking the circle in order to pursue a larger circle of fans. The content of this has been described in the previous section, and is only briefly reread and reviewed here.

Cyber self-publishing in order to break the circle, it is inevitable to go deeper into the interactive relationship to other fan circles. In this case, there are often two directions. One is to other circles in a cooperative way to achieve this broken circle. The other is to break the circle in a critical way. The former is a more common form among non-ideological circles. For example, some self-media fan circles are very simple circles that convert symbolic desires to physical desires and give vent to them. This does not actually produce much ideological conflict, so cooperation is the best way to go. But such a cooperative approach can have the consequence that the composition of one's fan circle is too complex and not purely supportive of oneself. It may seem that this not pure support does not translate into more fiat money. But

in reality this is a misconception. Because within such a circle, it does not rely on too much complex, systemic ideology to sustain it. Rather, the mere conversion of symbolic desire to physical desire (i.e., symbolic desire to the real world), then this conversion is carnal desire associated together, forcing the cyber individual to satisfy his or her physical desire to do symbolic consumption. Some goods with symbolic (the previously mentioned phenomenon of pseudo-motherhood, etc.), the requirement for specific sexual partners (the previously mentioned requirement for symbolic sexual partners, such as finding objects dressed the same as the subject of self-publishing, Netflix, etc.) originate from this, and this cashing-in ability is instead high. However, since they are not ideologically unified, the money is made in such circles by the platformized cyber subjects and the capitalists in the second illusion (buying these symbolic, consumerist goods). Most of it does not flow to the self-publishing bloggers. Some bloggers who are able to greatly satisfy the cyber individual in terms of symbolic desire, again because the symbolic desire is almost identical. So some cyber individuals will consume for one self-publisher, and when another self-publisher with the same symbols appears, they will likewise move to the new subject, so again, the ability of such self-publishers to cash in is short-lived. It requires constant cooperation to break the circle; and the more cooperation there is, the less the ability to cash in from fans. In the development of cyberspace, such self-publishers are bound to go towards the process of ideological cyberization. The cyberspace begins to produce some ideological brainwashing, complex and systematic self-publishers. In addition, if they do not carry out this ideological cyborization work, and rely only on symbolic desires to maintain their fan circles, such self-publishers cannot maintain the virtuous cycle of their own fan circles, and they will eventually face the over-the-top, in their opinion - "dangerous". Of course, their other path is to leave the ideological work to big capital, so they have to attach themselves to the main body of the big cyber platform. The advantage of this is that they do not have to face the work of ideological construction alone, and they do not have the risk of ideological arguments. However, this comes with a caveat: the platform sees the benefits they bring to big capital.

The other way is not to be dependent on big capital. This makes it necessary for them to shift from the direct physicalization of simple symbolic desires to the construction of ideology. But if the self-publishers do not have the ability to construct such a system, and if they do not have the ability to construct a complete and self-consistent metaphysical system, this will lead them to be attacked and despised by other ideological circles. Thus, they face the "risk" of their fans leaving the circle. In short, it is very difficult to achieve ideological unity in such a mode of direct translation of symbolic desire into physical desire. This, on the other hand,

means that they can only attempt to influence the second illusionary system to complete their cash. The influence on reality must also be through the acquisition of status and money in the second illusion system to influence the first illusion system. It is not possible to directly transform Cyber power and status into real social power.

However, as also mentioned above, as the cyberspace develops, self-publishing bloggers will appear more and more to accomplish cashing out and real power conversion through ideology. Their means to do so is external cyberization. In the external cyberization, the self-publishers who have completed the construction of ideology will coalesce their own circles and use this ideology to criticize the ideologies in other circles. The benefits of doing so are very obvious: first, in the external cyberization, the ideology within the circle will further coalesce. Second, it satisfies the symbolic desire within the circle, because their conquest is done by using the violence of discourse. In the game of invective and symbolism, people inside the circle are able to enjoy this symbolic pleasure to their heart's content. Third, their invective may not be able to make the people inside the circle being conquered switch to their own camp (because Cyber individuals can keep constructing theories to escape), but the circle they break by this conquest is precisely the *spectators* who *think they are bystanders* watching this conquest. Fourth, a small part of this act of passing criticism can be converted into influence in reality (because the spectators will talk about it in their lives). As you can see, a circle that completes the ideology is equipped with multiple benefits. It is the form of cyber subject that all self-publishing cyber subjects are bound to pursue.

Finally, there is the relationship of self-publishing to the Cyber platform. One of the relationship patterns in the form of cooperation was also talked about above. As for the self-publishing platform that has completed its ideological work, he may appear some paradoxical patterns: on one hand, he trolls the part of the platform's ideology that does not match his own; on the other hand, he seeks to cooperate with the cyber subject under the desire to satisfy more symbols. As mentioned before, the cashing power of cyber platforms always tempts every cyber subject. Even how much their mouths speak out against them, even how different they are ideologically. For in the deep structure they are all simple and linear, constituting at best a simple spiral of dialectic-like structure. They are naturally bound together. Thereby, the Cyber platform can use this ideology to complete the construction of self-ideology. On the one hand, he will absorb the essence of this ideology, and on the other hand, transform the cyber self-publishing into a tool for the internal cyberization of big capital.

2.2.3 The special cyberization direction of the cyber circle

The only difference between the self-media subject and the cyber circle is that the subject of the cyber circle is not a cyber individual who has completed cyberization as the center, but a circle that needs to be maintained by everyone together with the help of symbolic desire. Because there is no physical body in the cyberspace, it is impossible to coalesce emotional ties, and if this circle is to develop, it inevitably makes the construction of its ideology have to rely on other cyber subjects to complete. He either relies on the self-media subject to construct the circle's ideology, or relies on the big platform to construct the ideology.

The general state of the blogosphere, at first, is more like the above-mentioned loose circle of self-publishing fans, who, at the initial stage, are so closely related to reality that they cannot be called bloggers yet, but are only connected by their hobby. However, slowly, this "hobby" develops into something different from reality, and thus can be anything symbolic. In the end, they are communicating entirely on the basis of symbolic desire. This can take the form of a hobby that is actually a symbolic circle. This situation was common in the early Internet cyberspace. For example, the early "Li Yi Bar" and "World of Warcraft Bar". However, after the development of cyberspace, this symbolic desire was born into a circle that was directly converted into real physical desire. For example, the "pseudo circle (symbolic desire converted into real desire, part of the individual is actually transvestite, fetish, which contains sexual behavior of objects and symbols)" "harem anime bar (referred to as Gong bar, was closed many times, which is actually a sexual fetish exchange)" "asoul circle" and so on. Such a posting bar actually has a relatively loose but not disintegrating relative permanence in symbolic desire (they may leave briefly after each desire release, but they return driven by physiological desires.) It is actually an outlet for the release of reality's repressed physiological desires, power and status. In the beginning, it is the repression of realistic desires that leads to such a transformation of physiological desires into symbolic desires, and afterwards, the process of shifting from the singularity of symbolic desires to the singularity of physiological desires in turn. The former transformation is actually the process by which symbolic desire initially captures non-Symbolic individuals. As cyberization intensifies, cyber individuals then pursue the desire for more symbolic space. When they start to pursue more symbolic desires, they have two choices: 1. Get out of the original circle and go to a circle with ideological composition. Because there is an ideology, it necessarily contains a centralized cyber circle, and it necessarily contains a gap between discourse power and cyber identity status, so that the discourse (symbolic game) violence under the symbolic desire can be satisfied. 2, transform the original circle into a loose circle

with ideology. However, this transformation is precisely a way of cyborization of circle to circle. That is, it is done through black discourse. They do this by playing symbolic games (i.e., free and random combinations of symbols.) under the desire for symbols. One of the more obvious phenomena of such symbolic games is ghost videos, which are completed by splicing some symbolic desires together through editing), building various symbols together through the sliding of linguistic canonical chains. In this way, some words of original meaning are disintegrated in this symbolic game. All the ideologies that were originally constructed by language can be put together at will in this symbolic game to form a seemingly free unified ideology filtered by their control. Sometimes, however, they do not have the ability to construct a set of metaphysical ideologies, so that in such a symbolic game, between the sliding chains of energy values, no one in the circle is able to understand the true meaning of a symbol, and it can be revealed forever. They can be unconsciously captured by the symbolic game within the circle in the appearance of the symbol, which constitutes an ideology of their own choosing. And this symbol symbolizes a unity - the formation of a circle. They say to themselves: "It doesn't matter what the word means, the meaning of the symbol is fine as long as I understand it, but as long as some symbol appears, he is my kind". This is typical of this type of cyber circle. That is to say, they do not need the content of the vocabulary, but only the sliding and deconstructive appearance of the energy-value chain of the vocabulary. This emergence itself constitutes the ideology they think they share (for example, they may think they are Derridaists or Deleuzians). However, their inner thoughts are confused and they are not at all sure what ideology they are.

Such iconic symbols are transformed into symbolic signs of desire for the circle. For example, such words as "pinch", such as popular buzzwords in a period of time. The ideological content is hidden here, but it actually constitutes a unified "ideology" made up of black words, and their seemingly randomly organized ideology is actually the result of seemingly free choice because no one has specified it, and it is still in a haze. This seemingly free choice hoodwinks the individual cyborgs within the cyber circle, making them believe that they are free and that they share the same ideology, but in reality everything is a single symbolic desire. Everything is a false "deconstructionism", and once they quarrel, they will quickly go their separate ways. They only need to reflect on this to expose this false ideology of freedom: what freedom is there to talk about when even the object of desire is defined (meaning that only the appearance of those symbols that can slide in a chain means their single symbolic desire)? Internally, the cyber-individuals of the cyber-circle simply conform to the self-symbolization, and externally, they simply see the symbol. It is the same as seeing the symbolic desire. See the "unity" of this ideological construction. And

do not need to investigate what is the meaning behind him.

However, this "unified" circle of cyborgs can develop into another form: some of the cyborgs in the circle can voluntarily give up the maintenance of such a circle and simply identify themselves with the symbols of non-circle identities. In this case, it may seem that the cyber individuals do not fall into the symbolic desire of having to maintain the circle composition. But in fact it is because they have shifted their symbolic desires to direct physical desires and symbolic games that they can appear to not constitute an ideological collective. Then they call themselves "nomads" or decentered organizations. But what is their ideology? Isn't it the "free" ideology of the symbolic game created in this way? What emerges in this case is the paradox I mentioned in the preface: they want to show their feelings in the symbolic freedom, to show that their feelings are free. This makes it necessary for them to add feelings to their physical desires in the symbolic game in order to prove the freedom of such feelings. However, due to the singular thinking of the Cyberspace, they have to make a choice here: either to keep their symbolic "freedom" in this space without any emotions for eternity, only the singular structuring of thinking, or they use emotions in this space. Thus, they are subject to the ethics of the real world. In this way, they feel bound and feel the pressure of the real morality, which makes them inevitably create a contradiction that they cannot carry in this space. They must always enjoy "freedom" in the midst of such contradictions and choices. In fact, this is maintained by their personal will for ideological "freedom". This means that the circle is inevitably disintegrated into cyber-individuals in violation of the laws of structuring, and the connection between individuals is maintained only by the belief in symbols. This state is actually not a stable state in the Cyberspace. In the constantly ideologized cyber circle, it is difficult for them to maintain their "faith". Thus, they fall into being "brainwashed" by a more complete metaphysics.

The biggest difference between such loosely structured circles and cyber self-publishing is that they show us the development of a "decentered" circle in which no one constructs an ideology and is not willing to attach to other cyber subjects. On the one hand, they have to complete the construction of ideology to ensure the development and stability of the circle, but on the other hand, they have limited ability or actively resist the centralization of an ideology, which inevitably gives birth to this seemingly "decentralized" mode of free and laissez-faire symbolic exchange. In this respect, the transformation of symbols within the circle into general equivalents is more absolute. And it is their religious belief in symbols that maintains this general equivalence. Unlike other circles, most of the general equivalence still relies on the real power and money of the economic space to act as a general equivalence (of course, some of them also rely on symbols to maintain a certain

equivalence).

By the same token, isn't this exactly the state that the Dao organization of Ether is in? While they do not recognize the ideology of capital behind Ether, they want to maintain a decentralization. Let's not talk about the fact that each individual in the Dao organization has an ideological tendency. As a whole, it is impossible for ideology to be separated from any organization. In turn, their decentering is fundamentally a paradox. From this, they are also bound to give birth to a *laissez-faire* symbolic exchange for the sake of decentering, as the circle above does. Only, since Dao is built on Ether, such symbols are replaced with Ether coins. Likewise, they will continue to build their own more complex decentralized circles within Ether. Moth after moth, moth after moth, happily building one decentralized organization after another. Fundamentally, this decentralized cyber circle is a feature of the cyberspace, but this feature is a very ironic feature, because he can never be truly decentralized. Because it is not in line with the development of Cyberspace. Also it goes against our axioms. Any seemingly decentralized organization we see in the cyberspace now has a corresponding capital backing behind it, and because they have been established for a short period of time, people just can't see the problems yet. Any decentralized organization is bound to maintain only a small degree of decentralization for a short period of time.

Currently, the development of such circles is in such a seemingly "decentralized" stage. This is actually not a stable state. Because the ideologies of other Cyber circles are intensifying, different systems of thought are being formed, and when they influence the Cyber individuals of such circles, the circles, which seem to be maintained by a symbolic identity, will give birth to new splintered collectives. This is another process of cyberization within the circle. This process dismantles the loyalty to symbolic beliefs and returns to ideological thinking. This internal cyborization process is not a cyborization of the circle itself. Rather, it is a tension that splits the original loose circle of cyborgs outward, so that they gradually disperse into ideologically centered circles, and the symbols of their circles may slowly become a true *reminder* of past beliefs rather than a general equivalent representing desires (for Ether, each such failure and split in the decentralized organization will cause Ether to (a large drop, or even a hard split in the chain). However, this is not to say that their symbolic hedonic is absent, but rather that the symbols within the circles that originally served as general equivalents transform into general equivalents that all other circles also share. Given the current development of the cyberspace, this general equivalence will still be mostly chosen for fiat currency. However, the emergence of ethereum has changed this state again. Whether a new product will

replace this symbolic exchange in the future I do not know. But there has to be something that is treated as a general equivalent here. For control, of course, fiat money is the most effective means of control. Because people already have some experience in grasping the economic space. By grasping the real currency, one can also grasp the cyber subject that intersects with the economic structure. As for ethereum, because it constructs a decentralized concept itself. Therefore it has not yet been incorporated into a mindset where regulation can be performed. However, is this really not possible?

The cyber-circle's cyberization of the cyber-platform is also a process of split subjectivity. Although the cyber circle will adopt the means of internal cyberization in order to consolidate the cyber circle, cyber individuals tend to have their own ways of dealing with the means of cyber platforms. That is, they pull into the self-hacking circle, thus making the cyberization of the cyber platform to them into a symbolic game within the cyber circle. For example, the cyber platform has created virtual idols with capital. Yet the virtual idols themselves are not in the circle. This phenomenon also exists for entertainment stars. The cyber circle certainly recognizes the big capital of their idols. But this recognition is only if they have real financial dealings with these big capitals. In the case that the big capital does not take care of them. The circle will construct a system of black talk that is completely out of the hands of the Cyber platform, and can even be reflected in the organizational structure of the circle. As a result, the platform's control over the circle of fans of its own created idols (whether virtual idols or stars) is almost powerless without ideological control and economic base to support it. The reality, however, is that cyber platforms do in fact exercise some control over their circles. Their main way is exactly the kind I mentioned above, using the money relationship to pull the vocal and positioned Cyber individuals in the fan circle (fans and fan group managers) into the second illusion system, thus limiting the fans with realistic financial relationships. In relying on the status and power of the fanheads to manage the fan circle. However, without the support of ideology, the fan circle below will soon alienate the powder head continuously due to the desire for symbols and other ideological disturbances, thus excluding it from the cyber circle and making him simply a hired hand of the cyber platform. In the symbolic game, he will initially oppose the control of the cyber body over the idol and the cyberization of the idol by the cyber platform (they will say that big capital is the oppression of the idol, or that it contains capitalist consumerism and therefore wants to rescue their idol. Or they may oppose the Cyber platform with an ideology. In this identity shift, the fan head has actually become the main body of self-publishing within the fan circle. This is the result of the structure

of the Cyberspace, which looks structurally complex, but is actually a constant repetition of our previous discussion on the structure. (i.e., what we call the nesting structure), however, as stated before, this opposition is only superficial. After many failures, driven by symbolic desire, the powderheads of Cyber individuals will inevitably curse the big capitalists while embracing them. Then apply a set of metaphysical words to brainwash those who oppose to question him. Thus, the stability of the Cyber circle is maintained. For other fans, when their original fan head becomes a puppet of big capital, they are bound to abandon him and form a new fan head in the cyberization within the continuous circle. So on and so forth in a continuous cycle. The cyberization of the cyber circle to the cyber platform is a chaotic gesture between the war of ideology and symbolic game. Here, the cyber individual, the cyber platform, the symbolic desire of self-marketing, power and money are all at war within this cyber body, forming a structural relationship that is different and constantly repeating.

2.2.4 Two-way cyberization direction of the cyber platform

The Cyber platform is the most complex because of the certain place it necessarily occupies in the first, second and third systems. In fact, the cyberization of the cyberspace in the second space and the first space is the problem of capitalist alienation. Therefore, there are actually many descriptions and critiques of it, and it is also what Marxism has been studying and discussing. Therefore, it will not be the focus of this book, but it will not be avoided either, and such cyberization will still be discussed when it should be. The focus of this book is on the cyberization of cyberspace within cyberspace by cyber platforms, and the process and means of transforming the symbolic desire power of the network into the first and second spaces.

Since the Cyber platform is essentially a subject in the second phantom system, it can take advantage of finance to occupy the cyberspace and become the absolute authoritative subject in the Cyberspace. In addition, a part of the big capital behind the Cyber platform is the founder and creator of the Cyber space, and the uniqueness of this identity constitutes the absolute dominant position of the Cyber platform in the Cyber space. From the perspective of cyberspace, the cyber platform is the sacred domain of cyberspace. Under the temptation of money of cyber platform, there is no cyber individual or self-publisher who will not be loyal to this sanctity. Even if they talk about resistance to him on the surface. However, this does

not mean that the subject of the cyber platform has complete cyberized control over his internal and smaller than his scale cyber subjects. For the individual in cyberspace is necessarily dependent on the symbolic desires of the self. The symbolic desire is the reason for the formation of the cyber subject, plus each cyber subject is bound to give birth to different symbols and symbolic desires in order to maintain its own cyber subject structure. It is also inevitably attached to different ideologies. So, this leads to some Cyber platforms are the authority in cyberspace, but this authority is not filled with the whole cyberspace. Thus, it does not constitute an authority on each cyber individual in the cyber individual. Since metaphysical ideology is ever-changing in content, it is constantly differing and repeating. This also leads to the fact that Cyber platforms cannot actually have complete control over the various subjects in cyberspace. Unless they pull the cyber subjects into the second phantom system. Among the many cyber subjects, the cyber platforms actually cannot distinguish their own position in cyberspace, and they will only measure the relationships in cyberspace by the money relationships in the second illusion, although this sometimes seems useful and accurate to them. But in reality this is a cognitive bias. Any cyber individual who has spent time in a circle in cyberspace knows that cyber platforms do not actually occupy much of a place in the collective cyberspace. The reason for this is that cyber platforms tend to use money in financial space to reach out to cyber subjects, without delving into the study of relationships within cyberspace. This makes the money of cyber platforms often does not bring them good results in maintaining their position in cyberspace. However, various cyber subjects will certainly accompany and attach themselves to this response. But this response is a "false" response if it is not based on the premise of huge money. This "false" response comes from the fact that the cyber platform does not give each cyber individual the access to penetrate the cyber space and believe in capital in the financial space. The large amount of money only means a slower return to the symbolic desires of the network. When the benefits disappear, the cyber individual will soon return to the symbolic desires of cyberspace. Instead of true subjugation to the Cyber platform. This kind of anti-Syberization without opening the second and third space pathway is inefficient. Thus, it gives the Cyber platform the illusion that he has taken control of these Cyber subjects.

Once this relationship is broken, the cyber subject is likely to return to its original ideology and become a part of the cyber subject outside of cyberization. This situation is only to show that for the operators and managers of cyber platforms, they are probably not cyber individuals (or perhaps semi-cyber individuals), and they are not fully aware of the position of their platforms in cyberspace, and they are also unconsciously cyberizing internally and externally. Because what they want to do is

simply to transform the symbolic desire of more Cyber individuals into a monetary relationship they can exploit, driven by their desire. As for what this symbolic desire is and what the cyber individuals can get from them, they themselves are not really sure (they may know some of the more archaic rules of the cyber circle). In other words, the cyber platform is essentially a "cyber individual/collective" in the second space.

Therefore, for the cyber platform, their internal and external cyberization becomes very blurred because of two points: 1. The cyber platform itself is not fully in the cyber space (the main administrator) and therefore itself does not know what is going on in the cyber circle below, and it cannot distinguish between internal and external. 2. The cyber subjects under the cyber platform are in the various small circles created under the cyber platform, and therefore will not care about the Cyber platform. And they themselves will do structured subject splitting to any cyber subject. This leaves no way for either side to communicate. This leads to a chaotic situation in the initial cyberspace. This shows that people are not yet aware of the structure of cyber cyberspace. There is not yet a deep study of this new phantom space. However, this chaotic situation is in the early stage of cyberspace and is the result of the subjective confusion of cyber subjects leading to the continuous stacking of structures. Because many spaces are stacked on top of each other, we cannot see the individual structures clearly, and thus it appears chaotic for both Cyber subjects and non-subjects. This "confusion" is not a confusion of objective structural laws, which, if analyzed, are fully consistent with the structuralization of thought (i.e. the first axiom). Although the process of cyberization of cyber platforms is difficult to distinguish because of this structural overlay, it does not mean that cyberization does not develop in the same way as the general domain. Subjects in cyberspace will inevitably follow the process of cyberization in order to pursue their desires, which is a structural conformity-driven dynamic. For the managers of the cyber platforms, they may not be aware of the structure of cyberspace. Nor will they become cyber individuals, but they are bound to maintain the stability of the cyber platform to do what it seems they must do. Thus, the internal and external cyberization is still happening (i.e., the second axiom).

Due to the complexity of the cyber platform, the identity of the platform is diverse, it can be a "bank" in cyberspace, an investor, a debt issuer, a joint-stock company, etc. in financial space. It is difficult to explain the cyberization of the cyber platform without considering the relationship of the financial space. It contains many cyberspace correspondences similar to the financial space. As well as the problem of cyberspace desire to overtake to the financial space, the conversion. Adding the blockchain now makes this problem even more complicated. And this is exactly what

will be introduced in later sections. The problem to be dealt with in this section, on the other hand, is the problem of standing in cyberspace and simply looking at the relationship between the cyber platform for other cyber subjects.

First of all, the fundamental interest of the platform remains to gain more financial benefits. Therefore he meets any laws and knowledge of finance. However, their actual economic resources are created through the creation of cyberspace. Any Internet company, in fact, acquires this power of access to the resources of the "new world" by creating the Cyberspace. In essence, the development and innovation of the network is actually the reclamation and excavation of the "new world" of cyberspace. This reclamation will inevitably bring many economic benefits, and more and more people will enter this space, and thus the more power they can obtain from it. Their creation of cyberspace is transformed into economic interests through the original accumulation of capital. In other words, cyberspace is the real source of economic benefits for such Internet companies. When they have gained huge economic benefits, they can of course break away from these cyberspaces. To earn real money. This confuses our judgment that Internet companies are not different from ordinary technology companies. It is also not distinguished from any other company. However, the accumulation of money for Internet companies comes from the original accumulation of cyberspace. Technology companies, on the other hand, derive from innovation in the real world (of course, Internet technology companies are naturally opening up new cyberspace with new technological means). The difference between the two is huge. Likewise, the development of cyberspace by Internet companies actually reveals a fact. It is that the Internet companies actually ruled the entire cyberspace in the early days. And unlike what we generally believe, cyberspace is free and uncontrolled. It's just that the Internet space was new enough that there was enough room to be exploited, just as there was when people discovered the New World. There is enough space for people to feel "free" for a short time. But behind it is still the control of capital, which is the root of symbolic desire.

Since the platform big capital is bound to get their economic benefits from the cyberspace, it means that he is bound to do so with all the parts of the cyberspace that can be converted into economic benefits. For example, bidding rankings (in the era without the Internet, it is hard to imagine that the position of advertising emissions is the main source of income for advertising companies rather than the placement of ads themselves), information about user habits, etc., data that used to be of little use in the real world can become the main source of income for cyber platforms. This all means that in cyberspace, structure is crucial (ranking is a linear structure). Zooming in on the horizon, all structured relationships in cyberspace can become the object of economic gain for the cyber platform. Then, the internal and

external cyberization is necessarily included in it. Cyberization is essentially a reconfiguration of the small and medium structures of the cyberspace. It can greatly bring the benefits they want to the cyber platform. So, in the development of cyberspace, the cyber platform is happy to create such a cyber body. Online games, social software, online communities into circles began to appear. These are all created by the cyber platform to gain profit. Further, this cyberization descends layer by layer, affecting every person who goes online, affecting every collective. Slowly, these people are cyberized by this structured cyberspace. This is where the earliest cyberization took place, where the earliest cyber individuals were born. They were made step by step in the cyber platform. It was also under the influence of the Cyber platform that they were controlled and changed. This is the meaning of true Cyber (Cyber: control; CybespaceLogy: the discipline about controlled space). The creation of cyberspace for economic interests is a kind of "internal cyberization" born out of the second phantom system, but the whole cyberspace slowly grows and gradually becomes the main field of the phantom system that people are really involved in. For the cyber platform, it creates cyber subjects on one hand, and on the other hand, it creates cyber individuals by bringing more people into the circle. But the cyber individuals in turn constitute the circle and the symbolic space, which makes the originally simple mastered network space gradually complicated. This in turn leads to the fact that the cyberization of the cyber platform must conform to the symbolic desires of the cyber individual, otherwise it will not be universal and it will be impossible to maintain the stability of the entire cyberspace. Therefore, the cyber platform needs to continuously create circles, create symbols, and create ideologies in line with the cyber space. The emergence of smartphones has undoubtedly greatly accelerated the development of the Cyberspace. This makes any cyberization of the whole cyberspace penetrate more deeply into the real world and economic world and thus accelerate the development. In order to meet the symbolic desires, the cyber platform created various circles. These are designed to symbolize the Internet users, and on the other hand, to satisfy the symbolic desires of the already cyber individuals, and to consolidate the circle composition of the cyber individuals. There are many kinds of such cyberization means guided by cyber platforms, and they have forms that can be changed at any time in cyberspace, although we cannot cite all of them, but his kernel will not change. And this kernel is: in order to meet the symbolic desire and stabilize the stability of cyberspace, in order to extract the benefits of the economic space and the power of the real space.

The easiest way to bring real benefits to the Cyber platform is to penetrate the Internet industry more deeply into the life of those Cyber platforms. The means to penetrate into life is to create the applications that we now know and have to use in

order to achieve their purpose of "breaking the circle" to the real world. Since 2012, the battle of mobile applications has begun, from the battle between WeChat Pay and Alipay, from Tencent Weibo to Sina Weibo, from Taobao to Jingdong, and from Meituan to Hungry. What are they all fighting for? It's what we call making the cake bigger, and the past explanation of this phenomenon is to compete for users, but in reality, they are competing for the power to cyberize people in the real world, as if they were the Europeans who discovered the New World and engaged in primitive capital accumulation, needing to constantly plunder the land of the aborigines and transform them, their goal is to turn non-cyber individuals into semi-cyber individuals, and semi-cyber individuals into full Cyber individuals. Their goal is to turn non-Cyber individuals into semi-Cyber individuals and semi-Cyber individuals into full Cyber individuals. And what helps them to achieve this is the applications that are closely related to our lives. They are the best tools to transform people from traditional habits to cyber individuals.

When this kind of cyberization to make the cake bigger becomes more and more difficult, the cyber platform thinks of further consolidation and more detailed cyberization of the interior of cyberspace. And this is what we call the creation of cyber subjects. Online games and social networking platforms are such means of creating cyber subjects, and they create various cyber circles. Social applications are divided into many categories, some are focused on creating circles (such as loft, douban, applications focused on the establishment of social circles), some are geared towards realistic non- and semi-cyber individuals, attempting to transform them into fully cyber individuals (such as WeChat, Weibo, Tan Tan, who use the lure of realistic broken circles and relationships to cyberize semi- and non-cyber individuals), and both (such as soul, qq, Xiaohongshu), and so on, and different social applications cultivate different circles of cyber individuals, which are the symbolic order in cyber space, and it is hard to understand without entering such circles. For example, if you post a selfie in loft, most likely no one will care about you. And for example, if you send a lyrical essay in the "rightmost (an application name)", no one will read it. These are the differences of social applications in Cyberspace. These social applications are the most obvious cyberization tools, he is attached to the Internet enterprises, attached to the big capital.

Likewise, in the symbolic order, no one can help construct symbolic desire and enjoy it more than video sites, variety shows and other forms of "artworks". Take the case of variety shows. Some variety shows do have an artistic component (see 2.1.6 for a detailed discussion of art in cyberspace). The very first variety shows were the traditional variety shows in television sets. However variety shows in cyberspace often have new characteristics. The development of embedded advertising, for

example, is a form that is more dependent on the cyberspace, who is more symbolic than traditional advertising and carries out symbolic symbolic implantation without people being aware of watching it. However, this is not really a phenomenon of cyberspace. Variety shows nowadays make it less and less likely that vegetarians will appear in them. This is because the cyberization of the audience makes them also focus only on subjects who already have a circle. A person without influence to participate in a variety show, the probability of the number of hits is very low. Because he does not constitute a "broken circle" between circles. This forces the production of variety shows to often center on celebrities and people who have their own circle of fans. This is a kind of cyber-variety composition. Just as online cyber individuals like to watch the various cyber circles fight with each other. People like celebrities to participate in variety shows because they naturally constitute a cyber circle. Therefore, it is much more "good" to see them than the vegetarians. This is because it can lead to a fight between the circles in Cyberspace. This kind of viewing pleasure is a manifestation of people's gradual cyberization. People's viewing habits are no longer the original appreciation of art and the joy of variety. Instead, they enjoy themselves in the cyberspace, in the cyberization between fans and fans, and in the cp between stars and stars (the reason why people like to speculate on CP is precisely a kind of cyber circle fusion). This is typical of the symbolic desire after cyberization. However, there is actually an ideological difference between circles and circles. As a result, what the audience is watching is actually ideological bickering and conflict in the cyberspace. Variety shows have become a tool of cyberization. As a result, various kinds of cyberized variety shows have come into existence. For example, there are slow variety shows that reflect the lives of celebrities. In fact, it is to rely on the interaction between stars and stars to constitute the cooperation (high CP) and conflict (such as the fan circle's pulling and stepping) between the fan circle and the fan circle, which is exactly what has been repeatedly shown in the cyborization relationship between circles and circles. It is through this circle-to-circle communication, the cyber individual within the circle, that fans can enjoy the symbolic desire, and form the ideological quarrel of the fan circle, and increase the heat for the star, thus achieving the purpose of breaking the circle and consolidating the cyber space. In the past, non-cyberized fans merely liked and supported the stars, while cyberized fans are interrelated in symbolic desire and cyber status, and what lies behind is the constant occurrence of ideological identification and quarrels. When a star's cyberized fan base grows larger and larger, the more they will engage in such circle-breaking behavior because of the star's interaction with other stars. This is why the private lives of celebrities used to be a matter for the celebrities themselves and now it is a big deal in the entertainment industry. This is because in

the past, fans did not pay too much attention to the private lives of celebrities when they knew about them. However, nowadays, the private life of a star constitutes the strongest symbolic desire within the fan circle. If a celebrity gets married to another celebrity, it is a violent shaking of the two fan circles, a fusion of two ideologies and a fight. This explains why it used to be that an actor getting married was actually a very small thing, whereas now it can even cause the collapse of the Internet. Likewise, it is the increasing cyberization of fans. The stars themselves are in turn being cyber-individuals splitting off their own doppelgangers. So the star has virtually no control over the cyberized fans and the circles they form. As long as the star has any private life behavior, this will inevitably lead to a violent collision between the star in life and the cyberified star doppelganger. This leads to a shock within the cyberized circle. The more secretive and different the behavior is, the bigger this shock will be. The root of some very trivial things of stars that will become big events on the national Internet lies in the cyberization of fans and the cyberization of the audience. And this is what the Cyber platform wants to see.

Back to Variety, isn't Variety the very same kind of sabotaging machine for fans built up by this kind of sabotage platform to gain economic benefits? Variety shows have accomplished at least a variety of cyberization processes at once: 1. the cyberization of the circle due to the conflict between the stars; 2. the cyberization of the circle leading to the cyberization of individual fans and the "gourmets" (viewers); 3. the symbolic advertisement of various kinds (for example, the clothes worn by the stars are actually implanted as a symbol of the viewers' desire) to the viewers. symbolic desire of the audience) to the audience. 4. the conflict of ideologies, which leads to the creation of more cyber subjects. 5. helping cyber subjects to find cyber individuals to build their own complete ideology, and thus to enter into cooperative relationships.

For variety shows, the early variety shows if still stuck in the first three cyborization processes. Well, today's variety show has developed to a situation where all five kinds of cyborization are present. For example, the variety show "Oddball", in fact, he is making a variety show out of metaphysical arguments. It is directly presented in the form of a debate, which constitutes a circle directly divided by ideology. And the contestants who have been gradually cyborized. Likewise, he possesses a great deal of symbolic desire and advertising. More importantly, he is a variety show of individual behavior of cyborgs who are directly looking for ideological constructs on the cyborgs' platform. In the debate of Oddball, only those who are recognized by capitalism will always be the judges. They use the form of "debate" as I mentioned above to gain power and to implant the ideology they approve of. Only the contestants who fit their values can be seen by the audience.

Qibao is definitely a symbol of the process of cyberization in China. This is demonstrated by the fact that, first of all, he has the ads that are found in traditional shows. Secondly, he again implanted ideology directly into the viewers and brought them directly into the metaphysical discussions. Again, he created many new "stars" and new cyber circles of new stars to maintain the stability of the cyber space. Finally, he found for himself many constructors who were capable of building metaphysical systems. And work with them. Look at the earliest contestants on the show "Oddball", many of whom were already hosts or even cultural celebrities. And it turns out that academic people who were originally university professors and students of higher learning have also come down to participate in this cyborization, thus helping to complete the construction and camouflage of their ideology outside of cyborping. So as to allow the big capital behind it to gain a position of economic and political power and to superficially conform to any apparent theoretical system of socialism (see 2.1.3 for the relationship between these self-published media, university professors, and cultural celebrities and the Cyber platform). Today there are more and more such ideologically charged variety shows (e.g., the talk show convention, who inherited the "Oddball" and used joke telling as a symbolic desire and content as an ideological construct. Thus it is becoming more and more like an ideological transformation machine.) , which then increasingly reflects the degree of cyberization of the cyberspace, and the desire of cyber platforms to attempt perhaps more economic and political power.

The Cyber platform seems to be about making money, but in reality he had to gain the appropriate social status in order to gain more monetary benefits. And in order to meet this condition, he had to do the work of ideological construction. And since they, as the creators of the Cyberspace, had to go to cyberspace to find the resources to get the support they wanted. This makes it inevitable that they will have to cybernetically cybernetize anyone with the collective. As a result, the cyberization of cyber platforms always has a veneer of money-making. And it is always assumed that they are not in cyberspace. But they are the real cyber subjects who have the greatest impact on cyberspace. Therefore it is the key target of state regulation. It is foreseeable that with the development of the social cyberspace. Without regulation, the degree of cyberization of people will become higher and higher. And force some traditional non-Internet enterprises to join the cyberization process like the cyber platform (they can easily enter the current cyber space as long as they have real money). Then it also means the coming of an era of ideological construction with capitalism that can be disguised as any form. This is the true late state of capitalism. He has just emerged, but it is also already here.

Chapter 3 Blockchain and Cyber Finance

3.1 Two forms of cyberization

If the communication between the subjects in Cyberspace is for the satisfaction of symbolic desires. Then, there must be something that is used as a general equivalent in the development of Cyberspace to realize such an exchange. It also constitutes the differentiation and complex operation of Cyberspace. As we can see from the discussion of the inter-subjective relations we discussed above, this general equivalence has not yet been formed for the whole cyberspace today, that is, the medium of exchange does not yet constitute what is called "general" "equivalence". Instead, the general equivalence in some cyber subjects is formed only in some cyber subjects. This side shows that cyberspace is currently in an early stage of development. Such equivalence has not yet appeared. In turn this not-yet-appearance limits the development of cyberspace, making the structure of cyberspace overlapping states too much and too complex to allow one to distinguish the relations among them.

The relations that constitute the cyberspace structure only by simple symbolic desire satisfaction and exchange are the current situation. And what are the valid general equivalences between only a part of cyber subjects, they are usually expressed in the following forms.

- 1、Expression of symbolic desire directly through symbols, with one and several symbols as general equivalents. Expressions are symbolic identity within the circle, trading of symbols (such as skins in online games), virtual currency or tokens to express (such as game coins in online games).

- 2, status in the Cyberspace, with discourse as the general equivalent. Expressed as how much repercussions can be brought about by speaking in circles (because most of the discourse in Cyberspace is counted, for example, comments are noted down and clicks are data, which all indicate the influence of discourse, which is still essentially a numerical symbol).

3. measured in real money, as a general equivalent.

4. Using realistic status to measure realistic discourse as a general equivalent.

In the introduction, we briefly explained the nature of the general equivalent of desire in the real world, the philus. In the real world, the general equivalent still contains symbolic meaning, that is, there are "symbolic desires" in the real world. That is, the general equivalent is the symbolic philus, not the philus itself. However, in the real release of desire, there should be more complex and profound feelings. Then, for the symbolic desire of the whole cyberspace, the general equivalence will also coalesce in the form of some cyber "thing". This cyber "thing" is not necessarily a specific concrete symbol. Rather, it is a category of *relations* with common characteristics of symbols, marking the non-real and non-"symbolic" nature of symbolic desire. It is not the symbol itself, but the symbolic "sign". This is the reason why the

above four general forms of equivalence arose, and they all still appear as *representations of symbolic desire*.

For the real world, the initial general equivalence was also loosely some symbolic symbols of a symbolic nature of Phyllos symbols. According to the theory of cyberspace, we can say that this is actually a product of the direct cyberization of the real world (before the birth of economic space). And only later, under the birth and development of economic space, because of the emergence of the second phantom, we find a specific physical object that can describe a general equivalent with symbolic meaning - money - through the second phantom system. The transformation of the real world from symbols to a real name that can describe such symbolic things was made possible by the creation of the second illusion. This is the same as saying that the second illusion as a whole is built on the premise of symbolism. Thus, money is precisely a name that can describe the symbolic Philistine thing in multiple realities.

The fact that people take symbolic philistines as general equivalents shows that cyborization is not a matter of a certain stage of development in the history of human development, but the essence of human thinking. Likewise, what we call theorizing as a linguistic, theoretical system of phantasms is also demonstrated here. Theorizing is actually also a product of thinking, a product of direct cyborization. Therefore, he as the linguistic, theoretical phantasmagorical system known by this book.

The more critical thing is. If there is only one Cyberspace, the real world. The original "general" "equivalent" is the symbolic philus, which one cannot name, because it is not the philus itself that is the equivalent, but the symbolism that cannot be named. It is only when the second phantasm constitutes a system of symbols that this symbolism is uttered because people give new names to the whole system of phantasms. And it is misunderstood as something real, while ignoring its symbolic origin. It is because of the establishment of the second system of illusions that one is able to name this symbolism of Philus - money - as a general equivalent. The true name of money is in fact the plenary symbolic Phyllis. Here the symbolic Pheres is cyborized. Instead of all those sensations of expansion, stretching, exchange, etc., he is all expressed by a symbol (this is also an example of cyborization causing structural homogenization and multi-sensory obliteration). In addition, the real world has a feature that the first cyberspace actually contains ideologies that are directly cyberized (as linguistic illusions that form circles). And the ideology influences the composition of this system. Then, the transition from the first to the second illusion is the process of breaking away from the loose social relations originally constructed by the ideology and reaching a more structured scope. For the second illusion as a whole is actually the relationship of many symbolic signs. It is when it is completed that one gives names to the many symbols and treats them as real, or objective laws, thus forgetting their symbolic nature.

For the first phantom system of our society and culture, he can be reached by the direct cyberization of human thinking. When we finish the discussion of cyber subjects in cyberspace, especially the discussion of cyber individuals we can rethink the social relations of real-world people. In essence, the real-world person to the objectified, theoretical person is actually a kind of cyberization. But he does not necessarily constitute a universally accepted systematicity as language does. This cyborization is isomorphic to the cyberspace cyboric individual, which means that they are themselves between different systems. They are both self-symbolizing and self-constructing metaphysical circles, constructing ideologies. Just like

the Cyber individual, he travels in multiple circles and has a set of cybernetic behaviors of his own. Anyone can form a self-consistent system using different theories and the results of his own thinking. However, the self-consistent system that people develop is not enough to cover the whole society, so they tend to form "black words" in academic circles, i.e., specialized vocabularies based on research. This vocabulary does not constitute a society-wide system like language, second and third visions. It is always loose, self-constituted, and small-circle. Therefore, in the context of the whole real world, it can be called loose or individual cyborization. The reason why this cyborization is not included in any phantasmagorical system is that he is only the way in which real people self-construct their theories. He builds on language, but then he does not fully form a society-wide self-referential system. And the goal and structure of his cyborization can be a "symbol" of any of the first, second or third systems. Therefore, we can also call it the direct cyberization of reality (direct cyberization for short). This is in fact the direct cyberization of human thinking. In the beginning of human civilization, people did not pursue this kind of thinking, so the first human "theories" were open to feelings and complex structures. But it was also characterized as a "theory" and was recorded and learned by later generations. It is the parts that cannot be recorded, that is, the parts that are not cyberized and thought about, that really learn the essence of it. If someone is able to perceive something from a structure that goes beyond the structure, he is a genius, and is therefore able to create more complex cybernetic creations.

That is, in the real world, the direct cyberization of man makes desire to be cyberized for the first time directly as a symbol of some of the same symbols. This symbol is expressed, in turn, in the second phantasmagoria formation, when one discovers that money is the symbol of desire and the symbol of Fellows. In the same way, the symbolic desire of the Cyber individual is actually expressed in cyberspace in various forms, mainly in those four directions mentioned above. However, what is it that can articulate him? Or what system is formed so that some one of these concepts serves as a unified name for the many forms in which this symbolic desire is expressed? That must be something that has been named by people after the birth of a systematic system of symbols for most of the Cyberspace. Some may think that this book is such a system construction, but in fact this thing has actually appeared now (so there is no need for me to construct it again, or I just build on it), which is the virtual currency, or we can call it Cyber Finance in the future.

Before examining cyber finance, we should perhaps figure out its relationship with financial space and cyberspace. Because the whole human race perhaps lacks profound thinking about cyber finance, it is crucial to examine its relationship with financial space and cyberspace.

In fact, both cyberspace and financial space have been born as a result of the direct cyberization that has reached a certain level and formed a complete and reliable result accepted by most people in the real world. In a sense, this universality of cyberspace is not enough, and it is because of this that, in the era I live in, it is tempting Cyber individuals to further pull more people into this space. And on the contrary, looking at the composition of the financial space, he has actually become more attuned to our real world and social relations. This is due to the work of people who have been constructing and developing it for a long time. Everything in the real world can find its counterpart in the economic space, even if they are just symbols. But it is also because the economic world is more symbolic and thoughtful

than the real world, so he can use the structuring of thought to express the parts of the real political and cultural space that cannot be expressed and cannot be articulated. Financial instruments such as leverage, bonds, stocks, etc. are the products of the financial space that can be born only after the structuring of thinking. And because such products of thought run symbolic and temporal games over and over again, people tend to think that this phenomenon is commonplace for Stone. However, these symbolic and temporal games do not actually exist in reality. There is no absolute prediction of the future in the real world, and the real world cannot really travel through time and space, nor can it do the exact equivalence of objects at random. Instead, all this is realized in the financial space. This implies a difficulty of correspondence between reality and financial space. If the early economic space had a corresponding structure of the real world, the real world structure could no longer be obtained as the economic space became more complex in the course of economic development. In other words, the early economists might not have thought much beyond the real world, because the economic space at that time still corresponded to the phenomena of the real world. It is in this perspective that we can appreciate the reason why early economics was actually home economics (economy in ancient Greek means household management in today's terms, and economy is closer to management). Then money gradually entered the cybernetic perspective, which made economists pay more attention to the issue of money and interest, and from here, a kind of finance gradually beyond the reality began to be born (because lending and borrowing is a game of time count conversion). However, this is not too far from life, after all, the behavior of time games such as borrowing and lending is also common in real life. It was under these conditions that medieval economists discussed the question of the justice of this game of time: whether interest was permitted by God. The question of whether interest is just, and so on. These questions are in fact a question about the justice of cybernetics, the same question we ask when we think about the justice of cybernetics.

With the development of capitalism, the problem of economics became a problem of the state, a problem of accumulating capital, and this time the economy became more closely related to ideology. Different philosophical thinking brings different attitudes toward economic space. People began to construct economic space from the most fundamental theories about the real world. Agrarianism and mercantilism were the products of this zeitgeist. Dependent on him was the real-world capital activity, and behind it was the metaphysical system generated by the real-world language cyberspace. Eventually, they converge in classical economics. Towards the completeness of the system. And the development of real finance was precisely the bold attempt made by people in the late 19th and 20th centuries to go beyond classical economic theory. This is consistent with the anti-metaphysical attitude of the philosophy of modernity, which appears to be a refutation or transcendence of metaphysics. However, this is just a process of modern philosophy's complication of metaphysics, which expands the space of metaphysics by constructing more cyberspace (illusion of language theory) or space of symbolic and temporal games in cyberspace. They seem to move away from metaphysics through this philosophical study of modernity. But in fact it is a deeper construction of the complex system of metaphysics. In the economic world, too, as in modern philosophy, the process of detaching the financial space from the real world has gradually begun. The financial preconditions of leverage, collateral,

pools of money, etc., are precisely one's bolder attempts at a complete structuring. And, one succeeds, he constructs a more complex cyberspace. Slowly, people forgot the ideological nature of finance, the fact that it was born out of society, and even more so the ideology, so that they could just play the symbolic and temporal games in the cyberspace.

The review of the above history is exactly what I describe as macro Cyberspatialism. And this history is precisely structural in itself. In other words, in macro Cybernetics, history is treated as a rheological structure that can be cut. Here, we can gain more insight into the structure by looking at the cross-section of history in a way that cuts through the structure of history. For the second phantom system, in such a cut of the fluid history, we can break the previous situation in which economic space and financial space appeared as synonyms. A new division is made for the second phantom system: namely, the distinction between economic space and financial space. Economic space refers to the second phantom system, which is cybernetically derived from the real social relations, and is a perspective based on linear history, which is seen as a "re-cybernetization" of the linear structure of the real society. Real social relations are generated in the course of history. It is a "re-Sabotization" of the second axiom of Cyberspace, i.e., the third axiom on the second axiom, and the financial space, which also has access to this linear historical perspective. In other words, it is the space of re-symbolization in the economic space. If we look at the above history of economic development as a linear history, we can only see a self-generated development process from real space to economic space to financial space. However, if we make a distinction in the structure of cybernetics and look at the financial space directly from the mathematical theoretical cyberspace and remove the economic space, then the birth of the financial space can also be seen as a linear process. Then, the birth of financial space can be justified. The effect is that financial space is actually obtained as a direct externalization of theorization, i.e., a direct cybernetic development from a linguistic-theoretical phantasmagoria. It is an inevitable product of the structuring of people's thinking (for example, borrowing money is the result of linear thinking). It is a "re-Cyberization" based on the first axiom, i.e. the third axiom applied to the first axiom. However, is there no such re-symbolization of the first axiom in economic space? Can it not be interpreted as the result of a thought structured and then directly born out of the re-symbolization? Although the economic space is naturally generated by the development of the first illusionary system of reality, it can also be expressed as a structured activity of people's thinking in primitive societies, resulting in a direct cybernetic exchange from thinking, only this kind of thinking is so old that we do not have a written record of it, as early as in the thinking activities of primitive people, who exchanged one thing for another, so It is difficult for us to examine this kind of thinking structured. In short, the original financial space structure can be seen as the birth model of two cyberspaces. One is seen as a direct cyberization of theories externalized from the structure of thinking; the other part is naturally *generated* in the course of human history in human social relations, i.e., it is seen as a sort of linear historical re-cyberization. In history, the linear social development cybernetically emerges as an economic space, and then cybernetically as a financial space.

Similarly, we can also do the above macro Cybernetics examination of cyberspace, which also leads to a structural perspective on the history of the Internet and the development of the IT industry in flux. From this we can derive a linear history of the Internet: real world -

economic space - financial space - computer space - cyberspace, such a trajectory of development. This is a linearly generated examination of the cyberization process of the Internet. That is, the embodiment of the second axiom. If the linearity of thinking is discarded, the original originators in each space draw their inspiration from the direct cyberization of the theoretical space. People used thinking and theorized space to directly construct the Internet. That is, it conforms to the first axiom on re-Cyberization. Another way of looking at cyberspace is to see it as naturally occurring. It is a space acquired through "re-cyberization" in history. In this way, the third phantom system, which we have already distinguished, is seen in a more nuanced and anchoring perspective, and cyberspace is viewed from two perspectives: on the one hand, on the basis of reality, on the basis of the linear structure itself, nature generates society, society generates economic space, the economy gives birth to computers, and then cyberspace is cyberified. This is the cyberspace generated in history, which is slowly developed. It is seen as a natural creation of "things". The birth of a new space viewed in linear history is a linear "re-cyberization" of history. In contrast, the genius created the cyberspace directly from the theory, where people directly perceived the structure of thinking and formed the structure about thinking, i.e., the mode of thinking and computing, so to speak, the earliest abacus was a computer that simulated the structure of thinking, and similarly, the cyberspace was directly constructed by thinking, such as the "tree" structure of the network. For example, the "tree" structure of the network, which is still in line with the principle of classification of thinking, and the encryption of network protocols, is a "game" of thinking structured from the theory of "re-sabotage".

In summary, here we distinguish two different ways of cyborization for the first, second and third axioms, respectively.

1. Direct cyberization of the first axiom (direct externalization of thought) - re-cyberization through theory (with the third axiom) - acquisition of new things
2. Second axiom - linear historical structure - re-sabotage in linear history - get new things

The reason for the distinction between these two kinds of cyberization is that we must distinguish between two perspectives on cyberization. In order to understand from them the reason for the birth of the real innovation. It can be seen that the cyborization of direct theory produces different results due to the difference in theories. Ordinary people tend to see theories as some kind of fixed structure, so the product of their cyborization is necessarily simple and therefore not "new". Geniuses, on the other hand, are able to obtain something more than a simple structure from the records of a simple structure, so that the product of their cyberization in the midst of complexity is innovative and can become an "innovation" that is a milestone of human civilization. This explains the difference between a genius and an ordinary person.

Likewise, on one side of a linear history are historians who have some kind of structural view of history, who must see it clearly, so that what they cypher out again in history is not some complex structure, but only clichés. But that's the task of historiography. What really goes beyond linear history is the practitioner, who does not talk about history and prevents a kind of structuring, but creates history in a complex practice, so that the future they understand on this basis, the future they "recyberate" (if they have the practical ability to

influence it), is necessarily a future with It must be a milestone historical change that is very different from the future. Thus, we distinguish between historians and practitioners.

It is at this point in the revelation of these two cyberizations that the traditional metaphysical theories of cyberspace remain in a metaphysical debate (e.g., whether cyberspace brings bad things to humans and what good things it brings), without really creating a direct cyberization from the theory of the most fundamental and complex structures. It is simply impossible to go further in this way. Even if a theory inevitably emerges in the future that gives a complete metaphysical system that draws on the respective strengths of, for example, agorism and mercantilism in economic space. Then, too, he will be unsuccessful in the development of cyberspace. More than that, it is unsatisfactory. For for cyberspace, he needs to see its birth in terms of a complex structure to understand cyberspace, to understand cyberspace, which is the very purpose of cyberspace science. Only by re-cybering on top of this complex structure can we reveal the birth of more new things, especially the phenomena of cyberspace, and what we are going to talk about next - virtual money and cyber finance.

It is with this distinction that we can truly appreciate the birth of virtual money: in terms of the linear generation of history, he is generated both in cyberspace in a linear history and in financial space in a linear history. Here it is possible to constitute a macro cybernetics study of virtual money and cyber finance - that is, to look at virtual money and cyber finance beyond the linear history, and not only that, but also to feel virtual money and cyber finance in practice. This is one of the ways of seeing the difference under the two cyberizations. At the same time, the original virtual currency was a direct product of cyberization, a new cyberspace domain created directly by geniuses using the complex structure of cryptographic principles and computer principles. However, many people who studied Satoshi Nakamoto later, and many people who studied Buterin, the founder of Ether, did not see this difference in re-cyberization. Because their understanding of the theory was stuck in some kind of fixed dogma. And so they can only imitate rather than create.

This, in turn, gives an insight into the fact that what is generated by direct cyberization of theory is actually born out of the understanding of cyberspace and cybernetics. Only when there is a cross-sectoral and multi-sectoral theoretical grasp of cyberspace itself, the innovation of things generated by direct cybernetics becomes possible. Otherwise, it is just a simple imitation. The creation of things under complex theoretical re-cyberization is bound to affect all cyberspace and become an important milestone in human history. Here, the third axiom of Cyberspace still shows its necessity, namely, if the complexity of the understanding of the original Cyberspace determines the complexity of the "re-Cyberized" space, the new Cyberspace must be repeated on the original Cyberspace. If the original cyberspace contains "inspiration", then the new cyberspace has infinite possibilities. And if the old Cyberspace structure is seen by someone as a linear structure, the new space "created" by that person cannot go beyond this linear structure. It can only be the creation of mediocre people. The geniuses who have given mankind great development will themselves appreciate the vast field they are looking at. But they may not be able to put it into words. Because the structure itself is too complex, language can hardly play its role here. It is this shift in perspective between the two layers of cyberization that allows us to better understand the birth of new things, and thus to better grasp the future of cyberspace and virtual money, and the kind of

cyberspace transformation "device" that I really want to express.

3.2 Virtual Currencies and Blockchain in Cyberspatialism

Bitcoin is the earliest system that can be called cyber finance. He was initially a product of the externalization of a structure of thought. Satoshi Nakamoto built the system of Bitcoin in the White Book as a product of a combination of inspiration and thinking. From the perspective of the anchoring of cyberspace, Bitcoin looks like another phantom system obtained by re-symbolization in cyberspace after the birth of cyberspace. Or perhaps it is a product of the cyberization of financial space. In reality, however, he was born neither from financial space nor from cyberspace, nor even from the two sides together. To be more precise, he is not in a linear structure, and this explanation of Bitcoin's linear genesis is not complete. Bitcoin is more the result of direct cybernetics through some kind of human "inspiration" combined with thought. This birth was the result of Satoshi Nakamoto's inspiration combined with his grasp of computer theory, mathematics, and the Internet and cyberspace as a whole. And Ether is a close second. While Ether has borrowed somewhat from Bitcoin, it appears to be a kind of re-cyberization of the cyberspace. However, this re-cyberization process is based on Vitalik buterin's understanding of decentralized organizational structure, and is born out of a human individuality inspiration. Contracts are actually the product of Vitalik buterin's legitimate use of the third axiom of cyberspace (the axiom of recyberization) in the blockchain system. The introduction of contracts constitutes the true originality of Ether. This part of Ethereum is also the product of inspiration plus the directness of thought. It would be difficult to create such a product of externalized thinking without a deep understanding of cyberspace science and the Internet, which span the phantom system. The direct cyberization of Ether as described here reveals the multiplicity of Ether in the cyberspace. It is both a result of externalizing a complex structure of thinking based on the broad vision of the founder. It is also the result of a re-cyberization on top of the inspiration of Bitcoin, which was originally created in a complex architecture. In other words, Ether constitutes a complete system of cyberspace. It is a complete cyberspace. By complete cyberspace, I mean a cyberspace system that contains all the structural possibilities of a cyberspace, i.e. its own rules conform to all the laws of cyberspace science. Thus it can maintain a certain degree of stability and success. And Ether is such a complete system. (Any cyberspace tends to be complete. But most cyberspaces do not show a legitimate possibility of completeness in a recognized context. Most cyberspaces do not follow the laws of cyberspace, and thus run into stability crises. For example, in the early days of Bitcoin, he did not leave a legitimate rule for re-cyberization in the Bitcoin system, so he was bound to run into the problem of split chains later on. (And after getting over this hurdle, Bitcoin also has the ability to legally re-cyberize in Cyberspace.)

Because of this, when bitcoin ethereum is actually used in cyberspace, we can't even think of them as just a product of cyber cyberspace. Because such an understanding actually homogenizes their connotations. It's when the general cyber community enters this circle of bitcoins that they become some kind of cyber-ified "icons" of the cyberspace. At this point, they are misunderstood as products of cyberspace or financial space. And thus they are

misunderstood as a cyber technology or a financial derivative. In other words, bitcoin and ethereum, here too, are split into two parts. One part is Bitcoin and Ether as a cyberspace across multiple cyberspaces, which forms a more complete cyberspace. The other part is Bitcoin and Ether, which are cyberized in cyberspace, and the cyber circles of Bitcoin and Ether that are gradually born out of Bitcoin.

Bitcoin's re-cyberization is manifested in reality in the process of sub-chaining. Ether itself is a "legal" sub-chain system that relies on contracts. In other words, the real innovation of Ether is that it really sees the connotation of cyberspace and leaves the possibility of multiplication of structures under cyberspace by using contracts directly. This kind of cyberspace completeness was hard to see before the emergence of Ether (in terms of time, Bitcoin was transformed into this kind of complete cyberspace when Bitcoin's subchain emerged, because Bitcoin's subchain was already a contract. (See the next section). Similarly, most people do not see this cyberspace perspective in the study of virtual currencies. Thus, they are unable to recognize this completeness of ethereum. Their perception of Bitcoin and Ether is not understood from the perspective of a cyberspace, but only from the perspective of the cyber circle formed by virtual currencies. That is, they are understood in a way that they have been treated as alienated objects to their doppelgängers. This is demonstrated by the fact that some fans of the cryptocurrency circle can claim to know blockchain technology without studying the conceptual principles of blockchain, let alone deeply comprehending the spatial science they constitute and its relationship with financial space and cyberspace. What's more, they will only look at the rise and fall of coin values and simple linear predictions like they do with stocks. This is a monolithic approach to blockchain and virtual currencies. In this sense, these people can't really understand the real meaning of blockchain in the future, and they can't appreciate the ups and downs and changes of virtual currencies. The theory and concept of Bitcoin and Ether as reflected by Satoshi Nakamoto and Buterin is not in any way bound to the systematic construction of theory. It is actually a practical theory, a practical application of the whole Cyberspace theory. In other words, what they are doing here is actually a cybernetics work, and the product of this work is the birth of this practical virtual currency as a result (we will describe in detail the practical significance of Bitcoin and Ether or other virtual currencies for the cyberspace, i.e. their important role in cybernetics). It is because the birth of Bitcoin and Ether does not come from Satoshi Nakamoto and Buterin's theoretical system of metaphysics but from practice (i.e., the complex theoretical structure and "inspiration" described earlier) that the theories that try to constrain Bitcoin and Ether with some linear restrictive thinking limit their development.

Whether it is Bitcoin or Ether, they both have a direct cyberization component. The other is a linear historical perspective, i.e. a history of the development of cyberspace viewed from the perspective of second cyberization. This linear history of cyberspace holds that the theorization of cyberspace was made possible by the development of financial space and cyberspace. Thereby, the birth of Bitcoin and Ether can also be interpreted as a historical, technological generation. This is the other side of their story. It was when Bitcoin and Ether were actually exchanged with fiat money for the first time, when someone actually exchanged Bitcoin Ether for an increase in their bank account balance, that virtual money was transformed from language and theory to reality - into the financial cyberspace. In other words, from a linear second cybernetic perspective, they also have two "bodies". The first

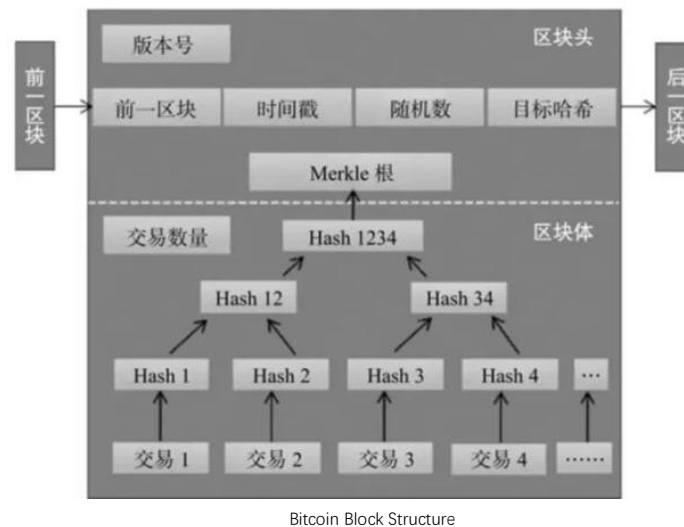
body is the linear process of their history. The other process is the process of unfolding the cyberspace once again in the cyberspace. They are each constantly giving birth to new domains (Bitcoin's subchain and Ether's contract system), and thus, the completeness of this complex constant generation of new cyberspace is manifested.

When Bitcoin and Ether are discussed online, when Bitcoin and Ether are exchanged back for some currency in the financial space, they are actually seen only in the context of a historical cyberization process. This does not touch on the original inspiration and practice of Satoshi Nakamoto and Buterin for them, i.e. this discussion is not based on a deep understanding and practice of the theory, nor does it see the cyberspace that unfolds behind the third cyberization. This is exactly the phenomenon of alienation of some virtual currency fanatics in the cryptocurrency community with respect to virtual currency. They, like other cyber circles, constitute a straw man for virtual currencies and thus idolize this straw man. This understanding of the split bitcoin and ethereum is precisely a symbolic one. That is, what would have been Bitcoin Ether as an instrument of practical meaning and as a generator of cybernetics is, here, cybernetized because of the limitations of the human mind. They are themselves symbolized thus dissolving their cross-realm nature and becoming a single object of symbolic desire to chase. This is exactly how most people now understand bit-etheric coins. People often think of virtual currencies as nothing more than a combination of the internet and the economy, nothing more than a digital currency formed by the use of computer technology. This misunderstanding is to erase the profundity and complexity of their origin, and instead see them as nothing more than single symbols. Thereby, the cybernetic character of bitcoin ethereum is lost. What is erased is the structural nature of the mathematics behind them. More importantly, there is the question of their true relationship to the real world - a loss of perspective across cyberspace. By the same token, people similarly misunderstand virtual finance and assume that most virtual currencies, as well as virtual finance, are nothing more than a combination of the Internet and the financial system, without being able to see the differences between different situations in virtual finance. Ultimately, one does not gain a grasp of the true cybernetics practice of virtual finance, and it is impossible to understand what is critical about them as part of cybernetics practice. And these, in turn, are what this book will reveal. Further, recovering one's sense of this practice in any cyberspace is also part of the task of this book.

3.2.1 Cyberspatial Perspectives on Bitcoin and Ether Blocks and Chains

What Satoshi Nakamoto actually constructs in his article "Bitcoin - A Peer-to-Peer Electronic Cash System" (later referred to as Satoshi Nakamoto's "White Paper") is a cyberspace supported by mathematical theory. And the application of this mathematics is itself rooted in cryptography, game theory and even, in my opinion, topological theory (which is generally expressed as organizational structure). Decentralization is essentially part of the science of Cyberspace. Through our discussion of the relationships between cyber subjects, it has actually become clear that the structure of decentralization constructed by Bitcoin is very similar to the interactions between cyber subjects. They are the topological structure of the

homogeneous embryo. Likewise, the same is true for Ether.



Bitcoin Block Structure

The block of Bitcoin Ether can be considered as a *fully* symbolized cyber-individual in cyberspace. A block of Bitcoin contains a "collection of cyber individual information" of a fully symbolized cyber individual, which consists of two parts: the block header and the block body. The block header indicates the location of the block in the cyberspace (chain), as well as some cyberized information, including.

1. The hash value of the parent block, which indicates the structural relationships inherited in the Cyberspace, and its network of relationships in the Cyberspace. Indicates the position of the block after being filtered under a linear structure.

2. version, i.e. the version number of this cyberspace, behind which is implied the rules of this block at that time in the cyberspace.

3. Timestamp, the time when this block was formed.

4. the difficulty, that is, the difficulty of the hash operation to calculate the answer. From the bitcoin perspective, he determines the number of zeros in front of the characters obtained when applying the hash operation, thus ensuring that a block must be linked to the chain for a certain period of time (i.e., the result is calculated and mined). And in the cyberspace perspective, the difficulty is determined by the difficulty of the contribution of a fully symbolic block to the development of the cyberspace as a whole. He sets the rule that at a certain approximate time, there must be a block that has been fully cybernetized that constitutes a contribution to the cyberspace. He does not need to conclude that a block is fully cyberspace-compliant, but only that it is close to cyberspace within a given range (i.e., the difficulty range, the number of preceding zeros).

5. The random number, which guarantees the only "individuality" of the block, determines the random value of the block when it is calculated to meet the difficulty in Bitcoin theory. From the bitcoin "mining" point of view, he is the only "freedom". The random number varies, and the result of the hash function varies, and this is the part we call mining luck. It is because of this difference that different bookkeepers will have different "views" of the block. This is especially important. Because for Cyberspace, the block was originally completely cyberized. But the emergence of random numbers gives a little bit of "personality" to the

completely symbolized block by the symbolic system again. If it were not for the emergence of such random numbers, it would not have been possible to completely guarantee the stability of the entire Cyberspace. Just as in *The Matrix*, each person in the Matrix is actually completely determined, and in this determination, the Matrix reassigns a certain amount of "personality" to each individual in order to ensure the stability of the Matrix as a whole. Otherwise, there would be no change in the Matrix. However, this "individuality" eventually leads to the accumulation of paradoxes, i.e., the creation of a messianic Neo (that's an afterthought). In fact, the same is true for Bitcoin, where random numbers guarantee the operation of the entire Bitcoin system. It is because each person still retains their own "personality" that people have different "luck" in mining, and it is this different luck that tempts people to get involved in the bitcoin scene. If it weren't for this luck component, Bitcoin would be designed to be mined by whoever has the highest arithmetic power. Then there would be no one to join the bitcoin industry, much less any decentralized currency, and no one would value it, so naturally it would be worthless, just a symbol. Here, random numbers ensure that the entire Bitcoin system is attractive to real people. The attraction lies precisely in the fact that nothing is grasped as a personality is condensed into this random number. In other words, it is this "personality" that is redistributed by the system that allows fully cyberized blocks or cyber individuals to penetrate deeper into cyberspace. This personality is the paradoxical point (bug) of the system, which constitutes the piercing of the entire cyberspace with reality. It is here that the cyberspace is connected to the Bitcoin system. This means that because of this puncture, Bitcoin is not just an absolutely closed cyberspace, it is the reason why Bitcoin is really valued in the real world. This valuation comes from this piercing of the cyberspace, and our later discussion of Bitcoin's crossover comes from the "personality" of this random number. In *The Matrix*, random numbers are the very solution proposed by the Prophet to add emotional uncertainty to the Matrix, and are seen by the architects as part of the human flaw. It is the addition of this "flaw" that constitutes the Matrix's cyberspace control over humans. From here, we can pierce from the Bitcoin system to the real world, to the ideology. This is the real key - the point - of Bitcoin that financial and internet people don't see. It is also the foundation that allows us in Cybernetics to focus on the Bitcoin system and to be able to analyze it.

6. Merkle root, who is connected to the bill of the block, i.e. he is where the block head is linked to the block body, and in the middle is the application of hash links, which guarantees that they will not be disconnected. This means that the Merkle tree guarantees the state record of the entire Bitcoin Cyberspace. It is a dashboard for the stability of the Cyberspace.

For the block body, what he contains is the content and dashboard of the entire block to be recorded. That is, the record and understanding of the past transactions of the entire blockchain. In Cyberspatialism, this is the degree of understanding of the individual block body for the whole Cyberspace, and the one with the deepest understanding and in line with the development of the blockchain will definitely be linked to the blockchain. In cybernetics, what the block body records is the degree of grasp of the entire cyberspace by an individual who is completely cybernetized. If the content of the block is progressive for the cyberspace and follows the progression of the previous block (guaranteeing the connection of the blocks), then it is linked to the cyberspace development chain. This is in accordance with the second axiom and corollary of cyberspace science.

For any system, he is to maintain his development and stability, and Cyberspace is such a system. Thus, any system must have a record and understanding of its own development. Bitcoin is of course a system, moreover a Cyberspace. Only he differs from the average cyberspace in that his internal structure is externalized by the absolute structure of thought, which is what makes Satoshi Nakamoto so successful. This completeness of the Bitcoin system (after the subchain), and its conformity to our Cyberspace axioms, means that the Bitcoin system guarantees an absolute symbolic system. However, it seems that he is missing something besides the system structure itself, and that something is – desire. A system cannot be healthy without givebacks and rewards, i.e. without symbolic desires. Thus, Bitcoin's reward mechanism is cybernetic and bridges cyberspaces in comparison to other non-complete cyberspaces. The rewards of other cyberspaces are either the satisfaction of symbolic desires, as we talked about in the analysis of the cyber subject, and are reflected in the status and discourse of the symbolic space. Or either they are satisfied by some paradoxical point of penetration into other spaces, by status and position in other spaces and by fiat money (e.g., in exchange for fiat money). The Bitcoin system, on the other hand, because of its complete cyberization, forms a self-made reward mechanism: that is, the reward itself helps him to build the stability of his cyberspace. This is the best use of the axioms of cyberspace. This is the result that other subjects in Cyberspace also seek to achieve.

Bitcoin's reward mechanism is what we call "mining", and the Bitcoin system uses the contribution to the decentralization and stability of the entire Bitcoin space as a criterion for who gets rewarded. The bill is actually a record of the entire cyberspace. And with each block, what is constructed is an answer sheet for how well the entire Bitcoin system is understood. This answer sheet should not only be an accurate record of everything that happened in the previous cyberspace (i.e. a grasp of the overall structure), or a certain period of time (i.e. cutting a piece of the structure to see how accurate it is), but most importantly, it should also provide a *step-by-step* development of the entire cyberspace, no more and no less. This is precisely the computational act of linking blocks to the chain. This development must be done in one step, because only in one step it is possible to ensure the link with the previous chain and to guarantee the stability of the chain. This is like the human society and civilization this cyberspace, he must ensure that civilization step by step development, if too much beyond the civilization development, it is necessary to wait for civilization to develop to the corresponding position, he will be valued by civilization. Because progress greater than one step is an unstable factor for civilization. This also applies to the academic circle. Because the academic circle only accepts innovations that progress by one step, too little innovation is not considered innovation, too much innovation is not conducive to the stability of the academic circle, so the idea of being ahead of the curve needs to sit on the bench for a while. This is all a choice for self-protection of system stability. It is also exactly the corollary of our Cyberspace science's Axiom II.

However, who gets this reward when there are many people who are contributing to the stability of the entire cyberspace? For the Bitcoin system, this is exactly the longest chain principle. In fact, the longest chain principle is exactly what we just described: whoever understands the stability of the Cyberspace the best, has documented it the most, and has provided a record of just one step, is then linked to the chain and gets the reward. Here, the true meaning of Bitcoin's chain of transactions is called out – a list of rewards (or a chain of

rewards) for contributing to the stability of the Bitcoin system. Those that can be linked to the chain are the most stable blocks that stand out from the rest. He has the deepest understanding of the entire Bitcoin system, and he hasn't progressed much, nor will he not progress at all, he has progressed just a little. Then, he is the block that has contributed the most to the development and stability of Cyberspace. Therefore, he can be rewarded. The reward is to record him on the reward chain. That is, he is rewarded for gaining bitcoins. Success in mining. Isn't this exactly how the structure of real human civilization develops.

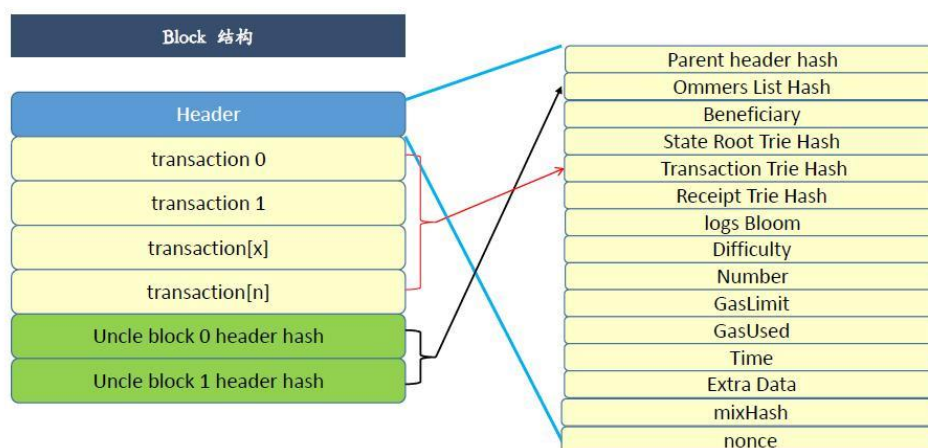
For the Bitcoin system, all contributions are recorded in terms of arithmetic power. That is, the depth of understanding of the entire Bitcoin system and that step in its development lies in the arithmetic power to measure it. Therefore, Bitcoin needs to consider the assumption of a 51% arithmetic attack. That is, can Bitcoin remain stable when someone has more than 51% of the world's arithmetic power? The logic here is that when the arithmetic power exceeds 51%, because the Bitcoin space is absolutely symbolic and cybernetic, altering the reward chain through arithmetic power is bound to happen in this system. An attacker can "double spend" bitcoins in a bill (i.e., pay more than the value of the bitcoins they have to two users at the same time) in front of their absolute arithmetic power and can also use their absolute arithmetic power to wipe out bills that are unfavorable to them. However, because it is real people who manipulate bitcoins, and not fully cybernetic AI, this situation exists in theory (i.e., only in the bitcoin system), but never in the real world. Because we all know that in the Bitcoin space, even if it's over 51%, people don't rewrite the Bitcoin reward chain because of gaming, because it's better to use 51% of the computing power to continue to build on the original foundation to advance the system more and faster and stabilize it. Thus, you get more bitcoin rewards yourself. In other words, a more profound connotation is revealed here: the stability and development of Bitcoin actually requires real space to vouch for it. And it is this "randomness" and instability of the human personality and social relationships that makes the Bitcoin system so special. To sum up, we have here the first *law of cyberspace*.

The stability of a system or cyberspace is maintained by randomness with instability external to that system

This is why Jesus went to his death, he maintained the stability of civilization. If the system eliminates randomness, then the system will again die out because it does not evolve. In such a trade-off, the system can only resort to randomness to penetrate the original space. It seeks refuge in other systems. Only the "stability" of randomness can penetrate the cyberspace and reach other systems, which can then be used to provide security for the subsystem. For Bitcoin, the protection of the longest chain principle is the key to the protection of the overall system, because Bitcoin uses the longest chain principle as the fundamental driving force for all blocks to form the space. And the protection of the longest chain principle is impossible to accomplish in Bitcoin alone, a space without flesh and randomness. Because he does not have a temporal difference in his thinking, nor a quantitative difference. Therefore, Bitcoin must be associated with real people. It is real people who maintain this stability.

Similarly, the creation of Ether draws on the experience of Bitcoin and appears to be a new cybernetic space constructed within the theoretical space of Bitcoin. But in reality, this is

only reflected in Ether's ethereum transaction chain. As mentioned earlier, the real direct cyberification of Ether is coming from the fact that - it gives the cyberspatialism a real legitimate possibility of re-cyberification - the introduction of contracts. The creation of Ether is not only a cyberspace with a chain of transactions, but also allows people to build new cyberspaces on top of the chain of transactions at will through contracts, which makes the creation of Ether truly cyberspatial. It is a direct cyberneticization of Buterlin's perception of cyberspace and his thinking. Therefore, we can further discuss the Cyberspace composition of the Ether structure on the basis of Bitcoin. The biggest difference in the blocks of Ether is - there are no random numbers. Yet in place of random numbers is none other than Ether's unique contract system. In other words, by creating a legally cyberized contract system, Ether has merged the financial space with the real world into the Ether system. The unstable element that originally kept the Bitcoin system stable - random numbers - was replaced in this way. The contract system brings stability to the entire system of Ether, and in the same way, he constitutes a change in Ether, just as random numbers attract people from financial space and real space into the system. The contract system of Ether is the puncture point of the Ether system, and he legitimizes this puncture point. Thus it becomes a part of the whole Ether system, and it has to be said that this is a mature use of real cyberspace science.



Ethernet block structure

However, the successful use of contracts also requires a complete system of interpreting contracts. Therefore, it is necessary to introduce a Turing-complete instruction set or programming language to run various contracts. However, Turing-complete is exactly a fixed structure space. The completeness of the instruction set means that all the behavior of the Cyberspace can be expressed by the instruction set. That is, it means that all instructions (interpretations) can handle all computer behavior. This is equivalent to using some logical atoms to handle everything. However, as is the case with the structure of thought. Turing completeness necessarily creates infinite problems. Because the operation of thinking is to read and write without restriction of structure (as if the read-write head, if the statement is self-consistent, then he will create a dead loop). Turing completeness is a metaphysical product constructed under the completeness of thought. In other words, Turing completeness is actually the externalization of the simplest linear metaphysical system and the mode of thinking pursued by linear logicalism (the logical atoms pursued by logical atomism are

precisely the condensed set of instructions, and they want to construct a clear structure of thinking, which is actually a clear process of linear reading and writing instructions. (Again, as we can see in the history of philosophy, they necessarily encounter the problem of infinite paradoxes). In short, Turing completeness means that he must necessarily face the infinite problem, which is the inevitable product of thought structuring, and therefore a Turing-complete system must solve the problem of dead loops. The real meaning of gas is not the fee that some people in the cryptocurrency world think it is, although it does get paid out in the form of fees to miners' accounts. It was actually created to escape the infinite paradox of the Turing-complete system and to solve the problem of dead loops. However, this explanation is not enough; the real meaning of Gas, in fact, is a consumption, the introduction of a divine incarnation without any laws in the simplest linear space. This incarnation is not in the whole system, and therefore it has no regularity in the system, but maintains a certain amount of consumption by itself. In other words, the real meaning of gas is the desire of our human being itself. The person here is not any cyber subject, but a flesh that is absolutely beyond the cyberspace person. The amount of this corporeal desire determines when the linear cyberspace terminates. In this way, through a kind of transcendence, the operation of contracts in Ether also has an external compulsion, thus constituting an absolute termination procedure. When the packing of blocks reaches Gas limited, the whole instruction is terminated as well. Similarly, the consumption of gas in the contract is also the same (note that the consumption of gas in the contract is this corporeal, the gas in the transaction chain looks like a fee, but it is still essentially the consumption of corporeal desire. (Because there is no such concept as random numbers in an ethereum block). This point is precisely the biggest difference between Ether and the Bitcoin system.

And the differences within the remaining blocks are not considered to be obtained by direct cyberization of Ether. Rather, it is just an improvement made by borrowing from Bitcoin. For example, the block out speed of Ether is 15 seconds, which leads to the mining among the Ether is easy to cause the difference between the network speed as well as the equipment, the node of the network speed block, naturally, take advantage (because Bitcoin out of the block speed is slow, the network speed difference of so many seconds, in the whole out of the block time accounted for a small proportion, the impact is not big. And Ethernet out of the block speed is fast, so a few seconds difference, accounting for a large proportion, equal to a lot of backward. (So fast network speed and good equipment take a big advantage). This is very unfavorable to the decentralization of Ether. So Buterin set up the ghost protocol of Ether to ensure that those blocks that count the hash at the same time can also get the reward. This is what we call uncle block (ommers List Hash). In other words, some blocks that are not adopted can also get the reward to ensure the decentralization of Ether (this point will be focused on in the next section). Here, Ether changes the longest chain principle of Bitcoin. It changed to the heaviest chain principle, which rewards the chain with the most uncle blocks. Many people cannot understand the justice and rationality of this change. Because he looks as if it was set arbitrarily. But when we understand the deeper meaning of the longest chain principle of bitcoin (the longest chain that contributes only one step to the bitcoin transaction chain and is the most stable is rewarded). The heaviest chain principle is also clear to understand. The principle of the heaviest chain principle is to reward the main chain with the most uncles, and the more uncles means the better decentralized it is. Again, this is a change

made for the stability of the Cyberspace. However, when the longest chain principle is altered, Ether cannot keep the corollary of the second axiom of Cyberspace valid, i.e. there is no guarantee that Ether's transaction chain has progressed and only a little. It is also as if there is no guarantee of stability. Therefore, the guarantee of stability needs to be replaced by another design. This is the real meaning of nonce in Ether, which is a counter within an account that records every transaction under that account and gives a count. If the current value is not yet reached, the transaction must be pending and wait for the transaction to grow to that count before it is executed. In other words, he guarantees that a transaction is too far ahead, (for example, if the count is 12 and it only executes to 9 now, then it needs to wait) until the whole system develops to the previous step, then he will cancel the pending state. the introduction of Nonce solves the problem of how Ethernet can guarantee the inference of the second axiom of Cyberspace without the longest chain principle. Also he can ensure that the balance of the Ether account is reached. Since Ether has a contract system, he must use the account system. It also means that the balance of Ether can't be queried in the same way that Bitcoin uses UTXO (unspent bitcoins queried through the structure on the chain) to record the balance. Therefore, nonce makes a record of every transaction, thus ensuring that the balance is not wrong, as well as preventing double-spend attacks, etc. The second thing is that Ether, in order to ensure the operation of the contract and the stability of the state, he also includes three tree structures - a receipt tree, a transaction tree, and the root of the state tree, in order to well query the state relationship of the transaction in the whole data, and together they guarantee the traversal of the tree structure with a bloom filter. All the rest are similar to Bitcoin and will not be repeated. The above is the cyberspace science connotation of bitcoin ethereum blocks.

3.2.2 Robustness Analysis of Penetrating the Bitcoin-Ethernet System

We examine the robustness of Bitcoin and Ether in two parts: 1. an examination of the robustness within the Bitcoin Ether system; 2. an examination of the robustness through the plesiomorphic cyberspace. The former is manifested in the Bitcoin Ether system by the longest chain principle, the principle part of private and public keys (asymmetric encryption). And the latter is manifested in cross-space with the interpersonal part of private and public keys, stability analysis with the help of financial space, and stability analysis of real space. However, it should be reminded that there is actually no strict dividing line between these two.

The most important key to the robustness of the bitcoin ethereum system is constructed by asymmetric cryptographic algorithms. They have reliability for elliptic curves as well as for hash functions (which will be used as an example below). However, this reliability is still based on reality. Because it is simply impossible for someone to put arithmetic power on a part of the meaningless hash operations that guarantee the absolute stability of the Bitcoin Ether system at its roots. In other words, in Cyberspace, actually "computing" an absolutely accurate hash operation is a small probability event, and there is no better way to compute than exhaustive enumeration. No one will really go to the Cyberspace for some small crack to cost

the real life, their own life. For example, calculate someone else's private key, calculate out in case the account does not have a balance like that consumption and output gap is too large. That is to say, hash operations in cyberspace can be exhausted. But the cost is too big, perhaps to be in the case of great arithmetic power still have to go through years and decades and centuries without return, and no one will do this line in order. This also implies a kind of revelation beyond Cyberspace: the basis of any cryptography, such as stability hash operation, is still rooted in economic space, real society, real life, desire and flesh as the basis. If human life is infinite, then no cryptography is actually considered a cipher. For it can be broken by constant exhaustion. This kind of cryptographic algorithm, which relies on the finite life force of real-world people, permeates any system built on cryptography all the time, and virtual currencies are no exception. For example, in the verification of public broadcasts, both the private and public keys perform a hash operation on the bill to obtain a digest. The sender of the broadcast uses the private key to hash the contents of the bill to get a digest, and other users of the Bitcoin system use the public key plus a password to do a hash, and the two are compared to see if the results are the same to determine the reliability of the sender's bill message. Each step here is tied together with a hash operation. In other words, however, they can only be tampered with if each step is theoretically a small probability event. If the Bitcoin system were simply a cyberspace internal system, and because cyberspace is fully thought out and can run indefinitely, this would mean that even the smallest probability would mean that it would inevitably happen. However, reality does not, because the real world is not thought infinitely structured and constructed. He has limits. Algorithms consume electricity, and the world is energy conserving as well as conforming to the second law of thermodynamics, so nothing is infinitely exhaustive. Furthermore, no one in the real world is going to do such a boring act that the small probability of a hash operation becomes impossible. This is the source of the most fundamental stability of the Bitcoin system.

On the other hand, the broadcast nature of the Bitcoin system guarantees his decentralization. However, this is more than just the simple meaning that is perceived by general theorists. In cybernetics, broadcasting has a much deeper meaning - the broadcasting of bills means establishing the scope of the Bitcoin system, i.e. the size of this cyberspace. Contained within it are the many different possible cyber subjects that enter this space to generate blocks. Broadcasting implies a kind of verification of the cyberspace. A confirmation of the identity of the entire spatial scope of the relationship. It identifies the interrelationship of a system of cyberspace that is established (note that it is not necessary to traverse the whole cyberspace here, as long as the broadcast is heard and acknowledged, it means that the relationship is established, that the structure is established). This is one of the points. There is another point that has also been unrecognized by previous virtual currency researchers - the act of broadcasting as a scope determination of the Cyberspace is precisely the act of maintaining the stability of Bitcoin. This requires a deep understanding of how broadcasting works. It amounts to presenting a post-broadcast reward mechanism to all cyber subjects in the area, while claiming a relationship - you must serve the stability of the cyberspace. This is the reason why cyber subjects broadcast and what the cyberspace requires of broadcasters who maintain the stability of the system. This broadcasting also means that in this space you must perform according to the stability requirements of the Cyberspace (i.e. contribute to the stability of this space), and the Cyber Subject in this system cannot broadcast

at will, cannot be rewarded at will, cannot use his symbolic desires at will, but can only apply his symbolic desires to the maintenance of the whole space - - that is, to bookkeeping. -that is, to keep score. Bookkeeping, in turn, is an act that contributes to the stability and development of the Cyberspace. Thus, the most fundamental purpose of broadcasting is not a kind of decentralization, but the maintenance of the stability and development of the system. This is precisely what makes the Cyberspace spontaneous and self-perpetuating. In other words, it is a requirement of Cyberspace on its own and by necessity. It is to follow the second axiom and inference of Cyberspace science. This is not a personal requirement of Satoshi Nakamoto. Rather, it is a necessary requirement for the structuring of thinking, a requirement for any Cyberspace. That's what the act of broadcasting is all about. In contrast, the difference between Ether and the Bitcoin system is that Ether agrees by contract to re-cyberize the space within the cyberspace that is Ether, thus maintaining the stability of the meta-cyberspace by reopening the cyberspace structure of the nest. In other words, the cyberspace within Ether forms a contractual spirit, and this contract actually constructs the stability of the cyberspace within Ether. For example, the problem of token system. If the contract of a certain token fails to do the job of maintaining the stability of a kind of system, then the tokens inside Ether will be worthless and thus disappear and die. The stability of Ether's Ether coins is built on Ether's ability to reconfigure Cyberspace. That is, Bitcoin's stability follows the second axiom of cyberspace science to maintain stability. Ether, on the other hand, follows the third axiom of Cyberspace to maintain stability.

Returning to the revelation in the previous section, the key to the stability of the Bitcoin and Ether systems lies not inside the entire Cyberspace, but in the spatial support that the real world and financial space together constitute. And the key to getting from the Bitcoin system to the outer Cyberspace lies in the random numbers inside the blocks. On the one hand, random numbers allow people to have the desire to enter the Bitcoin system to build it. On the other hand, random numbers constitute the development and stability of the system. Because not developing the system means death, and developing it too fast means death (second axiom). Therefore, random numbers must ensure that they tempt financiers into the bitcoin space while maintaining system robustness. So, it is generally inaccurate to say that random numbers are the unstable part of the Bitcoin system; random numbers are precisely the most critical part of the Bitcoin system's stability. The stability and instability of random numbers are twofold.

However, when Satoshi Nakamoto designed Bitcoin and Buterlin designed Ether, in order to form the transition from cyberspace to realspace and the conversion of real value, they needed to allow the first people to enter the system quickly and expand the influence of the system quickly. This still has to set up a temptation mechanism at the beginning to get financial people into the system. And this mechanism is the difficulty. Satoshi Nakamoto's earliest setup was that every ten minutes a block would come out, the block reward would initially be 50 bitcoins, and after every 210,000 blocks, the reward would be halved, almost every four years. This makes it possible for early entrants to get more rewards very quickly, and for the blocks they dig up to be put up on the reward chain more easily. So many people entered the market with the attitude of not caring and trying. The same is true of ethereum, where early crowdfunding, and the higher rate of getting out of a block early on, was exactly a first-in reward. As we have seen, bitcoin and ethereum are extremely complete, in line with

the structure of the human mind cyberspace, according to the first law of cyberspace and the corollary, which means that he is bound to influence the relationship and structure of other cyberspaces, so that other spaces are bound to look towards the system of bitcoin and ethereum, thus recognizing its value. As more and more people enter, the Cyberspace of Bitcoin Ether becomes larger and larger, and real people become more and more cyberized by the Bitcoin Ether system. It also means that the more Bitcoin Ether has an impact on reality. The more people enter the field, the harder and more difficult it is to increase the reward chain. Because the bitcoin ethereum system is a self-maintaining stability system, so the increase in the number of people his stability does not go down, but goes up. However, this does not indicate that they are absolutely stable. In the case of Bitcoin, the real problem lies in Satoshi Nakamoto's artificial setup at the beginning. That is, Satoshi set up a setup where more bitcoins were allocated for entry in order to get more people in quickly. This setup implies ideologizing. Because, like any other cyberspace, in order to maintain its true stability, it must find support from other spaces, especially the real space (which we have already revealed in the chapter on the cyber body with real world examples). This makes the cyberspace necessarily ideological. Bitcoin is no exception here. The ideological distribution created by this move by Satoshi Nakamoto is nothing more than the level of recognition of his bitcoin system. The earlier the recognition and the more he believed in bitcoin, the earlier he entered and the more bitcoins he received. This initially gives Bitcoin a more "stable" result (otherwise it might not even matter), but in the long run it shortens the life of Bitcoin and causes it to be ideologically more vulnerable to other ideologies in reality. This is because he is not using the ideology that is recognized in reality as its robust controller in real space. Rather, it is simply a robust controller of the cyberspace in which Bitcoin is located. As our general bearishness on virtual currencies feels: "Any currency must have the backing of real power, and if it doesn't, then he is bound to be debilitating." In fact, they could be said to have hit the nail on the head, but in a somewhat skewed way. For what is revealed here is not a question of a superficial endorsement or not. The virtual currency needs the power of endorsement, not in whether the coin itself is well enough designed, not in whether his structure is flawed, and not in the fact that the virtual currency is a currency that does not actually exist; the key is that the virtual currency needs a mechanism for first entry beyond its own structure. In other words, the stability of the whole system is not maintained only within the system, but beyond the system (i.e. the first law). Only an external relationship can guarantee the validity of the internal "law" of the system. He can ensure that it is truly stable beyond the internal stability of the Bitcoin system. True stability can only be achieved within ideological stability. The same is true for ethereum. However, from a cyber-individual perspective, this necessarily makes Bitcoin-Ethernet lose its own relevance, as they become not very different from real money under a penetrating cyber-spatial revelation. But we can see their redeeming feature - they are able to penetrate deeply into the cyberspace in a "legitimate" way (for example, the Ether contract is a "legitimate" means). "legal" means). If this is the case, why not create an ideology that is also stable in real-world ideologies?

The early entrants into the virtual currency speculators are actually the ones who feel deeply in the Cyberspace and they see this. They entered the virtual currency cyberspace, enjoyed the part of being a cyber individual and the benefits that came with it, and therefore were able to get earlier and earlier access to the ideology behind Bitcoin ethereum and

recognize it. Essentially, they become the elite of this Cyberspace. And really the strength of Bitcoin Ether lies in its relationship with the cyberspace, not just in the space of a virtual currency itself. For example, virtual currencies are closely linked to the cyberspace and to the financial space, which can be used to help us understand and manage the cyberspace. Using the advantages of Bitcoin Ether well, it can constitute a robust controller to regulate the entire cyberspace. In turn, it can be used to govern the real world's structural relationships from a perspective that goes beyond the Cyberspace. And this, heralds the dawn of a great new era

3.2.3 Bitcoin Ether Ideology Across Space

Satoshi Nakamoto set the earliest rules of Bitcoin. For Satoshi Nakamoto, Bitcoin was a cyberspace detached from the real world, so how could people believe that this virtual product could reap actual real-world benefits? Implicit in this latter was an ideology: the belief that this virtual product could influence the financial space and the real world. The rules of Bitcoin were designed and constructed specifically to allow people to achieve "faith" in the Bitcoin cyberspace. In other words, the very structure of Bitcoin's early design contained the possibility that people could believe. This is what cyberspace science reveals: that financial and economic space, and even the real world, are themselves illusory systems. It is because people's social relationships are themselves generalized cyberspace that this virtualization of Bitcoin allows those who recognize it to believe in its ideology from the beginning. They are simply trusting that a more virtual product (virtual currency) can influence a sub-virtual product (finance). But conversely, if someone doesn't have such a cyberspatial understanding, or if they do, they don't want to subscribe to the ideology of Bitcoin, then they won't join the Bitcoin cyberspace. For Bitcoin and Ether, early on, there may need to be a "lure" mechanism built into the structure to force people to join the Bitcoin ideology (like crowdfunding in the early days of Ether). However, when bitcoin and ethereum have become social, or when bit and ethereum can be exchanged for fiat money and profoundly influence the real world, according to the laws of cyberspace, people will naturally join the cyberspace of bitcoin and ethereum without the need for special "lure" and "propaganda". This is exactly how reality has evolved, and today Bitcoin and Ether no longer need to be supported by deliberate crowdfunding projects, they are already deep into the real, financial space. Then, this initial part of Satoshi Nakamoto's and Buterin's structure for Bitcoin or Ether can actually be improved for better stability in cyberspace. This is exactly the process of improvement that any virtual currency cyberspace would do. New and different proposals for the original cyberspace system are then born, resulting in soft subchains. The result of the improvement of the original Bitcoin and Ether is actually a de-ideologization. He doesn't need real-world support to get real people in, he doesn't need crowdfunding, and then removing that part from the system becomes a natural choice. Because ideology is necessarily not in the Cyberspace, but a product of the real world. He is not conducive to the structural stability within the individual Cyberspace system. Therefore, this part of the setup can then be discarded in favor of a new ideology to underpin the entire bitcoin system. For example, the earliest Bitcoin rule: the size of a block cannot exceed 1M can also be changed. Even the rate of bitcoin generation, the fast to slow mining rate, the time interval between bitcoin mining,

and the finite number of total bitcoins (21 million) could all be modified under the new ideology. And that's exactly what's happening in reality. However, who is making such changes? Isn't there a hidden ideology behind who becomes the final decision maker, whether it's arrived at by vote or an equity system? Both ethereum and bitcoin have done this hiding of early ideology. But that doesn't mean that the ideology doesn't exist, it's still deeply behind the scenes influencing the development of these cyberspaces.

After Satoshi Nakamoto retired, Bitcoin has not changed much in terms of basic rules, and it is the part of it that contains the ideology that has really changed. One of the first issues that came up was about the block size of 1M. We know from the content of the blocks that if a block is only 1M, then as the bill increases and more and more information is included in it, then the bitcoin block will have to face the problem of expansion. However, before thinking about the actual problem of scaling, few people have examined why Satoshi Nakamoto set a value for the size of Bitcoin blocks. A block size of 1M is essentially a design that allows individuals to run the full node of Bitcoin and its UTXO necessarily. Smaller blocks facilitate the decentralization of the Bitcoin system. That is, small blocks preserve the interests of the average cyber individual. It makes the reality factor (the device factor) lower in Bitcoin, so that more Cyber individuals enter the system and are able to mine. This ensures that the bitcoin market is attractive to more people and fundamentally ensures its general impact on the real world. But the reality is that as more and more users come in, it becomes clear that 1M blocks are no longer enough. This problem then had to be solved. Thus, it may seem like a problem of maintaining the self-stability of the Bitcoin cyberspace, but in reality precisely because this problem is about Bitcoin's influence in reality, he has to become an ideological problem about Bitcoin. However, the structure of Bitcoin itself is not supported by any ideology, and with only Bitcoin itself (or this decentralization) as the ideological backbone, then it inevitably leads to various external ideological views crossing paths here. They each have different opinions on Bitcoin improvement, and the different opinions represent different ideologies.

After Satoshi Nakamoto retired, the Core development team took over. The Core development team advocated a quarantine witness approach, which is actually a disguised way to expand the block, moving signature information and so on out of the block. However, this approach only removes a small portion of the block, and it does not fundamentally solve the Bitcoin capacity problem. Another approach is to use the lightning network. That is, putting a large number of Bitcoin transactions outside the Bitcoin blockchain. As you can see from the latter, Bitcoin has to record as well as broadcast every account. Cyberspace, unlike the real world, has no limits on what can be physically stored, so the number of bills in the Bitcoin system is many times greater than in the real world (even in cases where Bitcoin is not very widely integrated into the real world). However, most bitcoin bills are actually small transactions, and the issue of credit for these transactions is both important and unimportant to the bitcoin system. Important because the Bitcoin system is a cyber system, and if one of the links has a bad debt or credit problem, it is likely to create a chain reaction within the system that will lead to the collapse of the entire system. To say it doesn't matter is because. For these small transactions themselves, if they collapse, they can just be built back up again. Therefore, Core's lightning network strategy is to tier the bitcoin system so as to ensure that two bitcoin markets, of which are for small transactions, so that credit problems can arise and just proceed to fix them without affecting the really important bitcoin market. And, in the

smaller market, a lightning contract can be used to solve the credit problem (more on this point later). And by separating out another market for large transactions, you can ensure that the really important transactions get expanded in disguise, thus ensuring the integrity of the system.

In contrast to the Core team, the other school of thought is simpler and clearer, which is to expand the blocks, even without limiting the block size (this extreme view has since split from BCH as well, forming the BSV system). As we pointed out earlier, such an expansion affects the decentralization of the Bitcoin system. It leads to a split in the Bitcoin system. This is the problem pointed out by the Core team. The big block faction, on the other hand, accuses the Core team of poor isolated witnessing with the lightning network, and that it does not guarantee credit. Thus, the intersection of the two schools of thought really led to a split chain in the bitcoin market. The big block faction then split from the original Bitcoin system (BTC) and formed a new (BCH) system. If we look at the whole picture, isn't this just the general shape of a metaphysical ideological strife? Both counter accuse the other's Bitcoin improvements of actually splitting Bitcoin internally or not achieving better decentralization. Yet this accusation itself is what ultimately led to the division of Bitcoin. This is exactly what metaphysics is all about. Getting caught up in rhetoric because of rhetoric. It's also the general shape of ideological strife. From the Core team's perspective, large blocks do cause Bitcoin decentralization to be less effective because large blocks lead to different interests changing for people on different devices. However, isn't the Core team's solution also a form of decentralization in disguise? Isn't their separation of large transactions from small ones a differentiation? The Core team's distinction is made both in terms of the number of transactions and in terms of credit. Isn't this very much like the credit rating in the financial system as well as the market rating. That is, stabilization on the original system set up by Bitcoin necessarily makes the system itself closer and closer to a kind of cyberization in cyberspace, i.e., a cyberization approach under the third axiom. This is an inevitable part of the cross-border development of the Cyberspace. I can even predict that under this idea, the future development of BCT will not only divide into markets for large and small transactions, but will also divide into markets with more levels of A, B, and C. There will also be credit rating agencies that rate different markets according to different credit levels, and eventually Bitcoin will develop completely according to the Cyberspace structure of the financial space, thus forming a system that is closely related to Defi This is a cyberspace that is closely related to Defi and homogeneous with the financial space. This is another proof of the first axiom of cyberspace and the third axiom of cyberspace. With such an ideological distinction, Bitcoin is divided into two systems, one more important and with better credit; and one with worse credit. Even though they appear to be still decentralized internally. In fact, this distinction comes from the real world and the financial space, and the Core team had to make the division of the Bitcoin system. That is, for the Core team's solution, their reduction of the decentralization of the Bitcoin system is caused by the differences between people in the real world. Because they insist on no division within the Bitcoin system (i.e., no block expansion), while BCH insists on a differentiation of decentralization within the Bitcoin system, while ensuring no internal decentralization in the real world, financial space that is weakened by equipment issues. Both go against an absolute decentralization. Don't we get a lot of insights about Cyberspace here? The paradox is that the system is necessarily self-contained, and

even in a fully cyberized system, random numbers are still needed to maintain stability. In turn, if you want to maintain the stability of the system, you must cross over into other Cyberspace, and the events that lead to the destabilization of the system will either go off in the internal system, leading to the splitting of the system, or in the external system across the system, leading to the splitting of the system from the outside to the inside. This is an inevitable part of the cyberspace. That is, the Bitcoin system, in order to develop and maintain stability, instead cannot be completely detached from the real world, and thus from ideology, and thus this decentralization is just not possible ideologically, metaphysically. And true decentralization is not within ideology.

For those who are bullish or bearish on Bitcoin, thinking about it from a cybernetic perspective, the market is actually neither good nor bad, because it will constantly be isomorphic to the real world and financial space. It doesn't matter how good or bad the relative financial space is. When this isomorphism happens, the decentralization advocated by the earliest blockchain has actually failed. From this we can predict that the absolute decentralization of any virtual currency is actually a utopia.

Perhaps Buterlin saw the ideological battles behind the various Bitcoin schemes. So he simply created a system that would allow for the creation of new cyber representatives (tokens) "chosen" by the different ideologies behind them - a contract. This is how Ether was first created. The various tokens in Ether are all "legal" cyberization processes that have been set up by Buterlin in the Ether cyberspace. Because of this, Ether is very powerful. Because it can support different ideologies to build their own representative structures in the cyberspace. That's why, based on Ether, more and more complex Cyberspace systems have been born, NFT, Defi, Boca and so on, and more Cyberspace will be born in the future. The contract system of Ether is his soul. Because he provides both the stability of the Ether system and gives room for expansion for development. More importantly, it helps Ether avoid ideological manifestation. Any ideological dispute can actually be manifested here in a structured cyberspace. People with different ideologies in different economic and financial spaces and in the real world are able to establish a cyberized space with contractual rules, as long as they can set up their own contractual rules. Thus, they can achieve their own purposes through Ether.

Likewise, Buterlin may have seen that blockchain technology necessarily contains an ideological battle behind it. In the midst of today's improvements to ethereum, he is starting to do away with such pretense. The best example of this is the shift in consensus mechanisms.

Pow consensus (proof of work) is proof of workload. This is the consensus mechanism used by Bitcoin. This mechanism is a mechanism for electing a "person" who can prove that he or she has contributed the most to the Bitcoin cyberspace, and giving him or her the power to upload his or her blocks to the chain, and thus rewarding him or her. Bitcoin is a decentralized bookkeeping system, but in decentralization, it becomes a question of who can actually be taken as being able to adopt the bookkeeping. And Pow consensus is to solve this problem by calculating a hash function. Whoever is the first to compute this value is rewarded for their "contribution" to the Bitcoin system. This is effectively an election mechanism of absolute power. However, the disadvantage of Pow consensus is also obvious. Because it is rooted in arithmetic power, which is determined by real-world devices and is not actually decentralized. Likewise, Pow consensus can lead people to constantly invest in arithmetic

competitions regardless of real-world resource limitations, thus wasting a lot of power resources, because it advocates high arithmetic power.

In order to address the threat to decentralization, Ether is initially building its own Pow consensus system called Ethash algorithm. Ethash algorithm starts by calculating a seed (seed) for each block header. The seed is used to generate a random pseudo-cache, which is stored by the light client, thus generating another 1GB dataset based on the cache, called a DAG. Each element in the DAG is dependent on only a few elements in the cache. In other words, as long as the cache is available, the elements in the DAG can be computed quickly at the specified location. All the "miner" has to do is to search the DAG and perform the hash calculation. The verifier has a cache, so it is easy to get the specified position. The miner, on the other hand, needs to do a lot of searching. That is, Ethash's algorithm makes miners spend a lot of time searching instead of computing, as opposed to Bitcoin's Pow algorithm. This changes the disadvantages of Bitcoin Pow, which relies on arithmetic and power. Thus, the decentralization of Ether is guaranteed. However, this guarantee is still relative. Because he still relies on certain devices, only relying on network bandwidth and less on GPU and CPU arithmetic power.

Further, Ethernet introduces the consensus mechanism of Pos (Proof of stake). This mechanism then involves putting a certain amount of Ether into the Pos system, thus in making itself a verifier, and then completing the creation and verification of new blocks through a consensus algorithm in which all current verifiers can participate. In BFT (Byzantine) style Pos, the verifiers are assigned relative power to propose blocks and vote for the proposed blocks, thus deciding which is the new block. Finally the validators then negotiate whether the given block can be added to the blockchain.

In the Serenity version of Ether, the Pos consensus mechanism will also do a "gambling" election mechanism to select new blocks. This consensus mechanism also has a name, called Casper betting consensus. In contrast to BFT's Pos style, Casper emphasizes that the verifier has to put up a margin to back a block that he thinks will have a high probability of winning. Similar to gambling on a bet. If the bet is right, you get your margin back plus transaction fees and a bonus. If the bet is too slow or does not agree, then get back the rest of the margin and lose a portion of the wager. And if you choose the wrong one, you lose the wager money. And malicious bets are penalized (e.g. by using a hedging strategy on the bets).

Both the mechanism of BFT style Pos and the mechanism of Serenity's Pos are already very clearly equity-based. They differ only in the election mechanism. He conforms to what we call the operation of the inter-subjective relations of Cyber. It is the structure of the relationship with the Cyber Subjects that is consistent. Behind it lies a deep ideology. Isn't it just like some ideological bloggers elect their loyal fans through some kind of rituals (e.g. debates)? In the past, the Pow consensus (proof of work) hid behind the difference in arithmetic, the difference in capital, and thus the difference in real-world class. And today, the shift from Pow to Pos is an open and honest way of telling everyone to construct equity and thus decide on blocks to be on the chain with a kind of money. Behind this is a more obvious difference in capital, but it highlights even more the ideology behind Ether, and any virtual currency for that matter. While this difference may be the "capitalist" of the cyberspace, it is precisely what confuses him. He is taking advantage of the reconstructed cyberspace within the cyberspace, thus imposing an unequal elitism over the previous cyberspace in a

double cyberspace. Here, Ethereum is becoming more and more like the real world. The ideological support has gone to an unabashed extent. Once again, we have proven in practice (as a result of real-world practices presented) the three axioms of Cyberspatialism.

It can be said that any virtual currency cannot be separated from ideological endorsement. This also means that the contribution of Ether created by Buterlin to Cyberspatialism is not in the blockchain itself, but in the establishment of the contractual spirit within the blockchain. He presents a diverse cyberspace in a way that hides ideology but allows ideological arguments. This has to be considered a creation. However, shouldn't we draw out the deeper connotations here? Isn't this contractual spirit external to Etheria? When people see the real hidden kernel behind the contract of Cyberspace in Cyberspace, don't they realize that Cyberspace, is the real thing that needs to be transcended and overcome? It is also the case that the network touches his bottom here. With the revelation of this cyberspace, a possibility of transcending the cyberspace is being born. It is also on the premise that beyond the Cyberspace of Ether, everything becomes handy and we can then change all the parameters of the entire blockchain according to our real reality needs. And with such blockchain technology, to trigger a profound real-world progress and change. The singularity is here, keep up.

3.2.4 Cybernation and spatial structure of cyber finance

The split in the Bitcoin system is actually an ideological split. Likewise, Ether itself contains many ideologies. This means that the Bitcoin and Ether systems are getting closer and closer to the financial space and the real world. As more and more people enter these two systems, it also means that the virtual currency space will develop more and more like other cyberspace systems. This is in line with the Cyberspace axioms. This also means that a kind of financialization of Cyberspace is taking place. The difference between the formation of cyberfinance and the formation of virtual currencies like Bitcoin can be really distinguished here - Bitcoin was born from the direct externalization of thinking, from the direct cyberization of the theoretical system, while the cyberfinancialization is more from the isomorphic cyber space structure. In other words, it is a linear development of a set of cyberization generation process. The cyber individuals in the financial space may also draw on the system of virtual money and integrate with the system of virtual money from another direction, thus forming the cyber financialized cyber space. This is all a linearized cyberspace generation process based on the second axiom of cyberspace science. For the current Cyberfinance, it has not yet given birth to the kind of landmark creations that come directly from complex structures. That is, up to the present moment of writing my book, the real milestone Cyber finance has not yet been formed.

Essentially, Bitcoin's system trades its own system as an authority for credit. And this act of trading credit is broadcasting. However, in our case above, this broadcasting is actually very inefficient and causes problems with information congestion and blocks getting progressively larger and bloated, fees rising extremely high, and so on. One of the solutions from the Core team is the Lightning Network. Unlike the isolated witness solution proposed by Core, the Lightning Network solution is the beginning of a shift in the Bitcoin system towards cyber-enabled finance. Thus, we can observe the process of financialization of virtual

currencies under the second axiom by looking at Bitcoin's Lightning Network.

For the Bitcoin system, the credit problem that comes with broadcasting ensures a kind of decentralization, and stability of the entire system. This stability is constructed within the Bitcoin cyberspace. The lightning network actually financializes the bitcoin system, constituting cyber finance to solve the problem at its root. In other words, the Bitcoin system of the Lightning Network is actually Ether. They are both the result of further cyberization through ideologically agreed upon contracts in cyberspace. The Lightning Network has transformed Bitcoin from a second type of cyberization process to a third type of cyberization process.

For the original Bitcoin system, credit was rooted in an electronic signature inside the block (still guaranteed by a Hash-SHA256 operation at each node) that was broadcast into the Bitcoin system along with the broadcast. However, such a scheme increases the burden on the block and is also not fast enough. So, the Core team can do this credit determination in other ways for small transactions without taking the broadcast approach, thus moving the signature information block out of the block. However, by not using the broadcast method, the credit has actually violated the decentralization of the Bitcoin system in terms of credit determination. This means that he has changed the broadcast as a way of guaranteeing credit (the billing part of the broadcast still exists). So, what was in front of the Core team was to make it so that the small transactions that were split out also had to be done in a decentralized way for credit determination. And also to make sure that it does shrink the size of the blocks in the Bitcoin system. And what they're using is a contract that's already like Ether. This contract contains two different aspects: 1) a guarantee mechanism for credit in the case of transactions between two parties; 2) a guarantee for credit in the case of transactions between two parties through a third party; the former is called Recoverable Sequence Maturity Contract (RSMC for short), which can be translated as "revocable Sequence Maturity Contract". This is in fact the reserve system commonly used in the financial space. The principle is that both parties deposit a portion of their funds into the payment channel as a "reserve", and then each time a transaction is made, the user's consent is obtained to update the reserve amount for both parties, and the previous "reserve" allocation is voided once the transaction is completed. Thus, for the entire Bitcoin system, each account is simply making changes to the reserve, with no real communication required. The real change only happens when you want to convert bitcoins out of the bitcoin system (i.e. exchange them for real things or advanced and deposits). The final result is then written to the block. (To ensure that someone doesn't take an old version of the transaction record and withdraw it, the system also sets up a number of preventative measures, such as the withdrawal party arriving later than the other party, and forfeiting funds to the other party for using the old bill.) This greatly narrows down the part of the block that is designed to guarantee credit, which is equivalent to removing the credit signature part. This is effectively a cyber financial process that simulates real finance within Bitcoin. The latter is called a Hashed Timelock Contract (HTLC), which means "hashed clock contract" in Chinese. In fact, it is a delayed transfer strategy through coded language. When A wants to transfer money to B, A first signs a contract with an intermediary, freezes the funds in the payment channel, and tells the intermediary a hash value, then the intermediary signs a contract with B. If B can say the same string as the character calculated from the hash value provided by A, the payment channel will transfer the money to B. In fact,

this is the normal financial space transaction behavior through a third-party intermediary to complete the authorization of funds. A tells the intermediary to authorize him to take the corresponding money he has frozen in the intermediary. Only, this authorization is transformed into a cyberspace hash function to guarantee. Essentially, this is already a full financial space behavior. That is, if the Lightning Network is used in Bitcoin, then it also means that the Bitcoin system has been fully cyberfinancialized in terms of the credit system. This is exactly what happens when Bitcoin has been contractualized. Here, in fact, Bitcoin is no longer very different from Ether, which also constitutes a third cyberized act, like Ether. The only difference lies in the fact that Ether has more contracts, while Bitcoin's contracts just stay on the team's optimization of Bitcoin. Doesn't this reveal a contractual dominance here? Isn't the team that optimizes for bitcoin the absolute center of bitcoin? It is the contractual authority of Bitcoin that they hold in their hands. That is, the moment Bitcoin reached the lightning contract or even split the chain, not just hidden centrality but indeed centrality had been born. And people are stating how great the decentralization of bitcoin is. Perhaps we should look at it the other way around. What makes Bitcoin so stable is not how well it does decentralization, but how hidden it is.

The cyberfinancialization of the Bitcoin system is a transformation from a virtual currency system to a financial system. And in the opposite direction, there is also the cyberfinancialization process that draws on the transformation of the financial system to the virtual currency system. And this is DeFi.

DeFi is Decentralised Finance, which means decentralized finance. He precisely draws on the idea of decentralization of the virtual currency system and wants to build a decentralized financial system in cyberspace. His idea is to simulate the real finance work in cyberspace. While real finance requires real people to control it, and much of the credit in financial space requires people and real products to maintain it, DeFi was created to remove these real limitations and maintain the credit and stability of cyber finance in a decentralized form. It is based on virtual currency contracts (not only within Ether).

First of all, the essence of finance is the desire to use the existing value to multiply capital by means of leverage, collateral, and a large amount of money to constitute a small amount of money. And in Cyber Finance, the small is naturally based on the pool of virtual money, leverage and collateral. It is essentially a game of symbols and time, like the financial space. DeFi's goal is to achieve this by first addressing the issue of credit in cyberspace. It is here that he is actually very close to Bitcoin's Lightning Network solution in terms of Cyberspace structure. He has to do the same using the many contracts agreed upon by the ideology behind it.

In the real world, money can be secured with ideology. For example, we can deposit money in a bank, and the bank can take the money to generate money, all with the state power behind it as a guarantee. So credit is not a problem. Unless there is a big social upheaval, a change of regime. However, if Cyberfinance were to do the same in cyberspace, it would have to conform to the existing structure of the financial space itself. Cyberfinance would have no need to exist. DeFi is therefore in no way limited to a credit system built on the back of real-world power. This is precisely the goal of decentralized finance. However, decentralization means that there is no real-world direct ideological guarantee. Without credit, there is no willingness to put money out there to constitute a pool of capital, and there

is no leverage with a small amount of money. This paradox is the primary problem that all decentralized finance must solve.

Since Cyber Finance is a financial system for the entire Cyberspace. Therefore he would have to first construct a set of Cyberspace structures associated with all virtual currencies. That is, chains continue to be generated on the chain and new Cyberspace (chains) are generated on the virtual currency chain. For example, if you want to use bitcoin collateral to get more ethereum, Cyber Finance needs to generate a chain of their relationship to each other in order to well ensure the decentralization of Cyber Finance. This is equivalent to re-creating another space on top of the Cyberspace. After that, it is enough to carry out the same idea as the initial decentralization of Bitcoin. In a part of DeFi, the idea is actually the same way as RSMC and HTLC, which is the reserve system. Together with some decentralization means that are isomorphic in the virtual currency system: such as smart contracts, bots, artificial intelligence, etc. It is possible to complete the composition of a decentralized structure without the participation of real people.

Use bitcoin as collateral for more ethereum as an example. This is a cross-chain transaction. Then it is necessary to form a cyberspace above them, hereafter referred to as the third chain. After that, you can do the following: first, freeze the bitcoins in an intermediary address in the third chain, which will generate a contract (pass) for this address in the third chain, Pseudo-BTC; second, pledge this Pseudo-BTC with a smart contract, so that you can get the corresponding intermediary coins in this chain (i.e., a general equivalent in this new cyberspace). Third, since many people in this new cyberspace will do the same behavior, I just need to find the Pseudo-ETH (Ether) that has done the same job, and in the last step, just exchange the Pseudo-ETH corresponding to the pledged Ether.

The original decentralization of Defi was actually achieved through cyberization. This cybernetics constructs a new cyberspace to hide the centralized and ideological appearance of the real world and the financial space. First of all, the third chain they choose is to expand a chain within the original cyberspace, that is, to take the open set and construct a new space. Again, this space allows for more contracts to be generated that do not appear to be ideological, but are backed by the amount of money in the previous cyberspace (in this case Bitcoin and Ether), which means that this deeper cyberspace is actually backed by the "big capital" of the previous cyberspace. This means that this deeper cyberspace is actually backed by "big capital" in the previous cyberspace. If there are "data people" living in this third chain, they will definitely cry out "against capitalism". Thus, they will form a Marxist third chain and make a practically impossible fresh reproduction of the history of the communist movement. Isn't it obvious? Any cyberspace is such an endless repetition of superimpositions. Behind it are just the same old problems of the real world. That is to say, there is nothing innovative in the structure of Cyber Finance, he is just using the new Cyber space to constitute a new decentralized structure of the initial stage, and therefore we can already predict here that DeFi will inevitably become more and more like the financial space step by step, on the other hand, Defi will also inevitably construct more complex on top of it, generating more Cyberization and then Cyberization again. Cyberized endlessly cyberized space products (now Defi has many space structures, such as: Curve; Uniswap; Mooniswap). This space can be infinitely cyberized down. But this is an afterthought.

DeFi finished setting up the credit after setting up the new Cyberspace, but it was not

decentralized financial completion because he had not completed the act of leverage. Therefore, all DeFi needs to do in the new Cyberspace is to set up some financial services bots as well as banks to accomplish the goal. Isn't this the birth of a meta-universe? (Isn't a meta-universe a utopia constructed by people who are constantly cybering out of reality? Because people do not see the repetition of cyberspace, they naturally think that the meta-universe is something new. (And there won't be those problems of the real world). For the metaverse and Defi, if a cyber "bank" is set up in the new cyberspace, then many people can pledge bitcoin and ethereum and other virtual currencies, so that the bank forms a pool of money. However, the bank can keep changing its form so that it is not visible that it is actually a bank in deep cyberspace, in order to hide the ideology of the upper level of cyberspace behind it. Now for Defi, the key lies in creating leverage to over-borrow, while also securing credit and preventing bad debts. However, since Cyberspace is a manifestation of the infinity of thought, it also means that he needs to be structurally complete or he will be a vulnerability to attack. A realistic bank may allow some bad debts to arise because the power structure is behind the guarantee. However, in a decentralized Cyberspace, a little bad debt can lead to the collapse of the whole space. Therefore Cyber Finance does not allow a little bad debt and DeFi's approach is that it can only be forced to close positions with contracts. DeFi's Cyber Finance has created a number of financial bots and contracts to guarantee the operation of more financial derivatives. This is exactly a means of averaging out the paradox. Averaging out the problem and pushing it into the future. And in the future, they can come up with some new Defi finance projects and then keep creating new Cyberspace to endlessly regress.

However, is it not obvious that there are dangers in this for Cyber Finance? Not to mention the extreme case if the system is subject to hacking. Let's say that the way the money is run in this is actually already non-decentralized. What smart contracts and bots do. What smart contracts and bots do is simulate the role of an absolutely rational Turing-complete system and a complete intermediary broker in the financial space. The contracts in Defi, which together constitute the "bank", actually reflect the will of the creators of each Defi contract. But this is not the point, the point is that he hides the problem of the amount of money in the last Cyberspace. And the amount of money in the last Cyberspace affects the amount of money in the real world. Is Defi and any virtual currency to achieve is not the impact on the real world and earn real money? How is it possible to resist the penetration of the ideology of reality? When the new cyberspace has problems of data accumulation, traffic congestion, etc. that must be based on real computer computing power and hardware, the system will have to face the possibility of penetrating the cyberspace. This also means that decentralization is not possible. Thus, it becomes more and more similar to the real-world financial system. In other words, Cyber finance once again conforms to the first axiom of Cyberspace, and Defi is simply taking advantage of the initial spatial ambiguity of the newly created Cyberspace, which is indistinguishable, to constantly lure people into it, claiming that it is ideology-free and that it is completely decentralized. At the same time, he has the last cyberspace as a buffer, even if a project falls down and a contract goes wrong. People are still in Cyber Finance and just need to go back to the last Cyberspace (Ether). Thereby people will think that there is no real inequality or ideology in this. Everything is truly decentralized. When the new Cyberspace was created it was chaotic in nature because of the overlay of Cyberspace. One cannot see the pseudo-ideology in the chaotic period. Only when he reaches a certain

stage of development, he gets closer and closer to the real world, thus giving birth to the same problems as in the real world.

To put it another way, isn't the ideologization of cyber finance like the creation of a fan circle and the process of pulling people in to cyberize and then break the circle? This is why we have to analyze the cyber subject. This is because cyber finance is also universal in cyberspace. The financial system behind cyber finance acts as a cyber platform to lure in non-cyber individuals or cyber individuals from the previous cyber space. At the same time, it is cyberized internally and externally, and then the circle is continuously expanded. Then find ideologies in it to help the cyber circle solve the problem of development and stability. The next step is to help the "big capitalists (owners of a large amount of virtual currency in the last cyberspace)" to develop their economic power and real power. This is in fact the same thing. Cyber finance will eventually be ideologized. He is bound to maintain the ideology of his own cyber circle. He is also bound to use the development of an emerging financial system and an innovative decentralized organization as a pretext to lure people into the cyber financial system. Too many people are influenced by this decentralized form of organization as well as great ideas. However, this is fundamentally an illusion created by metaphysical ideology. Just as some cyber self-publishers tend to deceive by claiming that they are doing it for the poor for the sake of the underclass, desperately trying to make money from their supporters. Cyber finance is essentially the same. What is more dangerous is that Defi is based on a Turing-complete contract. The fact that it is itself a cyberification of a cyberification, and is itself fully self-consistent, means that the overall structure of Defi also has to deal with the same dead-end problem (infinity paradox) as Turing-complete. However, how can Defi avoid a kind of dead loop? In economic space, we call such a structure of dead loops a Ponzi scheme, and doesn't Defi have all these properties? That is, if Defi does not rely on the imperfection of reality, then he is bound to fall into a Ponzi scheme. However, his idea of decentralization does not allow him to rely on the imperfection of reality. It also means that he will either end up centralized or become a Ponzi scheme, filling the problems of the previous Cyberspace with new entrants to the Cyberspace. The present Cyber Finance is built on the basis of virtual money, the last Cyberspace. The reason why he has not yet been discovered as a cyberization process without end and a Turing-complete system that can never be stopped. It is that the virtual currency he relies on is still recognized as meaningful by the real world. Through virtual currency, Defi is able to maintain his reality, i.e. he still chooses a hidden centrality. However, if the meaning of virtual currency in reality is disintegrated, then a decentralized finance that has no basis in reality is also necessarily a Ponzi scheme's.

The real crisis of Cyber Finance does not come from the hacking and the imperfection of the system, on the contrary, it comes from the fact that he is a complete system, a system that constantly evades and hides from the ideology and the real world. The source of his crisis is itself. This perfect system is the utopia that is bound to fail and the Ponzi scheme that disguises the center. This is precisely the characteristic of metaphysics. In DeFi we have seen the possibility of this black hole of money, which results from the nature of its cyberspace. He is necessarily involved in great amounts of money to keep filling the black holes in it that can never be filled. Because he does not really produce anything through his labor, much less have the reality of a violent state apparatus to endorse his ideology. Still less is there a mechanism for stopping it. When a kind of turmoil of reality that penetrates the Cyberspace

is produced. When a work of art uses his earthiness to penetrate these spaces, that is when he collapses. At that time, a Cyber finance without reality is nothing more than a symbolic and temporal game of Cyber space.

3.3 Blockchain as an artistic "device"

In the relationship between virtual currencies and cyber finance, we can still see their commonalities and differences. The birth of virtual currencies is a direct cyberization of the externalization of thinking. Although we can also treat the birth of virtual currencies as a result of the linear development of the Internet to a certain point, from the current situation, virtual currencies rely on the Internet and do not form a practitioner in the real world. That is, no one is looking at virtual currencies as an opportunity to change the real world. As a result, the sources of virtual money at the current stage are more theoretical and therefore more overlapping in his initial structure, so much so that people cannot distinguish the ideology of it, thus attempting to construct an Internet utopia away from it. The current virtual currency itself does not focus on people, but is only linked by blocks and algorithms. Thereby he does not go beyond more parts of the cyberspace. In the early days of Bitcoin, this utopia did establish itself. Comparatively speaking, cyber finance is a transfer of the structure of the financial space to a new cyber space to build. It is a process of cyberization under the third axiom. And therefore, he then necessarily contains more complex and superimposed structural forms. Yet this process, if it unfolds, reveals that he will keep moving towards a similarity with the reality of financial relations. That is, in terms of linear development, they are constantly practicing and proving the first axiom of Cyberspatialism and its corollaries.

For direct cyberification of virtual currencies and cyber finance, they currently only see their significance in cyberspace and have not yet in turn impacted the real world with virtual currencies (blockchain technology has been used to impact real industries in some cases in China. This is a real real-world application of blockchain technology, but a shift that virtual currencies have not yet made). We've come to many conclusions from the previous discussion: the space of virtual currencies and cyber finance ultimately has to be stabilized and penetrated by that which is unstable to ensure the stability of the system. And the real world - this unstable and stable world stuff - is exactly what I call geodesic. All cyberspace is, in fact, rooted in it. This also makes it inevitable that all Cyberspace, no matter how deep the structure of the spatial nesting doll, must also return to the real world. If this is the case, why don't we take this inevitable law into account in virtual money and cyber finance, and thus transform it? That is, on the basis of a kind of geodesicity, the whole virtual money and cyber finance is transformed.

The reason for the transformation of virtual money and cyber finance comes from the fact that this transformation is possible and is effectively practiced. His feasibility comes from the fact that their initial process of cyberization is itself in line with cyberspatialism, and the real world is also a kind of cyberspace, then it is possible to reverse the use of virtual money and cyber finance to transform the real world. We are now to continue the same practice of such cyberspace, adding the earthiness of reality and the practical meaning of reality to cyberspace. In turn, we can use such a cyberspace implanted with earthiness to obtain the transformation of the real world. This means that the reversal of the transformation is

inevitably the birth of cybernetics itself in practice, rather than the "practice" in cyberspace only. Thus, virtual money and cyber finance become part of cybernetics' regulation of cyberspace, and furthermore, it leads cyber individuals to transcend from all cyberspace. It is for this reason that we choose to support the development of these two emerging cyberspaces rather than abandon them, knowing that virtual money and cyberfinance are bound to fail in decentralization and to merge with the real world and the financial system. But, this development must turn, he is not built on the utopia of capitalist thinking. Rather, it must be built on a utopia of feeling and nourishment. Likewise, their transformation can form the grip of the regulation of cyberspace - which is the real purpose of their birth - rather than creating a false world independent of reality through virtual money and cyber finance. It is not about transforming the real world into a false utopia with this kind of thinking, because this is itself detached from reality and is a late capitalist landscape. The transformation we want to do is to use virtual money and cyber finance to reveal this falsity, to reveal a more profound area.

Virtual currencies and cyber finance have an advantage of regulating the cyberspace, because they themselves have profoundly reflected the complex structural patterns and cyberspace laws of the cyberspace. It is in the understanding of virtual money and cyber finance that we find a lot of insights into the cyberspace. Without such revelations, one would not have deeply realized the importance of the external structure. Without the creation of cyberspace by virtual money, it might be difficult to understand that a stable society is actually created and maintained by external instability. We would also not be able to perceive the current process of development of cyberspace. For example, when it comes to the discourse on the cyber subject, we profoundly find that today's cyberspace has not actually given birth to a general equivalent that actually expresses symbolic desire as well as symbolic exchange. In other words, for the cyber subjects within the Internet, they have not yet formed a more closely structured stage of thinking in accordance with the natural generation of history.

Recognizing the present process of cyberspace is actually an important prerequisite for rooting ourselves in practice. We need a clarity in order to use cyberspace well and to implant an earthiness into it. Cyberspace is a "bottoming out" under the revelation of cyberspatialism, which has become more complicated and superimposed in the continuous cyberization of virtual money and cyber finance. However, the study of Cybernetics penetrates all the spatial systems, thus, the study itself opens up a vision of penetrating all the spaces. Therefore, cybernetics cannot be separated from the study of cyberspace. And Cybernetics cannot be separated from the practice of Cybernetics. It is precisely for this reason that we need to clarify the current development process of cyberspace. So that we can penetrate it and blossom into a deeper external world.

Today's cyberspace, on the one hand, is generative cyborization, and in this part his complex structure has not yet unfolded. On the other hand, cyberspace has a direct cyberization part (computer technology is actually a product of direct cyberization like Bitcoin, so the invention of computers and the Internet was the opening of a new era, and the subsequent development of the Internet is the result of the re-alienation of this space using technological means). And this part in turn is very well developed. This, of course, includes the structure of Bitcoin. In other words, according to the first axiom of cyberspace, cyberspace will continue to approach the real world system. Although such a cyberspace has not yet been

created, the design of it has long been included in computer networks. Computer technology, computer language, in fact, is the product of this direct cyberization. He is the basis of the network. And the present cybernetics space, the relationship of individual cyber subjects, is necessarily close to such a type of structure. Again, this type of structure is the structure of the Bitcoin Ether system that we analyzed. Perhaps this is too abstract, but let's take an example: the Merkle-Patricia tree in Ether is actually a tree structure of computer data storage, however, it is also the structure of the relationship between cyber subjects. Similarly, such a tree structure is also a realistic interpersonal circle structure. Of course, we can see the nodes of the tree as an open set through a topological perspective. Thus, the tree structure can be analyzed in a more complex way.

The advantages of Bitcoin and Ether come into play when cyberspace is able to reach a state of fullness. On the one hand they act as a historically generated cyberspace, a real-world structure that they then necessarily approach constantly. On the other hand, he is himself the currency of the cyberspace. That is, when Bitcoin Ether reaches a certain stage of development, it will inevitably act as a general equivalent of symbolic desire across all cyber subjects of the network. (The same job, if left to fiat currency, would require him to first form a virtual currency doppelganger in cyberspace. That's actually what virtual money is now.) Likewise, Cyber finance has this feature, which allows him to mark almost all symbolic relations of cyber subjects in cyberspace and bring them into the real world and economic space through the pull of virtual money in cyberspace. If virtual currencies get a penetrating revelation and they are able to mark the whole network of desires as general equivalents, then he can use the penetrating nature of cyberspatialism to reach the work of regulation of all spaces. We can make some modifications to virtual currencies rooted in the foundations of cyberspatialism.

First of all, since virtual currencies and cyber finance are shown to have ideological support under our revelation. Taking a step back, after they reach a certain stage of development, they are bound to be captured by ideology as well. So why don't we create a new, inherently Marxist-backed virtual currency system? Of course, this does not seem to fit their purpose of decentralization. But to truly achieve decentralization within Cyberspace, an external decentralization is needed to maintain it. That is, we can only complete the decentralization of cyberspace if it is supported by the centrality of the real space. Here the virtual currency function takes a turn: his direction is not an inward involution. His purpose is not to exist in order to create an inward cyber utopia. Rather, it is outward to influence the real world. To become the controller of the real world regulating the cyber world. The person who controls the network and the economic space returns to real life, to the regulator of earthliness. This regulation reflects not a compulsion. Because it also allows to give people who do not want to accept reality to immerse themselves in a life of metaphysical pleasure. This kind of regulation allows for the greatest decentralized freedom inside cyberspace. This freedom and decentering within cyberspace is only possible with the support of the Marxism of the external world. The transformation of this identity of virtual money and cyber finance also allows them to leave behind their original ideological constraints and go on to exist as a path towards a real practice of transcendental cyberspace.

Due to a kind of Marxist network with centralization, there is no need to maintain the false illusion of decentralization. Therefore some of the settings that Satoshi Nakamoto used in designing Bitcoin and Buterin used in designing Ether would not need to exist. Instead, just

retaining the decentralization within Cyberspace would be sufficient. Therefore, many settings that have a stabilizing effect on the external ideology can also be changed. For example, the first-in advantage of giving a high number of rewards at entry and a low number of rewards later could be removed. Instead, some Marxist organization or institution could accomplish this endorsement and recreate a new cyberspace virtual currency. In the beginning, with the endorsement of a real-world ideology, it is natural that many natural people who support this ideology would come forward to join this virtual currency system. However, a Marxist ideology must follow the basic requirements of Marxism, so it will not easily give out the early virtual currency to the seemingly undifferentiated "masses" or cyber individuals who actually have certain assets. This is the point of regulation under the ideology, where virtual money constitutes a function of regulating the social structure. In this case, the early virtual money is first distributed to those who need to maintain the hope of survival in cyberspace. For example, some sick people who cannot move freely in real life, and some elderly people who continue to need social care and live alone, and teach them how to satisfy themselves through the symbolic desires of Cyberspace to ensure their happiness in life and regulate the injustice of the real society. (Satisfying them in the reality of injustice is not the point. Because they may be more emotionally rich in reality and have a deep life. Even so, they don't actually pay attention to what happens in cyberspace. And this is where the real earthiness comes from. But since they don't understand the network, how can we get them into the system and thus implant earthiness in cyberspace? (See the next chapter.) The same can also be done for educational purposes, using education as a means to enhance everyone's understanding of the various cyber structures of the real world through the understanding of cyberspace. Because of Marxism, such a virtual currency also does not require more rewards up front. Only a reasonable and even distribution is needed.

However, none of this is the most important reform for virtual money. In the cyberspace, if it is possible to redraw the cyberspace in a Marxist spirit and in this way to reveal the real world in reverse. Then the possibility of reaching the kingdom of freedom opens up a space of possibility of externality in the network. In the virtual currency, decentralization is used for the purpose of planning the "economy". And this "planning", using the decentralized network. It constitutes a kind of universality for real people. He guarantees the basic social nature of real people. At the same time, because man necessarily lives in reality, he is able to take care of the individuality of each person in a regulated way. It is possible to allow all people to choose their own freedom and at the same time to ensure the stability of the real world. This is exactly what can only be achieved by relying on blockchain technology and only in cyberspace. We need a device that connects Cyberspace to the real world. His role is not to convert the symbolic desires of cyberspace into the single desires of reality, as the cyber individual would like to do. What he wants to do is to translate the desire of earthiness into Cyberspace, thus giving the network earthiness. This is the channel that can lead the symbolic desire of the Cyber subject to open the connection to reality.

The "planned economy" of the cyberspace means that virtual currencies will develop more rapidly under centralization. The virtual currency is bound to become the general equivalent in the cyberspace. The transformation of the virtual currency here allows to fulfill two functions: maintenance and development of the system with self-directedness. At the same time, it allows to release the desires of the individual cyborgs in the cyberspace. The

cyber-individual can be given the meaning of reality in the purchase of all virtual goods in cyberspace (e.g. goods in online games, music copyrights, identity symbols in cyber circles). This earthiness comes from some kind of transformation device. It is also under this transformation that the real behavior in Cyberspace is given a real meaning. This is tantamount to rescuing their symbolic desires. When the virtual currency system fills the cyberspace, when this device of transforming earthness is realized, the symbolic desires of the majority of cyber individuals are marked by the device with earthness. The regulation of this virtual currency will complete the leading role of the symbolic desires of multiple Cyber individuals. The result of this regulation is that the cyber individuals do not feel that their symbolic desires are restricted by coercive force, and at the same time they can focus more on real life in good times; and use the pleasure of cyber space to get through the hard times in painful times.

Such a shift in blockchain functionality also allows symbolic desires to be unleashed not only in cyberspace, but also to bring tangible benefits to real life. The actions of cyber individuals in cyberspace can be exchanged for real rewards, thus giving cyberspace a path to reality. This conversion device allows the Cyber individual to return to reality. It releases part of the symbolic desire in reality, thus ensuring a good cyber environment. On the other hand, cyberspace also brings pleasure with symbolic desire (escape from the injustice of the real world, the network becomes a utopia), so the development of virtual money will make the system more prosperous, they can not only enjoy symbolic desire, but also get a more realistic "symbolic desire", under this transformation In this transformation, symbolic desire increases its unpredictability, loses its original singularity, and slowly moves away from a truly singular symbolic desire. This transformation is not what we have criticized before: using the singularity of symbolic desire in cyberspace to affect reality. Rather, it is the opposite. Because in the cyberspace, where virtual money is abundant, symbolic desire is gathered from symbols in the virtual money itself, and this virtual money is implanted with a transformational "device" of earthliness. Therefore, it does not give birth to the problem of over-symbolization of the Internet today (of course, there is still the problem of symbolization, and the symbolic desire and the consumerism established by it will always exist, but through the abundance of virtual money, this symbolic desire and consumerism will get an openness). The shift from cyberspace desires to real desires will become more diverse, thus helping people to pay more attention to the real world under the burden of this transformative virtual currency. The regulated virtual currency eventually reaches an ideal state - allowing only virtual currency to be exchanged for living goods. Here, the virtual currency functions as a shopping voucher (it does not mean that the real world is a planned economy, the real world is still a market economy. Cyberspace can be a form of "planned" economy as a compensation for the real world). This is an innovative socialist system, which makes it possible to implement both planned and market economic policies in a real way. This paradoxical situation is only possible when the cyberspace of the Internet is opened and allowed to develop in a real way.

In the details of virtual currencies, due to the shift in the function of virtual currencies. The mining behavior for virtual currencies can also be changed. Now the Ether has adopted the Pow/Pos model as a reward mechanism to solve the problem of Pos for excessive power resources. But the Pos consensus adopted is still embedded behind the equity system, which is included in the ideology. But if we remove the ideological cloak of ethereum and take

Marxism as the root, then we can adopt a more even approach as the reward for bookkeeping, or even directly reward some "miners" who are disadvantaged in terms of equipment and capital. This can all be ensured by external centralization. Similarly, in an idealized future where virtual currencies can only be exchanged for personal goods, because financial leverage does not exist in cyberspace, people will not be overly rewarded for mining, but will simply need to ensure their basic livelihood. With this regulation, virtual currency becomes a way for the state to issue and provide a higher standard of living. He guarantees the people to enjoy better living conditions.

As for cyber finance, it is actually the very title of cybernetics. However, such cyber finance is not possible until I finish introducing a virtual currency of realism. And, since there is no general equivalent that marks the cyberspace well, relying on cyber finance to regulate is actually stretched. The transformation of the real meaning of cyber finance becomes possible only after the direction of the virtual currency is transferred and we have clarified the virtual currency and the cyber subject and the relationship between them. Cyber finance is also a means of regulating financial and economic space from cyberspace in turn. It increases the richness of the financial and economic space, thus leading some capitalists, financiers and economists to return to the real world under the piercing nature of Cybernetics. Thus, better appreciate and understand the more profound real world. To focus more on the stars and inner universe that human beings are pursuing.

Perhaps, some readers who read the above description of the virtual currency of this conversion "device" have more doubts in their minds. They think it is an unrealistic illusion. This doubt also comes from the fact that we have not yet put a more concrete solution in front of you. What we need to do now is to put this detachment from reality into practice through some kind of transformation and practice. This practice is a real attempt to lead people back to reality and to the earth. Not a metaphysical conceptual game. Now, it remains a concrete plan for this practice