

# Portal Mountain Checkpoint v0.1

This document is being used to maintain a list of artifacts relevant to the exploration of Portal Mountain. This is the first version of this document, quickly thrown together. Further updates will better introduce and refine the contents. This document is divided into two main sections: links, and a static snapshot of their content.

## The Document Artifacts

The Document Artifacts comprise the academic exploration of the core aspects of Portal Mountain. Each one stands on its own, each describing the core from its own unique perspective.

Likewise, for the other temperaments, there are also Pragmatic forms (workshops?) of exploration, Devotional forms(????), and Perceptive forms(realms?). These additional forms of exploration have not yet been well described or developed, however they can be expected to cover the same scope as the academic forms, but in their own ways.

The order that one would most benefit from reading these in, is dependent on the Temperament of the individual reader. Each Temperament predominantly reflects an aspect of the Model utilized within Portal Mountain, but is not limited to that aspect, and contains the others in their own way.

These documents are all under development, and ideally reflect each other isomorphically. Please keep this in mind. Participation (direct edits, comments, suggestions, or simply exploring Portal Mountain) is welcome and appreciated.

The Document Artifacts are listed and displayed here in the order in which they were first discovered:

**The Standard Model of Memetics** [https://docs.google.com/document/d/1dxET\\_e-OtmaCwJPNpXNXdJFZm\\_Nf5v1mZ071PfSAczo/edit?usp=sharing](https://docs.google.com/document/d/1dxET_e-OtmaCwJPNpXNXdJFZm_Nf5v1mZ071PfSAczo/edit?usp=sharing)

**Guild Dynamics** <https://docs.google.com/document/d/1VczCRagUvn1SyMn9n9SNcQkzIVi07Fi9Tp-JpeF0hAE>

**Chronology of Spectacular Civilizations**  
[https://docs.google.com/document/d/1vWZG7Pvj\\_ld2\\_ns1NUzSKHfqN1wZ\\_xa76Dt\\_FzXTWfc/edit?usp=sharing](https://docs.google.com/document/d/1vWZG7Pvj_ld2_ns1NUzSKHfqN1wZ_xa76Dt_FzXTWfc/edit?usp=sharing)

**Perception Mechanics**  
<https://docs.google.com/document/d/17ZcNO1OJYY9Roc5tAM48Y2oplurGOWXXGz4D7vUe2zQ>

## Change Log:

Feb 14, 2019 – Initial document creation. Populated with the four Document Artifacts. Plan to add Portal Mountain document, as well as many charts and diagrams that have been developed. Also capture and develop relevant live dialog content.

# Content:

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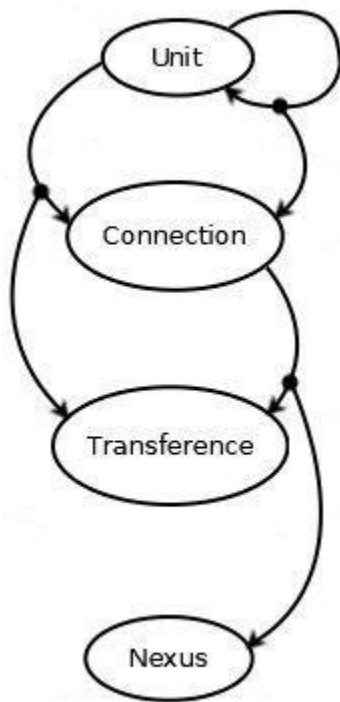
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## Standard Model of Memetics

The bridge between and discipline of the neurological brain, the operating mind and the spectacular representation of life we refer to as the conscious experience



## Introduction

The scientific method is the most fundamental constraint in studying the material world. Through it our species has begun to grasp the nature of the material constraints that bind living and non living things into a single whole. Though powerful, it is not capable of identifying anything coherent within, nor make any predictions regarding anything that is a symbolic representation. Fundamentally, the scientific method is used to flush out a symbolic representation of some material phenomena, in the form of a formal system, but the symbolic representation itself is derived by its value as an isomorphism of the phenomena it represents. Since this isomorphism is derived through one's skill and ability to perform the mapping intuitively, in terms of thought, it is impossible to develop any tool besides thought that can verify it. It is because of this horizon that the scientific method fails to study this process, as it cannot predict how the neurological patterns themselves will formulate the vast network of conceptual abstractions that lead each individual to associate any one thought to another. Not only are the patterns themselves in flux, no pattern is found in complete isolation in terms of itself.

Despite this limitation, the content of thoughts, the affect they carry and their associations are completely available in any instance of cognition. It is possible to both observe and categorise these instances in a method very similar to the scientific method that is constrained entirely to discerning causality between phenomena within thought. Due to the nature of this analysis, the resultant Model that emerges is universal in the sense that it must be limited to universal phenomena of cognition instead of what is specifically being cognized by the process. Unlike the scientific method, the Feedback Observation method is an individual affair. Its primary intent is to direct focus towards these phenomena for observation so that the Model's isomorphism to them could be verified. Its secondary consequence is reorganization of thought, affect and associations of thought due to being aware of their causal nature as the Method develops into Habit. The primary Unit of the Model is the Meme. Its main feature is that it is the only active, but never directly seen agent within the Model. As an agent, a Meme undergoes the phases of coming into being, changing through time, decaying, and finally ceasing to be entirely. The quality of and duration of this agency depends entirely on the context of all the other Memes which appear synchronically with it. The Nexuses Memes combine into to form Memetic Complexes which culminate in a Memeplex. These combinations are result of the specific Artifacts expressed by the Mediation layer. As an analogy, the quality of content of information is dependent on quality of the text used to represent it. Poorly represented content does not express a clear picture. Likewise poorly structured Artifacts do not express quality Memes.

## Mimicry

Two kinds of mimicry exist. The first type is synchronic, in which an isomorphism is generated through space. The second type is linear in which the isomorphism is generated through time.

## The Structure of the Funhouse

The basic assumption is that the mind processes itself and incorporates the information from the senses into that process. To understand how this happens, we must become familiar with the concept of something that writes itself. This operation is analogous to a program that outputs its own source code when it executes called Quine. A pure Quine does nothing but write out its own source code which, when executed, will write out its own source code, and so on



indefinitely. Having the output be an exact duplication is in itself too limited to describe the complexity of the mind. The Quine, instead rewrites itself in a different Symbol set. The result is a rewrite in entirely different Language, which then rewrites itself out in yet a third language and so on, again, indefinitely. Eventually we end up at the original Language creating a Quine Relay. Because this is implemented by a biological neural network, that the Quines involved would not be pure. Each such Quine sends Signals directly to any other Quine with which it happens to have wired connections which may include itself. Signals would also be sent to networks that are not directly involved with the Relay. The main purpose of a Quine is to reproduce itself, and in a Relay, it does so by reproducing itself in a new set of Symbols. Instead of each Quine only reproducing itself as the next Quine, the Quines reproduce small portions of themselves in many other Quines to which they are connected neurologically which could include itself. This process happens asynchronously. The Quines operate simultaneously and in parallel while at the same time communicating with each other using Signals.

In this whole process, the Quines reproduce only themselves in other Quines, and we get a picture that somewhat resembles a funhouse, except all of the contorted mirrors are set to reflect one another. There are no foreign visitors, rather, the funhouse is looking at itself. Each and every single of our neurological Quines is simply reflecting a composition of the other neurological Quines, processing the same information in different ways, which in turn affects how the information is processed. When we receive sense impressions, they become embedded in the structures of these Quines, reflected and re interpreted and reflected again as part of themselves.

## Layers of the Mind Operating System

Significance	Layer	Object
11	Diplomatic	Hypernarrative
10	Shared	Narrative
9	Spectacular	Object
8	Abstract	Type
7	Memetic	Meme
6	Mediational	Artifact
5	Symbolic	Symbol
4	Vestigial	Signal
3	Neurological	Nerve
2	Biological	Cell

1	Physical	Particle
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## Physical

The physical layer of this system is the one described by the discipline of physics. The workings of this layer are constantly refined by theoretical and applied experimentation.

## Biological

This layer is the study that begins at molecular biology and concludes with nerve cell biology. This layer is also constantly refined by theoretical and applied experimentation.

## Neurological

The study of the morphological properties of nerves, the nerve action potential mechanics, and nervous networks. The last layer provable by theoretical and applied experimentation. Any and all probing into further layers cannot be measured by externally verifiable means. Their verifiability becomes subjective.

## Signal

The basic units of information within a neural network. A signal can be a single nerve impulse or a nerve impulse pattern potentially involving a whole neural subnet. Due to the ramifications of the Neurological layer below, all Signals have the effect of triggering action potentials in the neural network, which in turn modify the very environment in which the Signals propagate, allowing them to self change over time.

## Symbolic

The basic unit of processing within a neural network. A high level signal pattern that behaves as a single unit which performs an operation in terms of signal patterns. Symbols have the property of integrating with other symbols should they happen to appear simultaneously, becoming either even more complex Symbols or forming a feedback loop within which Symbols are reinforced, modified, or annihilated.

## **Mediation**

The rules governing collections of simultaneous symbols and their effects on one another. In other words, what happens when multiple Symbol clusters combine into a single structure. The fact of combinations may induce further signals into the system, with potential for inducing or eliminating even more Symbols. This is different than the mentioned direct manipulation of symbols by other symbols, which morph the symbols themselves. This combination is after the fact.

## **Memetic**

The net effect of simultaneous symbols being active results in particular and very complex signal pattern articulation responsible for the majority of subsequent symbolic construction. The memetic layer has access to a limited but flexible set of signal patterns.

## **Abstract**

Information from the memetic reaction is collected into limited property sets called Types and stitched together into Contexts. At the same time Aspects give these functional meaning to a Type within a Context.

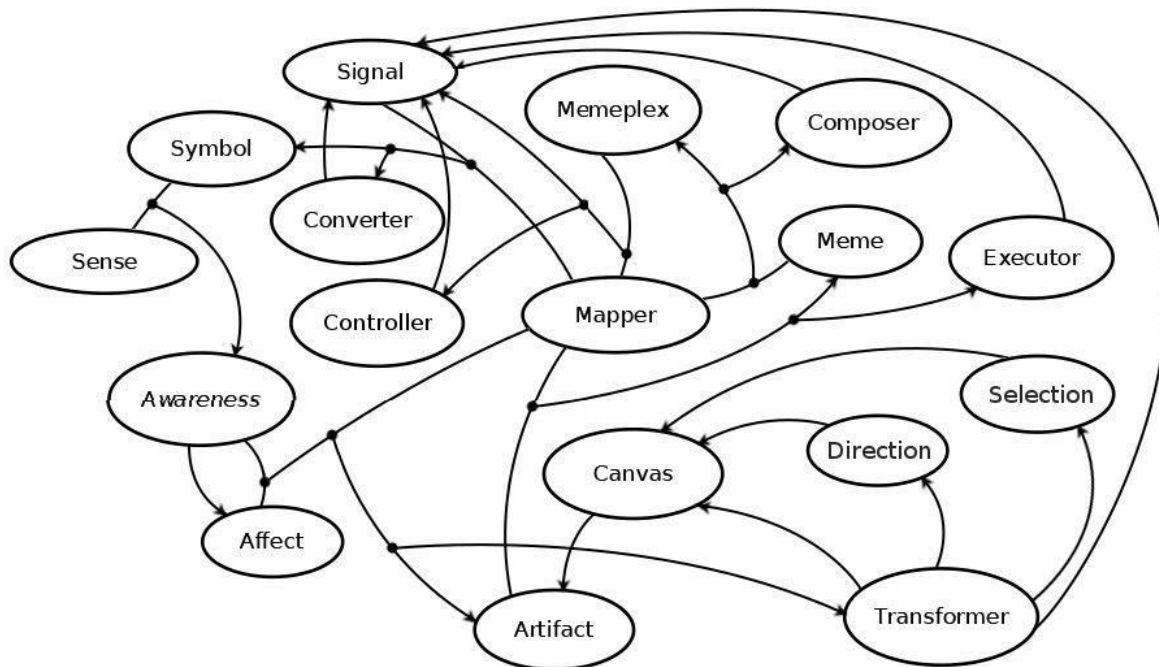
## **Spectacular**

The types from the previous layer are given concrete identities by combining values and properties, the resulting objects are overlaid on top of the memetic layer to give a concrete picture driven by the functions from Aspects.

## **Shared**

This is just the inevitable net effect of many individual people manipulating the objects of their respective spectacles in a shared environment. A lack of isomorphism on this level is responsible for conflict between the individuals.

## **Messages and Loops**



Explain the strange loop in which the spectacle is a signaling machine, allowing reflexivity in the system. Elaborate on having access to only a small subset of signals and being limited to signaling in specified patterns, a consequence of the wiring patterns of the Neurological layer. Change the following to be more inline with Carrier, Modulation, Message

## Messages

At its core, the mind simply receives messages, and responds to them. It responds to the messages it receives with messages to itself. To understand this process, we must first distill what a message is in this context. A message, in and of itself, is a peculiar construct that, when deciphered, conveys information. It has three main constituents: the Medium which provides the facility of movement through space and time, a patterned alteration of this Medium as Modulation, and the pattern of the alteration itself as Information. For the Mind, the Medium for the message is the brain itself. The complex neural network as it is currently connected and functioning. The Modulation is a specific patterning of the Signals produced by neural nets. This patterning, which results in a set of Symbols, Artifacts, Memes then becomes the basis for the production of new Signals which is a message to itself.

The key feature of messages is that the medium of the message is on a layer, or several layers below the layer in which it is interpreted. For example, if we think of speech, we can discern that whatever we want to say is a thought. When we assume that thoughts happen on a specific, significant layer, we see that the effort of speech involves dropping down to the more

fundamental layer of sound production. The medium is air, the modulation is pitch and the pattern produced is the message. However this message's existence appears several layers more fundamental than the original thought that had produced it. The modulation pattern will have to induce an Isomorphic process between the speaker and the hearer for there to be communication. Likewise, within the Mind, there will have to be an isomorphism between thought and speech.

For speech to occur in concert with the signal patterns produced through thought, prolonged neural network pattern training is necessary. Once at that stage, deliberate thought as to how to speak becomes unnecessary, and we can observe this phenomenon in humans as they mature. This pattern applies to all other physical movement as directed by thought. An analogy is driving a vehicle. One cannot arbitrarily make the vehicle move. One has to perform specific and limited sequences of actions to maximize on the vehicle's own limited range of movements. Thoughts are like the driver of a vehicle. They can only induce a limited set of Signals, but at the same time they do so in complex patterns and very rapidly.

The loop emerges by the virtue of having the significant layers having limited access to inducing specific patterns only in the most fundamental layer. Signals build the Memeplex, and the Memeplex is limited to fabricating specific patterns of Signals. The loop is bound to the fact of the Memeplex communicating with itself by sending itself messages in the form of Signal patterns. This forces the system to feedback into itself in a specific way, thus acting as an additional causal force in its own reactions to the information it is processing at any given time.

## **Modes of the Spectacle**

### **Narrative**

In the narrative mode we relate to the world by being preoccupied with our own stories, legends, our own place in it. It is in this mode where we find the need to feel self worth and security, find reason to compare ourselves to others, and to compete with each other for material and social gain. The narrative mode is maintained through the constant reference to self opposed to anything that is not. Though most familiar, it is the most selfish mode by the virtue of this constant self concern. Because of this, this mode tends to create many idiosyncrasies between individuals and their goals. Inevitably, this mode leads to and sustains conflict--conflict with others, conflict with circumstances and conflict with self worth.

Circumstances in flux influence narratives in unexpected ways. If we allow ourselves complacency, these unexpected shifts can be bewildering. If we have goals, we may attain them. If we have material wealth, we may lose it all without just cause. Our health may fail us unexpectedly. For death lurks around every corner.

All of these factors offer no basis for a stable and positive attitude towards life. It is no surprise therefore, that so many of us have come to seek relief. When we come to realize that we have used shifting sands for the foundations of our efforts, we become disheartened. When this happens repeatedly, we become frustrated and afflicted by the mere workings of everyday life and put in even greater efforts. It is practically impossible not to have a personal reaction to these events, and that is because of the self-concerning nature of this mode in which we find status and disgrace, gain and loss, praise and blame, pleasure and pain. This essentially points to true nature as a self-sustaining cycle that is driven by our inevitable negative reaction to shifting circumstances as we keep mistaking shifting sands for solid beach beneath the dunes.

Resolving our circumstances through such concerns as status/disgrace, gain/loss, praise/blame, and pleasure/pain reveals to us that each of these factors have inevitable consequences on the opposing side. Having status leaves more vulnerability to disgrace, gain to loss, praise to blame, and pleasure to pain. Shifting circumstances render these consequences a matter of time. Our definition of the self about which we are trying to develop a narrative is intimately bound to how others relate to it. Excepting pleasure and pain, we have no control over whether others will provide us with status or disgrace, gain or loss, praise or blame.

Therefore, because the mode is inherently unstable, attempts to positively relate to the events in this mode are often met with disappointment, anger and disillusionment. It is important to realize that this mode with which we most often relate to the world remains a cause of great stress to us, and others with whom we get involved as a result of our attempts. And although it is the most natural mode, it is one which provides us the most problems. With this realization, it becomes clear that to seek to disband this pointless cycle is to seek another mode.

## **Cosmological**

Cosmology is a mode of relating to the world through which we are preoccupied with questions of existence as they pertain to ourselves and, more generally, to the cosmos we perceive. This is the ontological mode of philosophy, religion, and science. In this mode, the first concern is with the nature of entities in general and the second concern is with the entity to which experience happens, specifically.

In regards to the second concern, the various disciplines occupy a spectrum of applicability. On the one hand, it is religion's exclusive concern, on the other, science fails to engage the question as it remains outside its domain. Philosophy finds itself spread across the entire spectrum as a gradient between two extremes. Ideology decides what is the active system. The philosophical gradient of extremes should not be thought of as a smooth linear shift. Rather, because of the dynamics of philosophy itself, it is a web of ideas constantly recomposed in an infinite number of combinations.

A problem also exists for the gradient as a whole. Regardless of discipline, there is an inherent issue to answering the question regarding the existence of an entity. The problem lies with the fact that it is outside of our experience. We are only aware of that which we experience, whether it be our senses or our thoughts, which includes our experience of each individual, cosmological

model. Anything that is said to be behind an experience, a model, lies outside experience by definition.

Taken together, attempts to formulate any coherent notion of one's relationship to the cosmos is inherently uncertain. The relationship, being entirely dependent upon an assumed ideology, becomes subject to the capacity of the individual to accumulate ideas and then to the content of those ideas. From these inherent inconsistencies, the cosmological mode suffers from the same issues as the narrative mode. Like the analogy of quicksand, attempting to resolve issues in uncertain terms is an uncertain affair, one with consistent opportunity for disappointment and frustration.

Most importantly, if the terms of the analysis itself are inherently uncertain, all identification with ontological concepts will be uncertain by definition, becoming subject to both the full collection and content of ideas. Like with the narrative mode, the cosmological mode, with its inherent stressors, keeps one constantly in conflict and in a search to be out of that conflict simultaneously. In terms of disbanding pointless cycles, the realization is that the cosmological mode provides no reliable solution.

## **Phenomenological**

Phenomenology avoids many issues by virtue of not concerning itself with anything but the experience of events in and of themselves. That is to say, we consider the content of the experience of an event without any reference to any entity behind the experience. Because we are only concerned with the experience in and of itself, the problem of relating to the world becomes about one's relation to these events as they appear through the experience. As experiences of events are distinct, it is possible to analyse their characteristics and become familiar with how each shapes the next in one's stream of ongoing awareness of the present moment.

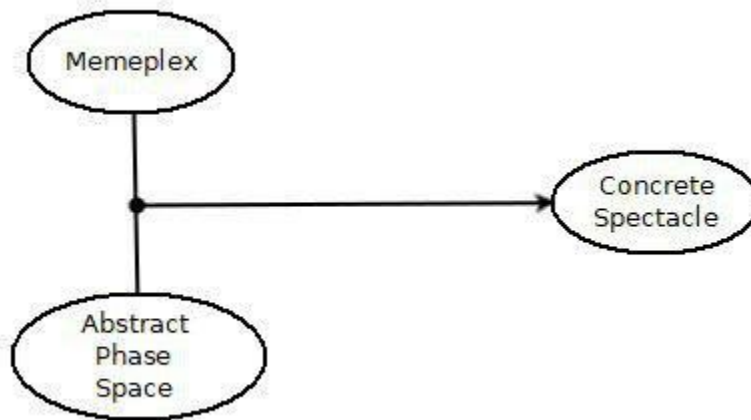
As we saw with the earlier modes, stress, disappointment and frustration are inevitable when one attempts to work through uncertain terms and circumstances, however we can say with certainty that the characteristics of each event are shaping the characteristics of the next. We can also be certain that it's possible to be aware of them since they are the very constituents of the experiences themselves. For this reason phenomenology is the appropriate mode for investigating joy of an unshakeable quality.

This is also the most difficult mode to shift into. For that reason it usually requires both study and practice. This means that one must train for it as a skill. This training boils down to on the one hand developing the skill to be able to pay attention to the present qualities of every event of experience, and on the other developing skills in formulating intentions in regards to those qualities.

From this process, the skilful use of both attention and intention one initially gives deliberate rise to pleasant feelings, and eventually learns how to remain in them without having to put any further effort for the sake of this remaining. This is analogous to the way in which a professional musician plays his instrument without effort, having trained for years to the point where no more effort was necessary.

The avoidance of the issues that give rise to vexation, coupled with the provided certainty inherent in the proper approach of analysis of qualities that are apparent to awareness, means that this mode does not suffer from the inherent cycles found narrative and cosmological modes. This on its own is a form of relief. Fundamentally, however, it's useful for assessing the presence or absence of joy. This means that for the purpose of giving rise to and remaining in pleasant feelings, the radically phenomenological mode can actually offer a solution.

## The Illusion of control



Discussion of the relationship between Abstract Phase Space and Spectacle layers. The process of creating concrete objects from abstractions. Explicit mention of its mechanical nature, (i. e. It behaves like a “lense” for whatever the Memetic layer is “shining” through it). Explicit mention that awareness is typically mistaken to happen at the Spectacle layer, whereas in reality it is Memetic with the upper layers acting as “dead, AI like filters”, and that this mistake causes loss of isomorphisms to sense observation of nature in the memetic layer. Resulting in fiat commoditization of memes causing the production of poor artifacts which are in turn responsible for increasing entropy of the Memeplex. This behaviour occurs in a positive feedback: the higher the entropy, the poorer the isomorphisms with nature, as it becomes increasingly impossible to see that there is, in fact, a “lense” to begin with. The defining feature of the Spectacle is its Spectator, the sense of subjectivity and agency.

Let's look at any simple sentence. "The man going home". It's concrete, and in the right context, quite direct. Now let's look at the words making up the sentence, each one, separately. They are all very abstract notions. "Man", "Going" and "Home" are abstractions of the concrete objects, they're lists of properties by which everything is referencing everything else.



The relationship is such that all concrete things are just specific constructions of their abstractions, much like words in and of themselves convey little meaning without the combined support of all of the other words in anything written. The written piece is always concrete, and it's always only made of abstractions being in a unique form.

Zhenya Slabkovski, [06.07.18 23:28]

it was sparked by a discussion of a tribe that lives exclusively within the forest. like never been anywhere ever that's not completely surrounded by trees

Zhenya Slabkovski, [06.07.18 23:28]

so, they've never seen any great distance

Zhenya Slabkovski, [06.07.18 23:29]

when some of them were brought out of the forest to look at the plains

Zhenya Slabkovski, [06.07.18 23:29]

they were terrified

Zhenya Slabkovski, [06.07.18 23:29]

because... in the distance they saw animals

Zhenya Slabkovski, [06.07.18 23:29]

obviously those would look small

Zhenya Slabkovski, [06.07.18 23:30]

but... they've never seen any actual distance before. They assumed immediately that these were small animals relatively close by

Zhenya Slabkovski, [06.07.18 23:30]

so... now picture this... you move your head...

Zhenya Slabkovski, [06.07.18 23:30]

if its small and close it would move one way, right?

Zhenya Slabkovski, [06.07.18 23:30]

and a different way if big and in the distance.

Zhenya Slabkovski, [06.07.18 23:31]

They've never ever experienced the latter

Zhenya Slabkovski, [06.07.18 23:31]  
everything moved completely wrong, and they ran terrified into the forrest

Zhenya Slabkovski, [06.07.18 23:32]  
THAT is what the APS is doing... it takes this completely raw data and gives it these nuances... it's deeply ingrained through training. It diffirantiates the picture for you so that you know "that's a step, thats a flat line"

Zhenya Slabkovski, [06.07.18 23:32]  
its your intuitive pattern matcher

Zhenya Slabkovski, [06.07.18 23:33]  
so when I say cancer, I mean it's this that gets cancer... these pattern matches

Zhenya Slabkovski, [06.07.18 23:33]  
and it spreads

Counting as a means of proliferation

Beyond the Memetic layer there is the Abstract and Spectacular, which are responsible for our ability to make sense of the Memetic information in a Concrete way and to gain insight of what is going on around us through the senses. Neither the Abstract nor the Spectacular layers supply additional information in the form of Signals and therefore are not considered active. Rather, these layers are passive, autonomous, pattern processors that improve on their operations through neural net training over time. These two layers help break up Memes such that the Canvas is transformed into Concrete Objects interacting with each other. They help, for example, differentiate whether one perceives a flat surface with a line marked through it, or a ledge and a change in depth from one surface to another in the form of step. Due to their powerful effect on how the Memetic layer is processed by them, people will, more often than not, mistake their conscious experience to happen at the Concrete layer of the Objects produced by this process.

In the writing process, general words are combined into arbitrary patterns that form a representation of a specific narrative. The distinction between the generality of the words and the specificity of the narrative they combine to form, is the distinction between the Abstract and the Concrete layers, respectively. The layer of words is ruled by rules of grammar, whereas the layer of the narrative they formed is ruled by its relationship to its context, which is itself formed by combining the other narratives that compose the cosmos of the narrative in question.

## **Abstract**

Abstraction works by deriving Types for classes of Objects from the Memplex. These types are the templates of the Objects we observe in the Spectacular layers. Types serve as the accumulated potential of Objects' contact with other Objects. The structure of a Type is simple, it is a collection of Properties in the form of labels where each Property is of a specific Type. The Properties represent the Objects with which an Object of a Type can potentially interacting with. They are directly referred to in its operations. This web of Types represents the spectrum of possibilities in the Spectacular layer and fabricates concrete Objects by taking the Type templates and binding their internal labels to concrete Objects of other Types, giving life to one of the potentialities of the abstraction as a Spectacle.

The discrepancy of mistaking the Concrete layer for conscious activity is best understood as an evolutionary advantage. It keeps one focused on the external world as the stage of activity, ensuring survival for those who payed attention to their environment, which is necessary for obtaining sustenance, finding mates and evading predators. It is to that end that these layers have evolved, to filter out those activities of the Mind which would otherwise interfere in the process of the survival of the body.

Human species, any human species, whether homo sapiens, neanderthals or denisovans, all of our collective brethren on the branch "homo", share the particular capacity to shape their environment such that the elements of the external world responsible for the maintaining of the Abstract and Spectacular layers are of a lesser concern for survival than for other animals. We are capable of a production pace for our needs that far surpasses the pace for which we have evolved. This has the effect of not having to rely primarily on these layers for survival. However, their dominance already established, these layers have been repurposed. Having been mistaken for consciousness itself, this apparatus is being used to shape and model inquiries beyond its own domain of operation. The effect of these inquiries leads to a proliferation of fiat, self consistent models, applied authoritatively as an overlay for the workings of the outer and inner worlds of individuals.

The authoritative, self consistent, and self sustaining models are impersonal arbitrators of personal lives. The imposed authority of the model forces execution of arbitrary commands by individuals who would have otherwise have no association with the procedure itself. This disconnection, between the person and the impersonal act, ensures that the system is sustained through engagement of participation in spite of the fact of not benefiting its own participants.

## **Abstraction and Isomorphism**

### **Types**

The Abstract layer is responsible for deriving the characteristics of the Objects experienced in the Concrete Spectacle from Memes. It groups derived characteristics into packages that are called Types. With these derived characteristics, Objects within the Concrete Spectacle have rules for interaction as individual entities in a Cosmos. Types, themselves are grouped based on hierarchies. Types are the basis of pattern recognition due to the nature of being the expression of recognized patterns themselves. Types manifest themselves as Abstract Objects within the Concrete Spectacle which produces a feedback loop through which the manipulation of this Object is a manipulation of the Type. The feedback loop then in turn affects the Objects which the Type is describing within the Spectacle, altering them while they perform their functions.

## Perspective

Another facet of the Abstract layer is Perspective. The Perspective is a consequence of Symbols being shared across multiple Artifacts and each Artifact having arranged them in a different pattern. This arrangement gives each Artifact a Subjective view of the Symbols. These different Subjects are all expressed as Memes, and consequently show up as various perspectives on the same Objects in the Spectacle. These Perspectives change rapidly, and seamlessly. This gives Objects within the Spectacle another complexity. Not only are they belong to a constantly changing Type hierarchy, the hierarchy itself constantly changes and re categorizes both the Cosmology, that is, the laws the Objects obey, but also the resulting reactions to the ongoing events.

For example, let's take this very paragraph as an object. We will give it a label and call it "Paragraph". One Perspective of the Object Paragraph is its content. Content is another label which is backed by yet another Type. Within this Type we find a property called "E-prime". Which is backed by a Predicate Type. Within the Spectacle, Objects of Predicates are simply the labels like True and False, or Yes and No, etc ... An Object of belonging to the Type "Content" will be connected to one of these labels through its E-prime label by virtue of being of that Type, which has that property. This means that Content may represent many Objects, each of which with its own answer, that is Yes and No, through their own E-prime labels. Another Perspective of the Object Paragraph is its grammar. Unlike Content, Grammar's Predicate property has the label "Correct", which behaves similarly due to being a Predicate, however, in this different Perspective, the answers the labels represent carry a different meaning.

## Aspects

To set things in motion, Memes from the Foreground of the Archetype Complex become Types. When the Proximity Complex takes over, it creates a pattern as to how these types are arranged in terms of Objects. Once arranged, Memes from the Background of the Archetype Complex connect the Objects. Perspectives give these connections Aspects. Sometimes many Aspects per connection. An Aspect gives these connections meaning in terms of Actions which are specific Signal patterns. These Actions, being Signals, can produce new Symbols. Being Neurological firing patterns, speech and bodily movement.

# Behind the Spectacle

Discussion of how foregrounding and backgrounding of memes by the mediation layer causes information to be lost in the next layers up. This information loss is responsible for seeing objects as discrete noumena with only specific aspects of which are ever taken into consideration, instead of seeing the contextual memetic connections from other perspectives. It's also responsible for the typical mistake of seeing a background as part of the same system as the foreground instead of simply seeing it as isomorphic with it, causing further discrepancy and information loss in upper layers due to inappropriate assumptions regarding the experienced objects.

The process itself consists of Foregrounding and Backgrounding. Foregrounding due to the fact that it brings information to the Foreground. The Foreground is limited to

The Memes comprising the Background formulate future Foreground Memes that are isomorphic to the original Foreground, giving it context.

The act of writing leaves behind a collection of words which induce the act of reading whenever they are seen. The act of writing itself is bound up with meaning. The meaning is what is written about. Without this meaning there would be nothing to encode into written words. An action, like writing, with meaning is the Meme. This implies that these actions replicate themselves. We need only observe that we find many writers in the world, each coupling different meanings with this same act. The action always leaves behind a result. To continue the analogy of writing, it leaves behind written words. These words now become the basis for the act of reading them. This act of reading will be coupled with some form of meaning derived from what one perceives the words to say. The written words become an Artifact of the meme which in turn arouses into existence another meme. Again, we observe that there would be nothing to read had no one written anything.

Memes always occur in the context of meaning. Meaning can be seen as complexes of other memes. That is, written words are reflections of interrelated thoughts being collected into a symbolic string. Thinking is an active process. Each thought is an action, and because it has the quality of being meaningful, it is a meme. Since thoughts, have again been expressed as acts with context, we can repeat this break down almost indefinitely. As already mentioned, memes act on artifacts. This relationship to the artifact is what limits the memetic complex from becoming infinite in reach. For instance, we are limited to reading only what's written. The meme of reading ceases to have anything to act on otherwise. In this relationship memes is the active manipulation of artifacts, and artifacts are the structure of memes

As the various memetic complexes interact through artifacts, the artifacts are shifted around by the mechanism of sense impression. A physical or mental object, induced by the act, is coupled with subjective experience of positive, negative or neutral association as well as past interpretations of it. In other words it starts an neural reaction based on a thought or an object stimulating one of the senses. This impression then is expressed as a fully known & perceived

object associated with likes, dislikes, and indifference towards it. Once this full complex is assembled, it becomes the basis of attention, or the scope of awareness. This scope shapes intentions towards all objects into artifacts, allowing the expressed memes to form into an active complex.

Such interaction means that memes facilitate a form of continuity without anything specific being preserved by the process. Even preexisting objects are represented through newly formed artifacts each time it is cognized. Artifacts point to the need for there to have been past memes. This leads to the conclusion that a beginning point for this process cannot be captured memetically by thought. An analogy is when one boots a computer system. Once the system is online, its domain of operation has no concept of that boot process. That is, it's not part of its scope of awareness. In light of this, it's important to recognize that there is no origin to these memetic complexes that can be recognized through them. Thus, the memetic process cannot be thought of as an eternally existent process, while at the same time no beginning or ending point of it is possible to perceive through it.

Because nothing specific is preserved, and because memes operate within the bounds set by the artifacts, the quality of the memeplex is entirely conditioned by the quality of the artifacts it produces. This relationship means that the improvement of quality is a process of focusing on the quality, rather the content, of artifacts one is engaged in producing. When one captures the moments' sense impression, its subjective experience, the negative, positive and neutral associations, and the past interpretations one has of it, one can be fully aware of the quality of that one particular moment regardless of its content. Therefore, merely knowing the nature of the complex itself, cannot serve as a mechanism by which the artifacts are manipulated unless it's used as foundation for acts that would, in turn, succeed in doing so.

## **A Memetic Self**

The basic, underlying structure of the Memeplex. It is a consequence of the underlying structure Neurological Layer Networks, which are arranged in complex, self referential, patterns, covered in The Structure of the Funhouse.

## **Archetype and Proximity Complexes**

We can think of what the universe is, describe it systematically in the Cosmological Frame of Reference, and we describe our place in it

with our personal Narrative within its context, but we never seem to be able to do both at the same time.

The Memetic Self Reference takes on two exclusive forms referred to as Complexes. A Complex describes the “shape” of the Memeplex. The two Complexes are called Archetype and Proximity and serve two different roles.

Their interactions are simultaneous with sense Artifacts operating on Spectacular Objects, as well as Affect Artifacts, that is Pleasure, Pain, or Neutrality. These become members of a self referential web of memetic complexes. The full span of these complexes culminates as a Memeplex.

The Archetype Complex takes on a fractal structure anchored in a main Meme analogous to an ideal version, to the mind, of some Object of the Spectacle. All Spectacular Objects are represented by Archetype Complexes which are expressed with Self Reference, meaning that any one Meme is expressed by all the other Memes in the Memeplex. Being an ideal form of an Object, Memes derived from sense Artifacts will always report a discrepancy in the isomorphisms between them and the main Meme.

Having established a discrepancy, the Memeplex begins to work to establish its nature. To do this it forms into the Proximity Complex. Like the Archetype Complex, Proximity is arranged as a Self Reference due to the lower layers. In this case, the Complex is arranged in terms of itself. A main Meme is again, selected. It can be either a simple object or an entire memetic complex. The Self Reference then asserts its proximity to this object by taking on either a Sympathetic or an Empathetic Orientation. A Sympathetic Orientation means that the Self Reference has asserted itself as either Unidentical, External, or Outer to the Meme. Unidentical assertion means the Self Reference is not the same as the Meme. External assertion means the Self Reference is not inside the Meme. Outer assertion means that the Meme is not inside the Self Reference. Conversely, the Empathetic Orientation means that the Self Reference has asserted itself as Identical, Internal, or Inner to the main Meme. The net effect of this Orientation is a potential exposure of the proper response, as a Meme, for eliminating the Isomorphic discrepancy encountered between the Archetype and sense information.

The Memetic Layer of the Model structures the Memetic Complexes into a Memeplex which is expressed as an Archetype or a Proximity Complex. Proximity Complexes are oriented towards Archetypes.

Object, Red, Square, Dents etc...

what object? red

what's red? the object

and tells you what a goal is, while the Proximity complex informs what the distance to a goal is. Although interdependent, they are also exclusive to each other at any one given moment. They are two variations of the utility of memetic self reference. We can think of what the universe is (describe it systemically - the cosmological mode), and our place in it (our personal narrative within its context), but we never seem to be able to do both at the same time. And so in the context of the memeplex, they will each in turn affect the other through artifacts. If the artifacts left behind these operations are of "low quality", the memeplex will suffer a "low resolution" for both archetypes and proximity. Which is why the layer below the memetic one is called "mediation", it mediates memetic resolution with its quality.

## **Memetic Frames of Reference**

There are three different but interrelated ways of framing Archetypes called the Frames of Reference. The Frames of Reference are Narrative, Cosmological and Phenomenological. The Narrative Frame is concerned with the Archetypes representing a temporal sequence of transitions of the Memeplex from one Archetype to another. The Cosmological Frame is concerned with the Archetypes that are compositions of multiple Narratives at a particular temporal instance. The Phenomenological Frame is concerned with the temporal sequencing of Narrative given its Cosmological context and the composing temporal instances of Cosmology given its constituent Narratives.

### **Narrative**

When a sequence of Signal patterns is generated, not only are the new Symbols they make up effect a change of their own, they also have the side-effect of generating additional Symbols that represent the changes themselves. For example, when one is speaking, one is aware of what they are saying. The associating Symbols that represent the change allow for the chaining of one Archetype to another. The resulting Archetype that represents the chain is the Narrative Archetype with the former Archetypes that have been chained as its constituent Memes.

### **Cosmological**

A Cosmology is an Archetype forming the background from which a Narrative is constructed. It is constellation of Memes made of former Narrative Archetypes. For example, when a rock flies through space, the Cosmology of rock and space provide the background against which the Narrative of flying occurs. Flying and space is the Cosmological background against which the Narrative of the rock occurs. Rock and flying is the Cosmological background against which the Narrative of space occurs.



## Phenomenological

A third type of Archetype is one that represents the Memeplex in terms of the Cosmological and Narrative Frame combination. As it represents the Memplex strictly in those terms, it is consistent in its structure from one Archetype to another. Because it deals only with Narrative and Cosmological Archetype structures, it is detached from their content and represents them as Phenomena of Archetypes causing effects in Archetypes.

## Isomorphism and Affect

The memetic self reference complex can take on a fractal memetic shape. Memetic input from every source is collected and the memes, in turn are neurologically pattern matched to archetypal fractals to derive whether there are any isomorphisms. There are three possible responses, two if the pattern is derived from the foreground of the archetype, and the third, if from the background. When there is an isomorphism from a foreground meme, it is the pleasure experience, when there is not, pain. The response from a background meme yields neither, regardless of isomorphism.

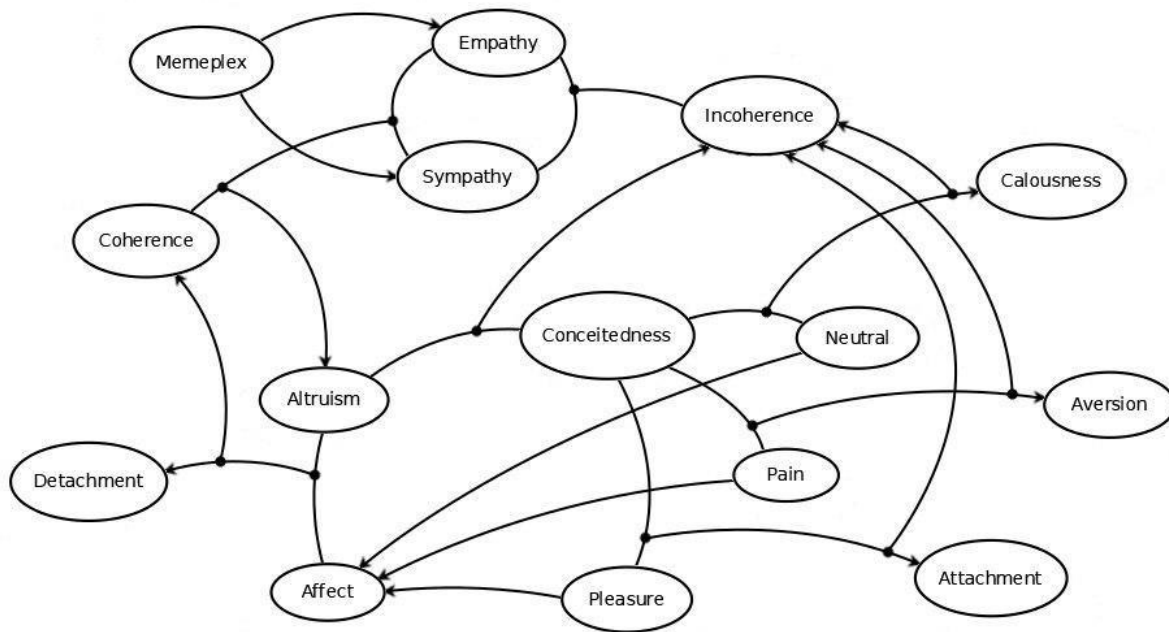
## Empathy and Sympathy

1. A meme and a proximity of identical or different
2. A meme and a proximity of internal or external
3. A complex and a proximity of inside or outside

Proximity complexes arise when the memetic self reference happens in the context of a single meme derived from a Main Meme and a Proximity Meme: Identical, Different, Main Meme Complex: Within, Without or Self Complex: Within, Without. This causes it to take on either an empathetic or a sympathetic version of itself.

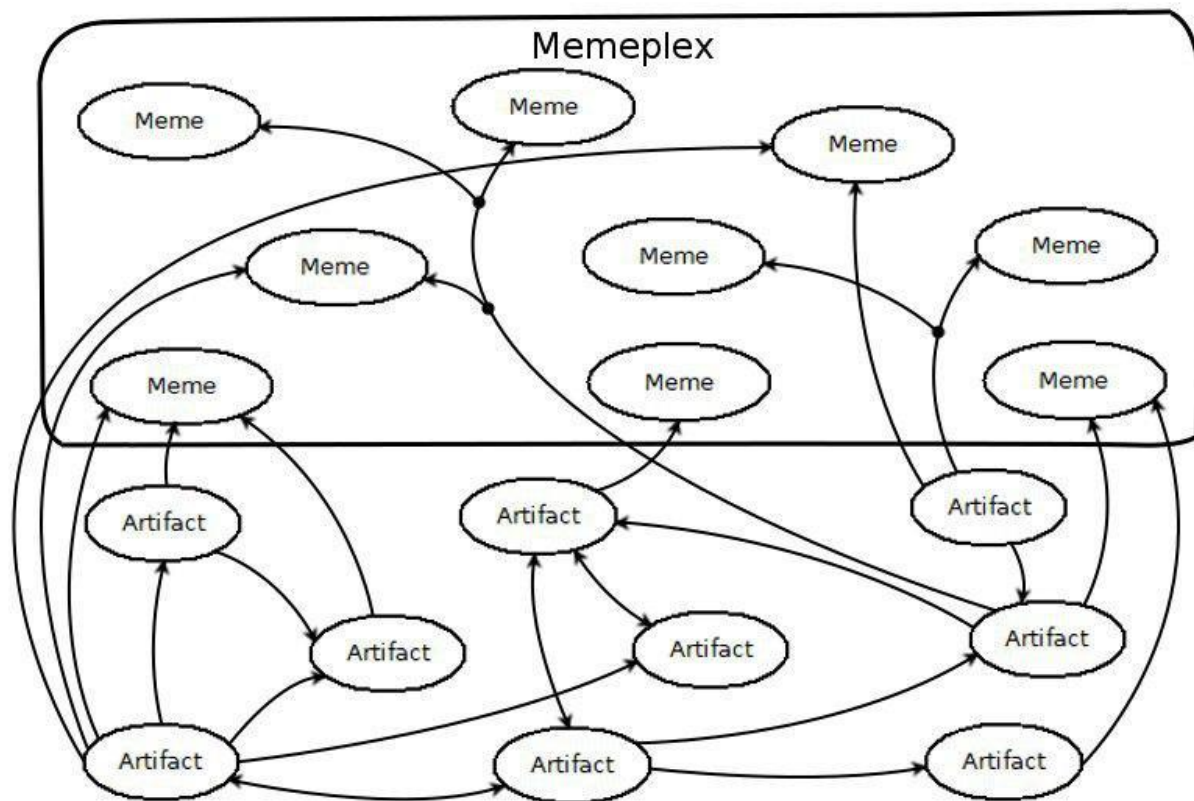
Discussion of how affect affects the proximity complex as inappropriate application of empathy or sympathy regarding a meme

## Memetic Disease and Immune System



Introduce the notions of memetic viruses such as internet memes and advertisements. Find a term for the analogue for “bacteria” which is a form of Archetype which causes memetic disease. Discuss memetic immunity and the development of an immune system that is capable of identifying and eliminating hostile memes. Memetic “medicine” has similar properties to that of “viruses”

## Mediation of Memes



Analogous to the clarity of a mental picture being directly related to the quality of the text being read. Discussion of the process reading being simultaneous with writing and by extension, vice versa despite which of the activity the focus is on. This layer is also responsible for the natural selection of Memes.

## Multiplicities of the Strange Loops

Introduce the mediation loop and the memetic sense object loop. Discuss multiplicity and the complexity of the feedback system. The common mistake of asserting an I for a fiat meme within sense object loop. The subtlety of the danger of asserting an I for the phenomena within mediation loop

## Primary, Hyper, and Spectacular Mediation

Introduce the concept more thoroughly and ensure that the purpose of the division into the three layers is clear. Explain the inevitability of mediation as a consequence of the brain only dealing with nerve impulse patterns rather than the objects it perceives.

## **Speed and Resolution**

This is a discussion based on the essay “The Power of Mindfulness - An Inquiry into the Scope of Bare Attention and the Principal Sources of its Strength” found here <https://www.accesstoinsight.org/lib/authors/nyanaponika/wheel121.html> which I will have to reacquaint myself with. The basic premise is that slowing down the mediation increases the perceptual resolution allowing for a clearer investigation of the artifacts underlying the memetic structure of the entire memplex.

## **Quality is Balance**

The quality of artifacts is correlated to the balance between empathy and sympathy (proximity) complexes. Inappropriate empathetic responses in place of sympathy or inappropriate sympathetic responses in place empathy are a result of and are a cause of a deterioration in the quality of the mediation layer. These cause an affect in terms of pleasure, pain and a neutrality which leave behind artifacts void of information leading to proper memetic apprehension (isomorphism).

## **Slowing Down Artifact Mediation**

The process of having a single meme become the entire memplex, simplifying the complex so that it can be observed with less interference. Refer to “The Power of Mindfulness” essay for details. The main point is that this has the effect of exposing facets of the underlying mediation and one is able to find an isomorphism with its lowest layer through the highest as a meme. In other words, spectacular mediation becomes isomorphic with hypermediation and this information becomes available to the memplex as a meme. Careful observation of this meme first reveals the underlying mediation as a whole, and the isomorphism found in the top layers of mediation exposes facets of the most fundamental mediation layer.

## **Increasing the Resolution**

Consistent and prolonged observation of the memeplex in a state isomorphic to hypermediation as it results in artifacts that are of better quality. That is, the memes they produce expose their own facets more fully to the layers above them. This, in turn has the effect of exposing the upper layers, Abstract Phase Space and Spectacle to the memeplex itself, and the individual becomes aware of their impact on their normal perception, opening the way for adjustments in light of the misconceptions they cause.

## **Improving the Quality of Artifacts**

In order to actually improve the quality of artifacts, it is imperative that the meme chosen to represent the memeplex in observation fulfills fundamental criteria. It must be a simple object with as few properties as possible. Different objects have different effects and these effects also depend on both general temperament and immediate mood. The primary reason behind these limitations is that the meme should enable focus onto itself rather than cause distraction, and it manipulates the proximity complex which operates through affect. The pain and pleasure responses are highly context dependent. It is also important for the chosen meme to explicitly direct the proximity complex to the correct archetypes representing the process itself, causing the resulting memetic model to reflect the mediated states.

## **Feedback Observation**

Discuss observing an artifact in the context of an intention as the measure of pleasure and pain in terms of the proximity & archetype complexes alongside the topic Engagement and Disengagement (fight, flight or freeze response).

## **Balance of the Memetic Complexes**

The balance obtained in the proximity complex is a side effect of its self observation through the representative meme induced by slowing down mediation. Having developed a proper memetic isomorphism with the underlying process of mediation, it becomes its own expert at navigating

the memetic process by properly aligning itself with all archetypical memes, severing their ability to manipulate affect directly. The proximity complex then becomes the sole and deliberate arbiter of affect. It does this by intentional empathy and sympathy mediated by observations and adjustments of its own reactions of pleasure, pain and neutrality.

## **The Holographic Spectacle**

At this point, because the mind had been forced to operate in terms of its own self reference, all things should seem like self reflections rather than concrete objects external to oneself. One is not left with the impression the objects are somehow “unreal” in some esoteric sense but they are aware that their perception of them is a kind of self reflection nonetheless. Moreover, the self itself, rather than being any archetype, is seen as these reflections of whatever archetypes are getting processed, disrupting identification with, but not of, objects found in the concrete layer. In this state, the earlier dangers are resolved.

## **Archetype, Model, Guild**

Explain how the Model provides Protocols for each of these for moving the Proximity Complex towards the Archetype of itself thereby forming its Guild.

## **Holographic Social Structure**

When models isomorphic with some aspect of nature are applied to meet human needs, and the Feedback Observation method is applied, the process will be isomorphic to the Archetype, Model, Guild structure as well. Since all these process are isomorphic to each other through that structure, the total social structure will become a holographic network. Each holon will not only contain the triad itself, it will also, by its nature of being a collection of human beings, will contain “reflections” of all other holons, since each individual person has potential to meet multiple needs and therefore, apply a variety of models.

# The Cosmological Narrative

## Temperament and Isomorphism

Explain the nature of the Academic, Pragmatic, Dedicated, and Perceptual temperaments their holography and how the Model provides Protocols for each of these.

Academic: Standard Model

Pragmatic: Guild Dynamics

Dedicated: Chronology of Spectacular Civilization

Perceptiv: Perception Mechanics

# Guild Dynamics

## Introduction

Editing note:

A yellow highlighting of text signifies development notes, red highlight signifies writing sections that need to be completely reworded or strip mined. All other text is hopefully coherent enough to make some sense

Most of this is in point form since the outline has been overhauled (again). These will be expanded out into normal paragraphs.

## Entropy

(this section to be moved to supplementary document) Entropy is a constant of nature. Heat (energy) always tends to dissipate from high concentrations of potential, to low concentrations. Even the star of our solar system will one day exhaust the last of its fuel. Until that day comes, Earth will continue to receive warmth and light from it.

When energy comes into a system, it dissipates quickly, but when the energy flow is a constant surplus, complexities are observed. Complex systems are much more efficient at dissipating energy than simple ones, and so the story of Earth, washed by a constant surplus of energy, is that of increasing complexity.

A very simple example of this is the ionization of atoms, in which an electron has become excited. In this case the atom is now in a volatile state and will readily combine with others to form molecules.

Life is a special case that exists within this context of entropic decay. Rather than passively receiving and dissipating heat that comes into living systems, living organisms actively seek out new sources of energy, while conserving the energy they do have. These behaviors are collectively referred to as negentropy, because they effectively go against the overall trend of heat dissipation, while still existing within its context.



# Holonic Stacking

(this section to be moved to supplementary document) Complexity of a system increases in two distinctive ways: horizontally and vertically. Horizontal complexity accounts for the increasing quantity and types of atoms coming out of star formation, and also the increasing quantity and types of molecules coming out of chemical reaction.

Vertical complexity involves a more mysterious process. We can understand that atomic functionality provides a platform onto which molecules operate, and that a living cell is dependent on the platform that molecules provide, but how this relationship came about is more difficult to understand.

When a platform becomes horizontally saturated with complexity, it provides a fertile ground for the emergence of a new platform “above” it.

Each new platform carries along with it all of the baggage of the layers below, in other words, nothing happens at a higher layer without the whole interaction at all of the lower layers as well. If something does not function properly at the lower layers it may affect those above. Likewise, the processes occurring at the higher layer impact those layers below. The relationship goes both ways.

This interaction is referred to as holonic interaction, which means that each part is a part of the whole and the whole has all the parts in it. This is the typical arrangement of life: atom, molecule, cell, tissue, organ, organism. Although it appears as a stack of increasing complexity, it must be remembered that holons come all at once. We do not merely shake hands, but rather contact is made at the level of atom, molecule, cell, tissue, organ, organism, all at the same time.

## ISO / DYS

Between each holonic layer, certain conditions must be maintained which allowed the layers to form in the first place. In fact, every layer within a living organism must maintain a minimum threshold of coherence with the rest of the layers for the whole organism to continue survival. For example, a viral infection of the cells, or an organ failure, can destroy the rest of the organism, no matter how healthy it is otherwise.

This coherence between and among layers is referred to as isomorphism. In mathematical terms isomorphism refers to the ability to translate a set of relationships from one system to another. In terms of the model, it means that relationships within one layer are being reflected in all of the other layers, and visa versa. Isomorphism is maintained reflexively by living organisms as a primary function of their existence. Dysmorphism on the other hand leads to decay through entropy resulting in death.

Due to the nature of entropy, there is always dysmorphism, and perfect isomorphism is never achieved. It's a constant struggle of life to maintain order. Affect is one of the primary means that the body uses to bring isomorphism and dysmorphism into the awareness of the neurological operating system. This is felt as a mixture of pleasure and pain with neutral undertones for anything indirectly related but not perceived at the time. Pleasure affirms isomorphism while pain affirms dysmorphism. Neutrality leads to spectacular mediation in which vital information is missed, and drives further dysmorphism in future instances of awareness.

There is a seemingly infinite potential for configurations of matter. Even within the life of an individual there are infinite paths which we could take ourselves through. However, most of these are dysmorphic and lead to suffering and swift death. Normal conditioning of the neurological operating system leads to a very narrow view of what is actually possible. This must be overcome in order to fully recognize the potential for isomorphism.

Isomorphism is a narrow path surrounded in all directions by death and destruction. To move towards isomorphism is to cause and maintain coherence of the organism across all layers.

## **The Natural Heterarchy**

The Natural Heterarchy describes the way that a neurological operating system views itself reflexively. There are four domains in which isomorphism is to be maintained: the Environment, the Organism, the Neurological Operating System, and the Social Operating System. Each layer of the heterarchy exemplifies certain attributes which are not limited to the layer itself. For example, the exterior of a house is a membrane similar to tribal dynamics of ingroup/outgrouping found in the social operating system.

The Environment is where shelter begins; an inside and an outside. This boundary is managed by a membrane, which determines what can go inside, and what must stay out. It is impossible for life to simply seal itself off with an impenetrable barrier, because the processes of life require a constant exchange with the Environment. The Environment includes all things outside of our body with which we interact for survival.

The Organism itself begins the need for this exchange. New energy and supplies must continually enter the Organism, while heat and waste must also be removed. Many specific needs must be met in order to maintain the health of the organism. These needs must be isomorphically reflected in the rest of the Natural Heterarchy in order that they be met. The Organism includes all of the structures which mediate our interaction with the Environment, supporting a Neurological Operating System which we consciously experience.

The Neurological Operating System has one primary task, and that is to maintain the balance between the challenges of the Environment, and the requirements of the Organism. It must do

these things with consideration for the Social Operating System in which the individual finds itself surrounded by others. The Neurological Operating System includes everything from neural signals to concrete objects, being trained from birth to maintain isomorphism with its perceived Natural Heterarchy.

The Social Operating System reflects a need to do all of the above in the presence of other similar organisms. It includes all of the established cultural behaviors as well as institutions, and the division of labor among multiple organisms. Although it emerges from the collective of individuals, as a fact of the heterarchy, its influence also pushed back down onto the individuals. Therefore, dysmorphism within the Social Operating System is a grave concern to all.

## Commodification

At every layer of the Natural Heterarchy we see interaction and cooperation between what makes it up. The Social Operating System is no different. Society is always composed of a diversity of talents and abilities which come together to make the whole. Our interactions with each other can take two forms: Empathetic and Sympathetic. When we see another as a part of our self through empathy, the interaction is not quantified, and needs are simply met. When we see each other as a potential outsider through sympathy, however, the interaction takes the form of diplomacy.

Most resources are limited, and so we are not able to simply give everything, including our time, away. We make priorities out of necessity, such that If we did not sustain our self, we would not be able to do any good to anyone else either. For this reason, purely Guild interactions are limited to close friends and family and other Guild members (anyone who we can clearly see as a part of our self). The rest of the world, however, is full of hostility and callous wandering. But those outside of our immediate relationships cannot be neglected, for the Guild is everywhere, and knows no bounds.

Some things need to be sorted out in this area. The state is always present as a fact of the Shared layer being mediated through symbols. Everything we interact with outside of the self has to be encoded and decoded. So in the shared layer there is fiat, corporation, and state. Usually in modern society these things are mostly dysmorphic. The guild has state, corp, and fiat when it communicates and cooperates, but those things are supposed to be highly ISO. To the dysmorphic state, these things appear as state, but to the Guild, they appear as Guild because the ISO is recognized.

Our desire to reach out to the community at large, whether Guild member or not, results in the formation of a diplomatic membrane called the State. The purpose of the State is to mediate between the inner processes of the Guild and those who need what it provides but are unable, or do not understand how to maintain it for themselves. The State emerges from the Guild as a

collective effort to reconcile between the self and the other, such that all may be brought into the Guild.

When the State emerges from the Guild it maintains its reflexivity because it is not separated from the Concerns of the Natural Heterarchy. However, as civilization has advanced, we have lost touch with these Natural Concerns through a long process of commodification. Piece by piece, the whole reflexive view of the self has decayed into a hollow shell of what it once was, and what we thought was progress has come at a great cost, which we have scarcely begun to pay. Although we may be impressed by technology, it should be understood that our potential has constantly been hampered by the disease of commodification, and that we are very unhealthy, to the point of disaster.

A commodity is a product that has been standardized for mass production and consumption. The commodity replaces natural concerns with fiat concerns as the driving force for its existence, while closely mimicking the appearance and function of the natural product. The type of relationship that is mediated by commodity is that of alienation and exploitation, because those who produce them provide no reflexive inputs, but only conform to fiat concerns.

More on commodities to be added

## Natural and Fiat Concerns

Natural Heterarchy	Natural Concerns	Fiat Concerns
Social OS	Community	State
Neural OS	Maintenance	Administration
Organism	Sustenance	Economy
Environment	Shelter	Security

In order to maintain isomorphism across the Natural Heterarchy, each layer has its own set of concerns. When the concerns are not handled internally by the Guild, the Organism will either die, or rely on an ISO state, if available, to satisfy the need. If an ISO state is also unavailable, the organism will either die, or rely on a DYS state, if available.

The primary concern of the Environment is Shelter. This is an ability to keep order in and chaos out. Within the Guild, this is done with the rest of the Natural Heterarchy in mind. Within the ISO State, this is done for you by others with the rest of the Natural Heterarchy in mind (and you don't yet know how its done, or why it's done the way that it is). Within the DYS State, containment is commodified as Security, and it serves objectives outside of the Natural Heterarchy, for the sake of the State itself.

Some examples of Shelter are martial arts to protect the body from attack, and first aid to stop bleeding. When Shelter becomes commodified by the State it is called Security. Security as a commodity may provide police after the attack has already occurred, and an ambulance after the bleeding has already proven fatal.

The primary concern of the Organism is Sustenance. This is an ability to acquire needed resources, as well as to dispose of waste. Within the Guild, this is done with the rest of the Natural Heterarchy in mind. Within the ISO State, this is done for you by others with the rest of the Natural Heterarchy in mind (and you don't yet know how its done, or why it's done the way that it is). Within the DYS State, Sustenance is commodified as Economy, and it serves objectives outside of the Natural Heterarchy.

Some examples of Sustenance are harvesting food from a greenhouse, and utilizing a filter to acquire clean water. When Sustenance becomes commodified by the State, it is called Economy. Economy as a commodity provides food and water of questionable quality and ethics only in exchange for currency, and in the case of an economic collapse, not at all.

The primary concern of the Neural Operating System is Maintenance. This is an ability to maintain Sustenance of the Organism, despite the challenges to Shelter by the Environment, in cooperation with others. Within the Guild, this is done with the rest of the Natural Heterarchy in mind. Within the ISO State, this is done for you by others with the rest of the Natural Heterarchy in mind (and you don't yet know how its done, or why it's done the way that it is). Within the DYS State, Maintenance is commodified as Administration, and it serves objectives outside of the Natural Heterarchy.

Some examples of Maintenance are preparing food and riding a bicycle. Maintenance as a commodity of the state is referred to as Administration. Administration as a commodity in this example tells you how and what to cook, as well as how and where to ride your bicycle. The State may provide an education as well as the license required to cook, but you will still be preparing for an industrial restaurant environment vastly different from any home kitchen. Similarly, obeying the laws about bicycle helmets and right of way is no substitute for situational awareness.

Administration is always a poor substitute for maintenance because it assumes that every situation can be categorically handled. When the reality of the situation becomes apparent, the rules and laws and guidelines often fall flat in achieving their desired outcomes. This is apparent with the State's education system, which typically has very little to do with the real-world

experiences that its supposed to prepare students for. Most of the learning happens on the job, which is another example of maintenance.

The primary concern of the Social Operating System is Community. This is the ability to network with other individuals towards shared goals, which collectively emerge from each perspective in the Natural Heterarchy. Within the Guild, this is done with the rest of the Natural Heterarchy in mind. Within the ISO State, this is done for you by others with the rest of the Natural Heterarchy in mind (and you don't yet know how its done, or why it's done the way that it is). Within the DYS State, Community is commodified as Corporation, and it serves objectives outside of the Natural Heterarchy.

Some examples of Community are having a neighborhood potluck dinner and helping a friend to fix their car. Community as a commodity of the State is referred to as Corporation (or just, the State). Corporation as a commodity in this example might look like a catered event hall company party, or a commercial automotive repair shop visit.

## The Plateaus of Commodification

- Before the commodification of land, our ancestors had to maintain a full spectrum of natural concerns. If anything was missing, there was very little in the way of the State to help them and they would die.
- The state in this case was more like generational wisdom being passed down to the children, until they were able to manage on their own.
- Since this full picture of Natural Concerns has slowly been relegated to the State, those responsibilities lost can also be reclaimed, although the whole Society and Environment has changed.
- The State is not going away per-se but its dysmorphic elements can be moved towards ISO cooperation with the Guild. The ISO state can only legitimize itself by working in cooperation with the Guild.
- The initial protocols are developed in the context of strike points which are where historical revolutions in society (which correlate with the Natural Heterarchy) meet their potential for ISO. Both from the perspective of expanding the Guild from ones own perspective and also shaping the State to be more ISO with the Guild.
- The ISO Cosmos: All potential, ISO potential, Commitments to ISO, execution of commitments.
- The DYS state is caused and propagated by the cognitive discrepancy
- Process: Constraint of the Plateaus, create protocols for DYS -> ISO, Then these protocols can be ordered according to natural guilds.
- Each Plateau: State Revolution Name (and Natural Concern), What was commodified. Guiding Statement, List of Heterarchy, Concerns -> Protocols, notes

## **Agricultural Plateau (Shelter)**

Commodified Land

How to make any one piece of land as good as another via the Guild

- Climate (shelter, heating, cooling)
- Water Purification
- Food Production
- Sanitation

Protocols

- Construct an earthship
- Construct a water collection structure
- Construct a greenhouse
- Construct an outhouse
- Maintain a forest (heating and foraging)

Notes

- How to achieve the bare minimum of survival on any piece of land via the Guild

## **Industrial Plateau (Sustenance)**

Commodified Production (Material Processing)

How to create standard quality products to sustain the organism

- Brick Making
- Metal Working
- Wood Working
- Plastic Working (3D Printing)
- Mechanics Shop
- Electronics Shop

Protocols

- Construct a brick making shop
- Construct a wood working shop (CNC Routing, etc)
- Construct a metal working shop (Routing, welding, etc)
- Construct a plastic working shop (3D printing)
- Construct a mechanics shop
- Construct a electronics shop

## Notes

- How to achieve bare minimum of sustenance for any production facility via the Guild
- Things that produce things that produce (axiomatic facilities)

## Information Plateau (Maintenance)

### Commodified Services

#### How to maintain land and production via the Guild

- Education – FOM, academy
- Medicine – Preventative measures, medical facilities (hospital), first aid kit
- Security )) Immunity – Diplomatic
- Martial Arts – policing (internal) military (external)

### Protocols

- Take care of your Environment
- Take care of your Organism
- Take care of your Neural OS
- Take care of your Social OS

## Notes

- A standard way to approach maintenance
- Isomorphic maintenance of the maintenance.
- Are we maintaining the Environment are we maintaining the Organism, are we maintaining the Neural OS, the Social OS
- Are we maintaining the land, the production, the maintenance, the community?
- Until the corruption of the environment, there is no use for the model.
- We had no way to really escape our constraints without dying very soon.

## Alternate Reality (AR) Plateau (Community)

### Commodifies community, the hypernarrative

#### How to communicate between realities

- The Dashboard (social media, communications, division of labor, etc)
- The AR (Like Portal Mountain)



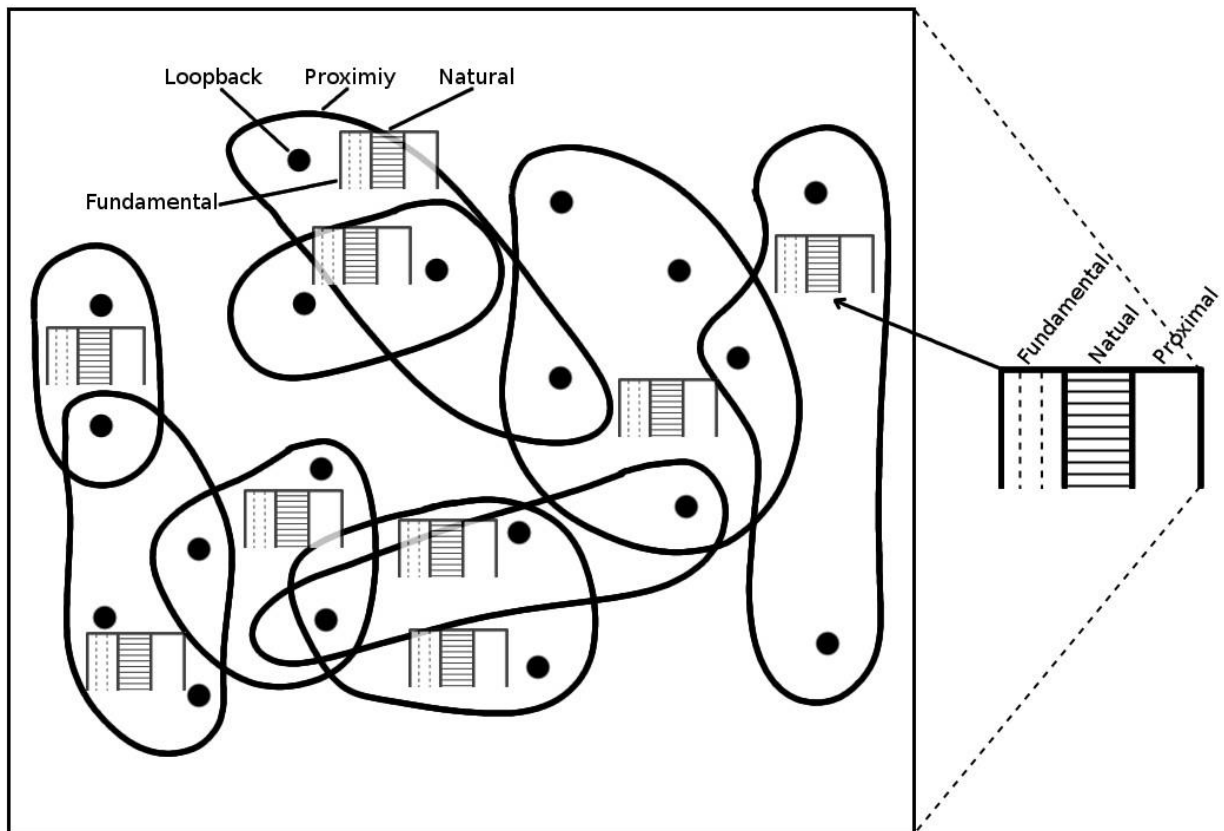
## Protocols

- Install Rails
- Install Dashboard
- Interact with the Dashboard
- Build the Guild

## Notes

- Relational
- Time/attention
- A problem is a project, it implies a resolution. Every problem has a solution stated in it (every DYS has a path to ISO). Its not a problem unless you intend to solve it.
- Rails system is the receptor. Anyone with this receptor is treated as a member. All mediation happens through this receptor. Its how you connect to the social network. (The Guild/Dashboard Receptor)

## The Guild



## **Proximity Guilds**

**Loopback**

**Geographical**

**Familial**

**Association**

## **Natural Guilds**

In order to be a member of and support a robust society we need to rely on mediation by others to meet some of our needs. In order to build an isomorphic society, those who we rely upon for our needs must also be committed to responsibility for the Natural Concerns.

Sentient Machine
Synthetic Neurological Computation
Computation
Technology
Data
Economics
Diplomacy
Ancestry
Immunity
Environment
Health
Education

## Education

Responsible for creating proper mental representations of external data through isomorphic protocols by providing relevant programs.

## Health

Diet & exercise

## **Environment**

Obtaining resources for proper diet and space for activity that maintains health (shelter, hunting, herding, gathering, farming). Ensuring the environment's existing echo system suffers only recoverable impact from the activities.

**Ancestry**

**Diplomacy**

**Economics**

**Data**

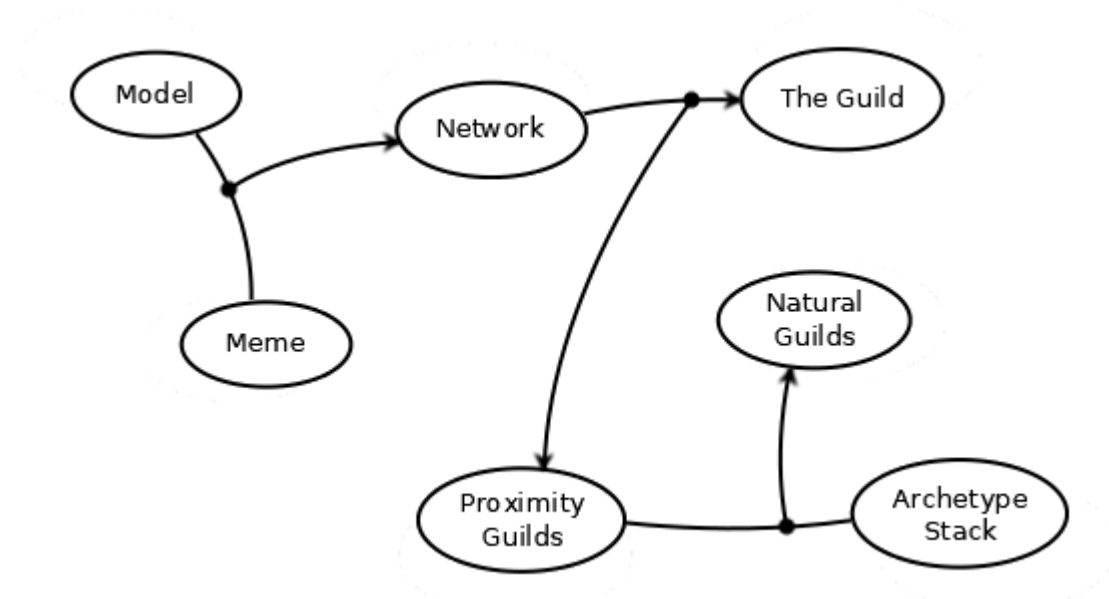
**Technology**

**Computation**

**Synthetic Neural Computation**

**Sentient Machine**

## Fundamental Guilds



The fundamental guild triad is at the core of isomorphic Society. Society is the most significant (technical term) layer of the natural heterarchy which loops back (strange loop) to the most fundamental layer which is the Environment. Just as the Body is a patterning of the Environment, so to is the Mind a patterning of the Body (and Environment), and further, Society is a patterning within these. (re: comment. describe this as stacking epiphenomena in a strange loop in which support among the heterarchy is maintained by isomorphism)

The fundamental guild triad forms the bridge between the Mind Operating System and the Social Operating System. The fundamental guilds Membership, Mediation, and Network are isomorphic with the Mind OS triad of Abstract, Concrete and Shared. The fundamental guilds express the peering relationships we have with others (network), through which we satisfy our Natural Concerns (mediation), culminating in isomorphic social activity (membership).

The fundamental guilds together form the archetype of the guilds system, which further unfolds into the Natural Guilds (mediation), and the Proximity Guilds (network).

Network

Peering and Diplomacy

## Network Guild

fiat(diplomacy) / iso(peer/membership) Network of individuals

### *Proximity Guilds*

There are two modes of relations that happen between individuals when cooperating towards their mutual needs: empathy, and sympathy (may use different terms? affinity/congenial). In an empathic response, the cooperation happens in a sort of selfless way, in that a view of the other is taken such that they are seen as part of the self. In this type of relation, the objective is simply isomorphism of the natural heterarchy. In a sympathetic relational response, the other is seen as an outsider, and therefore the interaction is based in selfish objectives.

-

Negotiation on the market is a sympathetic competition between foreign entities. All effort is made by the individual to maximize their own profits to ensure their continued ability to survive. This objective is contrary to the Natural Concerns. While it may sustain a single body or clan or tribe, it happens at the expense of the Environment and the Society at large. The sympathetic relation and its resulting competition is not the most efficient arrangement of Society, in fact, it produces extreme wastes and ultimately will lead to the complete destruction of our environment.

-

A commitment to the maintenance of isomorphisms across the natural heterarchy can not be limited to a subset of its contents. Natural Concern arises unconditionally when we are able to relate to our surroundings with empathy. We can see that those who we interact with also have their own personal narrative, their own experience of reality, just like ours, and that we have more in common than not. With this perception unlocked, the experience of the natural heterarchy is shared among many, with one Environment, one Body, one Mind, one Society.

Even with this ability to relate empathically, there is still a practical need to negotiate on an individual basis (sympathy->diplomacy), what type of relationship will be used. The isomorphic society is an emergent phenomenon responsible for addressing the problems of sympathetic society (industrial civilization) [or what better words]. It is up to the individual to foster isomorphisms within their community, and to guide the transition from commodity spectacle to natural production. Bad wording, many triggers

Peering

Diplomacy

Mediation



## Natural Product and Fiat Commodity

### Mediation Guild

- fiat commodity/natural concerns Mediation can be fiat commodified and naturally unconcerned or concerned (natural guilds)

#### *Natural Guilds*

When a mother makes clothing to keep her child warm, this is a natural product of her abilities, being applied to the Natural Concerns of her self (her child). In this case the value of the clothing will not be quantified, and no debt will be incurred by the child. On the other hand, if the mother will sell the clothing in the market instead, it will be quantified, and an exchange will be made through a sympathetic relation, in pursuit of selfish objectives (this is not to say selfish is bad, but to make the distinction).

The commodification process distorts the product and all participants in favor of selfish objectives. If an individual has all of their needs met, they would not be motivated to exchange their labor/products to a foreign entity. As soon as reliance upon foreign commodities is accepted, a dependence is created whereby the consumer must return to the producer to meet the need, and the sympathetic relation demands an exchange of value. (there is probably already all kinds of writing on this but I have to sketch it in). This scarcity forces the dependent to commodify their own labor to meet the demands of the market on which they now rely. (replace this with a cosmological view of commodification found in chronology doc)

#### Natural Production

##### Fiat Commodity

For the body to continue existing without the mind having comprehensive concerns for it requires mediation, so that others will be taking care of it for you. This is true for all of the Natural Concerns. When needs are met externally on the market by products we call these commodities. The full array of commodities available allows an individual to occupy themselves only with arbitrary tasks, unrelated to the Natural Concerns, in order to exchange their labor for the products which sustain the individual.

While this superficially seems ideal, the mind's attention is directed away from the Natural Concerns, and dysmorphisms creep up all throughout. This is due to the motivation of those who are mediating the existence of others through commodities; they are also only superficially interested in the Natural Concerns. In a system of fiat commodification, personal gain and control over others is the primary motivating factor.

With such narrow objectives in play, disease across all areas of Natural Concern is the result. Commodities survive by demand, and therefore proliferate when an alternative isn't available. The producer of a commodity is motivated to ensure that their consumer becomes dependent on it, rather than the Natural Concerns themselves. This disconnection introduces dysmorphism in that the commodity will not fulfil those concerns.

Further elaborations or examples of the destructive shit that govcorp is motivated to do and hide from its consumer (lest they trigger a Natural Concern). Point of the above and to elaborate further the systems which are in place that allow for extreme mediation of all needs, the modern ability to have no idea how life is actually being sustained, while still existing.  
Membership

Community and State

## **Membership Guild**

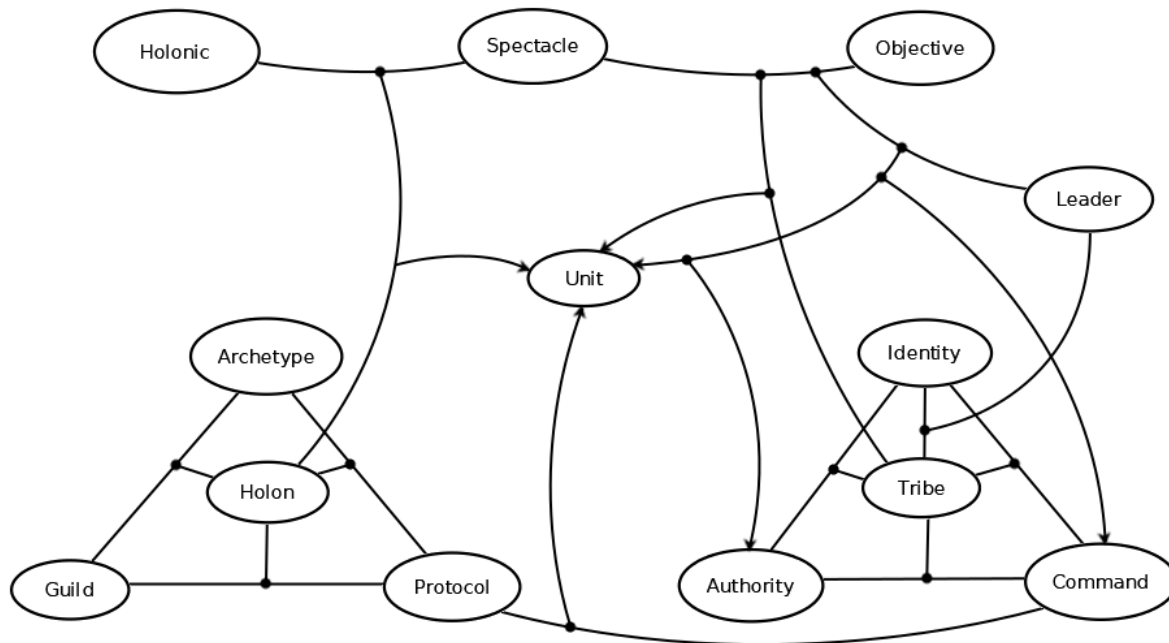
- mediation has to be naturally concerned. Membership requires that mediation is naturally concerned between the network of Guilds. Mediation being naturally concerned requires peering over the network, it will not happen with an asymmetric relationship as the foreign entity will extend this asymmetry to all areas of Natural Concern.

### ***Fundamental Guilds***

Membership is the archetype of networks of peers engaged in natural production satisfying Natural Concerns.

Bootstrap into Guild Dynamics by including itself as the archetype of the triad

Guild Dynamics -> Mediation, Network



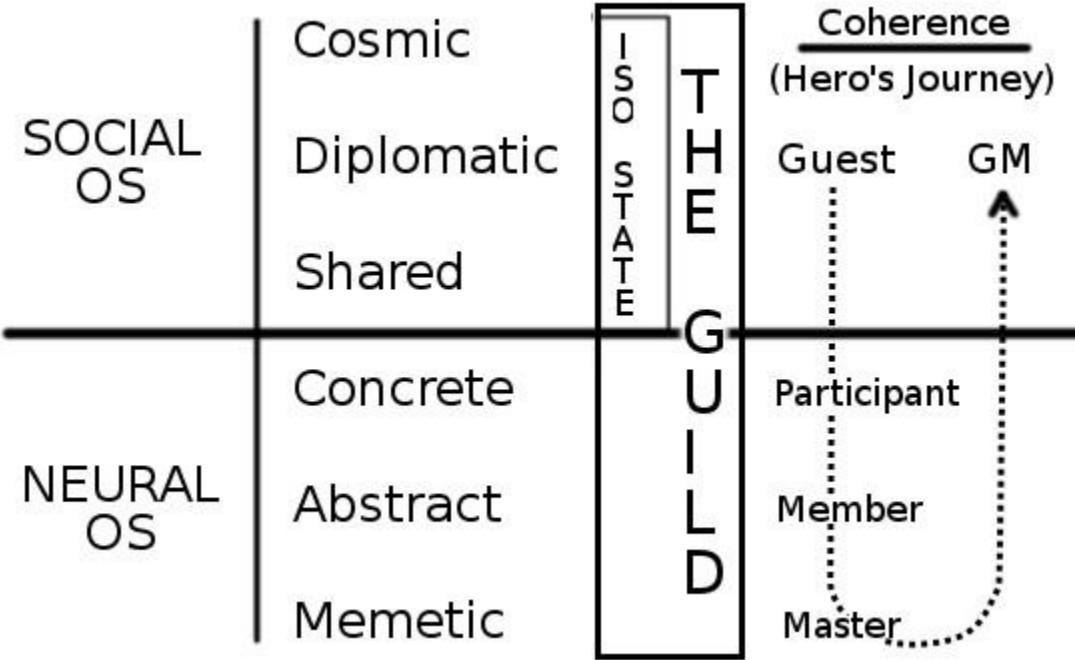
Role bounded Identity vs Natural Roles (archetypes). Commodification of life itself.  
 Schooling yourself into a product, selling your body etc. The identity stuff can come in  
 with Membership  
 Community  
 Archetype  
 Protocol  
 Guild

This desperately needs to be expanded to explain protocols in relation to guilds  
 State  
 Identity  
 Command  
 Authority

## Degrees of Coherence

Grand Master
Master
Member

Participant
Guest
Hostile



Any particular guild type which an individual is in the presence of resonates with that individual at varying degrees of coherence depending on their understanding of the particular system of behavior that the guild describes. All guilds are encountered in a progressive manner described by the following categories.

It is critical to note that these categories are not an externalized status bound to the identity, but rather are typical signposts that one can self verify depending on their skill. Even if an individual self describes their actions as expressing a certain degree of coherence, this attribution is fleeting, and may change in different situations or efforts put forth. Although one can attempt to communicate their ability to express a particular degree of coherence within a certain guild type, it doesn't mean that it will always happen in every situation that they wish.

## Hostile

This level is reserved for those who are openly oppositional or even hostile toward certain guild activity. This does not include someone who is engaging the presented environment with any amount of constructive behavior. This is someone who either completely ignores, disengages, or otherwise gets triggered, and in most extreme cases may be violently opposed and destructive.

## **Guest**

This includes people who happen to be in the environment of active guild behavior, and may be willing to go along with certain activities or discussions. Guests are the least aware or interested while not actively opposing or attacking the guild activities

## **Participant**

A participant has the first seeds of guild activity planted in them. Participants have somehow acquired an interest in learning more about the guild and increasing their skill with regards to it. The participant has typically witnessed the (sometimes miraculous) display of skill which leads them to a confidence that the guild will be beneficial to them. The spark of Participation lines up with the concrete/narrative layer of the Mind OS in that an event from the guild has intersected their own narrative in a way that is very appealing.

Before Participation happens, it is much more crucial to demonstrate the narratives of the guild, the benefits of it, the real imminent results, rather than going into the complexities of its cosmology, the system of how it works. Once Participant level begins expression, this is when the cosmology can be revealed through experience and experimentation.

## **Member**

Before Membership is expressed, the Participant's understanding of the cosmology of the guild is made up of an expansive and complicated patchwork of cosmologies borrowed from past experiences and current experimentations within the guild. As soon as this patchwork collapses into a relatively simplistic order (the Ah Hah moments), then the individual has reached the Member degree of coherence. This is the moment that its no longer possible to look back or second guess the guild because its workings have been internalized coherently at the abstract/cosmological layer. Members still have a long journey ahead of them, but with their eyes firmly set on the core workings of the guild, the path is clear.

## Master

Mastery can be expressed once a vast majority of the core details of the guild have been revealed through experimentation and experience. It's no longer just a small kernel that can't be unseen, now it's a robust system. This full picture is what enables the Master to teach the guild to others with high effectiveness. Teaching completes the loop through time where the student finally becomes the master (to teach more students). More details here later.

Specific notes for Guild Dynamics. Mastery = Cognitive alignment.  
Cosmos-Diplos-Shared mirror to Concrete-Abstract-Memetic

The layer below shared has three modes which mirror reflect these upper layers:  
Shared-Concrete, Diplos-Abstract, Cosmos-Memetic.

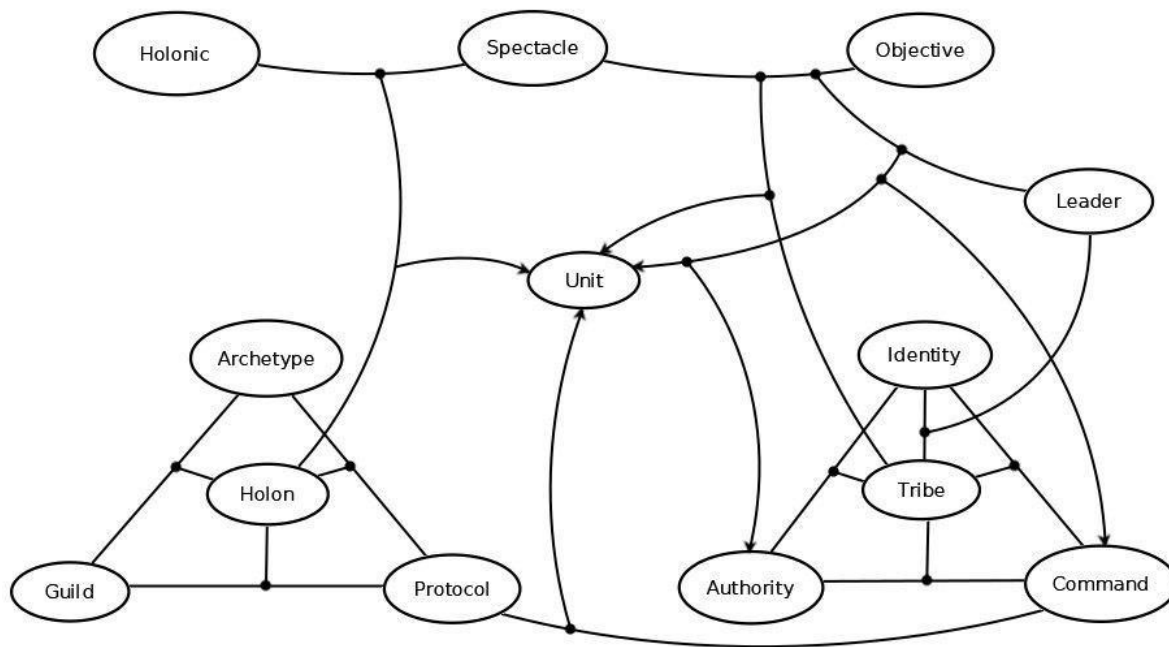
This is required to fully appreciate the cosmos-constraint-protocol triad which is why its only being discussed in Fundamental guilds, which reflect mastery.  
Properly perceiving the cosmos requires going down a layer that I normally deeper than the shared-concrete-abstract alignment (cognitive discrepancy)

This is to correct the cognitive discrepancy responsible for the categorical thinking running over "reality/people"

## Grand Master

Grand Mastery follows the fractal of The Guild, which is firmly anchored on the Natural Concerns, from the specific guild out to all other guilds. Grand Mastery involves the ability to connect guilds to each other through the fractal, through the whole picture context. This is what gives meaning to any one particular guild type that could be singled out. Without Grand Mastery, individual guilds could become unmoored from the Natural Concerns, and begin to express dysmorphisms. More details here later.

# Chronology of Spectacular Civilizations



## Introduction

Heteroholarchy	Natural Concerns
Social Operating System	Society
Neurological Operating System	Maintenance
Organism	Sustenance
Environment	Shelter

Initially the Human knows nothing outside the Natural Concerns. The concern of Shelter from the Elements of the Environment and the concern of Sustenance of the Organism are necessary for survival. The Human lives in a Society and takes on Roles within it, a concern of the Social Operating System. The Neurological Operating System has the concern of Maintenance of the Organism within the Environment, balancing feeding off of the Elements and venturing into them to obtain resources for Sustenance through management of the Roles fabricated and imposed by the Social Operating System.

For the Organism to successfully Navigate the world, Maintenance has to become Isomorphic with the Natural Concerns of Shelter, Sustenance, Maintenance, and Society. By extension, it has to become isomorphic with the Elements of the world by which the Natural Concerns are addressed. If the sharp isomorphism between Shelter, Sustenance, Maintenance and Society is not achieved early, survival of the Organism becomes unlikely and the dysmorphic mental preoccupation is short lived. Society, to maintain itself, has to address Shelter and Sustenance through Maintenance by commodifying the Environment, Organism, and Society into Narratives and Memetically replicating the resulting Hyper Narrative. The isomorphisms between the Elements, the Natural Concerns and the actions necessary to undertake to address them become represented by fragmented, Memetic Narratives which are combined together into a whole Cosmos.

As Society that successfully maintains itself over a long period of time grows, Fiat becomes possible due to the Natural Concerns being efficiently addressed. If Society provides adequate Shelter and Sustenance for its members, they can begin to afford to become more lax with regard to Maintenance. Direct Maintenance is less necessary for survival and the Mental Operating System can occupy itself with dysmorphic Narratives with which the initial Hyper Narrative isn't built to deal with. As more time passes under these conditions, Entropy increases dysmorphism within the Hyper Narrative which shifts the focus of Maintenance from the Natural Concerns themselves to the Maintenance of Society alone as the means by which the Natural Concerns are addressed. The Hyper Narrative reflects this by legitimizing the State's power over Society as the authority over its structure as the mediator of both Maintenance and the Hyper Narrative.

The State uses the commodification process as a means to mediate access to Shelter and Sustenance because commodities can be managed and administered using Fiat Concerns. Mediation through unconstrained commodification increases Entropy and a positive feedback loop of dysmorphism is created which culminates in the severance of Society's members from one another. Everyday interactions are increasingly with the State through the commodities instead of other members of the Society.

## **Ages**

### **First Age -- Tribal**

The appearance of the Human and the commodification of the Hypernarrative addressing the Natural Concerns directly through the Environment. Prolonged success sets the stage for the Agricultural Revolution to occur. Increase in population generate pressure for sustainable yields of food. To maintain this yield a larger population needed to be sustained in a positive feedback loop, resulting in the formation of City States and transforming the Environment into commodified Land to manage sustainability. As a consequence of commodifying the Environment into Land, the Natural Concern of Shelter is no longer directly addressable. Shelter becomes a commodity available only through the State, leaving it to deal with the necessary isomorphisms.



## Second Age -- Agricultural

The Agricultural Revolution's resulting larger population demand for management of labour enabled Fiat commodification of the Hypernarrative, disconnecting its direct relationship to the Natural Concerns, and redirecting it to the Fiat concerns of the State itself. Society is forced into a particular Identity governed by the State through the management of Roles.

## Third Age -- Industrial

## Fourth Age -- Informational

## Fifth Age -- Hyperstitional

# Natural Remedies of the Hyper Narrative

Use the following as a basis for expansion on animism

the Nine Realms that Yggdrasil both connects and supports. Understanding each of these nine is important to learning what each represent, how they relate to each other, and how they create a model for cosmic synthesis. First, let's introduce each of them and what they embody:

Archetype	Realm(s) that embody
As Above	Asgard/Alfheim
So Below	Helheim/Nidavellir
To the North	Niflheim
To the South	Muspelheim

To the East	Jotunheim
To the West	Vanaheim
Into the Center	Midgard

We can notice three things already. Firstly, Above and Below are each represented in the Norse cosmology by two realms each. Secondly, the eight Realms outside of Midgard are dialectical opposites. Thirdly, as the only realm that is not a dialectical opposite, but rather a combination, Midgard, the Realm of Man is the final canvas, the synthesized finality. Due to this, the eight realms each have their own unique sway on us as they struggle across their dialectics:

**Asgard-Helheim**

**Alfheim-Nidavellir**

**Niflheim-Muspelheim**

**Vanaheim-Jotunheim**

Those who channeled this system and transmitted it simply thought in a very different way than we do today. While we tend to think in terms of "concepts" such as "bravery", they thought in terms of Myth. If a warrior on the battlefield does something truly admirable, the Spectacle will say "Soldier does something brave", while the ancient Bard will say "[Archetype of courage] does something brave through a man." This is a difference of "He is Brave" and "He *is* Brave." To "be" an archetype is not to say you are materially a god or a mythical creature.

Rather that you are an exemplar of that eternal symbol. Eternal symbols exists outside of time and history. They are ideas, symbols, and we can become them in a metaphysical sense of the word. It is not so much that the Myths are only allegories of the concept. The concept as we understand it is an attempt to explain the symbol as they understood it. This is the classic dichotomy between the "poets" and the "philosophers." We are philosophers, but they were poets. Ancient cosmology isn't the result of a, "primitive" mind, if anything it was the result of a much deeper one.

Especially this cosmology we're discussing today isn't the result of the primitive mind. Our ancestors did not believe that the Earth was literally the flesh of Ymir. However, at the same time, this is exactly what they believed, as they saw it as a deeper truth than the literal could ever hope to approach. Even today we can find that it is far better than pure rationality and empiricism can bring. It's not an exaggeration to call Myth eternal, because Myth is far more macrocosmic than anything that the physical World on its own could ever produce. "World", if taken to it's Old English roots, translates to "Man-Age." It is not synonymous with the physical Earth.

It's representative of our relation to and understanding of the Cosmos. We can say then that we truly live in a different World than did our forebears. To thrive in these new circumstances, is to think and perceive reality in a qualitatively different way. We understand that we will never fully be able to reintegrate ourselves into the Old World, as we were birthed in the ruins. We cannot think poetically, as our ancestors did. Therefore, we try to pick up the pieces so we can we think at the very least philosophically. In order to understand our ancestors, we must first philosophically interpret and understand their symbolic thought. Strive to see the world symbolically, like a poet.

## Yggdrasil

I hope it is clear now that all of this this is not the product of primitive minds, but poetic ones. This is not a mind that uses symbols to explain concepts, but a mind that thinks in symbols from the get-go. With all this being said, let's actually begin to examine Yggdrasil and its various dialectics:

## Asgard-Hel

Heaven and Earth. Light and Darkness. Life and Death. Truth and Falsehood. Unconcealment and Concealment.

Think of Aristotle's Form/Matter distinction. The Form of every desk in the world is the same; but the Matter of each desk is different (wood, metal, plastic, etc.) Importantly, every desk is imperfect. None quite live up to the perfect Form of the desk. In the same way, every human, by definition, has human Form and we are made of the same Matter. Yet all of us are unique and imperfect. Some have big ears, some have small. The ideal human does not exist, yet we base our understanding of what a human is off of its blueprint.

Deeper than that, Being is the true Nature of a thing. When you see a River, it has its own Being. The meaning of the River can change in accordance to our Will. When our ancestors saw Cattle, it too had Being as expressed in the Runes. Likewise, Hel is darkness, concealment of Being. It is form concealed from matter. Asgard is light, revealing of Being. It is form unconcealed from matter. Midgard is the harmonious synthesis of the dialectic. We look to Tyr, in the "up" direction, as exemplified by his Rune, in order to wrest form from matter. Aristotle tells us that this quest for Form is life. The Gods of course, are more than life as they *are* form. To stop the pursuit of Form, this is stillness, that is death.

Thus the Stone is dead while Man is alive. When Man dies, his Corpse is in Hel with the Stones.

## Alfheim-Nidavellir

Consciousness and Unconsciousness. Wakefulness and Dreams. Thought and Instinct. Science and Mystery.

The Elves exist between Midgard and Asgard, as the Dwarves exist between Midgard and Hel. Due to this, the Elves are celestial creatures associated with the Sky, while Dwarves are, earthly creatures associated with the Underground. The most familiar way to think of this would be the Platonic division of the Higher Self from the Lower Self. Plato sees our base instincts, (hunger, sex, sleepiness, etc.) as these kinds of Earthly mechanisms as associated with Dwarves. Meanwhile, the Higher Self is that which deals with thought and idea. That which we strive to "bring into the light."

This is associated with our Will. We understand a Form, and we Will Matter into shape.

Of course in Midgard, we find the synthesis. We are beings of both instinct and thought.

## Niflheim-Muspelheim

Ice and Fire. Contraction and Expansion. Unity and Separation.

We have already briefly touched on this. Ice symbolizes contraction as Fire exemplifies expansion. To go on a bit of a tangent, as with all of these Myths, the deeper you read, the more you realize the parts are not random. The serpent venom that makes up the rivers of Niflheim, for example, is representative of contraction as serpent venom is a coagulate. Now, this contraction and expansion can be otherwise understood as unity and dissolution. Coming together and breaking apart. This deals more with Nature than it does with the Above or the Below.

Consider the fact that these are the first two realms, of which all others were born. First there was fire and dissolution. Then there was ice and unity. Where fire and ice met was a magically charged void called Ginnungagap. This is where the Cosmogony began. Ice alone is stagnation and stillness. Fire alone is destruction and chaos. Together, there is the dynamic interplay required for the Cosmos to exist. It's all about Change, Conflict, and Struggle. That does raise a question, of what kind? I'm very glad you asked.

## Vanaheim-Jotunheim

Revolution and Tyranny. Chaos and Order. Beginning and Ending.

Remember that Ymir is the Proto-Giant born of Ginnungagap. His Cosmos is one of Chaos, beings are born from salt blocks, from armpits, by the rubbing together of legs, etc. Odin and his brothers, grandsons of Buri who was born of the Salt-Block, killed Ymir and used his body, blood, and bones to create a harmonious Cosmos of their own design. This is a dramatic archetype we see across many different perennial worldviews. It is most famously known as the "Overthrow of the Titans by the Olympians" but it appears elsewhere.

The Gods created the Vanir, the Chthonic gods, attached to such things as Seasons, Fertility, and other natural cycles of change in order to regulate the Cosmos in a set, orderly fashion. Of course, total Order would be stagnation, and so the giants play their role, their role of Chaos. They are all that is unpredictable, fortunate, and unfortunate alike. Without the chaos of the giants; every bit of matter in Midgard would perfectly match its Form.

In Golden Ages, this is more what things are like with not as much Chaos as there is now. However, the fact remains that in Midgard, we are always the battleground for this Cosmic Battle between Order and Chaos. Sometimes Chaos takes the lead and vice versa. This battleground gives us opportunity for adventure and excitement; a chance to develop our virtues and harden ourselves against or for the forces which synthesize in this realm. The end of conflict would be to spell disaster, the disaster of boredom. To eternally battle it is to truly live.

## Midgard

We are the 9th Realm, where the 4 pairs of opposites converge. It is only in Midgard that we perceive the world as a meaningful cosmic struggle of which we are a part. We would be wise to forever abandon everything else and instead, take up the Quest to rendezvous with Midgard. Commune with the world of our ancestors. Realize the power of Myth, and realize the chains that we spawn from both in this world, beyond, and below it. That will bring us as close as we may come to Mytho-Poetic thought.

To fully re-integrate with Tradition, to see the Trees as more than just bark and leaves, all of this demands fresh eyes and uncorrupted minds. That will come soon enough, but for now we must endure. To yet again go on a bit of a tangent, this is why the Runes are depicted as such. Fehu, for example, is Cattle/Wealth. But like the "brave soldier" Cattle were seen as more than just Cows, they exemplified an eternal symbol. In this case the Expanding Force (Fire) while the Rune Isu (Ice) is the Contracting Force. The Cattle which was translated to Property/Wealth was an exemplar of the concept of expansion, and thus identified with it.

## The States of Agriculture

Counting in the effort of keeping track of agricultural yield opens the door for listing arbitrarily assigned labels. Examples are

- alphabetic scripts, which are a list of symbols representing variations of expressions of phonemes
- measurements of space, mass, and time.
- exchange currency units

Maintenance of Shelter and Sustenance begins to become dysmorphic and commodified by the State through agriculture by the virtue of agriculture's demands for labour that neglects the Constraints placed by Natural Concerns. This has the effect of damage to the Environment by exploitation of resources as well as destruction of Shelter. Damage to the Body, either directly, or by exploitation of labour and lack of sufficient Sustenance. The Mind is forced to be distracted by the concerns of the State in exchange for the commodification of Shelter, Sustenance, Maintenance and Roles it provides through the labour it demands. Roles serve the needs of the commodification process required by the State through fiat as it demands various commodities to sustain the commodified labour that allows it to remain in existence.

The labour necessary for agriculture is an investment that demands a large number of people to be sustainable. This leads to demands in larger yields of production of food and equipment. Shifts in to demands in yield combined with commodification the Natural Concerns results in their externalization, leaving the Mind to wander dysmorphic representations of the world with a lessened risk of it being affected directly by them.

The nature of mythology changes to support the dysmorphisms by expressing more authoritative deities. Worship is commodified.

## **Civilized Empires**

The continued commodification of Roles culminates in a fiat system of administration where the State becomes an Empire. All Roles within an Empire exist to maintain it and commodities that have displaced Natural Concerns are only available through those Roles. This dysmorphic, fiat Role system is rigid and hierarchical and has no concept of Natural Concerns. It maintains the commodities that have displaced them insofar as maintaining the necessary threshold of labour necessary to produce the commodities that keep it in existence.

Mythology starts to reflect a God King as an overlord of the whole universe. Ritual is commodified.

## **In The Markets of Production**

Once there is no other task other than the production of commodities, production itself is commodified, giving a secondary layer of disconnection from Natural Concerns. Labour is no longer associated with direct demand for commodities necessary for maintaining the Empire's existence. Its associated with Corporate administration that mediates the ability to participate in labour, access to commodities with fiat currency that is the sole commodity which can be used to barter with for them, and the degree of the isomorphism of the available commodities to the Natural Concerns. The Empire relegates its existence to be a Corporation that is maintained by other Corporations, which in turn impose a system of fiat Roles that maintain the system of commodity production.

The very life force of the Godhead is drained and its remains become a lifeless machine sold as a commodity through incorporated religion. The temple is commodified.

## **Branded Living**

A corporation can only be sustained as long as it can ensure demand for its set of commodities, there is enough available currency to match the demand and has the available production capacity to meet the demand. To achieve this it commodifies itself as a Brand. Brands allows Corporation another level of mediation of commodities that is further removed from Natural Concerns whereby it is the Brand of the Corporation that is the commodity that is bartered for instead of the commodity that Branded. The imposed Roles are in turn make up a system that maintains the Brand Commodity.

Creation is robbed of all enchantment, leaving nature to be purely mechanical.

## **Time Commodification**

To maintain Brands all activity outside of labour is Commodified by centralizing the available outlets for the activity as Corporately Branded Services. The most extreme example is the commodification of interpersonal interaction through social media.

Our very life force is drained so that our bodies can be utilized as a machine.

## **Stages of Incorporation**

The parallel process that happens to a single individual in a spectacular civilization throughout their lifetime. The process of schooling begins to replace concern for the immediate family for that of the state, progressing through to obtaining a job, leaving the family home and finally culminating in starting a separate family socially severed from the initial family by state mediation. State mediation becomes the sole means by which any form of sustenance or shelter can be obtained as the social severance leads to all families involved to be dependent on the state rather than one another.

Human mind is more generic, flexible.

Mimicry

Defense for general.. Tribalism..

Each tribe is mimicking the core

Convergence through mimicry. According to isomorphism.

Memeing: replicate artifacts from environment into your own solution of symbols.

Mind control: The city state. When agriculture dominates the scene. State tech is advanced enough to be able to withstand any tribal community. It's a matter of numbers.

Administration becomes vital. Physical control of the population. Progress of symbols.

With tribes we have spirits, with city-states we get gods (management). Gods are a commoditization of the spirits.

Rome - Individualism. People are commoditized.

Things are fiat and symbolic as fuck.

Industrial Revolution - Society of the Spectacle. Production is commoditized.

Integrate mimicry from the basics. Synchronic and linear.  
Distance between steps causing broken dysmorphism, broken telephone

Zhenya Slabkovski:

The main points regarding mythologies that i never really went into is that the mythology is isomorphic with the stage of commodification. When we commodified aspects of our environment we commodified its animistic symbology in parallel and fiat mediation arises on both fronts.

In the agricultural state we have the first instances of the gods not merely being amongst the countless beings of the cosmos, but they now have an active interest in being an authority and having dominion over lands and their people.

In the empire stage that authority is consolidated into a single supreme being.

One thing this parallels is how slowly but surely the life that was recognized in the elements is slowly drained out of it, making them mere machines under the influence of something other

than themselves

Notice also that this resembles the "Myth of Progress"

although before labour was commodified, the human body was

there are more subtle points in it too... for instance, throughout the entire process of the commodification, the original approach of seeing things as alive initially never goes away... just layers that built on top bury it.

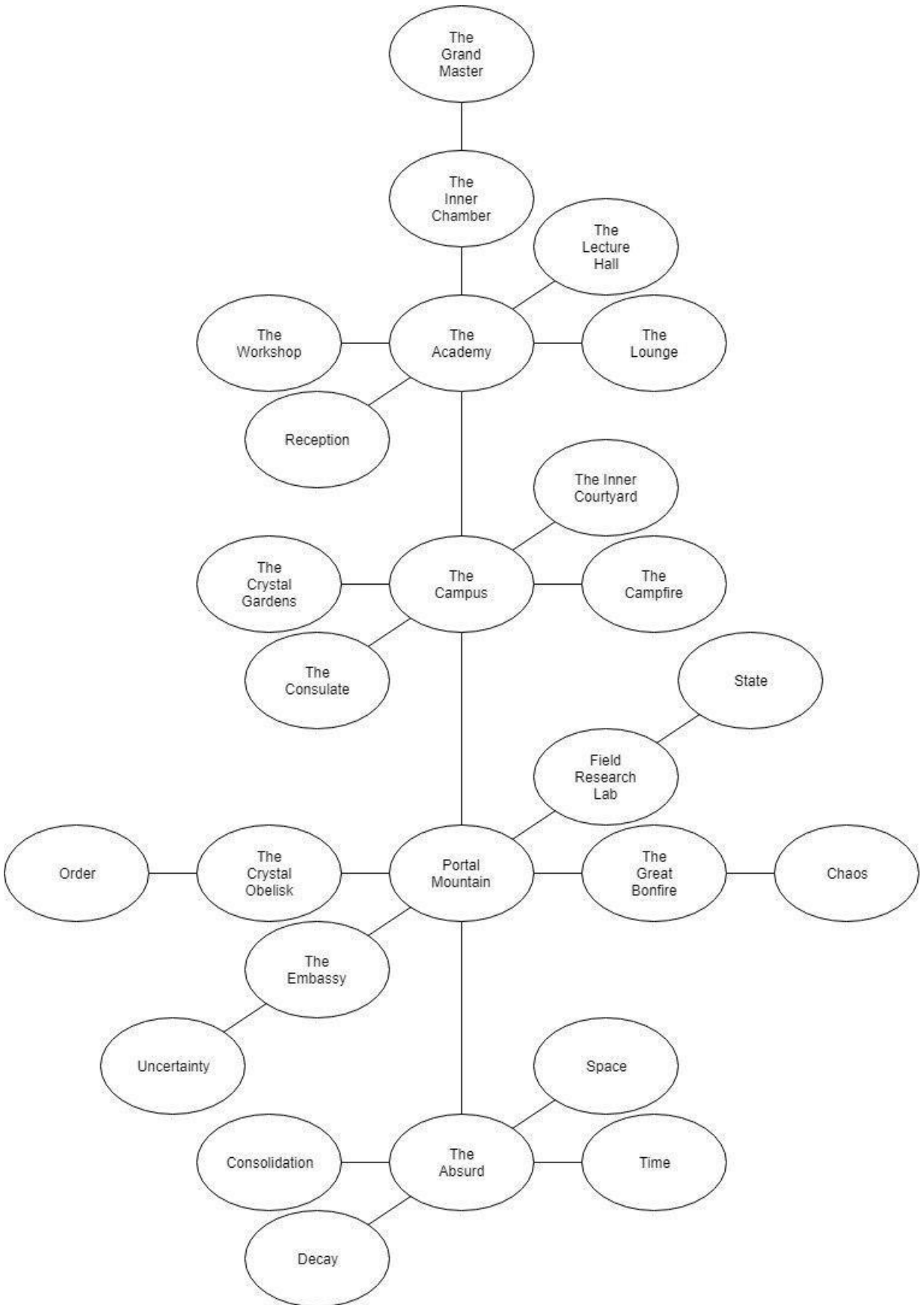
so actual civs are a mixed bag of all of it.

Zhenya Slabkovski:

This is why self reference is really at the heart of everything I write and why everything ends up self referencial. When the only myth left is the one that self references by describing self referencial myth it becomes a sort of a metamyth, it never fades away and applies in every one of these concepts.



# Perception Mechanics



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