

CULCHEMY'S CONCLAVES

*An Encyclopaedic Dossier about the
Intestinal Adventure*

Cooper Gao

*The book is dedicated to friends and assistants in my
journeys.*

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PREFACE

A few years ago, I defended my thesis entitled “Empirical Analyses of Noodlarianism.” During my viva voce, I encountered some unfamiliar attendees and had the chance to communicate with one of them. This person was upset that I was taking a historical tale so seriously. Despite my insistence on complexifying real historical observations rather than relying solely on empirical evidence, the person concluded that my work would never be published. Unfortunately, they were right. None of the chapters in my thesis were published, prompting me to leave academia and start my own gallery business. But before I left, I self-published all my findings.

The tale of Noodlarianism has captured the imagination of readers for generations. But for those who haven’t heard about Noodlarianism, I would like to give a short description of my thesis. In the central plain, many emperors were known for their lavish lifestyles and opulent tastes, but one emperor stood out for a different reason. This emperor, whose identity remains a mystery, was said to have been inspired by something as simple as noodles. From this humble inspiration, the emperor developed a profound new ideology that would have a lasting impact on the world. Over time, this ideology evolved and spread through various channels, ultimately becoming a memetic force that shaped the world.

My research focused on this evolution and the key players who were involved in shaping it. Through a collection of chronological events and selective conversations, my research offered a glimpse into an alternate reality that is both captivating and thought-provoking.

As readers delve deeper into my thesis, they will encounter descriptions of entities, events, and individuals that may seem familiar. However, all those events had come out in different forms in the official documents. My research offered a unique and intriguing perspective on the power of ideas and the way they shape our lives, making it a must-read for anyone interested in the workings of the noodlised mind and society.

Although I had ambition to disclose the depth truth, I didn't expect a warm response from the public. For most readers, it is too ridiculous to believe that a fairy tale is true, such as the idea that the central land has been controlled by a secret ideology for thousands of years. They can't detect the shadow of Noodlarianism hidden from the prying eyes of the uninitiated. They can't suspect that their daily food, noodles and gravy, is an essential means of control. They couldn't see the inner logic of having two opposite forces, symbolised in terms of noodles and gravy, constantly stirring society. They couldn't understand how the eternal stirring strategy conducted by the warring intelligent department - the Great Peace Agency - of Noodlarianism deprives them of a clear vision of the future. Furthermore, the fact that the current governance of the central land by the Chilli party is a compromise among Noodlarianism, Pizzarianism, and the Dairy Association is beyond the comprehension of ordinary readers, let alone the public's moral of

worshipping the holy trinity - noodles, tofu, and gravy - which is just a pluralistic mirage.

Despite the frustrations I endured, I convinced myself that I fulfilled my mission of revealing the truth, the truth of a scheme that had been passed down from generation to generation with beliefs and practices steeped in ancient ignorance.

I thought I was done with this mission until an anonymous letter arrived. The letter was written in sloppy handwriting. I couldn't recognise the writer. The letter read as follows.

Dear Monsieur Cooper,

I am writing to you because I read your essay on complex analysis of an imaginary ideology. I believe that you are the one with the insight and intuition to understand the situation that I am going to reveal.

Noodlarianism is not as strong as it seems to be. It has been infiltrated by a secret organisation called Culchemy. I fear that many noodlarianists have been misled, that they have been lured into a dangerous trap by Culchemy.

The current central intelligent department of Noodlarianism, the Great Peace Agency, is no longer the keeper of ancient wisdom, but rather a group of gastronomers and alcoholics who have been enchanted by the culinary magic. The rituals and practices of

Culchemy's magic are steeped in darkness. To be honest, I know very little about it. What I believe is that by implementing the magic memetically, Culchemy is able to control the minds and souls of the meme receivers.

I have seen the horrors that the culchemists generated. I attended several conclaves and took a position in the board. Let me tell you. It was a mess! The whole organisation is full of anal activists. I cannot stand idly by and watch them destroy everything that noodlarianists hold dear. That is why I have reached out to you. I want you to warn the noodlarianists of the danger that they are in. Because in your essay "Culinary hegemony: can noodles still survive in the age of artificial flour?" you successfully awake me from a sound sleep.

The culchemists have held a series of conclaves in secret locations around the world, gathering together to share their distorted dogmas and strengthen the bond. I am sending you a dossier of these conclaves. It will help you to unlock the secret purposes of their coming movements. I should warn you that when reading the dossier, you must take care of its twisted ideology.

I urge you to break free from the grasp of Culchemy, and to organise a resistance in fight against the evil society. I feel that the time has come to reveal this society to the world. Together, we can expose their true nature

and bring Culchemy to justice. It is true that the resistant path is not for the faint of heart. There are those who would seek to destroy us, to keep our valuable knowledge hidden from the culchemical mess. But with your help, we can overcome them, and usher in a new age of enlightenment.

I await your response, Monsieur Cooper, and I hope that you will make the right decision.

*Yours in truth,
A transcriptionist*

Apparently, the sender confused me with the famous anthropologist, Z. Cooper, a noodle fanatic. Because both of us applied complex analysis to realistic problems. I have heard that Dr. Cooper has been out of touch since delving into his experiments with transforming noodle-pasta elements.

In his last paper, he conjured a ritual that aimed to transform a natural, imperfect material state into a more subtle form. He used noodles to represent the body and tomato sauce to symbolise blood, or the imperfect soul. Following a consecratory ritual, the noodles were mixed with the sauce, creating a unification of the "dirty" soul with the "clean" body and establishing a unity between Noodlarianism and Pizzarianism. Z. Cooper believed that the transformative power of the ritual was brought about by the consecrating words he pronounced. However, after publishing this paper, he disappeared from public view.

Many letters sent to Z. Cooper resent to me. However, unlike Dr. Cooper, I am always cautious about Noodlarianism. In my opinion, this *démodé* idea cannot cope with modernity. It hinders the development of many vigorous movements and has difficulty in communicating and interacting with avant-garde styles. Furthermore, it restricts believers to living in repetitive patterns of thought and behaviour.

Typically, I throw away letters intended for Z. Cooper. However, this letter came with a special dossier that piqued my interest. The dossier contained a collection of memoranda for Culchemy meetings. At first, I was skeptical, but as I read on, I became increasingly intrigued, feeling a sense of unease growing inside me, as if I were peering into a dark, forbidden world. My hands shook as I reached the end of the dossier, my mind reeling with questions. I sat there for a long time, lost in thought, before finally setting the dossier aside.

The weight of the situation lingered heavily on my mind, like a cold hand firmly grasping my shoulder. The sender could be right. This Culchemy could be more dangerous than Noodlarianism. By receiving the dossier, I probably had inadvertently stumbled into something dangerous, and I knew that there was no turning back. Despite lacking any concrete evidence of the validity of the dossier, I couldn't shake the feeling that Culchemy posed a significant threat to society, and that the dossier was a warning that couldn't be ignored.

I found myself grappling with the dilemma of what to do next. On the one hand, I knew that the information contained within the dossier had the potential to cause a lot of trouble if made public. On the other hand, I felt an

overwhelming sense of responsibility to share what I had learned and do what was right.

As a proud member of this community, I am determined not to let fear dictate my actions. I have made the decision to disclose this information, but I also recognise the need to be cautious. After careful consideration, I have concluded that the best course of action is to let the public judge the dossier for themselves. Some may dismiss it as a mere conspiracy theory, but I trust that others will understand the risks I am taking by coming forward. I will do everything in my power to protect myself and those around me, and I am hopeful that my efforts will be appreciated by the community.

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MINUTES NO.1

**PRESENT: LIBRARIAN, MASON, FARMER,
TRANSCRIPTIONIST**

CHAired BY LIBRARIAN

Librarian: Glory to the culinary art in the highest!

Librarian: Let's welcome a new member, Transcriptionist, an anti-cultism expert, to join the board. We hope that the new participant will make our meeting minutes more vivid and detailed.

Transcriptionist: I never agreed to join this evil organisation!

Mason: Yet, you have been continuously inspecting the meetings and writing down confidential information on Culchemy. If you reject our warm hearts, we will have no choice but to take action.

Transcriptionist: I would not have to audit your conversations if you didn't blatantly hold them in the counterintelligence cafe and sit next to me every time, forcing me to hear every word!

Librarian: Still and all, you know too much. So be good, or we will reveal your inappropriate affairs. We have evidence.

Farmer: Audio and video!

Mason: And the letters.

Transcriptionist: I'd like to hand in my materials to the Great Peace Agency by myself and seek my path to redemption!

Librarian: That would be a touching moment. However, your redemptive materials, in that case, will automatically appear in various meme generators. They will also surely be included in the stickers officially dispatched by the Great Peace Agency. Now, if I make myself understood, you should behave in our meetings and carefully transcribe every word we say. We are your masters both on the board and in the Agency.

Transcriptionist: I'll record every single word, so the minute will manifest how innocent I am and how evil you are!

Librarian: Very well, let's move on to the first topic today. To reduce the tension, we should expose to our new fellow some sacred aspects of our crypto-society.

Farmer: I'll be the first. A culchemist is a person who, through a long gastronomic adventure, has seen through the illusory dishes that others live with and die for.

Mason: Culchemists are freed from these illusion. The crispy texture and buttered smell cannot seduce us. We are able to fully experience our deepest longing, which is

to diffuse the Absolute Savour, the spiritual necessity of comprehending the cosmos and the microscopic object of that cosmos, human life.

Librarian: The history of Culchemy is a history of implicit politics and mysterious spirits. Culchemy enters into everything that mankind has brought to the surface during the course of human evolution. It connects material life and spiritual life. It enters realms where unaesthetic Noodlarianism cannot. Our thoughts and ideas have created better-managed and more powerful organisations. The others are nothing more than exceedingly foolish copies of ours but with inadequate means.

Transcriptionist: The implicit politics always says that your members invented the rose cake because they wanted a Dairy Association's counterpart to the Pizzarianism's pasta. Let me remind you: pasta is just western noodles. So who are the foolish copies, noodles or pasta? Even though the child raised by rose cake took control of banks, your organisations are not entitled to the same privilege as the Great Peace Agency.

Mason: Rose cake was just one of the intermediate inventions. Culchemy did many profound finished works. For example, the Great Peace Agency wouldn't function without the invention of tofu by our ancient culchemical master.

Transcriptionist: According to what I know, the patent of tofu belongs to Can Sect.

Farmer: Can Sect was just one of the derivatives of tofu invention. "Nothingness" is all about using something useless, and it was a culchemist master's idea to fuse

some forces of Vegetarian Association into a noodlisable sect.

Transcriptionist: That's not what I learned about the Can Sect. "Nothingness" is about emptying the bowl in each stir.

Librarian: It is true that the need of Can Sect lies not in its form but in the stirring movement, which is to make stirs conform to the transformational rules of Noodlarianism. But that claim was developed from the culchemical concern. In an ascending sequence of tastes, Absolute Savour is the end of this sequence. With this idea, the master correspondingly mirrored this sequence with a descending one. At the end of this descending sequence, the master needed to give a corresponding symbol, where the idea of constructing "nothingness" emerged. "Nothingness" can turn out to be what it absorbs.

Farmer: That's why we pursued a laissez-faire policy when the Can Sect territories were occupied by the Dairy Association. Those territories meant nothing to us, and we planned to use them to absorb the necessary power from other ideologies.

Transcriptionist: It's like introducing zero into the set of integers. The identity element, zero, endows the mathematical group structure to the set.

Farmer: What does that even mean, a mathematical group?

Transcriptionist: In the field of mathematics, the zero sign is commonplace. You can think of the mathematical group structure as a set of rules for the transformation at

work. To complete the rules, the identity element, even though it is not transformational, must be included. The identity element balances the transformations of oppositional forces and returns any individual force to itself. Only with the introduction of zero can such a group be constituted.

Librarian: I would prefer to say that “nothingness” induces some kind of reflection, which is the sine qua non for the structural maintenance of transformations, a temporary shelter for the exotic spirits to reside.

Transcriptionist: I accept that explanation. However, I don’t see the necessity of involving zero in the implicit political movements.

Mason: A true history of politics must proceed symptomatically; it manifests different signs and suddenly illuminates the direction, as if by lightning. The implicit parts are the vessels through which future possibilities are contained and flow. While the implicit symptoms are comprehensive to the culchemists, the public will have no time to realise the effects before the occurrence of the explicit course of history. When all the possibilities collapse into a single event, the public will sense with absolute certainty, at that very moment perhaps, or maybe years later, that the implicit vessels were decisive for their lives.

Transcriptionist: Do you mean Culchemy paves the shadow paths of history?

Librarian: There is an essential, implicit world that exists behind the phenomenal, explicit world. The implicit and explicit paths are linked through a series of correspondences, like mixing the smells of various

smokers. Imagine a hall of smokers. The hall is permeated by the smells of these smokers. None of the smokers can smell his own smoke, but each smoker, either secretly or publicly, contaminates the others. All the smells ascend, entangled in the ceiling of the hall. A holistic mixture of smells emerges. The mixture does not belong to any of the smokers. The mixture and the smokers' smells are in different levels of reality. The mixture belongs to Ultimate Unity, the creator of Absolute Savour. Now, let me come back to your question. Culchemy neither paves the silhouette nor the body of the paths. Culchemy presents a new possibility to perennial history.

Transcriptionist: I understand that you imagine a transformational rule as a superior structure, not the same as a simple material form like a smoker's smell. But that mixing process can neither be achieved in perception nor in imagery. This process has to be itself a substantial object of pursuit that needs to be discovered. The mixture smells like a presentation of the impossible realisation of this ideal mixing or stirring. I assume that culchemists must have a repetitive invocation of this ideal, manifest it as the will to some kind of superior architecture. So this structure can realise an impossible stir.

Farmer: I thought we were masters of messing up metaphors. But here comes a true master.

Transcriptionist: What I am saying is that the real nature of mixing is also unknown to culchemists. A culchemist knew it only in hints. In seeking to explore it, he seems to sense many unbearable odours in the darkness of the ceiling. But in order to perceive the mystery mixture, he has to sense yet another mystery -

his own unknown smell. To me, that sounds like explaining the unknowns by another unknown.

Librarian: You are saying that a rational culchemical transformation may converge to an unknown, irrational object. Let me explain. There are two attitudes about the world's architecture. One claims that the world is a living, growing form. The mixing of smells ends in an unknown, unpredictable form. The other claims the world is a designed work of art. The mixture is created. These two types represent two worldviews. One understands the world as becoming, and another understands the world as a product of making. But in fact, there is no clear-cut dichotomy between these two attitudes. Rational transformations can be led by an irrational force. What sustains the sciences is neither mathematics nor certain, rigorous foundations but a faith that the world is orderly and, hence, ultimately cognisable because it is created by the Great Architect, in our words, the Ultimate Unity.

Transcriptionist: You may be right. For example, the real developments in mathematics have been made by applied mathematicians, who remain indifferent to foundations as such. So the mathematical development may have proceeded irrationally. Despite its solid appearance, mathematics seems to satisfy its tautological style because it is likely not an edifice.

Farmer: Also, what you thought of culchemist as a smoker is completely wrong. Smokers refer to noodlarianists or pizzamen. Culchemist is a nonsmoker.

Mason: Unlike noodlarianists and pizzamen, culchemists help the perennial ideology transcend its primitive form. A perennial ideology may upset itself. Suppose that an ideology expresses itself in the dull

repetition of its forms. It will become angry over it sooner or later, for it finds itself with its beings poured out into the unending, restless iterations where there is no transcendence in the limit.

Transcriptionist: Your assumption about Noodlarianism is entirely false! Noodlarianists are content to cope with endless stirs.

Librarian: In fact, many noodle souls lie captive and await the redemption that is granted to them at the moment of release. But Culchemy is more interested in fate and the manifest redemption of the dying ideas. For a culchemist, the one primarily in need of redemption is not the person but the ideology that is lost and sleeping in matter. Since it is not a single person but an ideology that can manifest itself in the stir.

Transcriptionist: How arrogant of you to redeem Noodlarianism! Your approach to constructing an implicit history is unnecessarily complex, making a simple historical process appear mysterious. By artificially expanding the cognitive space of the process, you hope to require observers to spend an entire day investigating it. Because you intentionally obscure how it was made, any spontaneous movement may seem unfathomable to the observer. Do not attempt to deceive me. I am aware that you hold in secret sentiments that contradict the mysterious doctrines that you publicly disclose.

Mason: Knowledge and mystery are, of necessity, interrelated. Until we express the ideas aesthetically and mythologically, they are unattractive to the people.

Librarian: Properly communicated Culchemy remakes the practical sphere in its own images. The mysterious

style has a pedagogical motive. In the recipes, we present hints and riddles instead of detailed culinary procedures. We force readers to think and discover for themselves. With reason and spirit, Culchemy can bring lost souls and dying ideas to the spiritual world.

Farmer: A world Noodlarianism lost a long time ago.

Mason: If we openly communicate, Culchemy would inevitably subvert the world. Innocent readers with weak spirits should be prevented from preparing a full-course dinner. All the essentials can be communicated only to those intelligent who possess the gift of comprehension. Our purpose is to glimpse the truths by scattering and entangling them with other subjects, then conceal them again. The foolish who are infatuated by literal interpretations of our recipes will fall into a maze.

Librarian: A noble lie, a grand justifying myth. The nation, even the best one, at the moment, cannot rest on rationality and truth. Politics somehow requires illusion and grounding myth. The rulers need the daily use of deception and manipulation. Remember the Noodlutopia? The two goals of Noodlutopia, serving the common good and giving to each individual what he is owed or what is good for him.

Transcriptionist: Of course, an ideal society must combine these two goals. A society is not just if it achieves the common good through the oppression of some individuals, nor if it scrupulously protects the rights of individuals but at the sacrifice of the common good. That is why we need the noodlisation of the individuals, through which a person can be moulded to the needs of society. The Noodlutopia project constitutes a process not of alienation or indoctrination but of self-actualisation. The

goal of the project is mathematically proved to satisfy the optimal social welfare theorem - summing up the optimal individual utilities gives the optimal social welfare.

Librarian: Don't you think this optimal utility is just one of these elaborate lies in order to affirm Noodlutopian plan?

Transcriptionist: I indeed questioned whether a real-valued number was sufficiently enough to describe an optimal status for a person. But this concept has been used everywhere in quantifying human's behaviour. In fact, the model was simply derived from the framework for modelling the optimal energy loss in physical systems. So I don't believe they are all lies. But I do see the chasm between the collective and the individual. Perhaps in the future, one can apply some quantum physics models to make up the chasm?

Farmer: Can we ask this newbie to shut up?

Librarian: You saw the chasm. Our lives as social and amorous beings attach our world with particular quests, our longings for the noble and the beautiful, which may contradict the collective interests. From this collective standpoint, many ways in which human's individual reason are nothing but corrosive and destructive forces. Now suppose that the gap you saw is a fundamental, permeant defect in human spirits. It is the chasm between the collective spirit and the individuals'. Suppose there is no such complete harmony between society's needs and each individual's good. How do you cross the chasm?

Transcriptionist: That sounds like the chasm between the two types of world's architecture in your mind. How do you avoid dichotomising the two architectures?

Librarian: The aim of rationality is to give an account of individual substance, the really real one. However, it is the totality of the system that itself implements this reality by uniting elements of rational and mythos-aesthetical thinking at a higher level. Moving from the individual soul to the collective, then to Ultimate Unity, is tantamount to transcending and synthesising the inadequate forms of pure imagination and abstract rationality.

Transcriptionist: That's always an issue for the macro- and the microscope! You need some dedicated instrument to conciliate between the two scopes. Your spiritual transcendence sounds too absurd. I hear that in thermodynamics, people use...

Farmer: I am thinking of moving your videos to a public folder.

Transcriptionist: After rethinking the argument, I'd like to switch my position. The mismatch between the whole and its parts seems unavoidable. Perhaps there is an inescapable opposition between one unity and one individual. That is a crucial, unstated problem. Noble lies, as well as some spiritual ideas such as transcendence, could be the solutions to the problem.

Farmer: From now on, you need to pay attention to what you say. The natural incompatibility exists between the common herd and people of rare and excellent judgment and knowledge. These two groups go entirely different ways. The few who understood something of Culchemy, who were foolish enough not to restrain their full heart but to reveal their feeling and their vision to the vulgar, have ever been crucified in various memes.

Mason: The initiation of Culchemy has two phases. The first phase emphasises self-sensation, a savoury voyage of self-discovery. The second is about the perception of Absolute Savour, leading to the recognition of Ultimate Unity. So the entire initiation is both a knowledge of the self and the whole.

Librarian: Good! I think the new boy starts his initiation into our crypto society. Let's move to the main topics of today. We need to sort out two topics. The first is about reconstructing the mindsets, and the second is about propagating our new spirit, a Carbohydrate autonomy, a new organism formed by organic and culchemical compounds.

Topic 1

Librarian: Noodlarianism signified one formula of stirring that gains its power from the collective consciousness. However, order, duty, and justice must presuppose the suggestive power of higher authority, the Great Architecture, if they are to become effective. Noodlarianism seldom effectively constructs such a presupposition in recent stirs because of its incompetence. We need to imbue the collective consciousness with spiritual significance. I think it should be time to re-enchante the central plains with the mythos-aesthetical mindset. Noodlarianism is threatening souls with the noblest traits by mechanisation, and technical and economic mastery. Noodlarianism has made its noodle citizens contrivance. It carries out only for finite human ends, devoid of any higher meaning.

Mason: The Great Architecture is beyond the current conscious level of noodlarianists. Otherwise,

noodlarianists wouldn't become the de facto slaves of their own theories. The noodlarianists are incapable of constructing an alternative cosmic vision of liberating themselves and their creations. Therefore, they have to mass themselves together with noodle citizens in a soulless multitude, letting the machinery of institutionalised interests drive their civilisation. I think the only way of avoiding the threat of Noodlarianism is to apply the culchemical magic to the unconscious minds on the central plains.

Farmer: The magic of unconsciousness may consume a lot of our energy. Can we manipulate conscious minds only so that they can directly transmit ideas to those unconscious ones? I mean, manipulating noodlarianists is much easier than civilising the noodle citizens.

Mason: A successful conscious purpose needs to be amended through an incessant dialogue or dialectic with the collective unconsciousness. The collective unconscious hardly understands rational language. They can only be reached and expressed through primitive casual-effect relationships contained in the culchemical magic. The good thing is that the culchemical magic can also activate the conscious minds, making them reflect so that they can produce resonance with the unconscious ones, like an inner dialogue inside Noodlarianism, a living relationship to the answering voices of the other in themselves. Through this kind of dialogue, ideas can pass from a potential unconscious state to a manifest one. More spirit will be infused into it. By then, the collective unconsciousness will become more spiritualised, volatilised, or sublimated.

Farmer: Personally, for most noodle citizens, I prefer to let their power of unconsciousness lie dormant. Their

unconscious minds are in a storehouse of negative feelings, thoughts, and memories. These negative powers often accumulate since their childhood from life pressures. The culchemical magic can do little for these pressures. They are the by-products of adverse social competitions and selections, the leftovers of matriculation.

Librarian: The civilised unconsciousness alone may not be fully adequate for presenting the new spirit, but it provides the form that lies beneath the noodlised rational forces. It will be the vessel containing the new spirit, generating its savour. The new spirit needs an ingenious vessel, different from the current one, in which any immediate act of its own wit should be able to produce a new standpoint. The vessel must allow projecting a new reality for itself out of a reality in which it finds itself becoming exhausted and dismembered. Applying culchemical magic to the collective unconsciousness could be a plan. But the cost is actually of concern.

Mason: Perhaps a preliminary magic? Conducting myth talks about the idea, describing it in many, if necessary, conflicting ways, each of which indicates something true about it. Noodlarianists will not get notice. The following-up memes could explain the rest of the idea.

Farmer: Memetic war is a good idea. Make sure that we can set up a series of memes about the magic of becoming conscious, so that each of them would circumscribe and describe the novel idea from a single purpose.

Mason: Agree. Each meme should lay barely one essential side of the idea to be grasped, pointing to another facet of meaning. Only the canon of these memes congregating in the right sequence could

illuminate the entire picture; only the whole is true - the unity of phenomena under many different guises. The many-sidedness of the canon will serve to interpret the complexity of the idea.

Farmer: The ambiguity of meanings could also give the unconscious mind a physical exercise, generating sequential imaginations. The imaginations could be fitted into the cycle of phenomenological changes or summon additional changes. In this way, magic could relate itself not only to the unconscious but also directly to the very substance through which we hoped to transform the power of magic. The magic will then trigger a concentrated extract of irrational forces, both the physical and the psychic.

Librarian: We need to deliberate more on this magical artifice. The mindset has to display its own quintessence and is itself the indispensable condition of its own experiment. It should serve to establish some cosmic views of the new spirit. But the ambiguous memes may lead to a matter of controversy. We should, at any cost, prevent sloppy enchantments and say no more to Back-Massaging style stickers.

Farmer: Hear! Hear! Those stickers have been fully exploited by Noodlarianism.

Transcriptionist: Is this how the Culchemy is involved in the implicit history?

Mason: The disposition to an idea includes a set of direct causes and desired effects. For each causal-effect relation, culchemists let the probability field of many possible causes collapse into a single, observable effect and design the way how people observe the effect. The

observance of an effect forms an attitude toward its cause, so as does the idea. The preliminary magic is a force that makes the unseen energy appear in the way we want it to be observed, a knowledge of how to utilise the situation and condition of unconscious minds in order to achieve certain quite definite aims. In short, place the haunted forces in the shadow of history.

Topic 2

Transcriptionist: According to what I heard, I think you have murderous hatred of Noodlarianism. While you all are board members of the Great Peace Agency, I don't understand where the hatred comes from. We all believe in centralisation. Couldn't you overcome the hatred and return to Noodlarianism?

Farmer: Return? Nonsense! Noodlarianism is a sort of halfway house to Ultimate Unity. Noodlarianism cannot appreciate Absolute Savour. Your centralisation stole our centralised concept but presented it at an inferior level.

Transcriptionist: What would be the superior centralisation then?

Farmer: You want to go a further step to truly know Ultimate Unity. Then you must submit yourselves to the seriousness, the suffering, the patience, and the labour of the culchemical initiation.

Transcriptionist: No, I don't want to. But if what you said is true, Culchemy likely infiltrated into Noodlarianism at the very beginning. There must have been many chances for Culchemy to guide Noodlarianism, to advance it in the direction of culchemical interests.

Librarian: Culchemy used to be the dominating ideology on the central plains. The ancient correspondence between culchemists and noodlarianists indeed dated back to the establishment of Noodlarianism. The first noodle Emperor was keen on culchemical knowledge. Both Culchemy and Noodlarianism share the common interest of intervening in the temporal rhythm of 'living ingredients.' But the difference is that we, culchemists, care about the repercussion on the living 'ingredients' brought by the stirs. Unlike Noodlarianism, whose sole quest is for immortality, Culchemy quests for the true essence of becoming, which leads us to pay special attention to the sacred savours from the 'ingredients.'

Mason: The decline of Culchemy within the ruling class favoured by the spirits and sacred savours could be ascribed to the disenchantment of ideograms and rituals. The public used to think of ideograms for communication between humans, Heaven, and ancestral souls. But increasingly, noodlarianists with literary and textual skills took over the management of noodle citizens. Books written by "noodle" scholars assembled the classics and became the means for the training and recruitment of the bureaucracy as requirements of the official matriculation. The other books, including culchemical texts, lost normative status and survived only as fragments, finding their way eventually into the Agency's insignificant textual corpus. Also, "gravy" gangs have made extensive fabrications of the texts, noodlising many crucial contents.

Transcriptionist: But isn't intellectual progression a part of the true essence of becoming? If it is, then progress requires disenchantment, reforming the ancient, mysterious language. The striking success of the modern

scientific paradigm depends on clear and distinct communication, which reduces the ambiguity of words and replaces ordinary parlance with a rigorous, technical vocabulary.

Farmer: Compete for rationality heads toward dangerous skepticism that paralyses actions, undermines shared dogmas, and debunks noble lies.

Librarian: Disenchantment of ideograms had its own necessity. However, the vanishing of enchantments exposed the ancient, primitive forms of the loftiest ideals. The enchanted symbol or meme has greater force beneath its veil and is always transparent to those who care to understand. The mystical experience brought by the enchanted elements, such as mathematical, poetry, metaphoric, artistic, or architectural symbols, is the *sine qua non* of a sense of knowledge from the higher moments, like spices that can transform some ordinary sensations into something more than transient. Noodlarian rationalisation alienated the noodles from the spiritual force that can lift themselves outside of themselves, making them smell their own odours.

Farmer: Noodlarianism failed to build a communal belief of truth, goodness, and aesthetics because its culchemical spirit is dead. It lost the key to the mystical door. As a result, few of them have ever had the opportunity to experience transcendency and enlightenment, not even say integrate themselves with the higher moments of visions.

Transcriptionist: What about the ritual? Isn't it just an ornament for a gentleman's or lady's deportment?

Farmer: The spiritual cannibalism in Noodlarianism dietary theory encourages consuming a variety of animals to replenish the resembling parts of eater's body. On the social level, this repulsive spirit prevents individual fulfilment and shackles personal freedom.

Mason: Ritual, as a symbolic activity, is a critical mode of communication. It reflects, expresses, and affirms the peculiar structural arrangements of society. It confers legitimacy upon persons and institutions. The “noodles” reformed the ancient ritual system, dealt with ritual regulations and rubrics regarding mourning and funerals, and related the practice of filial piety to ritual observance. “Noodles” invented their model of virtue and proposed to sanctify ancient emperors as supreme beings. Thus, for noodle citizens, worshipping a supreme being is tantamount to communion with the ancestral souls, which deepens the ancestral totem in collective unconsciousness. All these still remind the mindset of the current Noodlarianism.

Topic 3

Librarian: “Noodles” discovered their model of virtue through early legend and historical accounts. For building the new mindset, it may be useful to discover a legend that can dramatise culchemical content, maximise the magical effects, better capture the audience's attention and intensify their commitments. In the play, we could awake the souls of sleeping culchemical figures in the legend and enchant the collective unconsciousness. Then, the collective unconsciousness would unite under the culchemical souls.

Mason: The legend should exclude the archetype of noodlarianists.

Transcriptionist: What is that archetype of noodlarianists?

Mason: In the noodlarian history, when a stir occurred, a great chef as a defender always skilfully manipulated the invaders with food, leveraging and unloading the forces. Noodlarianism cooked many stories to enhance the public's adoration to the chef. In time, a legend would be born. And the chef became an archetype, the defender for Noodlarianism. To this archetype, the stir was the only indispensable element for its creation.

Transcriptionist: The legends about haute cuisine and all the exotic recipes in ritual books could be fabricated. The reason is that the creation of a legend could get very complicated. It is important to note that the imaginary quintessence survives because it describes something that has inherent existential or intellectual value. The popularity and actual value of a legend are directly proportional to how well it is told and whether it is spreading the truth of the principle.

Mason: The boy raises a good point. We need to morph the root of the Noodlarianism archetype into ours.

Transcriptionist: Wait! This is not what I meant.

Farmer: Most chefs in the legends become sage emperors, generals, or scholars at the end.

Librarian: The mindset of noodlarianists has a three-tier cosmic view of heaven above, the abode of the dead below, and earth, the abode of the living, in between. The emperors, though paradigmatic human beings, serve as mediators between two tiers, earth, and heaven. A sage-emperor archetype that Noodlarianism advocates are a combination of interior wisdom and exterior administrative skills.

Librarian: Noodlarianism insists on misinterpreting heaven as a metaphysical, moral force. Despite being paradigmatic humans, the generals and scholars, who participate in shaping the moral system, would also be considered a part of heaven, and so do the noodle citizens who have the powers to sustain the Noodlarianism moral system.

Farmer: Does the dead imprisoned under the earth have anything to do with the other two tiers?

Mason: The royal and noble ancestors, perhaps considered the most powerful amongst the dead, maintain a special relationship with heaven, and continue to have power over the living descendants, whether to protect and bless them or to punish and curse them.

Farmer: While treating royals and nobles as consumable materials in stirs, Noodlarianism rewarded them supreme powers once they were dead. How ridiculous!

Librarian: In ancient times, sacrifice was both the duty and the privilege of the noble-born. I guess the bloody sacrifices won them legendary esteem as compensation

after death. But most importantly, Noodlarianism managed to efficiently consume the surplus values for these dead souls. While abolishing superstition, Noodlarianism was very keen on institutionalising rituals of ancestor worship. Although departed, these powerful ancestral souls continue to expect their nurture and enjoyment through divination, sacrifices, and other rituals held by their descendants. That was the way how Noodlarianism accumulated its original political capital.

Farmer: How about the roles of noodlarianists in the three-tier cosmos?

Mason: Heaven, as an abstract metaphysical image, cannot speak. Noodlarianists claim themselves as the spokespersons for heaven. Through recording history, noodlarianists could judge who would be written as a sage-emperor archetype in the legends, which permitted their own participation in the sage-emperor paradigm.

Librarian: Noodlarianists are good at creating an aura of charisma for the office of the emperorship. After the disenchantment of ideograms, most noodlarianists no longer possessed the gifts for summoning spirits. So they institutionalised the routine of acquiring charisma, empowering the “noodles” to fabricate tales of divine or semi-divine origins for the ruling class. The institutions can make the emperors into paragons of human virtues: humane rulers, filial sons, and self-sacrificing toilers. With the institutions, even incompetent noodlarianists were able to inherit the autocratic power of soul communion from the ancient culchemists. To secure power, the ruling class depended on noodlarianists for confirming their mandates and legitimacy, for governing, and for

implementing decisions; the emperor depended on them for having the mandate to represent all human beings under heaven and for confirming his role as mediator. Noodlarianists were making themselves the teachers of the emperor under the name of a higher authority, presumably heaven, whose will only they could interpret.

Mason: Perhaps I see a root of the Noodlarianism archetype. In their legends, the last ruler of every dynasty must be described as a wicked one, undeserving of the mandate he inherited from his ancestors. According to Noodlarianism, the mandate of the undeserving ruler could be removed by heaven. Losing charisma, the ruler offered the noodle citizens a philosophical and religious excuse for stirring. The emerging sage-emperor should be the archetype. Generations of stirrers and legendary figures appeal to this archetype.

Topic 4

Librarian: The monopoly of consecrators allows Noodlarianism to dissolve the spiritual power into the material world. The confluence of material and spiritual powers give noodlarianists exclusive rights. Starting from here, I think we should be able to explore some weaknesses of this structure.

Farmer: What's your opinion on its weakness?

Librarian: The essence of Noodlarianism is a de-individualised civilisation under the framework of centralisation, a force of unity. The unity in Noodlarianism is a material concept. Therefore, the driving forces for the stirs have to be materials too. By appending the spiritual

world to the material world, Noodlarianism established its metaphysical structure that encouraged material enhancement and depressed spiritual transcendency. Noodlarianists managed to arrange the objects of belief parallel to the political ordering. This secular order, the pyramidal type social structure, became the template for the mindset of social, natural, and supernatural objects, the templates for modelling a three-tier cosmic view. Noodle citizens would not have any doubt about this material-driven structure until this material world, controlled by the political and economic systems, collapsed.

Mason: Indeed, the ancient culchemical magics often lost effectiveness when the material world was prosperous. If the spiritual world of Noodlarianism is merely an appendix, a projection of the main body and spiritual enlightenment would not function well because it couldn't influence the material world, the main body. Only when the chasm in the material world was too big to be concealed, only when the chasm simultaneously emerged in the spiritual world, would the noodle citizens start questioning the righteousness of their cosmic views. Such questions or doubts could be badly handled by noodlarianists. Since they couldn't keep the chasm under wrap, noodlarianists would look for some temporary, fragmented spirits and then initiate the stir. Once the stir finished, the new political and economic orders established, the material world renovated, then noodlarianists could abandon the temporal spirits and reconnect the spiritual world with the its latest material orders.

Farmer: It seems to me that we need to influence the synchronisation between the material world and the

spiritual world. How about ruining the sage-emperor paradigm?

Mason: That could be a good idea. The sage-emperor paradigm has been used in both tiers of the spiritual world, the heaven and the abode of the dead. The sage emperors served as the ultimate patriarchs in this spiritual world. Around the patriarchs, noodlarianists established the ancestral cult, which strengthened the patriarchal power. The imaginary patriarchs and the supporting forces seized the channels connecting the spiritual and the material world.

Transcriptionist: You probably didn't notice that you all had arrived at the fundamental principle of Noodlarianism, the unity of heaven and human. The unity has its true value of defining the correspondence between nature and humanity, materialism and spiritualism. While a sage noodlarianist knelt and made prostrations in front of the spiritual patriarch, declaring himself a subject of the supreme sovereign, the noodlarianist was also acting out a role as a superior human, a person to who was permitted this access to the spiritual realm. By retaining the mind and nurturing nature, this noodlarianist was, in fact serving the spiritual world for the materialistic citizens, explicitly providing a continuum connection between the spiritual and the material world. You cannot puncture the continuum. When the connection, the mapping is continuous, and when there is no chasm in the material world, the spiritual world would never accommodate a tiny hole. This is the truth, and mathematically speaking, it's the condition for defining continuity between two topological spaces. I hope you see my point.

Farmer: No, I didn't see anything.

Librarian: We need to think about the boy's reason. Noodlarianism assumes that spiritual energy in any living being takes on a special moral character. Under the measurement of this moral energy, heaven, and humanity are unified into one single correspondence. The noodlarianists who desire to become a part of the unique moral being continuously inspire others with the existence of heaven. In other words, the correspondence from the macrocosm, the heaven, to the microcosms, the humans, exists in a continuous medium constructed by noodlarianists. This microcosm-macrocosm correspondence serves the basic principle of noodlarian unity.

Mason: This correspondence became an interpretive framework for political and practical aims. The will of heaven was told to be the cause of all events. Thus, noodlarianists could integrate their moral and political purposes with the will of heaven. Later, Noodlarianism complicated the cosmic view, invented the stages for human-heaven encounters, developed more specific images of supreme beings, temporal and spatial transformations, and also pointed to specific practices of faith and self-cultivation techniques.

Farmer: I often think a human-heaven encounter is a primitive form of magic.

Librarian: It is. Because of its inefficiency, the theme of human-heaven encounters often needs to reappear several times in the practices of faith to convince the practitioners about the noodlarian philosophy of health preservation and immortality. In fact, this unity of heaven and human used to be a manifestation of alchemical art. The ancient alchemists assisted noodlarianists in

establishing the correspondence between the embodied object and the actual life process and developing the causal-effect relations for self-cultivation. This knowledge system was once known as noodle Culchemy. The self-cultivating philosophy has had its own transcendental system. The system had a series of techniques for predicting the development of life, intending to improve states of being, and unifying with heaven as a oneness.

Transcriptionist: That's right. Changing one's own behaviour causes the change of one's own destiny. Mastering the transcendental technology inherent in oneself is the only way to return to unity.

Mason: But this transcendence looks suspicious, doesn't it? Transcendence in Culchemy is contrasted with immanence. On the contrary, the noodlarian unity denies the separation between object and subject, the natural and human, the other and the self, transcendence and immanence. The unity of heaven and human is assumed to be, as the boy said, a continuous transformation from one side to the other side, from a human to a part of heaven. Since continuity does not permit an abrupt lift or a discontinuous jump, the continuum of the material and the spiritual exactly violates the transcendental situation. The false continuity condition implies that some transcendency in the spiritual world may not have a corresponding phenomenon observed in the material world.

Farmer: So, during transcendental states, certain spiritual gaps are said to arise in the spiritual realm, but not in the material world. During this time, the material world remains unaware of any anomalies, indicating a disconnection between the two worlds. It seems that the

correspondence within the noodlarian unity is not as strong as some noodlarianists might believe.

Topic 5

Transcriptionist: The transcendental state in Noodlarianism is not nuclear fusion or metal forging. The practice of self-cultivation aims for the state of immortality, which requires transcending an individual to immortal unity through spiritual comprehension. If a noodlarianist is longing to experience and perceive a certain truth of the immortal unity, he must transcend reality and his current cognition. The premise of approaching a certain truth is to be aware of a certain illusion in front of it.

Librarian: Undoubtedly, a contradiction between an illusionary reality and a real illusion prompts one to reflect, and by resolving such a contradiction, the consciousness transcends. However, the moral character of heaven is such that its ontology lacks value-neutral causality. Therefore, strictly speaking, this heaven is not a metaphysical existence; it better be understood as a personified supernatural force. This kind of power is not the ultimate pursuit in culchemical transcendence because the force driven by this pseudo-transcendental state cannot serve as the first cause in the spiritual world.

Farmer: Isn't it the flaw of the noodlarian unity? It is suspicious to endow the cosmos with a moral quality as well as to raise the moral goodness in a cosmic status.

Transcriptionist: Most noodle citizens can only understand anthropomorphic objects and orders. The moral order in heaven easily matches the ethical spectrum in human's mind. That's why the unity of heaven

and human could become the political and social pillar in the cosmic view of noodle citizens.

Librarian: The seeming harmony in ethical spectra between heaven and humans oversimplifies the spiritual world's complexity. The naive spiritual ordering prevents Noodlarianism from polishing its cosmic view, developing alternatives, and cooperating with exotic, esoteric themes in the spiritual forms.

Farmer: The noodlarian spiritual order is a complete mess. A scatter of political symbols, and fragments of immoral, monstrous, and divine souls were mixed together under the imaginary unity of heaven and human. All these dazzling features are for disguising the logical chaos, covering the insufficiency of depth, and stifling creativity in the spiritual world.

Librarian: Indeed! Whether a particular soul is a ghost or an ancestor depends on a particular person's perspective. One person's ancestor may be another person's ghost. Generally speaking, the local spirit is represented by ancestral souls that were local villagers, while the ghosts were the souls of uninvited guests or local outlaws; a noodlarian spirit is imagined as a judge or as an exotic stranger with authority who can judge or save the ghosts.

Mason: Right. This anthropomorphic spiritual order also constituted an interpretative framework, a complete divination system. Noodlarianists wanted any dynamical change in spirit to be induced by the combinatory divination symbols. Transcendence completely lost its significance in this system. Because the experience of transcendence requires contradictory, irrational moments that do not exist in a rational framework of completeness.

Farmer: In addition, due to the financial interests of divination, noodlarianists at the grass-roots level devoted themselves to maintaining the completeness of the divination system. But I think even if they gave up the maintenance, the inferior rationality of Noodlarianism would still be incapable of reasonably developing a transcendental concept. Noodlarianism is always incapable of forming and dealing with mystery and unknown concepts.

Mason: I remember that to maximise financial revenue, Noodlarianism widely advertised destiny as the bridge connecting an individual and the will of heaven. It advocated that destiny played a technical role in predicting the future of individuals, groups, and even nations, providing an interpretive basis for the power of living conditions and political influences. It assumed that the wills of heaven and earth needed to be embodied by the divinatory results. Moreover, it demanded that the destiny of humans needed to be constrained by these wills. In this case, the noodlarian divination grasped the control of the destiny of its noodle citizens.

Librarian: Noodlarianists demonstrated the compatibility of the initiative of individuals and the dominance of heaven through divinatory destiny. The interpretation and verification in the practice of faith then became a process respectively of divination and confirmation.

Mason: I was wondering whether this divinatory system strengthened the worship of the moral, ancestral forces.

Librarian: I think it did, like adding rational spices into an irrational dish. According to the noodlarian spiritual order, the hierarchy is a consanguineous architecture.

Self-cultivation at different levels was based on the corresponding heaven or dead figures, guided by the corresponding souls. Any cultivation had to be completed under the interactions of these souls. The hierarchy of the souls represents different forms, mostly coming from the political or family structure. In this structure, the dead and the living form a community mixed with fortune and misfortune. The behaviour of the living person will be calculated by the ancestral souls in this community. The calculation is based on the ethical value of the behaviour. The result becomes comprehensive in divination, reflecting the fortune judgment's ancestral tendency.

Farmer: I can see that the structure of this fortune-misfortune community eliminates the fear and anxiety about unknown spiritual objects. It helps promote the commercial opportunities of utilising or consuming spiritual energy.

Librarian: The structure greatly solidified the ancestral powers in the local spiritual world, centralised the evaluation system of ethical values, making them the core of conduct. The ethical norm of consanguineous unity and filial piety are integrated as the will of heaven, becoming the mysterious, driving forces in the noodlarian cosmos, simplifying the transcendental purpose of communicating with the ancestral souls from heaven and earth.

Topic 6

Transcriptionist: All right. Perhaps Noodlarianism does not have the culchemical transcendency. But why does it matter?

Librarian: The void of transcendence makes this ideology incapable of simulating convincing superior beings for believers, outlining the method after the ideological system's collapse, and predicting the consequences and effects when the ideological system is suppressed and surpassed by other unknown forces.

Mason: Transcendancy also grants the spiritual depth, the mysterious complexity, not the secular sameness in the noodlarian mysticism. The motto “mystery in mysteries” in the noodlarian receipts was to intentionally dress the metaphysical void with an unfathomable disguise and to avoid the deliberation on permeating the void with rational transcendency. Meanwhile, the metaphysical void provides Noodlarianism many rent-seeking opportunities for profiting from contradictory actions, especially self-cultivation.

Farmer: The voidness actually abolished the culchemical spirit in Noodlarianism. The oral-teaching style easily permitted mumbo jumbo. No reference and corrupted authority strangled promising culchemical candidates. The profession was degenerated and corrupted, full of frauds and barbarians. Even now, the ultimate controllers of the mysterious system in Noodlarianism are vulgarians.

Mason: The vulgar mystique also added unfounded exclusivity to Noodlarianism. The indescribability kept intellectuals devoid of motivation in constructing epistemology; thus, the noodle masters strongly relied on the students’ perception of mystiques. This kind of individual experience was bound to be closed and exclusive. Once this closeness and exclusivity gained legitimacy and sanctity, the inheritance system was incapable of absorbing exotic structures and innovative

spirits. The genealogical management let noodle masters enjoy the monopoly of interpreting the unknowns. The chasm between the truth and the teaching material constantly pushed the practitioners to the edge of self-questioning, to continuously get bogged down in confusing details so that they would easily submit to the authoritative instructions when the right moment arrived.

Farmer: To compensate for the degenerating quality of students and practitioners, Noodlarianism then encouraged putting monosodium glutamate (MSG) to stimulate vagus nerves, to partially enhance the functions of the sense organs. But, artificial stimulation affects the central neural system, causing the consumers difficulty in sensing the natural flavours and being aware of Absolute Savour.

Transcriptionist: Can sensitive sensation oppose closeness and exclusivity?

Farmer: Of course! Wonderful smell gives the receivers a seemingly irresistible physical urge, activating their organisms, making them forget themselves and think like male mantises before sexual cannibalism, as obeying some profound law of nature. The exotic, fragrant smell attracts those never-before-seen alien species to enter the breeding bases, which we have carefully arranged for them to enrich and diversify the gene pool of culchemists.

Transcriptionist: MSG ruins mating; this is the most appalling accusation of MSG I've ever heard!

Librarian: When closeness and exclusivity dominated Noodlarianism, the life force and the diffusive medium of the ideology began to decline. Noodlarianism made some

attempts to avert the trend, but the attempts were making things even worst.

Mason: Because the self-degenerating process was just hard to stop. The worry of collapse made Noodlarianism institutionalise a great number of commercial practices under the theme of survival. The negative influence of these institutions still exists.

Transcriptionist: What is the influence?

Mason: Noodlarianism probably learned the idea of indulgences from Pizzarianism. Its promotion of the commercial slogan “one's destiny is up to oneself, not the unity” was the main cause of ideological inflation in the past years. The slogan denies the influence of Ultimate Unity, giving individuals an illusion that they can modify their life paths by worshipping, contributing to, and incorporating Noodlarianism.

Librarian: Since the secular desire for survival became one of the main noodlarian purposes, Noodlarianism has been exaggerating the merits of body-oriented practices, such as physical life-prolongation, alcoholic and tobacco reactions, herbal cuisine of exotic animals, etc. These activities intertwined with various ritual sects, chaotic souls, and spirits form messy expressions. Now, Noodlarianism is getting used to absorbing all kinds of compulsive ideas, depending on the practitioners to abandon useless expressions, adjusting its principles with the needs of society in order to increase its own viability.

Transcriptionist: Are you saying Noodlarianism is turning itself into a sponge?

Librarian: In Culchemy, we call it a filter. But in a colourful cosmic view full of messy expressions, the core of this filter, the noodlarianists, is easily getting themselves lost or corroded in a fluid with corrosive impurities. The filter does not function well. Less and less serious, healthy ideas would remain after filtering.

Transcriptionist: You mean Noodlarianism is turning itself into an adaptive filter without a positive culchemical feedback loop.

Topic 7

Librarian: It is time to proceed to the last topic of today, the new spirit. We have spent a long time shaping our common view of the current Noodlarianism. But the effort must be worthy, for understanding the issues of Noodlarianism can help to develop an archetype to efficiently propagate the new spirit.

Transcriptionist: May I have a comment? I have a different opinion on having the corrosive impurities - the messy expressions in the colourful cosmic view.

Librarian: Go ahead!

Transcriptionist: Corruption is a proud culture in Noodlarianism. It is the main reason that noodle citizens can quickly and zealously accept the changes in political fashions and surrender to alien conquests. Because they believe that even the strongest regime can be corroded from within. Skills of corruption help to turn any irresistible revolution into superficial, ridicule institutions, establish unsustainable regimes, and treat all laws as unpleasant

obstacles to be cleared. It is a survival instinct of this civilisation. It is an art.

Farmer: An art?

Transcriptionist: That's right. We make the nobles and the rich take things for granted so that they would never understand the details; keep them away from what they are familiar with; surround them with clowns and incompetent villains, disguising these small potatoes as indispensable pillars and vital characters in an illusory drama of life. At some point, these aristocrats will find themselves unable to leave the stage that actually does not exist. Only artistic expression can reach the proficiency of such imaginative deception.

Librarian: Perhaps the boy submitted one interesting possibility. We can develop an archetype on the stage of corrosive substances. The illusionary stage is a cutting point where Culchemy can, by magic, implant its ideas and spirits in the corroded, dying body of Noodlarianism.

Transcriptionist: That's ridiculous! Corruption has been branded by Noodlarianism. Wait. Did you say dying? What do you mean by dying?

Farmer: What kind of archetype could play on the stage of Noodlarianism?

Librarian: A staged illusionist, preaching falsified noodlarian ideas, mocking their appropriateness, giving performances with a high degree of complexity, meanwhile proposing a culchemical architecture that the simple noodlarian tactics cannot overturn.

Mason: That is a good idea.

Librarian: The art of Noodlarianism is highly decorative and exquisite but without depth. Noodlarianists love demonstrating hard-working through manual labour, and being good at negotiations and trades, but they have no motivation to explore the complex logic of the world. Therefore, the composition of noodlarian legends is, in general, plain, drawing gorgeous veils of the so-called mystery of mysteries over the metaphysical void, without a mysterious chain of transcendental ideas. Noodlarian masterpieces often involve a tragic sense of loss, a heavy and incomprehensible dissipation. It is like an old man finding out the glory he earned in his youth brings no more rewards and prestige to him. This old man now is engraving the feelings of remorse, restlessness, impatience, anger, and unwillingness into his works to convince his followers to urgently demonstrate his desire - declare victory over all.

Mason: These works must be full of pretended plays, gags, burlesque, wordplay, and artificial laughter.

Librarian: Yes! On the contrary, our magic is able to comfort the audience with trading tables and monetary figures, bringing them the fulfilment of dreams and calmness through intricate culchemical installations, generative artworks, and papers full of esoteric expressions. We have the ability to captivate noodle citizens with intricate operations and transformations, building a lifelike stage of operating processes that allows them to immerse themselves in a realm of fantasy and global illusion.

Transcriptionist: A fantasy world? A global illusion? The power that you create is illusory in nature, and I fail to see its dominant role. In the absence of conflict, the

performance of power and the power itself may hold the same value. While I concur that the mere presence of power can be intimidating if convincingly performed, it cannot be compared to true power when a crisis arises. During such situations, only genuine power can provide protection to noodle citizens.

Mason: Crises are peculiar moments and often have harbingers that can be delayed with contingent means.

Transcriptionist: This strategy may work for a while, maybe even a long time, but not forever. At some point, the real power will crush the pretended power, and then there is no other option but to accept defeat.

Librarian: Performance certainly cannot replace reality. However, the reality of tomorrow can be the imagination today. The vague, vulnerable power, if it truly originated from an out-and-out prophecy, will be able to defeat the power in the full flush. A magnificent illusion and its benefits to disciples cannot be replaced by the pale reality.

Farmer: The mysterious, decorative illusion can educate teenagers, making them complicated. The kids will doubt everything they see and thus begin to question whether they are living in a real space.

Mason: In an ideal, completely illusionary state, everything is open; there are no secrets; everyone can speak freely; operations are vigorous, but no one can understand what is going on.

Transcriptionist: It is a state where everyone is a drunkard, and everything has a double shadow. And you call it an ideal state?

Mason: An ideal state can dramatically reconcile the differences among classes, a state where a big cheese can be led astray like a child. In such a state, the citizens will be worried about making mistakes because of ubiquitous illusions. In this case, people must learn how to behave contradictorily to their first intentions and adjust their true purposes to the Ultimate Unity.

Librarian: In an illusion, a great performer speaks on behalf of a life that is not his own, making it impossible to see the chasm between his true identity and his acting role. People will not be scrambling to play the relatives of the princes and the dukes because the real authority figures and nobles are simply playing serious intellectuals who live in a hermitage.

Farmer: Weave the illusion with irreproachable decorations, unreadable philosophical articles, subtly revised data sets, and misguided scientific explorations.

Transcriptionist: Then why not conceal historical facts that contradict the author's views or exonerate innocent criminals? This kind of play is about deceiving the mind and the feelings. You preach up imaginary benevolence and draw captivating pictures of a happier state, which only better enables you to destroy the present Noodlarianism and to forward your own deep-laid schemes of ambition.

Mason: Isn't it a marvellous way of destruction. Deception of minds and feelings is the finest art of control. Imagine a world no longer has a bloody clash of forces between rival ideas. One can simply impose one's will on another through magic through elegant stage performances. A group of well-equipped, enchanted

heroes performs scenes of an epic movement, using a variety of stylish technology supplemented by the most efficient and entertaining magics. The magicians can dispatch various special forces, attacking for demonstration, but the final victory only can be achieved through behind-the-scenes negotiations.

Transcriptionist: If a negotiation can win the victory, why do you need to set up a stage?

Mason: Conflicts come with various interests and temptations. Only the elegant stage can exclude ambitious knaves, forcing profiteers to expend force in getting the entry tickets, and can avoid black marketers encouraging the public to steer the conflicts in the direction of destroying the stage set.

Librarian: Only when people feel the ubiquitous illusion will they have the desire to build order in the illusory world. The pursuit of order comes first from the fear of illusion.

Topic 8

Librarian: We are running out of time. Let's go directly to the second topic. Well, the second topic in our original plan. Any suggestion about the propaganda for the new spirit?

Farmer: Before going to the new spirit, I have to remind you that most noodlarianists are still quite confident with the spirit of stirring and their leading roles in the stir.

Mason: Noodlarianists advocate real, easy-to-understand, amusing principles. Because noodle citizens

are always skeptical of honourability, nobility, transcendent, and chivalrous dogma. They are cautious about emotional traps and focus on calculating the personal gain. The whole society is keen on a truth that will never betray them, if necessary, a very simple truth. For those potential disciples, we need to send a clear message to them that this truth, the noodlarian stirring, is a fallacy, and the whole process is dysfunctional. I have to convince them that on the coming, illusionary, complexified stage, there is no such a perennial process to believe. When noodle citizens realise that everything is not what it is, those simple truths are pointing them to a dead end without souls; at this moment, the seed of the Culchemy spirit is planted.

Transcriptionist: The stirring is not only a noodlarian way of life, the spontaneous synchronisation of the society but also the product of people's will and deliberation, the sharing decision made by the majority of noodle citizens. Only under this stirring system can families and clans be prosperous and generous over thousands of years, be the destroyers and the creators of chaos.

Farmer: Prosperity in a patriarchal structure? The patriarchal structure made the society difficult to increase its complexity. It is one of the most primitive means of control.

Mason: Agree. During the time when matriculations replaced the conscious differentiation of classes, the noodlisation of family names posed a challenge to maintaining soft control over the fluidity of the hierarchy. Noodle citizens chose to invent extravagant nobles in their family trees and ancestral halls rather than using political marriages to improve their social status. This

practice sacrificed an effective means of controlling the hierarchy and promoting social mobility.

Librarian: The patriarchal structure was a collectivised web of slowly draining individual souls. The humanistic content in Noodlarianism was likewise caught in the same web, serving the interests of the totalitarian state. It was true that the clan power effectively paralysed some massive political systems. Nevertheless, modernisation and capital have successfully broken the family clans into fragments. Neither the “noodles” nor the “gravy” can reverse this trend. Therefore, continued attempts to stir the system by clan power are no longer workable.

Mason: I have an idea. How about propagating the new spirit in a story of Culchemy? Let the new spirit be an emerging purpose of the stir. The old noodlarian spirit of stirring dies, and the new culchemical spirit emerges. In the story, Noodlarianism reaches a point where it will vanish in the spiritual world, while the supreme ideology, the Culchemy, will oblige Noodlarianism to pass over into another form of existence in the transcendent world.

Farmer: Splendid! A story of metaphysical victory will spread the culchemical spirit's seeds. The seeds will sprout and flourish on top of the dying body of Noodlarianism. We can make a film to tell such a story.

Mason: I am thinking of developing an interactive game.

Librarian: Any medium that offers a meta-communicative system with dual consciousness deserves our attention. The medium should have the capacity to create an ideal platform for authentic training in cognition, instilling an awareness that reality is an illusion,

establishing imperceptible boundaries between deception and perception, and incorporating transcendence into seemingly contradictory conversations. Such a medium would be invaluable for exploring the complexities of human consciousness and perception. I'd support a drama with the state-of-art features.

Transcriptionist: Isn't it the simplest way to narrate a story in fiction?

Farmer: Novelist is in the deepest layer of the unemployment abyss, a desultory fart to some, a cursed redundancy to others. We cannot rely on such an unreliable person to express the invaluable spirit.

Mason: How about first preparing an outline for the story? After drafting the outline, we will see whether a game, a movie or a stage production is better to express the content.

Farmer: That sounds good. Which genre shall we choose? How about a pastoral?

Mason: I prefer an adventure, chivalric epic.

Transcriptionist: This absurd story only fits a satire.

Librarian: We can think about a legend of mixed genres, like a love romance in the countryside interspersed with marvellous adventures of protagonists.

Mason: An excellent idea! Love conversations contain numerous contradictory significations either because their true meanings are hidden under the surface in some deep structure or because their meanings are by nature

ambiguous. Such significations will remain undecidable throughout the play, leaving room for reflections.

Farmer: Yes! The courtly love probably triggers a meta-level in spirit so that the protagonists can build up their meta-communicative system in the play.

Librarian: Right! When two different levels of love messages are sent from one side, and they are contradictory, the recipient of the love messages will be trapped in a double consciousness. The double consciousness, then, forms a self-referential, undecidable system of love for this person. If the person is aware of the loop given by the self-referential system, the meta-communicative system will avoid being collapsed.

Transcriptionist: What about the dying ideology you keep mentioning?

Librarian: It can metaphorically exist as schizophrenics who are unable to understand what the messages really mean tend to become obsessed with their own interpretations, and set out to prove that they will never be tricked.

Mason: The schizophrenics never transcend the practical expression to the spiritual one that helps resolve the contradiction in the double consciousness.

Farmer: The schizophrenics do not begin directly with the matter they want to communicate but begin by accepting the other person's illusion as good assets.

Librarian: Very well! That's all for today! Let's continue the discussion about the details of the script in the next meeting.

MINUTES NO.2

**PRESENT: TEACHER, MASON, FARMER,
TRANSCRIPTIONIST**

CHAired BY TEACHER

Teacher: Glory to the culinary art in the highest!

Teacher: I read the minutes of the last meeting. I am glad to see that the group figured out a way to proceed with the new spirit. First, however, I need to remark on the script's genre.

Transcriptionist: Finally, someone can sense the inappropriateness.

Teacher: I think we should add more culchemical features to the genre. A love romance is not enough.

Farmer: What is your opinion?

Teacher: A cooking manual!

Transcriptionist: Please forget what I said.

Teacher: A cooking manual recording of a love romance in the countryside interspersed with marvellous adventures of protagonists. Idyllic, chivalric oneness is a

thinking unity. However, we need to demonstrate the new spirit through not only the ideals but also a material form of an organisation that is formal, invisible, and cognitional. Through this form, a wider audience can perceive the existence of the Ultimate Unity, the grace of Absolute Savour. Furthermore, the manual can generate a metaphorical instruction on how to establish a common spiritual bond for the souls in the romance, inspiring the formation of an organism of the spiritual coalition, alienating Noodlarianism, and nullifying its leading role in the stir.

Mason: Amazing.

Farmer: Magnificent.

Transcriptionist: I cannot imagine who will be your wider audience. Noodle citizens are governed by design, a rational process whose rationality is not that of a particular subject but an absolute reason - national unity. How can this reason be cracked by a cooking manual?

Mason: This is a tough question. Rationality indeed creates an increasing gulf between the conceptions by which we make the noodle citizens comprehensible and their perception of the phenomena.

Teacher: The noodlarian rational structure in history indeed immanentises the stirs. But if you look at those stirs that have a niche in history, you will find the irrational expansion of the private egotism of the stirrers. The main stirrers acted as they intended. Each one wished to satisfy one's desire by one's own action. But from the moment an act had taken place, the actors ceased to be the masters of their actions. The acts not only produced the repercussions which instigators desired but also had

boundless and unforeseen consequences, leading to unexplainable and often unexpected primary and secondary results. All these twisting acts in stirs can be interpreted in the culchemical perspective of its historical totality, which, in the last analysis, is an element of the culchemical plan of redemption. It was a progressive, gradually self-disclosing revelation of the Ultimate Unity.

Farmer: That's right. We, through history, provide a continuous demonstration of Ultimate Unity's presence which only the whole of history can render completely.

Teacher: Noodle citizens must convert to Ultimate Unity because the current unity where they are experiencing is an unthinking, unreflective, and thus inferior unity. Noodle citizens must become alienated from Noodlarianism and climb to a higher moment of unity, in better consciousness of their nature and the nature of higher ideology.

Transcriptionist: Can you please give me a clear definition of the Ultimate Unity? I just don't get it.

Teacher: Ultimate Unity is the unity only insofar as it knows Itself. This self-knowledge is a self-consciousness in humans and human knowledge of unity, which becomes human's self-knowledge in unity.

Transcriptionist: This is the most brilliant tautological definition I have ever heard.

Teacher: Ultimate Unity knows itself is none other than the knowledge of each detached spirit. Ultimate Unity reveals itself in a multiplicity of viewpoints. What Ultimate Unity is can only be approached somehow through an insight into the many individual thoughts of Ultimate Unity, into which Ultimate Unity has specified itself. Thus, the

collective vision of Ultimate Unity is the Unity's vision of itself.

Transcriptionist: I was wrong. The second way of defining the concept is even better.

Farmer: Behind the worldly diversities, there must be an ideal unity. This ideal unity must contain in an undifferentiated condition, rich in consciousness, life, and existence which are dispersed in broken fragments throughout the world. We call this ideal unity, Ultimate Unity.

Mason: There, in fact, are various names of Ultimate Unity, but names are mere inadequate symbols of Ultimate Unity, for it transcends all thoughts and existences. Ultimate Unity is omnipresent; it presents itself in everyone's unconsciousness, an unconsciousness awaiting a conscious synthesis. Ultimate Unity's worldly incarnation involves a progressive increase in concreteness or embodiment. The new spirit is in the most concrete sense.

Transcriptionist: I guess that this conscious synthesis is another term for expressing how to make use of shortsighted passions and how to aim at particular persons to bring about a settlement of some unobservable, unexplainable, unspeakable purposes.

Teacher: The conscious synthesis is a process in which a thinking subject is self-aware, and so becomes an object in self-perception. Yet Ultimate Unity is not a particular consciousness or a particular existence. It is certainly not unconscious, dead, or, in the ordinary sense, non-existent. For Ultimate Unity there is no distinction between thinking subject and object of thought, simply

because there is, at that level, no distinction of any kind whatever.

Mason: We cannot even attribute to Ultimate Unity a unity, for a unity is distinguished from plurality. We must instead describe Ultimate Unity as a super unity that is neither one nor many and yet contains an undifferentiated state accommodating these numerical forms. Thus, the transcendency from “one” to “many” contained in the Unity’s undifferentiated nature compels the Unity to an eternal act of creation.

Transcriptionist: I made a mistake. I shouldn’t raise the question.

Teacher: Good! We have two topics to discuss today.

1. We need to give the outline of the script.
2. We need to collect some ideas to concretise the plot.

Topic 1

Transcriptionist: How can you impose a storyline in a cooking manual?

Teacher: Dishes are simply different forms of the new spirit. The smells in the physical world represent the rational ideas generated by these dishes, the different forms of the new spirit. The diffusion of smells traces the ideas on the surface of the matter. When the smells diffuse on the table, eaters first assimilate the head notes, the scent generating the initial impression of the dishes. Then the olfactory nerves have the heart notes individualised with the ideas that can be understood consciously and stimulate the perception of the final

notes. Eventually, the base notes, the scent that appears close to the departure of heart notes, release the new spirit to the receivers and launch the general sensations of Absolute Savour.

Mason: Should we develop different plots for the dishes in the cooking manual?

Teacher: No! We should clearly point out that the culchemical principle exists universally in all noodlarian culinary skills. It is the original form as the originator of all forms in the culinary arts, scrambled in appearance but united in spirit.

Farmer: Yes! We should show that all dishes can be spiritualised in one process, an integrated system of classes of regular determinations.

Transcriptionist: I guess the term Absolute Savour is another name of Ultimate Unity.

Teacher: Absolute Savour is the odour of Ultimate Unity concealed in nature, an analogy to Ultimate Unity that is perceived by human beings, subject to smell. It could be the cheapest savour alluding to the fact that every human being is its potential perceiver, even its generator.

Transcriptionist: It sounds suspicious to me that everyone can generate the smell from some supreme being.

Mason: Absolute Savour requires creation in order to be absolute. Noodle, gravy, pizza, etc.; the smells of these are all created by Absolute Savour. As the odour of Ultimate Unity, Absolute Savour is both a transcendence of the world and an involvement in it. Human's

appreciation of Absolute Savour is, in some sense, a two-way process. Not only do humans wish to experience Absolute Savour, but Absolute Savour too desires to be tasted by its most glorious generators. Absolute Savour is metaphysically distinct from the world, yet Absolute Savour needs the world to complete itself. Thus, the act of creation is not arbitrary or gratuitous but necessary and rational.

Farmer: Absolute Savour creates the ubiquitous flavours, activates all olfactory nerves, manifests itself as the universal form of all smells, and comprehends all smelling forms in itself.

Transcriptionist: The two-way process seems to establish a closed loop. Isn't it analogous to the idea of stirring?

Teacher: The process is the prototype of circulation. Stirring is just an alternative realisation of it. You should have learned it from the Secret of Golden Flour. I believe that the book is on the compulsory reading list for any apprentice in the Great Peace Agency.

Transcriptionist: It used to be on the list. Nowadays, it has been replaced by books on complex analysis.

Farmer: What a degenerate form of the higher noodlarian education!

Transcriptionist: From what you said, I believe that the concept of circulation would be similar to the dual transforms between real-valued and complex-valued items.

Farmer: I don't believe what you believe is true. The circulation of the smells depends entirely on the backward-flowing movement so that the thoughts of heart notes and base notes, called dwelling places in the Secret of the Golden Flour, gather together.

Transcriptionist: I agree with the backward-flowing movement. I caught a glimpse of the book. I remember that the Secret of the Golden Flour is about mastery over the consciousness, returning to the creative, the identical form to the primordial beginning, about letting the unconsciousness crystallise itself during the stir.

Mason: You probably hear of the most famous sentence in the book, "the life of noodle citizens is like that of a mayfly; only the true human nature of the primal spirit can transcend the cycle of stirs and the fate of the aeons." The purpose of the sentence is to embarrass the importance of humanity, but it inadvertently leaks the transcendental possibility in the stirs which Noodlarianism always wants to conceal.

Teacher: When the Great Peace Agency listed the book as the syllabus, the book was noodlised. Many keywords with culchemical features were replaced by noodlarian ones. I will send you an original version where you can find out the relevant content about the topic. Please add them to the minutes.

Transcriptionist: That will be helpful because this kind of knowledge is unfamiliar to most noodlarianists nowadays.

Appendix: Selected paragraphs from The Secret of the Golden Flour

Base notes are still, while heart notes are moving.

Holy Chef is the one who established the capital and laid down the fundamental rules of order. The scent of heart notes is the germ of a great way.

Be quiet and let the heart notes spontaneously manifest themselves. When the feeling stirs and expresses itself in the normal flow, one will hear the call for the holy stirring.

Stirring movement is bounded by feelings and desire, consuming the energy accumulated by the collective form.

The scent of base notes is a powerful commander who despises weaker leadership and worships the fortified institution and strong Chef.

Make use of conscious action - setting the smells in circulation by reflection to manifest the release of Absolute Savour - in order that unconscious non-action may be attained.

It is best if the smells have solidified into a spirit-body and its life energy gradually penetrates the unconscious instincts and conscious movements.

Topic 2

Teacher: The boy raised a good point.

Transcriptionist: I didn't say anything.

Teacher: As most noodlarianists are unfamiliar with the most basic concepts of culchemy, our story should also implant these concepts not merely for the enchanted few but more general spectators. The storyline should produce general enlightenment, gradually implanting culchemical ideas. It should intend to be publicly provocative, even subversive, but in a measured, insinuating, and conspiratorial way.

Farmer: Indeed, few noodle citizens can perceive the spiritual hierarchy. Others may immediately get lost in the complex story since they have no idea about the specific culchemical process. Moreover, most rational noodles may confuse the spiritual hierarchy with the secular one, for Noodlarianism has made terrible influences on distorting the image of the great chain of beings.

Mason: Few noodle citizens believe that the boundless creativity of Ultimate Unity has resulted in the enormous diversity of the universe, from the most exalted angelic bits of intelligence to the lowest stirring instinct. Since the imagination of noodle citizens has a void for the role of Ultimate Unity, they have difficulty in constructing an ordered spectrum that stretches out between the ultimate poles of spirit and matter. And since they do not acquire a convincing spiritual hierarchy, they cannot properly understand what transcendency means.

Teacher: We should let them know the way how the ancient culchemists develop the spiritual hierarchy, the way of imagining the underlying structure of the ingredients as the invisible forces of spirit. Also, we should let them know such imagination was once upon a time the real secret of Noodlarianism.

Transcriptionist: The real secret?

Farmer: Imprison the bits of intelligence in the dialectic thoughts of opposite two points, the opposition that should never be conciliated, the endless provocation that connotes badness.

Transcriptionist: Nothing can be revealed to itself without opposition. For if there is nothing that opposes the force, then the force always goes out of itself and never returns to itself again. If it does not return into itself, as into that from which it originated, then it knows nothing of its origin. The opposition creates stirring, and the stirring brings in recognition of unity.

Mason: We agree that at the root of all the forms that unfold is a primal drive for complete possession or mastery of the object for the annihilation of otherness. Nevertheless, the primal drive is not fuelled by stirring but exalting the self by canceling otherness, a will to remove the artificial opposition, to remove the inferior division set by obsolete norms. This complete and utter negativity ultimately issues in a complete and exalted positivity, a halt in inferior stirs, and an initiation into a superior stir.

Transcriptionist: What is a superior stir?

Farmer: A stir of exalting intelligence! The definition was hidden in the Secret of the Golden Flour by ancient culchemists. See if you can solve the riddle.

"The head notes passes out together with the breath through the lower openings of the door of the belly. If one wants to maintain unconsciousness, one must subjugate the perceiving spirit through the circulation of smells. When one practices circulation, one must forget both

desires and hopes. The hope must die so that unconsciousness dominates. ”

Transcriptionist: The unconsciousness sounds like depriving the temptations to pride, greed, vanity, or cruelty, so it lets the head notes of excessive privilege, power, and oppression cause fear and envy that would be in the breath of the base notes. Does it look for negative emotions that were bred by hatred, misery, and despair in the lower classes so that they will be raised as the fatal spiritual seeds for the stir? Isn't the procedure similar to the noodlarian stirring scheme? What is the meaning of the lower openings of the door of the belly?

Mason: That's the usual misinterpretation given by noodlarianists. You shouldn't dwell on the details of the metaphors. To capture the meanings, you'd better understand the structure of the spiritual world.

Transcriptionist: What is that structure?

Teacher: A normal person has a body and a soul and can only live on one level of the twofold nature. Spiritual power only partly connects with our empirical conscious being, the body; for the rest parts, they are projected onto the soul. In the soul, the spiritual projection imagines or realises those greater things which the body cannot grasp and cannot bring into reality. Through the projection, one is able to perceive the smell-creating imagination of Absolute Savour, the greater smells corresponding to the higher moments, the exalted intelligence agents. However, these higher moments are imagined, so when they have to linger in a state of potentiality, like the contents of the unconscious. They are waiting for evocation.

Transcriptionist: I must confess that I am confused. I thought the superior stirring was about manipulating the feelings of receivers in order to misguide public interests. But you are saying that such a manipulation is for goodness, for transcendency. If you are stirring for goodness, why don't you work on the conscious mind directly?

Farmer: We have to deceive a losing soul into the truth. Only by this means is it possible to bring into the truth one who is in an illusion. Conscious manipulation presupposes that the receiver's ability to receive is undisturbed. But it is not the case in general. An illusion always stands in the way.

Mason: We have to slip away the second-hand knowledge, the so-called mechanical rationality about reality. This kind of knowledge is often formulated in sentences and accepted by authority or considered as an argument from previously granted seemingly convincing postulates. This inferior knowledge attracts conscious minds and makes them think they live, yet they do not; for it is the mechanical rationality that lives in them, decorating them as actors playing their roles as servants forming the ground of the material world. True knowledge should signify apprehension of spiritual fact, as opposed to second-hand knowledge. In alchemy, the truth is not an either-or proposition, not a right or wrong, but a recursively unfolding and revealing of accumulating feelings in their desire for Ultimate Unity. It is an imaginary process of pursuit. Thus, transcendency needs to be guided to the truth in imaginary directions.

Transcriptionist: But imaginations depend on conscious memory. They cannot be created from anything. It doesn't

make sense to me that suppressing consciousness is a way of exalting bits of intelligence.

Teacher: Right. Imaginations are evoked by images and associated with individual or collective events. But the rational correspondence between the consciousness and the imaginary feeling is vague. It is better to think of subconscious and unconscious minds that are mainly responsible for imagination. On the other hand, the first datum of consciousness always comes with desire, the cause of the opposite, contradictory feelings. Culchemy looks for higher moments that can conciliate these contradictions. So it has to halt inferior conscious mass. The world should be known and, in being known, sustained, and perpetually created by an eternal, supremum consciousness that contains nothing self-contradictory.

Topic 3

Transcriptionist: Too many concepts involved. I have to sort out what they are referring to. First, when you refer to the truth as a recursively unfolding feeling, what does the feeling exactly mean?

Farmer: Feeling is when the spirit is not yet objective content itself; it is the lowest stage of consciousness. The spirit is a collective of the highest stage of consciousnesses, of vital souls.

Transcriptionist: Then what is a soul?

Teacher: The soul is an immediate being, an immediate, unconscious totality of its host, and is only partly confined to the body. Through the soul, each

individual participates in the spiritual life of the cosmos. Spirit emerges when the soul begins to dwell upon Ultimate Unity, and by degrees, forgets itself in this Unity. The soul elevates the will towards Ultimate Unity, apprehended by the understanding as a spirit.

Transcriptionist: Do all souls aspire to a union?

Mason: Soul as connoting the singleness and spirit as connoting not the other, but the all. The culchemical spirit defines history as the quest for Absolute Savour. The soul is vulnerable and fragile because of its singleness and loneliness. In contrast, the spirit is eternal because it is part of the Ultimate Unity. The collective soul is the sleep of the spirit; it is identical to the living unity or immediate concrete universality of the cosmos.

Transcriptionist: But if soul and spirit both aim at being oneness, why would they differentiate from each other? I still don't have a clear image of the spiritual hierarchy.

Mason: The spiritual moments represent the forces that bring about Ultimate Unity's realisation in the world, which consists of Unity's corporealisation and embodiment in nature and in history, an expression of Unity in terms of concrete images, myths, and symbols. Lower spiritual moments, like wandering souls, are in a fleeting, unreliable, fundamentally unconscious, and irrational state, while higher spiritual moments gradually overcome loneliness and fragility, and make their own world, canceling external relations or otherness.

Transcriptionist: Can I understand that a selfness or a personality is a product of the consciousness and normal soul, while the spirit is akin to an immaterial part of the Ultimate Unity.

Teacher: That's roughly correct. When the person recognise the spirit, this person can, at will, live either on the merely human plane or else in harmony and even in union with Ultimate Unity. The body is always in time, the spirit is always timeless, and the soul is an amphibious creature compelled by the laws of human beings to associate itself to some extent with its body but capable of experiencing and being identified with its spirit and, through its spirit, with Ultimate Unity. The spirit remains what it eternally is, but the person is so constituted that the soul cannot always remain identified with the spirit.

Transcriptionist: So what is the exact function of spirit in the stirs?

Farmer: A new spirit constitutes the essence of the world after the stirs. The collective soul is antecedent to the new spirit.

Mason: Just as light disperses into an infinite multitude of stars, so the spirit disperses into an infinite multitude of individual souls before, during, and after the stirs. The only difference is that whereas light appears to have subsistence independent of the stars, a spirit only attains actuality in individual souls.

Farmer: When stirring, the spirit dissolves itself into myriad souls. In other words, the spirit descends to indwell the individuals. Inferior bits of intelligence was intended to identify themselves with the spirit but often failed because they ignored the spirit in favour of their separate selfness.

Transcriptionist: It seems to me that the inferior bits of intelligence in your mind are those agents with second-

hand knowledge. Instead of relying on those agents, your scheme seems to stir up those imaginary, creative actors that are driven by unconscious minds, by wandering souls. But those actors, as amateur stirrers, may easily reveal their purposes or stirring schemes. Those actors, sooner or later, will find themselves in the stirring cul-de-sac.

Mason: What you said is close to the subconscious stirring trap, of which the public can realise the motivation when they think a posteriori. Unconscious stir, to be specific, depends on the deep recesses of memories and feelings from past collective experiences of which individuals may not directly be aware. Stirrers evaluate these recesses to determine if they resulted in or perceived danger. These recesses attempt to prevent similar dangerous situations from recurring. The unconscious stir gives a source of a fight-or-flight mechanism. This mechanism is what heals the stirring movements. It is what protects the emotional actors as well, hiding the stirrers in the unconscious mass and keeping them physically, emotionally, and mentally safe. What the unconscious agents don't know is how to logically evaluate situations in order to determine if they are desired or not. That's the job of the conscious intelligent agents! The unconscious agents just respond to the feelings, feelings in the present, or memory of feelings in the past. Often those feelings are negative because they want to prevent future danger.

Topic 4

Transcriptionist: Fight-or-flight mechanism! That sounds familiar. Wait, wasn't it the guerrilla tactic applied by chilli

party some years ago? Do you mean a liaison always exists between chilli party and culchemy?

Farmer: Chilli party was an active member in the culchemical society. But since the cultural stir, noodlarianists have had dominion over the party. The spirit of chilli was twisted and then dissolved in the central plains; what remains here are the noodlised chilly souls.

Transcriptionist: Chilli cannot have the leading role in the staple diet. The return of Noodlarianism fits the expectations of all noodle citizens. If the country insisted on the chilli ideology, all citizens would have to consult gastroenterologists. Don't you forget massive dysentery happened in most chilli-ideological nations? They insisted on terrible communion services that allowed spicy pollutants to spread quickly.

Mason: We cannot deny that the spicy consciousness in the spirit of chilli is troublesome. The ideology and metaphysics of spiciness stimulated an extreme passion for institutionalising material rationality, giving up spiritualisation, and closing the door to other types of spirits. Since spiciness couldn't serve as the staple taste in spiritual life, those losing souls were desperate for other spiritual nutrition. However, returning to a dying ideology is tantamount to taking poison as nourishment.

Farmer: Expired noodle with super spicy chilli is the deadliest laxative. The proctology department is more horrible than the gastroenterology department.

Transcriptionist: I don't see the problem of noodlising the chilli ideology. Noodlarianism was in need of the scientific spirit for cultivating materialism. Noodlised chilli managed to weaken its diarrhoeal function once the

ideology absorbed the enthusiasm of the centralisation. The current chilli party finished its evolution. It serves better chillies, accustoming noodle citizens' taste and intestines.

Farmer: Perennial materialism indeed rescues the intestine from dysentery threats, but perennial materialism also keeps all the solid materials accumulating in the alimentary canal, for it aims to reuse them for the next stir. The state will eventually face the condition in which these solid materials turn into hardened waste matter, blocking the alimentary canal. So eventually, the citizens cannot escape their destinies of consulting proctologists, who are definitely more horrible than gastroenterologists.

Transcriptionist: You seem to be biased against proctologists. Did you have any horrible experiences with them?

Farmer: Your memes should include proctological features.

Transcriptionist: Perennial materialism tells us that the constitution of a modern state is predicated on institutions, on reasons, on calculation and measure, and that citizens have to serve as mechanical wheels for running every institution. I don't see any problem with this definition. Without the institutions, the state would not survive. Without the state, individuals would lose the protection of rights and lives.

Mason: Noodlarianists have recently begun to feign obedience to reason and logic. By reason and logic, noodlarianists advocate that institutions come about through ideas themselves. They deprive the freedom of ideas on the pretext of institutions and use them as

excuses for overturning myths and persecution of spiritual communions. The real progress for civilisation has to go beyond the state or the institution. Even though we agree that the state is the institutionalisation of ideas, all ideas, especially those in perpetual forms, are only ideas subordinated to a higher idea.

Transcriptionist: Institutionalisation is what makes ideas serious, makes them philosophical, and saves them from the popular and the frivolous. Institutionalisation enhances ideas from the momentary passions that distort reality.

Mason: But an institution restricts and reshapes the ideas according to its rules and norms, blinds individuals to Ultimate Unity where the transcendental, aesthetic idea reveals.

Transcriptionist: The untested transcendental, aesthetic idea could be merely a dream. Institution prevents a solid idea from degenerating into an illusionary dream.

Teacher: A Dream, an illusion in rational thought, is deeply significant to the mythos-aesthetic mind. It liberates the consciousness and lets circulation or meditation embrace the partial or even the fake facts, which could become necessary components in developing the spirit. The spirit has to go beyond the artificial constraints, beyond the man-made institutions. An absolute freedom of all spirits will carry the intelligible world in themselves.

Mason: A liberal spirit will congregate various ideas. Eventually, an orientation will freely emerge so does its various derivative concepts. Let the bodies of these concepts structure various spiritual forces. By then, the

willingness of the citizens will be led by spiritual forces. And the liberal spirit will embed the institutions into the constraint whose sides are all controlled by the spiritual forces.

Farmer: Tackling an institution from various sides by spiritual forces allows us to defuse the solid matter in a particular direction. That's similar to the proctological surgery of unblocking the alimentary canal!

Topic 5

Teacher: Enough cheat talks. We need to determine the skeleton of the story. The plot of the story should have the power to destroy the image of the old, noodlarian world and construct a new image where all culchemical features are indissolubly interwoven with each other.

Farmer: A deep chasm exists in Noodlarianism between its world of reason and its myth. Most noodlarianists unconsciously ignore this chasm. What we need to do is to display this chasm, forcing them to accept the existence of this tragic chasm and denying that such an existence is natural. We can put all the blame on Noodlarianism, especially on Great Peace Agency.

Transcriptionist: Why tear the Agency apart? Don't you think about creating a rational and spiritual new Noodlarianism? Think about this. You can provide rigorous new elements to Noodlarianism's culinary art and supply new instruments to Agency's culinary power.

Teacher: The boy raises another good point.

Transcriptionist: I have a sort of ominous presentiment for this kind of compliment.

Teacher: We can disguise the new spirit as a purpose of helping the Noodlarianism. By inducing this pseudo purpose, we can albeit indirectly and tediously, implant culchemical principles and reveal the new spirit. The disguise would help us to manage, in a safe and prudent manner, the gradual subversion of noodlarian society and its replacement of grounded souls.

Mason: But a noodlarianist needs to be prepared in his entire soul, in his whole nature, if he intends to absorb culchemical knowledge into his soul, making it the real driving force of life. The disguise may send out a misleading signal, covering the importance of holy discipleship. If the Agency realises that its future evolution has to avoid being swept into total degeneracy, its spiritual development will have to enter ever more strongly into the secular world.

Teacher: That's right. We should let them know the way how the ancient culchemists develop the spiritual hierarchy, the way of imagining the underlying structure of the ingredients as the invisible forces of spirit. Let them understand that spiritual progress is through the growing knowledge of shrinking selfness and of the Ultimate Unity as a collective generating reality.

Farmer: Such knowledge, of course, is worthless if it is merely theoretical. We have to show its effectiveness. The story must implant the knowledge through some immediate, intuitive, mysterious feelings which later the unconscious agents can be appropriately acted upon.

Teacher: Of course. Your comments are gratefully accepted. I think the storyline should describe a complete itinerary of the soul, which rises to spirit through the intermediary of conscious connoisseurship. Here is my plot. The protagonists completely give themselves up to their conviction and allow themselves to be trapped in the prosaic milieu in which they still live. Through a series of experiences, each comes to abandon his or her first conviction - what had been a truth becomes an illusion.

Mason: We also need to develop the conscious tastes of noodlarianists and force them to renounce their beliefs, reaching through the experiences to the proper understanding of the culchemical cosmic view of Absolute Savour.

Teacher: Sure. I think as follows. The protagonists as souls-spirit metaphors evolve along the following trajectory: “unconsciousness” at the beginning, “consciousness” or “self-consciousness” in the middle, and “idea and reason” at the end. The idea and reason are not solely predicated on a priori logic but are, like poetic truth, arrived at through conscious adventure. The demolition of Noodlarianism, the adventure of the lost souls, and the valorisation of knowledge as experience would inspire the storyline to carry forward to its end, the new spirit - the ultimate centralised form of freedom.

Farmer: Excellent.

Mason: Wonderful.

Teacher: The story should be seen as an allegorical message that ends in double-closure: the experiential journey of the protagonists’ sensation consciousness is brought to the finality of the Absolute Savour, while the

experiential development of the audience's consciousness is brought to its finalised understanding of the new spirit.

Topic 6

Transcriptionist: How can you plot a marvellous adventure for souls? In a cooking manual?

Teacher: A soul has the ability to return to the self. Through returning, it could understand and determine itself. Every time it leaves itself, it actualises its reflection in a trajectory we call memory. The form of difference between memory and reality brings in the extra that witnesses the movement of time and changes soul's content under the action of time. Thus, the difference constitutes the dynamics, the adventure of the soul. Every difference is a new creation, a new narrative. Every reflection leaves a trail like a signpost in the adventure. Every trace carries a question. And the answer can only be solved by the totality of the adventure.

Mason: Place the souls into a circuit of the adventure. Let the souls resolve the oppositions in the circuit. When the souls keep returning to themselves and keep facing each other, the storyline will inevitably progress.

Farmer: Ecstasy! Let the romance reach higher and higher plateaus, with the waves curling ups and downs.

Transcriptionist: How do you represent the high plateaus in a cooking manual?

Teacher: By fire, by heat, by any transmutation of the elements, passing from a natural, soiled, imperfect material state into a more subtle body.

Farmer: That's right. Think about the cooking fire. It dies out within itself by consuming its material. The fire is becoming, is itself, something that vanishes, proving itself to be what is thoroughly restless, but it is unable to maintain itself in this abstract restlessness. In a fire, the opposition of the whole and the parts is reconciled, a sacred engagement.

Transcriptionist: A sacred engagement? Are you saying mixing cooking materials with sauces is a sacred engagement? How ridiculous!

Mason: The unification of the soul and body in Pizzarianism exactly follows this pattern. The wheat bread signifies the body, and the tomato sauce represents blood, the soul. The sacred engagement happens when the bread is mingled with the sauce. By bringing about the transformation, the pizzaman redeems the bread and the sauce from their elemental imperfection as created things and unifies the imperfect into perfect oneness.

Farmer: This inspires me. The adventure can be about the metaphor for cooking materials in the creation of the odours corporealises himself, a process of engaging with the metaphor for cooking sauces, a process of realising Absolute Savour. It is through Absolute Savour that the nature of the cooking materials and the cooking sauces is revealed to the connoisseurs, the audience. Through the Absolute Savour, people can reflect on the nature of divine dishes, and this reflection should be able to constitute a "return" to the source - the protagonists' will to

self-revelation is fulfilled with their creation's smell of themselves.

Mason: I am rarely of the same mind as yours. But this time I have to say what a splendid idea.

Transcriptionist: I am still confused with the concept of Absolute Savour. I thought it was just the smell of the oneness, the so-called Ultimate Unity. Apparently, you want to attach souls and spirits to this form. But what is the relation between smell and spiritual content?

Teacher: Absolute Savour is the highest form in which the odour transcends itself. Spirits are Absolute Savour expressed in dishes, in art, in philosophy, and in society, are the highest form in which the Savour realises itself. Culchemists seek to approach Absolute Spirit through practices and strive to make themselves at one with the spirits, which is again approached in the most abstract imaginary form, the form of pure thought.

Mason: Essential ingredients are a stepping-stone on the way to Absolute Savour. The cooking represents Ultimate Unity in itself through the forms of coupling the foodstuff and sauce. Through human knowing, Ultimate Unity returns to itself and achieves self-knowing through spirits. Stirring the foodstuff and sauce stimulates the spirits, for in the spirits, Absolute Savour will be finally realised in the world.

Farmer: Absolute Savour cannot abide in the realm of primitive savours; it must be embodied in transcendental odours, from the adventurous smells of Mr. Foodstuff and Ms. Sauce. The story will create a propaganda machine for realising the new spirit.

Transcriptionist: Mr. Foodstuff and Ms. Sauce? Their vomit after a hangover definitely smells adventurous.

Topic 7

Farmer: How dare you humiliate the holy smells.

Transcriptionist: It is your story that humiliates what you consider sacredness. How can you establish holy images based on such bizarre and absurd plots?

Farmer: Is it bizarre? Think about the propaganda of immortal cultivation. Noodlarianism convinced the noodle citizens of a downward-flowing life process, from energetic leakage to self-consumption, then death. In that case, the propaganda advocated the practice of martial arts, trying to reverse the life process in order to raise life energy. Based on the same logic of this propaganda, noodlarianists easily implemented the national-wide involution to prevent the waste of life energy in communicating with the outer world and to prolong the ideological life-span by using the inner circulation. If Noodlarianism can diffuse such a primitive immortality doctrine through the bizarre plot of martial arts, why can't we use the gastronomic adventure of Mr. Foodstuff and Ms. Sauce?

Teacher: The story can be a critical reversal of the involutional trend. But you need to highlight the role of culchemy. Even though the theme of culchemy needs to be disguised, its metaphorical form should appear in the story. And it should be indispensable in promoting the marriage of Mr. Foodstuff and Ms. Sauce.

Farmer: Why it has to be a marriage rather than an engagement?

Teacher: What does marriage represent in a relationship?

Farmer: The graveyard of love.

Mason: The end of hormonal exuberance.

Teacher: Both are correct! It represents the death of passionate intercourses. It stands for the final episode of the individual's freedom, but it also initiates a new series, a series of loving, knowing, and being united with the immanent and transcendent Ultimate Unity. In the storyline, this identification of self with spiritual not-self can be achieved only by dying to selfness and living to spirit. So the protagonists have to get married in the adventure, as an omen of the death of Noodlarianism.

Transcriptionist: Your concept of marriage is completely distorted. I am confident that all noodlarianists will resist your twisted concept of hierogamy.

Teacher: The boy is right. The story has to defeat the noodlarian beliefs about marriage. The symbol of the culchemical ritual has to emerge in hierogamy, indicating the indispensability of culchemy in any sacred relationship.

Farmer: Let me think about it. Ms. Sauce, like souls, represents the forces of expansion and contraction. Mr. Foodstuff, like bodies, relates to the essence of raw material beings. How about symbolising culchemy as salt? Salt is the vessel that holds the souls and bodies, mediating any form of odours, constituting its self-

consuming actuality, dissolving the compound fragrance. Culchemy, like salt, has not only the de facto hegemony of cuisine but also the *sal sapientiae*.

Mason: An excellent idea. Imagine that in a wok, the heat retracts and separates a compound from the other portions, carrying the fragrances, the souls, the bodies, the sap, and the strength upward; while the dregs are burnt out in the air with the musky smell that senses like a dead and worthless carcass.

Transcriptionist: I have to remind you that when the heat reaches a certain point, the carbonyl group, say noodle, will react with the amino group, say gravy, forming a complex mixture. It is the complex mixture responsible for a range of aromas. Flavour scientists have used this process over the years to make artificial flavours. Please stop your wild, paranoid, psychic projection of foodstuff and sauce.

Mason: Exactly, the carbonyl group hidden in cooking materials and the amino group in cooking sauce construct a half-hearted noodlarian entourage of Mr. Foodstuff and Ms. Sauce. Unlike them, the salt, at the time of cooking, separating all flavours through the fire, will separate the righteous from the sinful. That will be a perfect scene when the culchemy witnesses the ideological death of Noodlarianism.

Transcriptionist: I've got nothing more to say.

Teacher: Salt is perfectly fine. However, I have another concern. You all know that a culchemist gains the knowledge of taste in order to expand his own self. He utilises this knowledge to penetrate into the oneness of Absolute Savour. We believe that the empowerment of

Absolute Savour will transform the taste, and the taste transformation will radically enlighten the culchemical practice. In other words, enlightenment does not occur simply by learning a set of doctrines. In order to advance, a culchemist must not only know doctrine but also have real-life experience of the truth of the doctrine. So we need a real-life related topic in the story to explore the blind alleys. This topic should be crucial enough that once the noodlarian value over the topic is subverted, enlightenment will arrive.

Mason: Noodlarianists worship filial piety. Why don't we enlighten the audience that it is Ultimate Unity, instead of their parents, that manifests the ultimate responsibility of the clans' genes?

Farmer: Good idea! The existence of a child requires parents. Similarly, a parent is not a parent without the child. Ultimate Unity would not be the creator without creation. Ultimate Unity must create to actualise its nature. Creations are the children. The return of the children to Unity evokes the holy spirit. Ultimate Unity requires us to complete the circle of its being.

Mason: Exactly. The logic informing the world can reflect on itself through human self-knowledge, a process allowing one to sense one's own smell. A person creates a mental world, a world of ideas. Some ideas can be, through symbols, for example, mathematics and logic, brought to fruition in reality with exactitude, pleasing Ultimate Unity rather than the idea owners. Let the characters in the play represent the ideas. For those who please Ultimate Unity instead of their parents, they will pursue their way to sublimate into the new spirit.

Topic 8

Teacher: It is time to connect the pieces of the story. I suggest Absolute Savour be incarnate in Mr. Foodstuff and Ms. Sauce. In the story, they will be firstly embodied as primitive taste, full of noodlised smells, and will be imprisoned by their parents in the materialistic world. In order to find their way back to their divine Savour, Mr. Foodstuff and Ms. Sauce must enter the spiritual world. The two primitive souls will die in the marriage graveyard, transcend their mere rational understanding and secular attachments, then find salvation and ultimate release through being reborn in a new united spirit with immaterial smells. This process of liberation and transformation culminates in spiritual ascent and, finally, blissful unity with the supreme powers of Absolute Savour.

Farmer: I am so amazed by your imagination. The story illustrates that the material body and the gastronomic urges are obstacles that must be overcome.

Mason: Indeed. once their ecstatic hormones are reborn, and their spiritual senses of taste are opened, the couple is going to discover that the Absolute Savour is invisibly present throughout the whole of creation.

Teacher: May I suggest more details about the resurrection?

Farmer: Sure!

Mason: Please go ahead.

Teacher: The metaphorical stage of the marriage should be put in the anthropomorphic digestive system of

Ultimate Unity. The resurrection of Mr. Foodstuff and Ms. Sauce is a crucible, a process of divine self-alienation and return.

Transcriptionist: I couldn't help but think you just enjoy insulting the intelligence of the audience.

Mason: The divine digestion can refer to the physical breakdown of Noodlarianism into smaller pieces which can later subsequently be absorbed by culchemy. It is a good metaphor.

Teacher: After the wedding, anthropomorphic Unity swallows the couple after stirring the foodstuff and the sauce under the heat. The sacred relationship will be dissolved in the fleshy fold of mouth tissue of the Unity. The couple will be forced to flow along digestive juices and be processed in the folds of flesh. Although suffering in the digestive tract, the couple remains entangled with each other.

Transcriptionist: What a romantic honeymoon, traveling down the oesophagus and then into the stomach!

Teacher: Death represents the completion of the old, noodlarian spirit's descent into matter. The death of Noodlarianism and the emergence of Culchemy can be represented respectively by the involutionary constriction and relaxation of the muscles of the intestine, creating wavelike movements.

Transcriptionist: The wavelike movements push the contents of the canal forward. Sorry, I meant pushing the plot forward.

Teacher: The couple's noodlarian entourage will all be demolished. Holy saliva will first start the digestion of starch, the destruction of the carbonyl group. Then, the amino group will be metabolised in the sacred liver. Meanwhile, the love of the couple is abandoned, descended into the darkness, putrefaction, which is to say that the old consciousness of the couple, advancing into the unknown regions of the psyche, is overpowered by the archaic forces of their unconsciousness. The travel becomes more overpowering when the couple goes further.

Transcriptionist: The intestinal canal must exercise a fascinating attraction.

Teacher: An Attraction? That's right. The darkness of the deep realm must be full of unconscious agents projecting the invisible content to the citizens. There is always an attraction between conscious agents and projected content. Generally, the content takes the form of a fascination. This, in the culchemical allegory, is expressed by children of Ultimate Unity crying for help.

Transcriptionist: You mean the couple is crying for help from the depths of the unconscious, dissociated intestinal canal.

Teacher: Because the couple can fall into a perennial loop, a Noodlarianism scheme of a struggle for survival. The couple's love will get stuck in the dark depth as though dead, but yet will live and call for help.

Transcriptionist: I guess whosoever will receive the call and free the couple from the digestive juices, the person will the couple prosper with everlasting riches.

Teacher: The new, culchemical conscious agents will respond to the call from the depth. Because Ultimate Unity always renders service to its children, for this would be not only wisdom but salvation as well.

Transcriptionist: The dread and resistance that every couple experiences should be the fear of uncoupling, the disintegration of a unified entity, not the fear of the journey to the dark intestinal canal.

Teacher: Yet the uncoupling tendency brings the necessity of a descent into the dark world of the unconscious, the perilous adventure of the dark journey, whose end and aim is the restoration of love, the resurrection.

Mason: Agree. Also, the death of Noodlarianism could naturally lead to a delicate and dangerous situation. The flustered, exasperated, noodlised conscious agents, ignoring the peril of civilised souls, will be the greatest dread during the death of Noodlarianism. By descending into the unconscious crowd, the noodlised conscious agents put themselves in a perilous position, for they will be extinguishing themselves. That will be exactly the moment when Noodlarianism is devoured by the Unity's enzyme.

Teacher: That's right! By that time, the couple and the leftover culchemical elites will form a new group. Let's call them the chyme group. The souls of the group will infiltrate into the intestinal wall and the bloodstream of the Unity. The bodies of the group will head for the magically fecund earth from paradise, a blackness blacker than black.

Transcriptionist: A blackness blacker than black. Somehow, a disgusting image pops into my head. Did you call it paradise?

Farmer: Everything good that subsequently comes to be, is only through having overcome the negativity.

Teacher: Correct! The couple must go through the suffering, must overcome the fear, the burdensome noodlarian involution. They must spiritually awaken each other, recognise the self-cognition of the Unity, the new cognition in the spiritual world. The new spirit will be the eternal mediator between the couple so that they will remain wholly oneness. They will be spiritualised as a wonderful odour, rising up into a new, more ideal form, a transcendental smell that has lost its first life. Such a smell can only appear as a spirit after the death of its original form.

MINUTES NO.3

**PRESENT: ARTIST, MASON, FARMER,
TRANSCRIPTIONIST**

CHAired BY ARTIST

Artist: Glory to the culinary art in the highest!

Transcriptionist: I finally understand what is the cheapest savour of which every human being is the generator. Also, I know where is the lower opening of the door of the belly.

Artist: We are now on the next page. I am glad to hear about the propaganda campaign of the new spirit. I have to say that the outline of Mr. Foolstuff and Ms. Sauce's adventure fascinates me.

Farmer: His name is Foodstuff.

Transcriptionist: Whoever he is, the story tries to sell a fart as the so-called resurrection to the audience.

Mason: The regenerating adventure is about two secular hearts embracing the metamorphose into a transcendental wave, breaking on the wall of the intestine of Ultimate Unity. At the end of their long march, their selfness disappears, their souls unite, and they finally

have a cheerful reunion with Absolute Savour. This is more than a fart.

Transcriptionist: You just described that they would turn into a spiritual fart.

Farmer: What is revealed as a legend must be revealed and understood by the public. How deep the noodlised citizens have sunk into the story needs to coincide with their cognitions of the representations of the highest, the most profound, and abstract forms. The holy intestinal adventure will make every inferior mind easily understand the totality of being behind reality with its confusing multiformity.

Transcriptionist: I was indeed firstly confused by the multiple definitions of Absolute Savour, but this vulgar intestinal romance simply shatters my last interest in constructing any concrete image of Absolute Savour in my mind.

Artist: The boy raises a good point. When considering a whole series of manifestations of the new spirit, we need to make the aesthetic sense of the series appeal to the audience. We need artistic expressions for the story.

Farmer: We don't know much about aesthetics and artistic expressions.

Transcriptionist: Why don't you show us an example that can aesthetically define transcendency?

Artist: That is quite easy. Let me draw a straight line with a starting point and an ending point. How could you connect these two points, given that you cannot go beyond the line?

Transcriptionist: I don't think it is possible because the object on a line can only move forward or backward. Once it starts from a point, it is impossible to return to that point.

Artist: That's right. To unite these two points, we must leave the straight line - that is, the first dimension - and enter the second dimension, the plane. When we make two points coincide, the straight line segment becomes a closed curve, that is, in the simplest instance, a circle.

Transcriptionist: Do you mean that transforming a one-dimensional object into a two-dimensional is a transcendency? This is a mathematical illustration. Where is the art?

Artist: Mathematically, you can duplicate this transforming process with two-dimensional objects when adding a third dimension to the transformation. However, things will be better understood if we use a graphical representation, an artistic expression to illustrate transcendency. Without an artistic illustration, how can an ordinary person imagine that two three-dimensional characters, even if they are ideally mirroring each other, will form a match? In art, this operation will be performed in the exact same way as the preceding mathematical example, in which we bring two objects together by leaving their original dimension.

Mason: Now I understand the importance of art. The metaphoric intestine is an added dimension to reality. Traveling in the holy intestine is a transformation leaving reality, and forming a complex of reality and unreality. We unconsciously apply artistic expression to push forward

the plot. How graceful the discernment and guidance are as we journey on.

Transcriptionist: I think you are blurring the boundary between visual cognition and the arts.

Artist: That blurring boundary is exactly the place where an art form can spread the unconscious magics or dreams to the conscious agents. It establishes a dual state, straddling the state of wakefulness and dreaming. It gives the audience a choice to choose at the crossroads of the waking state and the dream. Those chosen dreamers will believe in the absolute reality of their absolutely unreal dreams. In this case, art helps us to split the contradictory unity of the practical and the magical.

Farmer: Indeed. The segregation between the dreamers and their fantasies will be pushed much further than those who cannot appreciate the art forms.

Transcriptionist: I thought you were looking for unification rather than splitting.

Farmer: The contradictory unity imposed by Noodlarianism is fragile and ugly. It is a cul-de-sac. We have to split it in order to construct the new one.

Artist: The boy has a good point. The death renaissance is a process that will be disturbed by the archaic conscious agents. In this story, we'd better express this fact. The phantom-Noodlarianism in the story will linger for a determinate time around the dwelling place of Mr. Foolstuff and Ms. Sauce, whence comes the culchemical newborn.

Mason: Agree.

Artist: The culchemical art needs to perform unspeakable acts and work with ineffable artistic forms that will make Absolute Savour understood and lift the audience's mind up to the reality of the divine, the unrealistic dream. In the dream, the ignorant noodlarianists will become the symbols that misinterpret Ultimate Unity. Also, the dream will prevent the audience from waking up to who they used to be and from finding their way back to the ugly world out from which they have come and to which they belonged.

Transcriptionist: Your words remind me of some symptoms of drug addiction. A drug that has robbed one of his beings will keep on robbing until it has robbed one of his whole lifeworlds.

Artist: It is time to consider the topic of today. The story needs to give a complete illusion of reality that the most-complete illusion has been able to appear as reality.

Topic 1

Transcriptionist: An illusion telling people that all other illusions are real? You are setting up a loop where the subject of the sentence is also involved in the predicate and the objects.

Mason: In magic, the place where self-referential actions happen is called the morphed field, a field that consists of perennial events.

Transcriptionist: Morphine field could be a more proper name.

Mason: We need a morphed field for propaganda. The field makes it possible to address people in different spatial and temporal spheres. The field typically forces the controller to express the same thing to everyone. The only cost of the field is the possibility of losing strict control over whom can be addressed. Every expression rolls around everywhere, both among those who understand and among those for whom it is not fitting, and it does not know to whom it ought to speak and to whom not.

Farmer: The field repeatedly diffuses knowledge that maintains the tension between the duality of dreams and lives. Such a diffusion is a global synchronisation process. During the process, the field will become a global magical altar.

Transcriptionist: Do you mean that Ultimate Unity is formed by setting up an ultimate deception?

Artist: Boy, don't be rude! Some important truths are inconvenient, that is, dangerous to society or to ordinary life. Individual rationality and social unity are often in conflict at the highest level. In arts, the writer, painter, sculptor, architect, etc., are all concerned with the deception of all facets of life. However, the ultimate deception in your mind never happens. Because every book, painting, sculpture, building, etc., has pieces of certain facts. In culchemical arts, the culchemists determine to what extent they allow these illusionary means to dominate or to stay as close as possible to their subjects.

Mason: The morphed field enchants the audience but allows the audience to freely rationalise the illusions based on real images in their minds because the freedom

and the rationality simply continuously drive the enchanted audience to morph in this field.

Transcriptionist: Morph into what?

Farmer: The field firstly establishes a duality between the idea of the culchemists and the matter of the world around them. Then it blurs the boundary of the duality by morphing the idea. The culchemical idea will continue morphing into new forms until the perceiver cannot distinguish it from reality. One may succeed in resisting the normally irresistible temptation to identify oneself, but the field can generate another temptation in which one is willing to identify oneself with one's private daydreams.

Artist: When the audience enters the morphed field, each of them will forget the particular personality that he or she built up out of the heredity elements and the noodlised environment. All of them will behave in the same strikingly similar way. The field and the preliminary training for the field will lift them out of their divergent personalities and raise them to higher levels. Sometimes the field alone, without any preparatory training, is sufficient to make one forget to be one's customary self and become, for the time being, something quite different.

Mason: We should consider the morphed field in the story. Isn't it an aesthetic altar for resurrection? In this case, the most arrogant noodlarianists may, under the influence of Mr. Foolstuff and Ms. Sauce, temporarily turn into heroes, martyrs, and selfless labourers for the good of culchemy.

Artist: I like this proposal. The aesthetic transmutes magic into anaesthetic and anaesthetic into magic. The aesthetic altar can indeed become a seed of vague

consciousness, to the extent that the lost soul ceases to be exaltation and blossoming to become the enclosed garden of culchemy.

Transcriptionist: Seriously, an altar in the intestine would attain the least aesthetics of feeling. An endless morph in the intestine is nothing but flatulence. It happens when the incompletely digested contents, such as Mr. Foodstuff and Ms. Sauce, arrive in the large intestine.

Artist: This is an excellent point. We should emphasise that the main cause of flatulence is the fermentation by yeast.

Farmer: Right! Beans, dairy products, wheat, yeast, and cruciferous vegetables are commonly reputed to not only increase flatulence but to increase the pungency of the flatus.

Transcriptionist: You are deliberately twisting my intentions. If you truly want to activate the magic, shouldn't you move the stage to somewhere else, somewhere more realistic and more aesthetic?

Artist: Unreality does not dissipate reality. Reality is fabricated as much by the powers of illusion, for these powers of illusion are born from the image of reality. The unreal intestinal adventure does not destroy the real magic. The myths are founded in reality, but the unreality of this myth also reveals the reality of the need that cannot be realised.

Transcriptionist: Let's put the realistic concern aside. What is intestinal aesthetics? Isn't a dungeon better and more attractive?

Artist: The image of the real possesses a particular quality of curiosity that has the same origin as the quality of aesthetics. Such an aesthetic vision, or curiosity, is of divided consciousness. It dereferences the magic and unites dreams and reality. As you can imagine, the holy intestine is a curious place within which multiple complexes can be developed, constituted, stirred, and destroyed. Thus, the holy intestine satisfies the needs of artistic expressions for Mr. Foolstuff and Ms. Sauce's adventure: participating and skeptical at the same time, in conjunction with rational knowledge and subjective participation. Many pieces of unreality and reality can be juxtaposed in this intestine to create a puzzle, heterogeneous in its parts and curiously homogeneous in its totality.

Mason: The holy intestine can draw the analogy between the human microcosm and the holy macrocosm. It reveals the truth that Ultimate Unity is the summation of the forces that animate all living species, including humans. It opens to all the solicitations of the world that surrounds it, whence the infinite range of its mimicry and participation.

Topic 2

Transcriptionist: Even though the intestinal aesthetic sounds reasonable to you, I don't think these aesthetics suit the public taste. If the audience finds it bizarre, then they will avert their minds from your magic. The side effects from your morphine field will become invalid.

Farmer: I do have the same worry about losing the effectiveness when we dereference the magic. Perhaps we need some decorations for the intestinal adventure,

adding branch lines of the story such as pleasures of flesh, poetry, the misery of the demon's lust, skepticism of prophetic uncertainty, etc.

Mason: The branch lines should also expose the ways in how Noodlarianism enslaves noodle citizens in the very air they breathe. Then the story could provide a kind of ideological immunology, barring noodlised ideas as though they were viruses.

Farmer: Yes! It should also reveal the fact that Noodlarianism refused to recognise common ground with the modernised culchemy for fearing culchemist-noodlarianist complicity because it was unable to handle the complex social network.

Artist: That's why I keep emphasising that the story should illuminate the new spirit with more aesthetic concern, where the spiritual forces and powers can easily work, diffuse and regenerate within the complex environment. One feels pleasure at the sight of structured form, which is beautiful, and one feels unpleasure or pain at the sight of deformity or a lack of order and structure, which fails to achieve beauty and causes the senses to flinch and close down. The simple, illogical ideology cannot support the appreciation of ubiquitous, complex aesthetic structure, for the latter activates the enchantments.

Transcriptionist: One will not feel pleasure when the protagonists are sent to the bottom of the intestine, full of excrement.

Artist: All the places on the earth are covered by faeces. The air is full of dead exudes, and the food is nourished with decays. Waste matter is present in every

single thing. We live because of complex excrement, and so will Mr. Foolstuff and Ms. Sauce.

Transcriptionist: But the intestinal image and excremental illusions cannot be aesthetically qualified as the birthplace of a serious spirit.

Artist: Everything that distinguishes human beings from animals depends on this ability to sublimate sensuous metaphors into a schema, in other words, to dissolve an image into a concept. A spiritual, aesthetic essence is felt by way of the abstract scene. The intestinal symbol is an unstable complex where the presence can become magical and can gradually morph into the abstract matter. An abstraction eliminated from the morphed field is a more or less great part of the represented essence. The intestinal images and excremental illusions motivate the audience to search for the reality hidden beneath the veil of appearance, the real concept which they have to draw forth and render apparent.

Transcriptionist: This abstract matter basically represents the essence of waste matter which any rational mind would refuse to confront.

Farmer: The greater the rationalisation, the more subterranean magic has to be. The intestinal image and excremental illusion are intransigent symbols of the imaginary in relation to the real.

Artist: We can depict the unstable complex in the holy intestine as the abyss between which the rational and the spiritual grows deeper. The aesthetics of the complex is about blending magic and rationalisation in a good proportion, say following the golden ratio between chyme and gastric juices. The gastric juice can damage the lining

of the holy intestine, like the noodlised souls. When the chyme neutralises the gastric juice, the lost souls in the complex can blossom, and degradation of these digestive gastric juices synthesise new nutrition to the holy body, that is, the new spirit.

Mason: This aesthetic idea would be perfect for describing transcendency. This unstable complex could be full of conscious noodlised agents, backed up by mass desertions when the noodle equilibrium is broken. The agents will have to fluid with gastric juices, drying up their effective participation in objectivity. All the suspending adherence to their rationality will be discredited. They will be full of hesitations, unease, protestations, and disaffection. These emotional episodes can form a genuine expansion of the story.

Artist: Human reality is itself semi-imaginary. Through the subjectivity of participation, one synchronises oneself with the world. The alienation and projection of conscious substance in an unconscious, unstable complex correspond to the alienation and projection in rationality, that is, this long, uninterrupted effort to make the conscious agents the subject of their imaginary world. In short, the artistic expressions will mystify the noodlised consciousness in the morphed field.

Farmer: I totally agree with the statement. However, we need to avoid the worst of mystification that Noodlarianism implemented, which is destined to anaesthetise the transcendental consciousnesses.

Artist: That will be done in the step of reintegrating the imaginary into reality. Not to live in some pure reality purged of myth, but to recognise and elucidate the imaginary reality of myth and live with myths recognised

as myths. The audience will feel a new type of relationship with imagination, possessing them as much as possessing the realities. The audience will enter the universe of myths with complexity and respect, recognising their reality and their truth, which is not the same as the truth.

Transcriptionist: Your attempt is to disintegrate the consciousness of the audience, then shatter their rationalities with ridiculous scenes and purgative realities so that you can easily reintegrate or, to be precise, anaesthetise the enchanted minds with your bizarre aesthetics.

Artist: What a clever boy!

Topic 3

Transcriptionist: If mystification is so good, why not abandon rationality and embrace myth completely?

Artist: The rational reality, in spite of its dark, ugly, painful features, is on the deepest level all right. However, Noodlarianism is keen on advocating some trivial aspects of reality, forming a partial vision of rationality with biased, selective attributes. Such a purpose is for suppressing the political maturity of noodle citizens, maintaining the eternal childhood status for its civilisation, and aiming at moral purity without relation to increasing social complexity.

Farmer: Noodlarianism forces the believers to live only a little in order not to die a great deal of its corrupted spirit.

Transcriptionist: The rational reality you mentioned escapes, by its very nature, all of us because it is based on the universal truth that is beyond any individual. As human beings, we are all partial observers. If Noodlarianism failed to reveal such reality, neither can the mysterious, intestinal aesthetics.

Artist: The universality doesn't mean we couldn't approach the rational reality. The rational reality is, at the same time, truth and lie. It is a suspicious collection of any kind of facts. When the facts contradict each other, the betrayal of emotion and the collapse of rational hope will spread a great blanket of despair. On the other hand, mystics make divergent, inconsistent, and even contradictory claims about nature, which reflect mystics' prior conditioning. This contradiction is, in fact, the key to rationalising the universal truth, just like the contradictory requirement of matching two points on a real line. When you realise the contradiction, you start feeling the necessity of transcending to a higher-dimensional space.

Mason: All mystical revelations are unprovable. Hence they cannot be distilled into a single, centralised worldview. That is why arts and mystics have to combat the boredom of coherent aesthetics in Noodlarianism.

Transcriptionist: The coherent aesthetic satisfies the demand for total life; the quest for the absolute is every individual's demand when one tears oneself from the nest of childhood.

Farmer: When one tears oneself from the chains of the family, one must be ready to see the new chains and mutilations of social life rather than the illusionary total life of eternal kindergarten.

Artist: A continual infantile society is a process of undertaking demystification because the ideology is powerless to render a mature, complex wholeness. Ultimate Unity has nothing to do with the juvenile unification that destroys complexity. It incarnates amid the blossoming and cross-fertilisation of different aesthetic styles, including mysticism.

Mason: The cross-fertilisation may be an aesthetic way of resolving the tension in the plot. The branch line of the story can make conscious noodlised agents and unconscious mystics feel profoundly in terms of kinship, making them feel that they are parts of others who are so strange in all respects, letting them say this almost obscene word of love.

Farmer: Let me try to set a scene. When the conscious agents penetrate the intestinal wall, they destroy the wall but also mistakenly liberate the unconscious souls. Once the conscious agents acknowledge the full unconscious weight, they will respect it, and they will restore it to a mystified state.

Artist: Before entering the intestinal world, the temporal and spatial cognition of all agents are the formal rational predicates upon which calculation determines the utility and value of things and ideas. Just like the noodlised civilisation, as carbohydrate dishes, is a metaphor for the marriage of protagonists because the noodlised marriage life, like an involution, is a linear progression of atomised individuals toward death. We need to turn this pre-intestinal, secular, rational state into the new world, the intestinal world that will be steeped in a largely undifferentiated blend of artistic wonderment and natural science. The complex matrices in the holy intestine between objects and ideas will answer to their real nature,

line up and join together those things that have been falsely disunited and distanced from one another, as well as disunite those things that had been falsely brought into proximity. On the basis of this new matrix of objects, a new image of the holy intestinal necessarily opens up, a world permeated with internal and authentic mysterious rationality.

Mason: It is natural to add that the new, complex matrices will evoke the couple so that they will refuse to accept the norms of the soul-killing and noodlised life that lie ahead of the stirs. Mr. Foodstuff and Ms. Sauce will realise that it was not the real but the image of the real that enchants previous stirs. The richness of the complex souls is the seed to lift the forthcoming stir off its perennial destiny. The couple has to permeate the complex souls with their mysterious experiences, evoking imaginary processes of identification and projection of Ultimate Unity into beings.

Farmer: The branch line story can express how the stirring forces were born in a recurrent theme, bringing back things and conceptual essences to the regressive states, the perennial world without changes. In the recursion, the protagonists progressively approach the frontier of summoning the mysterious forces, the incarnation of Ultimate Unity, the generator of Absolute Saviour.

Topic 4

Mason: I agree with the theme of the recurrent preparations of a stir. Transcendancy is a contingency in the recurrent theme. The morphed field will create a recursive path that will be in the service of culchemical

ideas, a dynamical propagation of mystical reasoning. The mystic and rationality crossbreed a psychic life where the contingency of the recurrent movements can happen. Without the contingency, the recurrent stirs are simply perennial; with the contingency, transcendence can break the permanent loop.

Artist: That's right! During the contingency, the non-personal ground and principle of past and future personalities may be evoked in the midst of the magical smell, the incarnation of Absolute Savour. The traces left by rational thoughts and volitions in the psychic medium may become the origin of new individualised existences. On the other hand, the perennial pattern is a reversible structure. All signs repeatedly appear. Imagine in reversible time; there is nothing new. Only in an irreversible time can new things be born.

Farmer: The contingency could be a bang. When Mr. Foodstuff and Ms. Sauce break the loop in the morphed field, de-realising the reality that they have fabricated, their entourage begins to discern Absolute Savour. These people will devote themselves to generating the contingency, a big bang in the holy universe, a sign of the birth of the new spirit.

Transcriptionist: Can I translate your words into the following? The generator of Absolute Savour is about the chyme group repeatedly pressuring the muscles in the intestines so that the holy bottom can generate noise. I should warn you that very smelly flatus could be a sign of a health disorder, which is not good news for Ultimate Unity.

Farmer: Your vulgarity and indiscretion are beyond my expectation. The purpose of any flatus is to extinguish

itself, to break through its rind of immediate and odorous being, to consume itself like a Phoenix in order to emerge from this externality rejuvenated as a blowing, a breaking wind.

Transcriptionist: I am just trying to construct a concrete connection between the recursion and the big bang.

Mason: The big bang could be described as the result of swelling intelligence when Mr. Foodstuff and Ms. Sauce explore the bowels of darkness. The unconscious agents smoothly accumulate, being enlightened and spiritualised, forming complex matrices.

Transcriptionist: Bloating indeed can make bowel movements infrequent or hard to pass. I guess the complex matrices must face a very hard and dry situation, which is unquestionably complex around the holy bottom.

Artist: The swelling intelligence is nothing but an aesthetic reflection that involves a returning self and a projection of the future. The returning self is a backward identification of oneself, retrieving pieces of memory. It is common among perennial ideologies, including Noodlarianism. However, projection or alienation is different. It is a fundamental forward-looking pillar in the morphed field. It creates the difference between perennial and innovative states. As soon as one has created projected objects, one's primitive psychic states will become more or less strange to oneself. In these subjective, innovative states, the subjects find within themselves objects. Any morphed idea will be projected, alienated, and objectivised to such a degree that it appears as an autonomous spectre, endowed with a subjective reality. This subjective reality is, at the same

time, an absolute surreality. The dual roles establish the focal point of realising transcendency.

Transcriptionist: But an unstable grasp of reality doubtless gives reflection unreliable measures of the present alienation.

Mason: The unreliable uncertainty is exactly the source of transcendency. The contingency arises when information is incompressible or incomputable. Contingency enters the scene as something unpredictable. Thus, it can be a jump into another loop, absorbed by a new cycle of higher potential and higher complexity in cognition.

Farmer: Besides rationality, what else can assist someone in transcending the current rational state? Irrational rationality, the dual of dialectical reasoning, is the focal point of transcending to a higher level of rationality.

Artist: The complexity of the soul can emerge in the recursive movement that keeps returning to an approximating itself. Only through this form can we realise the subtle differences, can feel the complex infinity in the finite cycles and can understand the unity in the diverse differences. The finite, diversified recursion in the society establishes spiritual projection, holding up a telescope to look at infinity. The attempts to understand creation is the completion or consummation of Ultimate Unity's reflection.

Topic 5

Transcriptionist: The way you talked about recursive movement is far from what I knew. Recursion should be

all about divide and conquer. It is a top-down design, trying to break up a purpose into sub-purposes of the same type. It is intended to archive the purpose with the use of circulations that continuously calls similar forces to archive each sub-purpose. It is a paradigm where establishing an achievement depends on establishing smaller instances of a similar achievement. That is exactly how the institutions function in the current centralised system.

Farmer: Noodlarianism has established institutions that are full of agents who are not persuadable. Noodlarianists in the institution function as those animals who always scratch the ground at the same spot.

Mason: Stubborn recursion is the sign of a blind, perennial institution. We must treat such institutions with suspicion in their stubborn rehearsal of nothingness.

Transcriptionist: The current institutions are not stubborn. They innovate the organic gravy and squid ink noodles, economise and popularise the chilli sauce. Also, by institutionalising the chefship, the Agency is making progress in alienation. The chilli fanatic is cultivating the trance states and cutting off communication with other spiritual spices. According to what you said, Noodlarianism is preparing for transcendency.

Farmer: The trivial crossbreeding strategy is to produce inferior descendants of noodlarian souls. It has nothing to do with the transcendental plan, not even say the evolutionary projection-alienation that requires assimilation of exoticism and esotericism. I couldn't see a potent institution by which the chilli fanatic can transform the noodlarian alienation into transcendency.

Artist: Indeed, the proper alienation should produce confusion about alternative choices with existential immediacy and rationality, which requires further reflection. That is how the recursion forms. The self-alienation and self-identification in confusion, when recognising other contradictory spirits as possibly coming parts of the self, may ultimately elevate or transcend the paradoxical synthesis. In the new whole, all confusion will be extinguished. When the oppositions and contradictions disappear into the whole one by one, a transcendental realm will be created, so as the wonderment for the whole.

Mason: I think the boy mixes the concept of secular centralisation and spiritual integration. The former considers managing temporal forces with conflict interests, while the latter is about resolving contradictory perennial ideas. It is worth knowing that once alchemy integrates the opposing psychic forces; we will be good to prepare for the world to come. Consciousness trapped by the contradiction can only grasp a part of itself. The discovery of the coming self lies in unconsciousness. When the consciousness unconsciously joins the spiritual integration, the soul after death does not vanish but becomes part of the whole. Integration is a part of the incarnation for small beings to join the greatest being. It is the realisation of contingency at the end of the recursion.

Transcriptionist: Even though spiritual integration is different from political centralisation, they are both about blending, probably in different dimensions but with similar motivations. Isn't proceeding in either dimension would help to proceed in the other one?

Farmer: This is just your own wishful thinking. The centralisation of institutional capriciousness brings the just-

awakened evolutionary urges back to primitive, perennial sleep, losing the ability to reflect. The stronger the collective consciousness in centralisation, the faster noodlised truths diffuse. The more noodle institutions on centralisation, the greater the disaster. Without sufficient enlightened, evolutionary-conscious agents, noodle citizens cannot realise their ignorance.

Transcriptionist: The evolutionary ideas keep people away from their roots and away from the collective unconsciousness to which the individual souls initially belonged.

Mason: The collective unconsciousness in your mind is some primitive, premature experiences from the collective memory that should be filtered out in the evolution but deliberately institutionalised by Noodlarianism. This institutionalisation inevitably produces waste thoughts. The waste thoughts gradually mature and are now fighting back for the control of the system. The internal reforming aspiration is diminishing.

Transcriptionist: But you keep mentioning the importance of unconscious agents in transcendancy. The current institutions are trying to preserve the vintage, collective unconsciousness.

Mason: The vintage experience needs to sublimate. Otherwise, it will never experience novel stimulation because of functional retrogradation in history. To awaken thinking, to have continuous dialectical reflection, and to establish some kind of real connection with the new coming others in the self, the system needs to distill the collective unconsciousness.

Artist: Noodlarianists, especially those being institutionalised and authorised, lack the necessary humility because they are without the fully realised knowledge of their own personal nothingness. They, in fact, have nothing in their power but the free use of their wills, and these free wills, even in the noodlarian institutions, eventually will have no other power but that of concurring with Ultimate Unity. Their resistance to Ultimate Unity is an ambitious attempt but without a sense of their pitiable limitation.

Transcriptionist: I still don't understand. If establishing a connection with the unconscious force is the true means of the source of authority, how cannot the centralised institutions recursively shape a spirit for its own interest?

Artist: It is true that order, clarity, and precise repetitions are part of the institutional system. However, institutionalisation mystics inevitably wrongly parcel up unmatchable ideas and thoughts, mistaking disciplinary boundaries in reality, blinding the citizens to the complexity of the real. A good social system would spiritualise the contingency during the recursion, while a bad system avoids any contingency at all costs.

Farmer: Rationalising the irrational is a fallacy of noodlised institutions. Noodlarian centralisation implements a quite different mode of recursion than the integration of Ultimate Unity.

Topic 6

Transcriptionist: Are you simply saying that the contingency or the paradox would happen in the recursion because the ideology frees the unconscious, spiritual

forces from institutions? But how can you expect the unconscious forces to evolve if the unconsciousness is vintage and the institutions do not interfere?

Mason: The noodlarian audience may have the same confusion. We probably need to explain the different roles and the relations of conscious and unconscious agents in the play. But what would be a good way to set the scene?

Artist: The intermediate realm between consciousness and unconsciousness belongs to the movement involving both imaginative and physical activities, during which the ideas can express themselves in both spiritual and actual form. But I think the basic means of coordinating the two is through imaginative activities that can adapt to the contingency in the recursion, can cause such contingency to occur, and can morph into physical activities that will greatly affect the after-effects of the contingency. The cutting point in the scene should be about setting up a pathway of contingency.

Farmer: When society learns something, it will sense the creating pathway in its ideology. So the transcendency sprouts from the change of ideology. Ideology stems from the judgments made about the appropriateness of initial assumptions. We can embody these initial, primitive assumptions of Noodlarianism in different villains of the story, those who resist the incarnation of Absolute Saviour.

Transcriptionist: For villains, do you mean those materials that will destroy the holy anus?

Farmer: Stop insulting the sacred embodiment!

Mason: The story can explain that people are unable to organise their thoughts without making some initial

assumptions, and these assumptions are necessarily a function of their own mindset, worldview, and intellectual and emotional commitments and, therefore, greatly influence the ideas deduced from them. The audience will understand that ideology is similar to heuristic unconsciousness that enables consciousness to get along in a complex world full of intractable uncertainties.

Farmer: We can let unconscious agents represent a rule of thumb for social actions, being underneath the ideological thoughts, being the fuel that powers ideological thought. When the public has to make decisions with limited information and cannot fully understand the intricate network of interconnectedness among numerous variables, the unconscious agents would guild the latent field of social movements and store social memories and feelings. Unconscious agents are thousands of times more powerful than conscious agents because emotional forces often beat down rational ones when making critical decisions.

Transcriptionist: That's not what I learned in decision theory. Suppose that these so-called conscious agents exist in our society. These agents, who live and thrive logically, should obtain a lot of knowledge and store crucial information regarding the decision space. Because for any law the public understands or accepts, the conscious agents unquestionably knew this to be true. This logic is true and cannot be changed in law enforcement. They will store this information as their feelings, as their memories.

Mason: The unconscious agents, based on some bad memory or feeling against the social system, may also be against conscious agents. The conscious agents can continuously fight all they want, but unless the

unconscious agents are convinced to let go of the negative memory or feeling, unconscious agents will almost always win. The unconscious agents will win because they have no doubt. They do not care if a feeling or experience is true or not. They just know the way they feel to the public. So they create the public subjective truth.

Transcriptionist: I still don't understand what can be a subjective truth.

Farmer: Imagine that some people you love have hurt you in the past. You know they hurt you. But that's only your truth! They may have no idea they hurt you. So that hurt isn't true to them. But you know it, and so your unconscious mind creates and sustains feelings about the memory and that person. These feelings create your reality around the particular relationship.

Transcriptionist: Can such a type of immature, irrational feelings dominate the sophisticated, rational thinking in society?

Artist: It's hard to say what percentage of social thoughts completely originate from social feelings. Like a person, the social feelings associated with collective pains can be the source of thoughts, even though the conscious agents cannot recognise where the source comes from. This is how trauma can affect people's lives so much without their even realising it. Thought and feeling are representatives of the difference between the power of our conscious and our unconscious minds. That is also the reason why the story should set the vintage noodlarian unconsciousness as the biggest opposition force that blocks transcendence.

Farmer: How about placing the vintage unconsciousness of Noodlarianism in the route where Mr. Foodstuff and Ms. Sauce lose themselves when heading for their destiny? For the first time, the couple has to pay great attention to the signs, the turns, the stoplights, whatever. But when they travel the same path over and over again, the route will sink into their unconsciousness. The couple loses their passion for acquiring new information because they no longer need to think about the itinerary, for their journey becomes automatic. The couple does not aware of vintage unconscious crowds who morph the alimentary canal into a maze to prevent the couple's transcendental voyage.

Artist: A terrific idea!

Topic 7

Transcriptionist: But how can Ms. Foodstuff and Ms. Sauce be trapped in the canal? I mean, the journey in the intestine, though there could be zigzags and waggles, must be all the way to the final valve, isn't it? So, according to the culchemical universal hierarchy, the vintage magic from your demonised unconsciousness should not have enough power to distort the structure of the holy intestine.

Artist: Good questions. In the usual case, the couple moves forward in the canal when the involuntary holy muscle constricts and relaxes. This kind of involuntary wavelike movement responds to the universal pressure imposed on the holy wall of the intestine. At the end of the voyage, the holy valves are supposed to distill the chyme group and purify the entourage of the couple in order to generate Absolute Savour. Now, we need to think about

the unusual cases under which the couple could be blocked in the canal and attribute the reasons for these situations to the villains.

Transcriptionist: You never fail to have a reason to blame Noodlarianism.

Mason: There could be several possibilities, disturbing the chyme group, eliminating the competent fibre members, intervening the involuntary movements, impairing the valves, etc.

Farmer: Noodlarianism could participate in all of them.

Transcriptionist: You are plotting against noodlarianists, not proctologists.

Farmer: Let the vintage unconscious agents increase the pressure in the holy intestine, pushing the entourage against the walls of the canal. The war between the entourage and the walls would prolong straining, disturbing the frequency of the wavelike moments. The irregular waves in the canal will cause holy muscle dysfunction. There could be two extreme cases. In one case, when the chyme group is crowded with the intra-abdominal mass, the fibre and the liquid members in the group may drop out. The decrease of fluid and friction in the group will make the group dull, slowing down the movement. In the other case, the loss of protein-rich members and the deficiency of solid spirit may prevent the entourage from efficiently absorbing the digestive intellect, dissolving in watery movement that lasts a long period. All those fights will result in pain and swelling in the area of the final valve. The Greatest, therefore, has to hold Mr. Foolstuff and Ms. Sauce inside the abyss, letting

them wander around the intestine to avoid further bleeding occurrence.

Mason: This explains everything. The holy problems must be all behind the Greatest.

Transcriptionist: I see. Nuts that are difficult to pass the valves and entire liquid that deteriorates the gate will both lead to piles.

Farmer: I have to say you have some sort of gift in understanding culchemical knowledge.

Transcriptionist: That was sarcasm! Your imaginary Greatest should avoid spending too much time in the toilet or a latrine, especially avoiding open defecation and squatting.

Artist: The problem behind Ultimate Unity can indeed be the main reason that Mr. Foolstuff and Ms. Sauce get stuck in the holy intestine. However, the tragedy behind the Unity should be intrigued by the vintage unconscious agents, the shameless noodlarian villains. These people, let's assume they are perennial viruses, bacteria, or parasites contained in the thousand-year-old gravy, try to infect the enteric nervous system, the holy autonomy, irritating or upsetting the sacred bowel movements.

Transcriptionist: Why only the thousand-year-old gravy? Toxins exist in various foods. For example, Aflatoxins can easily be found in rice and wheat.

Farmer: They will be poisonous only if they are not properly contained. The thousand-year-old gravy itself is famous for being improperly contained. It is, by default, hidden poison.

Mason: For the scenic design of this branch line, we can metaphor the culchemical substance as dopamine in the holy intestine, spiralling the vintage unconsciousness up and reinforcing the enteric nervous system, thereby promoting intestinal waves.

Artist: Great! The enlightened unconscious agents can play the roles of opioids and magnesium sulphates, relieving the symptoms caused by the villains.

Topic 8

Transcriptionist: I know that at some point, you have to use morphine and codeine in designing your field! But I didn't think of using them as antidiarrhoeals. It also surprises me that you use flow salts.

Artist: Epsom salts contain perfumes. Apart from unblocking the intestinal obstruction, they can enrich the aroma compound and increase the possibility of sublimating into Absolute Savour.

Transcriptionist: It makes sense. Wait. Morphine, while alleviating the symptoms of diarrhoea, can cause constipation when activated. A similar argument holds for magnesium sulphates that can cause diarrhoea when treated for constipation. So the enlightened unconscious agents, though on different purposes, may create similar issues for the holy anus as the vintage ones do. How do you distinguish the side effects from the enlightened treatments? I mean, it could be true that Mr. Foodstuff and Ms. Sauce are trapped because of their enlightened unconsciousness!

Artist: The effect is driven by how something is observed. We observe things with our eyes, but the things we see with our eyes alone don't typically result in any noticeable change in what we are looking at.

Transcriptionist: Are you sure you are answering my question?

Artist: The whole set of similar causes and effects can be grouped together into an energy field that can be twisted. For example, morphine can develop alternative neural pathways to help people imaginarily accomplish what they demand. Morphines utilise the present moment to allow the current energy to reconfigure into something else in the next moment.

Transcriptionist: Right! We are finally back to the morphine field.

Artist: That's right! The morphed field is about implicitly instructing society to learn the rules and the effects of certain things. It stores the information in the background. Culchemists have to utilise this background information of society to develop the forthcoming reality.

Transcriptionist: You can simply say that an existing morphine field of energy will tap into the effects, covering the side effects of enlightenment.

Mason: The energy that makes up a given reality is just a probability field, which will collapse into reality when one perceives it. None of us really live in reality. Each of us lives in our own perceived reality. A given situation or event that affects multiple people may affect them all differently. One may see it as a great positive, while others see it as a great negative. Enlightenment, though

beneficial to the majority, will be ruthless towards the banal stirrers.

Farmer: What influences the future will be the result of people's current feelings. In order to spiral down within the intestinal waves, the couple needs to spiral up the spirit of the movements.

Mason: I come up with an idea. Desire is one driving factor for transcendency. Without desire, no one would ever want to do anything. It is the core reason for the change. But strong desires can also lead to attachment and need. Let's say the public knowledge of sacred haemorrhoids is shared by both the vintage and the enlightened unconsciousness. While the vintage unconscious agents are more focusing on maintaining the attachment and the need for the haemorrhoids, the enlightened are planning to cure the piles, planning for a bright future.

Artist: Excellent! The plot will contrast the public opinion of perennial haemorrhoids with that of functioning valves. Of course, the public will desire the latter. In their minds, they will unconsciously replace vintage unconscious symbols with their desired feelings.

Farmer: A psych map between the perennial stirring and the pain in the ass. How clever!

Transcriptionist: I agree that haemorrhoid is an occupational disease for most agents because they have to chair too many events, meditate too long when sitting on the toilet, and take too many chillies. But getting rid of haemorrhoid doesn't necessarily mean a bright future for an agent. So many fellows still prefer to be in charge of the stirs rather than cure their haemorrhoids.

Mason: I think the bright future must relate to the resurrection, the revival of the couple's affection in the kingdom of the dead full of noodlarianists.

Artist: For the resurrection, we need LSD.

Transcriptionist: LSD? I have to tell you that drugs, like magic mushrooms and LSD, offer direct, unmediated revelation, which is so boundary-dissolving that it will challenge all forms of the spiritual hierarchy.

Artist: Resurrection may need some sort of druggy democratisation. But here, LSD stands for Long-distant Spiritual Decryption. It will be well established once the sacred gut-brain axis awakes during the death-renaissance stage. But today is too late. I suggest postponing the topic to the next meeting.

MINUTES NO.4

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**PRESENT: LIBRARIAN, MASON, FARMER,
TRANSCRIPTIONIST**

CHAired BY LIBRARIAN

Librarian: Glory to the culinary art in the highest!

Librarian: I am pleased to see the sacred project is smoothly proceeding. The image of Great Peace Agency as stodgy, dry as dust, and out of touch will be replaced with the image of the chyme group as a heroic squad, as the individuals who will follow culchemical injunction out to “digest for themselves and for the Greatest” and who will be laying out the blueprint for the emerging prospective world itself.

Transcriptionist: The blueprint is to cure Unity’s constipation and diarrhoea.

Farmer: Cleaning the holy intestine is planning for prosperous meals in the future.

Mason: Neither constipation nor diarrhoea is the problem; it is a symptom of the problem. The Ultimate Unity is trying to get rid of the group as much as it can, but the group cannot leave right away. The holy intestine needs Mr. Foodstuff and Ms. Sauce to wander around the

intestine and absorb the nutrients among the indigestible mass.

Librarian: The current adventurous plot should be necessary for noodle citizens to become culturally educated about who they will come to be as people who are now called on and calling for themselves to become “digestible” and to “digest for themselves.”

Transcriptionist: What do you mean? A call for becoming digestible?

Farmer: To call for digestion means to set the cultural evolution in motion, to get the ideological resurrection underway.

Mason: It also emphasises resurrecting in a gentle and, therefore, unobtrusive manner but properly wishing such a thing to happen. Those who involve in the movement should digest the new spirit, the purposes, and the principles of setting up a Carbohydrate autonomy.

Transcriptionist: What exactly are the purposes of this autonomy?

Farmer: To replace the true essence behind this republic, the empire of the death.

Transcriptionist: The empire of the death? I never hear of such an empire.

Farmer: Because it doesn't have a concrete form in reality. The empire was constructed by the ghosts of the Great Peace Agency when the second NOMADIC empire vanished in modernisation. The empire of the dead emerged on a hallucinogenic domain under a quantitative,

capitalistic hierarchy. Everything in this empire is disguised; it is hidden in various illusionary appearances.

Transcriptionist: But how can such an illusional empire recruit its servants?

Farmer: Take various psychedelic games as an example. Winners obtain rewards in reality; losers will be punished by different psyche attacks, losing parts of their proper recognition of reality. As the games continue, no one can unceasingly win. So all players are expected to receive some psyche attacks at some point. Some may be pushed to the psychiatric end; some may survive but lose the courage to stay in the empire. The rest survivors become the servants of this illusional empire.

Transcriptionist: I am still confused. How can I, an anti-cultism expert, have almost zero information about the empire of the dead?

Mason: The crypto-servants of the empire clothe themselves in the form of secret communication, which is incomprehensible to the outsider even when the communicators enunciate the most obvious facts. The illusional empire is not only based on a closed fraternity of its practitioners but also the trade secret listed by imaginary prices.

Transcriptionist: Imaginary prices? Never heard of it.

Farmer: Even nowadays, it is a new thing to research because the incommunicability and non-quantifiability of price signals destroy the foundation of economics. Whoever touches this topic will be abolished.

Transcriptionist: Sounds like a pseudo-scientific idea.

Mason: Through imaginary prices, the ghostlike agents entrust their power to china tableware, to tea, to cultivated tobacco, to coffee, to alcohol, to various spices that acclimatise the customers' dependences. In this case, the power becomes invisible and can reach everywhere, everyone, meanwhile dodging modern regulation and sustaining the dying spirit of Noodlarianism.

Transcriptionist: I see. These agents must be from the legend of Dissolving Authentic Organisations. I always thought they were fictional; I can't believe they really exist. They are the main force of noodlising the chilli party; they are a bunch of underground warriors, the masculine archetypes of modern noodlarianists.

Farmer: I wish these masculine minds never realise that they are culturally feminising their offspring.

Transcriptionist: Nonsense! China fetishism and chilli addiction cannot feminise adolescent minds, and neither can smoking and drinking. These noodlised consumables only moderately guide the infantile attention and desire to a comfortable zone so that the youth energies will not be wasted in useless social movements. Just like adding opium poppies into chilli hotpot can neither feminise a muscular body nor a masculine mind, at least not in the short term.

Librarian: The boy arrives at a good point. Noodlarianism still relies on primitive addiction to maintain its enslavement of millions of taste buds: making a fetish of china tableware to distract eaters' attention from the food and then indiscriminately mixing additives in food to deceive eaters' taste buds. The primitive means cannot expand the realm of collective unconsciousness. To

effectively call for breaking the mental and physical dependences of the hidden empire, the ideological resurrection needs stronger hallucinations.

Mason: Agree. We need to break the outmoded noodlarian hierarchy, liberate enslaved taste buds, and offer direct, unmediated revelation, which will challenge all forms of noodlarian representations. Noodle citizens have never started thinking about what Noodlarianism was really doing. China fetishism and chilli addiction have made them think Noodlarianism was making sense. However, stronger hallucinations will loosen these weaker dependences, noodle citizens will realise that Noodlarianism is not making sense, and as they reflect on it further, they will find the limits of vintage consciousness, and they will become eager to push those limits further until the transcendency happens.

Farmer: As pizzamen often say, «The bread could not rise unless yeast were added to the dough.» The spicy solaces enslave different mysterious flavours, sealing them in the noodlised cuisines. We need something stronger hallucinations than MSG and opium chilli sauce to save these lost allies.

Mason: What about leaving some psychedelic hints in the adventure of Mr. Foodstaff and Ms. Sauce so that the audience can perceive the existence of the hidden empire and notice the weakness of this illusional system?

Librarian: Superb! The psychedelia may be able to embody a democratic spiritual form of transcendency in which Mr. Foodstaff and Ms. Sauce hallucinate hyper-connection with the Ultimate Unity. That brings us to the topic of today. We need a scenario in the story to implant a cryptogram in the audience so that those gifted minds

who are qualified with Long-distant Spiritual Decryption will be able to contact us during the resurrection.

Topic 1

Transcriptionist: Using hallucinations to wake up sleepy minds sounds like consuming magic mushrooms or LSD to continue working.

Farmer: It is all about a mind-bending experience in extreme conditions.

Mason: The hallucinations make the experiencers encounter parts of their own hidden egos through alternative reality so that the experiencers will be in the process of becoming, having different wills. The perception of another, different reality where the illusional empire exists needs moments of hallucination constantly woven together.

Transcriptionist: the empire of the dead? Like a key to open the door to a parallel universe?

Mason: There is also a hierarchy of reality. The manifold world of our everyday experience is real with an alternative reality that is, on its own level, unquestionable, but this alternative reality has its being within the Ultimate Unity, which, on account of the incommensurable otherness of its eternal nature, we can never hope to describe, even though it is possible for some of us directly to apprehend it.

Transcriptionist: In that case, I think the current scenario is already psychedelic enough. Can you find a

better psychedelia than an intestinal adventure to let the audience experience hidden faeces?

Librarian: The intestinal odysseys are not enough. The route of digestion is too rational. Hallucination needs a dreamlike environment.

Transcriptionist: Are you saying that a potter in the dark, endless intestine is a rational adventure?

Librarian: The rational model is deductive. It begins with the whole and then assigns everything its proper place downwards through the great chain of beings. In comparison, the psychedelia model is inductive. It begins with the most concrete, tangible realities of nature, the physical bodies, and then works its way upwards from there. Through the reversed chain, it is possible to perceive wholeness.

Transcriptionist: If the deduction points from the whole to the bottom, then the hallucination points from the bottom to the whole. But the digestion is irreversible. According to the storyline, the chyme group is destined for a fart from the holy bottom.

Farmer: So we need to plan the tour directly afterward in the reversed direction of digestion.

Transcriptionist: To vomit up the brave couple sounds very brutal.

Mason: We can add a psychedelic scene that completely defies the audience's understanding of the depth and perspective of reality. The distorted direction can illustrate a mirrored image of the couple so that it is

possible to project the couple's situation at the bottom somewhere else.

Librarian: Excellent! The mirrored image behaves like stunt doubles for the couple. The interconnection between these two couples forms a meditative circulation because the meditation attempts to find some balance between the upward movement from the individual souls toward the Ultimate Unity and the downward movement from the Unity toward the individual souls. The descending from the highest individualise the Unity's power, endowing an individual with a rational perspective. This complimentary attempts to draw powers from the bottom, endowing one's irrational perspective. The meditation creates a mixture of rational and irrational pieces of thought.

Mason: The meditative circulation can happen in the brain-gut axis. The reality, as the representations of the Ultimate Unity's brain movement, is an outer form. The alternative reality, as the representation of the Ultimate Unity's gut movement, is an inner form. Ones can only understand the outer forms when ones look upon them as a revelation of what is within. So the irrational behaviours in reality can be rationally explained in the alternative reality, in this case, the illusional empire.

Transcriptionist: You are telling the audience that the real image of the brain actually has its archetypal image in the gut.

Librarian: The transcendency needs to merge reality with surreal contexts. The art of communicating the chyme group with its mirrored entity is primarily a mental process expressed in a projective form. The moral equivalent of the couple's physical transmutation into Absolute Savour is about discovering the archetypes of

the selves, a collective journey in which the irrational unconscious as the communicative mediator in the brain-gut axis reveals a higher form of rational consciousness.

Topic 2

Transcriptionist: Let me try to sort out your statements. The involuntary intestinal movements transmit signals through vagus nerves to the brain. Then the brain realises that it is time for excretion, well, I mean transcendency. I can see that gut microorganisms influence the function of the brain. But I couldn't see why such an influence could reveal the existence of the empire of the dead.

Mason: The unconscious intestinal agents can transmit signals to the brain via the blood, cells, nerves, etc. The empire of the dead block the transmission. The blockage obstructs the signals so that the information cannot arrive at the proper receivers in the brain, causing many disorders in the brain, such as anxiety, autism, depression, and schizophrenia. All these disorders are the resources for supporting the empire of the dead. In this case, the illusional empire coexists with the blockage of the brain-gut axis.

Transcriptionist: It reminds me of split-brain syndrome. When the connection between the two hemispheres of the brain is interrupted, the two sides of the brain cannot communicate or coordinate actions and decisions. When a patient views an image, the information of the image enters the nonverbal side of the brain. The verbal side of the brain has no information about the image. If a patient is asked to explain, he can only confabulate some fabrications using the verbal side of the brain to rationalise the information arrived at the nonverbal side.

Mason: That's right. The blockage of the brain-gut axis will impact different metabolic processes. The metabolic capacity of the holy body produces and regulates multiple compounds that reach the circulation and act to influence the function of other organs and subsystems.

Farmer: In the story, we can add a scene describing the causal relationship between the emergence of the empire of the dead with the collapse of colonic systems in the last century, which represents the blockage of the gut-brain axis.

Transcriptionist: Are you saying that decolonisation is the real cause of establishing the empire of the dead?

Farmer: Of course! The vanish of the second NOMADIC empire directly destroyed not only the noodlutoopia supply chains but also the colonies of the Pizzarianism and Dairy Association. Like a whale fall, the carcasses of the empire and the colonies created complex ecosystems and black markets that supplied sustenance to deep-sea agents for decades.

Transcriptionist: But how to unblock the brain-gut axis? Are you going to evoke colonial power?

Farmer: Perhaps hyperconsciousness can unblock the blockage without pushing colonic strengths into action. Hyperconsciousness is different from sleep and wakefulness. It greatly influences a person's intellectual faculties, potential resources of attention, prospection, memory, intuition, and coordination.

Mason: I agree. The hyperconsciousness can restore the multiverse consciousness of the couples, building a

way of returning to wholeness, like a hierogamy of the brain and the gut.

Transcriptionist: What is hyperconsciousness? How can one arouse it from consciousness?

Mason: Hyperconsciousness can sense both the alternative reality and the reality. The reality in the hyperconscious mind will become more unified, better, also more mysterious than it ordinarily appears.

Farmer: The hyperconsciousness lets you experience lucid dreams: you will realise you are dreaming without waking up. Psychedelia is the key to opening the door to hyperconsciousness. But after opening the door, the person, like the lost couple, must pass several stages in order to achieve the fullest awareness of the hyperconscious faculties.

Librarian: We can draft an evolution of the story. The culprit of trapping Mr. Foodstuff and Ms. Sauce is the empire of the dead. As long as the couple cannot identify the culprit, their tour is not going to be over. At this stage, the brain-gut axis is blocked. The mirrored couple, let's call them Mr. Foolstuff and Ms. Saucer, have to come up with a rational story to account for the phenomena produced by Mr. Foodstuff and Ms. Sauce. Because the axis is blocked, the brain has to explain something that happened in the gut without complete information. Without sufficient evidence, Mr. Foolstuff and Ms. Saucer prefer maintaining their elegance; therefore, the brain will depress the urge for transcendency.

Topic 3

Transcriptionist: Depressing the urge to fart during excretion is hypocritical.

Farmer: It is indeed quite inhumane. Are we sure to construct the roles of Mr. Foolstuff and Ms. Saucer as such?

Librarian: We have to. Their brutal decision reflects their ignorance. Let's consider the brain-gut axis as the media of dissemination of knowledge. The brain can efficiently process information, so it must be full of first-rate knowledge of reality. However, there is a limit to the information the mind can parallel digest, the capacity of short-term memory.

Transcriptionist: I heard about this. It says this limit for a human mind often corresponds to the magical number seven, plus or minus two. That's why children can learn short sentences but not complicated ones.

Librarian: Correct! The limitation can be understood as the incompetence of the unconscious agents in the brain. These second-rate agents cannot fully process the information in the alternative reality. The incompetent agents also advise the couple in the holy mind, Mr. Foolstuff and Ms. Saucer, to show exaggerated responses to the psychological stress of transcendency, which further suppresses the capacity of brain functions. However, the situation is completely different in the gut. Mr. Foodstuff and Ms. Sauce have the potential to recruit hundreds of unconscious agents because they can enzymatically process information from multiple universes.

Mason: I see. From a spiritual perspective, the chyme group can be far larger and more spiritually heterogeneous than any other executive organisation in Ultimate Unity. I think it makes sense. As far as I know, the complexity of the gut even exceeds that of the brain, and many of the hormones produced by the chyme agents will also be either transported or spread within the holy central nervous system.

Librarian: So we can summarise the situation as follows. In the gut, there are first-rate unconscious agents, but only the second-class knowledge of reality arrives, while in the brain, unconscious agents are second-rate, but they can obtain first-class knowledge. For the brain-gut axis, there will be only two possible outcomes when disseminating information:

1. The second-rate unconscious agents in the brain eliminate the second-class knowledge by imparting the first-class knowledge to the first-rate unconscious agents in the gut.
2. The second-rate unconscious agents in the brain use the first-class knowledge to suppress the first-rate unconscious agents in the gut, maintaining the second-class knowledge.

Mason: The first case comes with a spirit of openness. The knowledge flow helps to unblock the axis. The second case is a spirit of parody; the blockage is a subjective intention of interfering with the flow, isolationism.

Librarian: To unblock the axis, the Ultimate Unity needs the psychedelic hallucination from the bottom to generate hyperconsciousness.

Farmer: The entourage of Mr. Foodstuff and Ms. Sauce in the brain must yearn for hyperconsciousness. I can imagine that the unblocking moment will be in the flux of knowledge, the resurrection of humanity, the renaissance of reality, and the alternative reality.

Mason: But the couple is still lost in the holy intestine. They have to identify the culprit of the blockage, the empire of the death, to unblock the axis. How can Mr. Foodstuff and Ms. Sauce identify the culprit of intestinal isolationism?

Librarian: Let's analyse the origin of such isolationism. The empire of the dead is an institution. Thus, the blockage is an institutional effect. The couple needs the strength to fight against institutional enemies.

Farmer: Right! The flow of the mass is institutional justice for both the brain and the gut. But the chyme group alone is too weak to sustain such a justice.

Transcriptionist: You just said it was easier to recruit enzymatic agents in the gut. Can't these agents form an institutional force?

Librarian: That's why the couple has to wander in the gut. The Ultimate Unity needs them for the backward identification of nutrition. The renaissance needs backward identification to retrieve the memory of Absolute Savour in its incarnation form. The memory sparkles in the nutritious leftovers, the valuable pieces of information hidden in the vintage unconscious agents. Such memory will support the individual soul, or small self, to keep reincarnating until it merges into the eternal, universal new spirit.

Transcriptionist: What is the memory of Absolute Savour?

Librarian: Every time Absolute Savour departs from itself, it actualises its own reflection in traces, which we call the memory of Absolute Savour.

Transcriptionist: How can this new spirit be different from the vintage spirit? If it is the memory of the old stuff, it cannot be so much innovative. Well, you know, the flatulence may contain the smell from the previous meal.

Librarian: The orders constructed by totalitarian souls only exist in a single universe. The reincarnate souls are free, without noodlarian restrictions. These liberal souls can unify multiverse disordered signals, so they have the ability to interpret hidden forms. The culchemical liberality will Institutionalise the vintage unconscious agents as the new, reincarnate unconscious intelligence, distinguishing the reality and the alternative reality without thinking about which rule to rely on in which situation.

Mason: I can imagine this situation. Between death and new birth, the culchemical force is able to permeate the soul elements, both consciousness, and unconsciousness, both intellectual and sentiment. When the new birth descends into the physical world, into the earthly existence, the seeds, the physical inheritance of culchemy, will find them the proper spiritual clothes. They are going to be united with one another spontaneously and freely.

Topic 4

Transcriptionist: Your opinions seem to converge. But I am still confused. It seems to me that during the death-renaissance stage, psychological factors promote change. However, it is unclear why the change has to be initiated from the bottom.

Farmer: As we just said, the unconscious agents in the gut are more sensitive to the evolved capacities. This kind of sensitivity mystically recognises insights into hidden phenomena.

Transcriptionist: Can't you improve the capacities of the unconscious agents in the brain? Can liberation start from the top instead of the bottom? Self-cultivating one's taste buds may also seek the road to hyperconsciousness. Don't forget that self-cultivation is what Noodlarianism always emphasises.

Mason: The noodlarian cultivation only focuses on training the sensitivity of the taste buds. Those well-trained taste buds can decompose the complexity of taste, analyse the depth and the purity of the flavour. However, the taste buds can neither identify the harm nor react to the nutrients. A liberal and democratic mind has to attach moral sentiments to nutritional feedback.

Farmer: The cultivation of the taste bud is another form of enslavement. The enslaved taste buds only tend to please the brain by consuming more mouth-watering dishes, especially spicy ones. The enslaved taste buds and the gastronomic mind set up a loop of degeneration.

Librarian: Indeed, Noodlarianism often falls into the primitive ideological trap in which self-conscious life tries to make sense of things and, in doing so, to make sense of itself. For example, the infinite stirs is a schematic layout for a self-referential historical loop. However, Noodlarianism considers the infinite-stirs as some kind of super-sensible essence, as the real truth behind the semblances of the phenomenal world. As social complexity progressively develops, this self-referential loop is approaching some contradictory blockage. Now, it should be replaced by a more sophisticated ideological comprehension and its practices.

Farmer: A well-trained taste bud with an incompetent gut is not going to end up well. Minds with sensitive taste buds are happy to accept any glamorous nonsense that promises great revelations. Only the bottoms can identify such immoral promises. The revelation of the mind is possible only if the whole of existence, including the mind and the body, becomes itself an instrument of revelation.

Transcriptionist: The revelation of that kind of transcendency indeed needs relaxation of both mind and body. Anyway, even though the psychological change in mind relies on the gut, I cannot see why only the gut, instead of the brain, can retrieve the memory of Absolute Savour.

Librarian: The Absolute Savour is a lived presence and a real absence, a presence-absence. For such a dialectic role, a lived presence reveals only in a possession or bewitchment state rather than a rational form. Therefore, we can assume that the couple in the brain cannot reserve the souvenir of the bewitching odour. The memory of Absolute Savour is an essence of the vintage thoughts and unstructured materials reserved in the holy

intestine. The gas in the stomach is the necessary medium. When the brain-gut axis was free from obstacles, the release of gas from the stomach would evoke a reflection on the previous content. The memory enters the air, and incarnates itself. Otherwise, the essential characteristics of the odour would be absent even in the midst of its presence.

Transcriptionist: You mean if the Ultimate Unity can give a loud belch, Mr. Foolstuff and Ms. Saucer will be able to realise the presence of the Absolute Saviour.

Librarian: The unconscious agents in the brain do not know how to identify Absolute Savour properly. The olfactory nerve in the brain must be full of second-rate unconscious agents who lack the capacity for activating a proper neural circuit, the connection between the sacred odour and the psychic totem. So these agents must fail to let Mr. Foolstuff and Ms. Saucer realise the fleeting presence of Absolute Savour. It is pointless to praise Absolute Savour and preach it if the agents cannot recognise it. Educating the unconscious agents on the art of encoding and decoding smell is much more needful. In order to facilitate this aesthetic ability for the brain, the agents must first clear the way for the sensor buffers, the holy sensor organs, the hippocampus, and the cerebral cortex.

Farmer: How to educate the unconscious agents on the art of supernatural cipher?

Librarian: This question is inextricably bound up with one's worldview. Even when people believe themselves to be quite unprejudiced, the world-view underlying their thoughts, mode of actions, morales, and communications are historically conditioned down to the experiential

details, a fact of which they are often kept unconscious by lack of education combined with lack of self-criticism. If you can't understand this concept through experience, you can understand it through logical reasoning; if you still can't understand this concept through logical reasoning, spiritual understanding is your last anchor. The unconscious agents can only learn to appreciate the Absolute Savour through spiritual understanding.

Topic 5

Transcriptionist: I am unsure whether the audience can spiritually understand spiritual understanding.

Mason: Agree. The mirrored couple already complicates the storyline. Adding too many details about the unconscious agents around the mirrored couple would be dangerous.

Librarian: We need to point the spiritual understanding to the existence of the empire of the dead. That means, once the couple in the gut identifies the culprit, the unconscious agents around the mirrored couple will identify the Absolute Savour, and so will the couple in the brain.

Transcriptionist: Why do hyperconsciousness and appreciation correlate?

Librarian: Learning to appreciate the Absolute Savour can permeate with a more intense and more profound life, and thus, on the brink of hallucination.

Transcriptionist: I somehow get the point. The plot sounds like a double recursion. The recursive adventure

that happens around Mr. Foolstuff and Ms. Saucer is an extension of the primary recursion in which Mr. Foodstuff and Ms. Sauce lead the search. As long as the primary recursion in the gut solves the primary problem, farting, the other recursion in the brain will solve the dual problem, the appreciation of the fart.

Farmer: Stop destroying the romantic scenes!

Librarian: I think the boy has a good point. A total alienation of a human being into a double constitutes the foundation of magic. Mr. Foolstuff and Ms. Saucer are the doubles for Mr. Foodstuff and Ms. Sauce. Thus, the couple in the brain can provide paradoxical characters of the original roles for reflection, forming a kind of evolutionary mirror. Spiritual understanding, as collective probabilistic reasoning, is not about understanding thoughts through a static mirrored contemplation, not about understanding what it has put into it. By contrast, spiritual understanding needs magic, an evolutionary mirror reflecting the deepest essence of a spirit, allowing the medium within which the thinkers think to themselves to shine forth the truth.

Mason: That's right. The relationship between the mode of action and spiritual knowledge is circular and reciprocal. Selfless behaviour makes possible an accession of knowledge, and the accession of knowledge makes possible the performance of further and more genuinely selfless actions, which in their turn enhance the agent's capacity for knowing and understanding. On the contrary, a static mirror merely reflects the rays of thoughts back to it without any modification.

Librarian: Spiritual understanding leads to transcendence in training, not merely in the special

circumstances of reflection, but in all circumstances and in relation to all elements. Mr. Foolstuff and Ms. Saucer may be very far from Ultimate Unity in the sense that they lack the intelligence to discover the nature of Absolute Savour. But when the couple receives the transmitted neural signals through the brain-gut axis, they will realise their eternal essential dual by whom the multiverse reality is wholly and eternally present. Because of the realisation, the unconscious agents in the brain can come to the unitive knowledge of Ultimate Unity.

Transcriptionist: You seem to be rephrasing a statement about the emotional reaction to the preparation of a fart.

Librarian: This is called the coupling method. In the sense that neither couple, taken on their own, can feel anything the brain-gut axis did. Each couple performs a simple random search in their realm. And yet, the coupling of the brain and the gut, the axis of Hierogamy, forces the two couples to co-evolve almost surely and to continue permanently from that point on together. This coupling method can prove whether unblocking the axis works in the long run.

Farmer: This spiritual understanding and the coupling method can also push the plot forward. The irrational exploration of Mr. Foodstuff and Ms. Sauce triggers the emergence of the illusional empire. The illusion then reveals to the entourage of Mr. Foolstuff and Ms. Saucer the fullness of Ultimate Unity's presence within their material forms.

Librarian: Let's assume that the dead are shadows. At the most archaic level, the empire of the dead is a universe of shadow entities that copies the universe of the

living entities in every way. However, Mr. Foodstuff and Ms. Sauce and their entourage are different. With the evolutionary dual, the chyme group can reduce the tricks played by the shadows, the superficial imitations. The identification of the dead makes use of the matrix representations in extreme cases, precisely the coupling method for the complex transformations, the evolutionary romantic adventure in the holy abyss.

Topic 6

Transcriptionist: Coupling two couples sounds quite weird. The method looks like a parallel polyamory, where the relationships may be well perceived by each of the participants but are not expected to be announced. But the form does remind me of the use of an imaginary-real pair in complex analysis. Perhaps a complex institutional relationship between the hippocampus and the sphincter needs such a characterisation.

Farmer: The coupling of couples is a fantastic outline of the construction of a new spirit by the dying souls. In a reciprocal way, the primary and the dual, both at the most remote threshold of transcendency, are able to approach the first and indisputable sign of Absolute Savour.

Mason: The evolutionary mirror possesses magical force. It breaks away from the couple in the gut who live the literally surreal life of dreams, life in the holy intestine. For the couple in the brain, who think they are awake, the evolutionary mirrored image can distance them from the false impression, training their entourage in a proper way.

Transcriptionist: Who are the death, the shadows? Shouldn't you give a more concrete description of the empire?

Librarian: The empire of the dead is like night: it liberates shadows. The fundamental concern for the dead is immortality. The shadows put all their strengths there, the best and worst that they have not yet been able to actualise, all the still-foolish powers of their beings.

Transcriptionist: I know you are making a metaphor for noodlarianists. But noodlarianists are the best of the best, and the powers of their beings are the most intelligent forces I have ever seen.

Farmer: The noodlarianist put all their strengths into the immortal institutions for centralisation, giving up their personalities and humanities. By restricting the number of families and expanding the family trees, noodlarianists homogenise noodle citizens, forming immoral moral institutions for centralisation. The centralised control is seized by family clans rather than communities. The individuals losing independence would finally become vessels that accumulate historical pieces, financially and genetically, for their families. These lost souls, like the death, are waiting to be excreted, to be sublimated.

Transcriptionist: If a family is not that different from a community, collecting historical pieces for the family is similar to doing so for the community.

Mason: Genetic and cultural diversities are quite important to social complexity. The homogenous clans and the uniformity of the surnames of the clans reduce the complexity significantly.

Librarian: The archaic shadows are static mirrored images throughout their lives, to finally be left, as remains, corpses, upon their death. These shadows can reproduce, and the reproduction contains almost nothing new. The flesh brought by reproduction is transient. Once the flesh is destroyed, the decomposition completes, and the shadows free themselves definitively to become spectres, ghosts, the death.

Farmer: Countless sparks disappear in such a way during the process institutionalisation and noodlisation.

Librarian: In order to release the institutionalised and noodlised slaves, the society needs a mysterious power, a projective one, to create a double of everything and to make it blossom into the imaginary. The imaginary power dissolves into an attractive reflection, entertaining shadows and finally distilling them.

Mason: With the growing imaginary power, the couple's transcendency can possess a power so grandiose that the empire of the death relies upon it to become Absolute Savour.

Transcriptionist: But how can the Absolute Savour be descended from the empire of the death? The evolutionary mirror possesses the alienated quality of the savour while the savour possesses the nascent quality of the double. I can't find a veritable dialectic linking them.

Librarian: Absolute Savour is descended from the shadows in the empire, that is, from the projection of Ultimate Unity's individuality into entities that have become external to the Unity. The memory of Absolute Savour, as an intermediary between shadow and reality, can radiate with an aura that goes beyond all the

shadows. The impalpable, immaterial aura at the same time acquired increased corporeality. Once the empire of the dead is identified, the psychedelic status of Mr. Foodstuff and Ms. Sauce will become accurate. The transcendency in the psyche unblocks the axis and delivers Mr. Foolstuff and Ms. Saucer an insight into the profound nature of Absolute Savour, like the profound nature of the resurrection of the dead.

Topic 7

Transcriptionist: I think I understand the underlying logic of the story narrative. The mysterious power of resolving the unsolvable problems in the story is a dialectic tendency guided by some recursive schemes. In the story, the evolutionary mirroring forces access to such a dialectic situation through forms of imagination. Dialectic situations, like dreams, show that there is a wish to establish the truth through reasoned argumentation between two or more subjectivities holding different points of view about a subject. But for these dreams, when we sleep, the projective imaginations seem real to us; when we wake up, we laugh at their unreality.

Farmer: Dialectic situations are formed by magic, by the mysterious power. They are different from dreams because they have been directed and supervised by specific spirits. Although the spirits may initiate different purposes, and the purposes may contradict each other, the final consolidation of these purposes always reveal the essence of the spirits. On the other hand, dreams only show us how different eccentric situations can reify.

Mason: The dialectic force that can cause change is not a dream. When someone kicks a ball, the ball moves.

The concrete force links the cause and the effect. Now if you go further back, the reason for the cause of the change lies further back, the previous cause. You can trace the reason why he kicks the ball, presumably to shoot the goal. You may not understand the cause behind this effect, but you assume that there is one because, according to logic, every effect has a cause. However, the dialectic violates the causality in the logical principle. Multiple ideas are the direct cause of physical action. People may not understand how that works, but it does. Culchemists understand multiple, deeper causes to multiple effects in probability because they create these causes deliberately and directly.

Transcriptionist: But dreams also show how the most intimate processes can become alienated to the point of reification and how these alienations can reintegrate subjectivities.

Librarian: The dreams are full of unexpected scenarios that do not necessarily follow any laws of chance. The dialectic situations provide some statements that are obviously outside the possible reconcilable sets. But no matter how strange the states are, in dialectic situations, there will be a contingent solution as a necessity of resolving the contradictory statements. These contingent solutions are neither dependent on the mechanical inferential law nor the linear causal relationships. People arrive at such an end by recursively turning back to some similar milieux to determine themselves.

Mason: The soul has the capacity to come back to itself in order to know itself and determine itself. The situation of the coupling couples provides a new set of soulful relationships, analysing the coevolution between part and whole, which not only surpasses the endless loop of

contradictions but also reveals the transcendency of the currently hidden scheme of the blockage. The method will tirelessly integrate contingency into its own functioning to realise the spirit of upholding the method itself. This is definitely different from the dream, whose images are unstructured and chaotic.

Librarian: Exactly! The memory of Absolute Savour is not the strict reflection of reality; it filters the objectivity that contradicts the extravagance of the imaginary, forming a new soul. This kind of soulful reflection presents a question to which the answer can be addressed only by the transformation in its totality. This questioning is a test in the sense that it may fall or it may pass. What determines the falling or the passing is the contingent consolidation between internal and external ends. When the extra in the difference of reflection witnesses the consolidation, the collection of souls, deferring in time and in forms, becomes a new spirit.

Transcriptionist: Wait! I recall something. I heard that black magic originated in the black forest and was about using multiple polarities to unify disagreements. Pizzamen learned it from the falafel literature, then used it to advance Pizzarianism's reform movement. It first appeared during the Peasants' war, aka Der Bauernkrieg. Because the polarity may cause radical reflections and reach ridiculous extremes, the magic has been sealed since the dawn of post-modernisation. Now you are going to unseal this black monster.

Librarian: The boy raised a good point. We need to carefully disguise the magic so that noodlarianists cannot easily recognise it in the plot. The spirit emerges during the couples creatively reflect on their situations during the mirroring coevolution. What about we rename the magic

as creative reflection, framing it as a part of the recursive dialectic?

Farmer: Creative reflection is a wonderful name. When a person enters the mode of creative reflection, time becomes spiritual, that is, subjective, undifferentiated in the dimensions of past, future, and present, as in the mind of this person, the past memory, the imaginary future, and the lived moment is simultaneously present and merged.

Mason: What an elegant name. The name also helps the audience to imagine the whole coupling process in the story. The reflective system tends to internalise the complex matrices into the flow of the couples' adventure, then internalise the flow of the adventure into the psychic flow of the agents in the matrices. The neural and psychological regressions during the creative reflection recursively unfolds new ideas, synchronising all the events in the brain-gut axis.

Librarian: Great! We can let the collection of these regressions represent the drop of souls during the creative reflection, a substantial born of hope, a carrier of all the promise of a world in its infancy. The death renaissance always symbiotically associates a form of immortality that makes the dead person be reborn as a new living being. At the end of this spiritual moment, of the creative reflection, the world of alternative reality, the world in the gut, finds itself the way of being squeezed into the real world. A vision of life and a vision of death happily engage. That is, the hierogamy of the infantile part and the archaic part of the unconscious world.

Topic 8

Transcriptionist: Creative reflection, squeezing something out of the gut, the drop of souls, all these point me to one and only one scene.

Librarian: In the story, we can describe the mission of unblocking into two phases, the process of identifying nutrients and the termination of the identification. The identification is a process full of creative reflection. By reflecting on what they have done, Mr. Foodstuff and Ms. Sauce in the gut keep trying to identify the nutrients of their pure states. Meanwhile, Mr. Foolstuff and Ms. Saucer keep preventing the impulse of letting their archetypes go. The impulse, however, recursively accumulates when the entourage of the couple in the gut gets bigger and stronger. In the end, if the creative reflection converges to a singularity, then an epiphany, a hyperconsciousness, or a resurrection will emerge.

Mason: I see. The first phase requires the problem solver to come upon an impasse, where they become stuck and, even though they may seemingly have explored all the possibilities, are still unable to retrieve or generate a solution. The second phase occurs unexpectedly: A sudden hallucination manifests as an experience of processing fluency.

Often they are triggered by a new and key piece of information, but importantly, a depth of prior knowledge is required to allow the leap of understanding and often generated by a complex combination of experience, memory, knowledge, predisposition, and context.

Transcriptionist: Toilet meditation! It has to be toilet meditation! This is simply a dodge to describing the mental change during excretion. You use grandiose rhetoric to cover the truth. The truth is that your creative reflection is just a mixture of illogical thoughts under pressure and relief after the release of personal waste.

Farmer: Maybe we can let the audience appreciate some details. Suppose that the intestinal bacteria are states of souls. The fluid of the intestine provides unceasing reciprocal transfers between the microcosm, probiotics, and the macrocosm intestinal environment. The recursion can be easily represented in the scene.

Mason: Indeed, the fluid metaphor can be remarkable. The concrete fluidity constructed by the most abstract means stands and behaves like a temporality that accelerates, slows down, or goes backward and forward.

Transcriptionist: Right! The final sublimation of the fluidity injects humanity into the external world, meanwhile injecting the image of holy defecation into the inner person, the mind of the audience.

Mason: Mr. Foodstuff and Ms. Sauce are stuck in the hollow core, pushing the walls in and out, which offers a dimension of spiritual communion that is unavailable in a solid, physical form. The communion in the fluid form, around the end of the valves, triggers the gut-brain axis revelation.

Farmer: Amazing! When the charms of couples merge in the axis for Ultimate Unity, deep in the holy intestine, a savour closes off everything, unblocking the channels for action and opening up the lock of the resurrection. Mr.

Foodstuff and Ms. Sauce detach themselves from the traps and embrace the light.

Mason: At the very end, during the resurrection of Absolute Savour, the essence creates the darkness and energises the participation. The darkness will be organised, isolating the couples, dissolving the resistance, and accentuating all the fascinations of the shadow. The couple amongst the darkness are, on the contrary, passive passengers in their pure dressings. They can do nothing but also has nothing to give. Everything happens out of their control but follows their will. All will submit to one of the greatest phenomena, the resurrection at the bottom, the epiphany on the top.

Transcriptionist: Surely, the audience, if they were not disgusted with the seat of sanitation, would be impressed by the most exquisite meditation.

Librarian: Yet completing the adventure is the most solid reminder: the audience can connect with the Ultimate Unity of their understanding and smell the Absolute Savour to keep them sober for the day. All while they poo.

MINUTES NO.5

**PRESENT: ARTIST, MASON, FARMER,
TRANSCRIPTIONIST**

CHAired BY ARTIST

Artist: Glory to the culinary art in the highest!

Artist: I have to say the progress is beyond my expectation. The meditation over the seat of sanitation intelligently aligns the top with the bottom, the brain, and the gut. However, the plot of aligned movement missed one essential factor.

Transcriptionist: An aesthetic gesture of the meditation?

Artist: Transcendancy needs passion. It needs love. It is impossible to speak of contingency without taking love as an example into account since love always accompanies contingency. The couple should experience more romantic chapters in the adventure. The gut and the brain form the axis, the connection, yet do not form the dual development towards passions, towards love, towards the most aesthetic, the ideal form of contingency.

Transcriptionist: I don't need love to excrete.

Farmer: Because you lack some basic training. In order to excrete smoothly, you have to strengthen and stimulate the proper regions, such as contracting and relaxing the sphincter and PC muscle in a regular rhythm, allowing abdominal muscles as a pump to gently push the stool out of the open sphincter. During this body's natural emptying reflex, you should pay attention to yourself, echoing your inner desire and feeling love through the sluggish movements.

Transcriptionist: Yes, those who have constipation-predominant symptoms might have pelvic floor muscular incoordination. The weakening muscles need special care during excretion, though I wouldn't call it a love feeling.

Mason: A gentle excretion is a type of self-love. Self-love must be first lived and experienced through the body. The eagerness of connecting with the outer world becomes an inner desire in the human being. Such an internalisation can form the seed of love. Connecting with other forms is the prerequisite for love; love is the result of the such connection that has been reborn in the ego. Love is a form of representing egotism that will accompany the strengthening of our soul forces. The power of love must begin in loving yourself. It plants the seed of love in the innermost core of your body.

Transcriptionist: You mean the innermost core of the anus, the generator of organic fertiliser whose connection operates in the earthly world, outside of the physical body.

Mason: Right. From there, from the organic fertiliser, the power of love is meant to flow out into all of evolution, disclosing itself in the forces of the earthly world, of nature, of the future. This is the key to the mystery of all future evolution: our knowledge and everything we do out

of a true understanding of evolution sow seeds that must ripen into love. The greater the power of the love that comes into being, the more we will be able to accomplish creatively on behalf of the future.

Artist: Love is a middle ground between ignorance and knowledge, ugliness and beauty, and, more importantly, between need and fulfilment. The game of seduction and obstruction in the courting days is similar to the search for transcendency facilitated and incarnated by erotic passions.

Mason: Indeed, the fulfilment of emitting Absolute Savour is similar to the search for beauty, wisdom, or the truth. When lacking one of these attributes, love desires and yearns to attain it because love meditates the moves from the opposites, the lacking, and the searching.

Transcriptionist: In that case, love is also a constant process of becoming that involves searching for more and excreting more.

Artist: Disconnected, isolated status always induces a yearning for more. The irresolution and the incompleteness stir the desires of both love and thought. The processes of learning and falling in love are similar: they are both founded on a lack that provokes a desire for more, the attainment of the desired object.

Transcriptionist: Your opinions about love are definitely different from mine. Love is about safety, rational calculation of the utility of fusion, and enjoying the moment of rapid exhaustion.

Farmer: The utilitarian trade-offs in Noodlarianism seriously affect your understanding of love. Knowledge of

culchemy is more than logical analyses and reasoning. It is a yearning for greater knowledge and understanding. Love, like the seeds contained in your waste, like the original force questing the knowledge, is to transcend the obstacles caused by time and space, to turn some random possibilities into a determinant erection.

Mason: Love is to fill the experience of deficiency. Deficiency, in turn, creates a need for fulfilment, a desire that will not be satisfied by the carrots of a common, comfortable, stable relationship but will instead constantly search for a beyond, for a creative, transforming difference. Love originates in lack and a search for more beyond the ordinary of sameness.

Transcriptionist: I guess you are going to say that the production of Absolute Savour, or the creation of immortality through emission, is a quest for loving Ultimate Unity.

Artist: Love is a lacking intermediary that always searches for other forms towards transcendency. The holy love embodied in Ultimate Unity is a struggle between the couples at the top and bottom towards the rigid control of the final valves - one obedient, the other defiant. The obedient souls attempt to control the wild desire for excretion, while Mr. Foodstuff and Ms. Sauce, suffering the urgency of the desire for unification, want to sublimate with their beloved ones.

Mason: I see. The controlled desire struggling with uncontrolled urges can be revealed in the oscillation between erotic stability and the search for higher forms of existence. The oscillating movement of this dialectical struggle, the pulsations of love appear similar to transcendency into Absolute Savour.

Transcriptionist: According to what you said, the pursuit of transcendency is an erotic endeavour.

Artist: The erotic strategy of evasion and rejection keeps the passion alive. Only if the passion is alive can the affection level accumulate. Only if the accumulation goes beyond the threshold can the transcendency emerge. The emergence is the moment when love overcomes the opposition between self-love and the love of the other. Transcendency is, therefore, the breaking open of the self as the exposure to and experience of the outside.

Transcriptionist: I am just curious how are you going to let Mr. Foodstuff and Ms. Sauce open the holy bottom and expose themselves to the outside?

Artist: Embracing love is a longing that involves both an urge for fulfilment and a painful deficiency. The adventure, which was planned on a continuous loop around the valves, can always end with the embracing couple and their preparation for the sublimation into Absolute Savour. However, the unsettled questions during meditation, such as controversies about cross-cultural romance, the fragility of love in the hyper-connected age, the same-sex desire, or erotic passion, can disturb the couple's affinity and hence their hyperconscious recognition of Ultimate Unity. Let's imagine in such a scene that one would ask, "is this the end" and the other could also respond, "it's only the beginning." The scene seems to move to the next stage, but all the questions remain and reappear in different forms. The loop cannot be broken as long as the paradox of love, the felicity and the sting, cannot be unified by the couple.

Farmer: Excellent! The audience will appreciate the recursive dialectic when they fall into the romantic scenes where the couples struggle between the material and immanent human world and the immaterial transcendental world of beauty, wisdom, and truth.

Transcriptionist: The so-call aesthetic form of recursive dialectics is all about the struggles between the passionate fantasy of the monastic mind and the restless movement in the stressed bottom.

Artist: I suggest today we follow this line of discussion and extend the scope of the current stage to embrace more passionate themes.

Topic 1

Transcriptionist: Love should be perceived as a natural force associated with the inequality that can turn one side into desperate dependence on the other side, creating distortional potential.

Artist: What you understood is the noodlarian love. Such love is to utilise the feeling of pity that may incite a benevolent love and care for others. Noodlarianists then take advantage of the others' suffering to gain possession of them, propagandising and emotionalising this action as love.

Mason: In addition, Noodlarianism advocates the exclusive possession of the beloved, excluding competitors from the joys of the love and labelling the injustice on the competitors for condemnation. The logic behind such an exclusive love is sexual love, the most primitive form of understanding and treating the beloved.

Farmer: The delicate arguments behind the logic of exclusion are simply a naive expression of egoism, the disguised and suppressed desire to attain an opposite ego form.

Transcriptionist: Didn't you say that love was born of egoism?

Mason: It is. But through egoism, love has to fulfil its potential to create a bond based on a shared desire for the new. That's why love serves the meditated energy of unifying the differences.

Artist: A love founded on unifying the difference is a love that strives to overcome mundane love in favour of a creative, passionate, transcendental relationship. However, I am worried that the current love affairs only provide enough contrasts to set off the essence of transcendental relations. We need more passionate features, more complex, intertwining features.

Transcriptionist: It seems that you want the relationships to be more erotic. How about developing a line on same-sex relations? I mean, after all, there are two couples in the play. You shouldn't eliminate the possibility of sexual homogenisation between the top and the bottom since the possibility of homosexuality may also induce transcendency. How about putting some lines on the relationship between Ms. Sauce and Ms. Saucer? The audience will love it.

Artist: The belief in transcendency demands opposition. Because conflating the opposition can lead to a new form, and the new form should have the dual point of reference for its own initiation into an order of the existing hierarchy,

where the hierarchy consists of a set of rules that supports the sense of reality and intelligibility for the transcendency. It is all right that you cast some wild illusions on lesbian romance, but the idea of having two opposite forces as an origin for the new form needs to be held.

Farmer: This time, I support the lad. We need a scene of lesbian romance. Regarding the opposition, the top and the bottom are already opposite, aren't they?

Mason: Me too. Biotechnologies have expanded kinship structures, allowing some transformations and developments in the concept of unifying familial kinship, friendship, and community. These can constitute a breakdown of noodlarian kinship that has only concerns about consanguinity.

Transcriptionist: Wait! I am talking only about the erotic theme. There is nothing to do with the noodlarian foundation of kinship.

Artist: On second thoughts, perhaps some lesbian tendency will add spice to the storyline. It will displace the central place of consanguinity advocated by Noodlarianism, making the audience reflect on the other durable ties outside of the conjugal frame and open kinship to a set of contagious relationships that go beyond the family.

Farmer: Yes, the story will provide the audience with the possibility and viability of alternative relationships in forming the basic nearest and dearest units of society. The unit will be founded on care and commitment instead of blood ties.

Transcriptionist: If you insist on this metaphorical scene, why not consider a scene of gay romance?

Farmer: Because we support feminism rather than masculism. Feminists can easily destroy the massive matching games in the dating market, which coincides with our noble goal of restricting the world population to a reasonable size.

Mason: The intimacy between men has been experimented with since the ages of the antique culchemy. However, the scale of the experiments was accurately restricted because the immanent men's love threatened to undermine the existing orders in the administrative, bureaucratic, educational, and military structures where men were and still are playing the dominating roles. Even though culchemy is advocating feminism, we don't expect the male domination in such structures will change shortly, at least not before the release of the story.

Topic 2

Transcriptionist: OK! But how do you proceed with the lesbian love between the top and the bottom? The transcendency depends on the construction of a social axis. The axis comes through a double-perspective horizon. The perspectives of the prime and the dual are interconnected. The primary couple observes the evidence from the perspective of the possibilities actualised by the dual couple, thereby becoming also the prime's possibilities. I don't see there is any possibility of forming a love affair in this recursion.

Farmer: Both the couple in reality and the couple in alternative reality are kind of meaning-constituting systems. The recursive dialectic is supposed to deliver partial information between the two systems. If there is an affair between Ms. Sauce and Ms. Saucer, it has to be a secret love, a love that is encoded in a crypto-link of the two systems.

Artist: The circularity is a tautology. A circular movement constantly comes back to itself, hoping to represent the unity of the infinite in the finite, unity in multiplicity, as it is in nature as well as in art. The circularity dissolves because its emergence triggers a process that leads to an unexpected outcome.

Farmer: How can an unexpected outcome occur in a tautological circulation? One couple cannot understand the other couple's experiences but can observe the outcomes and adopt the outcomes as necessary.

Artist: The circular coupling of the couple in the gut and the couple in the brain will reenter some predetermined conversations. A contingency will surely happen if the conversations on one side are concerned about what happens on the other side. Each couple reciprocally observes the other's selection as a contingency. In other words, every contingency is dependent on reciprocal situations. This is a double contingency, a self-causality where a cause is at the same time an effect of itself. Both couples determine their own behaviour in their self-referential loop and generate the contingency for the other side.

Mason: Let me rephrase what you said. Each couple observes the other as an unexpected system since the couple cannot understand the self-referential trap on the

other side. Every couple shows the indeterminacy of interpreting the self-reference over the other couple, causing the indeterminacy of their own decisions.

Artist: Correct! In this setting, the only sensible thing to primary is the selectivity resulting from the dual operational closure. Each loop is a black box for the other, a box completely opaque to outsiders. The double contingency then leads the dialectics to a dead end, which is a communicative catastrophe. Failures and catastrophes direct the couples to a broader reality that the previous system cannot integrate, and it enforces the discovery of another system. Although the double contingency fails, the self-referential processes on both sides will converge to a totality. In this convergence, the self and its other are grasped as a whole; the truth no longer lies in the self or the other but in the whole.

Transcriptionist: The broader reality seems to exceed the conventional exclusive coupling of marriage. Are they going to converge to the *ménage à trois* or probably the swapping four?

Artist: This alternative system is analogical to the sacred totality, whose trustworthiness may not be readily recognised, but is reliable through another representation, the representation of freedom and autonomy. The new system will, therefore, better respond to contingency by not having predefined rules and instead allowing rules to emerge during its confrontation with contingency and irregularity.

Transcriptionist: I am not interested in your pseudo-theory of explaining the new system. I want a clear example to imagine the erotic scene.

Artist: Let's imagine. After endless wandering in the holy intestine, Mr. Foodstuff and Ms. Sauce suffer excessive stress. The stress also starts to pervert the minds of Mr. Foolstuff and Ms. Saucer. When some members of the bottom entourage accidentally leak the inharmonic gossip about the couple in the gut, the leak immediately attracts Ms. Saucer's attention, rippling her heart. Ms. Saucer empathises with Ms. Sauce's situation. She can't help seeping into the bottom. The romance will start from there.

Transcriptionist: Constipation can impose tension on pelvic organs and nerves, which often weakens the pelvic floor muscles, causing constant strain on bowel movements. At this moment, if the bottom receives excessive stress, some of the stool will seep around the constipated stool and leak out. This is what we call faecal incontinence.

Topic 3

Farmer: There is absolutely no similarity between Ms. Saucer's love that is woven by the deep and empathetic experience of the otherness and the anal care that is promoted by the intense and pathetic worry of the seepage.

Transcriptionist: But the philosophical love in your discussion is about the struggles with huge tension. The unbearable tension on PC muscles also puts forward the struggles of leaking or not leaking to the mind. So I see a significant similarity between these two cases.

Artist: Love integrates two; it suggests a new experience of truth, the truth about what it is to be one

and not two. Ms. Saucer and Ms. Sauce experience the embarrassment of incontinence during the period and, therefore, can form a solitary consciousness. This is how love begins with the whole contingency and develops a solitary view about their banal situations of vain seduction and repetition.

Mason: In general, the contingency is anti-system because once the system fails to grasp it, another foundation of the system will have to be constituted, which means another system and another perspective. The love of the two ladies comes through this contingency, and hence it will offer a new perspective of the truth, leading the four to reconsider the current situation.

Transcriptionist: What kind of new perspective after seeping?

Mason: There are situations when you feel the need to give your brain some time to relax and think about other things than the obligation of excretion. For instance, when you focus on your intestinal movements, you will clearly perceive the waves on the valves. These waves will amplify your urge to leak. At this moment, you need to relax and think about other things in order to prevent yourself from freaking losing control. This is when some chemical agents, such as GABA, are released in your brain, which provides you with the desired peace of mind.

Artist: Because Ms. Sauce is attracted by both Mr. Foodstuff and Ms. Saucer, she will be in the position of transmitting the cryptogram to the brain and also translating the brain's tendency to the gut.

Transcriptionist: So she becomes a double-faced agent under the disguise of love.

Artist: Love is not a disguise. Any couple must criticise each other. They often fail to provide unconditional support. But in a transcendental love relationship, couples do not unquestioningly uphold, reinforce and echo one's attitudes. Instead, what will bond the two is that they have new perspectives and interrogate their preconditions. Ms. Sauce provides such a perspective and forces Mr. Foodstuff to reflect on his understanding of love.

Mason: Indeed. A true relationship has no secrets and is sustained through openness. For complete openness, one has to allow the expression of difference and disagreement. Through the scene, the audience will perceive that Mr. Foodstuff, an archetype of a pure culchemist, is not a dictator or master concerned with controlling and exploiting the herd but is a creative, passionate person who questions and overcomes small-minded conventions, petty attitudes, and vacuous beliefs.

Transcriptionist: I suspect that the audience will perceive culchemy as the archetypical faith of supporting polygamy.

Artist: Noodle citizens may be hard to accept this idea of open relationships. They may, like you, prefer the concept of polygamy that was madly advocated by noodles. Ms. Sauce, although she engages in an extra relationship, maintains her emotional tie with Mr. Foodstuff. With a broadly defined fidelity, the three will be comfortable and connected enough to each other. This is the moment when the brain-gut axis is ready to be unblocked.

Transcriptionist: But the *mêlée* of the top and the bottom doesn't seem to guarantee the success of excretion, I mean sublimation. I assume that you all know how difficult to proceed with a position with more than two inclinations.

Artist: The struggling position should be a dilemma between difference and sameness. They may refuse the alternatives of segregation on the one hand and fusion on the other, maintaining the boundaries and limits, challenging the conflating gestures that assume that they are alike. This is exactly the moment right before the transcendency: Each side cannot recognise the limits and boundaries of self, nor the courage to overcome this conflation of all into one.

Topic 4

Transcriptionist: It seems that neither the declaration of prohibitive love nor the endurance of complex romance marks the start of sublimation. These complicated situations simply align the recognition of the brain with the restlessness of the butt, forcing the holy mind to commit to the fact of incontinence.

Artist: There are many things to prepare before the transition from locking the chance into the framework of destiny. The inexperienced couples may suffer from protraction, confusion, entanglement, impotence, and recommencement, and even destined to recommence. The transcendency comes when the consequences of the construction of useful experiences of valuable knowledge compel couples to opt for spiritualisation. Love, therefore, will be presented to the audience as

the strongest force working toward the result of spiritualisation. The audience will then understand that the more spiritual knowledge flows into the evolution of humanity and the Earth, the greater the number of viable seeds there will be for the future.

Transcriptionist: Are you saying that by learning more about how the intercourse or the outercourse is going on, the audience will be able to acquire some crucial spiritual knowledge?

Farmer: Knowledge comes from experience. The spiritual knowledge is extracted from something that will persist, something that will endure in order to release the ambivalent attitude from its randomness, like a commitment, a fidelity. The knowledge has to be tested multiple times by measurable, involuntary contractions and expansions, and finally, the spirit of the knowledge will discharge the accumulated tension, resulting in a continuous euphoric sensation that makes the receiver eternally indebted to the power of such an experience.

Transcriptionist: Are you telling me that your spiritual knowledge is your experience of multiple orgasms?

Mason: The couples should have the encouragement to discuss the pleasure and learn how to understand enthusiastic consent because fulfilment of pleasure creates a form of persistence. Through the satisfaction of desire, spiritual knowledge transforms itself into a concrete form for the audience. Also, the poles from the bottom and the top becomes socially coordinated.

Farmer: The concrete form of the erotic stage becomes the inner wisdom of the audience. We will be able to

Internalise the spiritual knowledge of culchemy; let it become the seed of love for the future.

Artist: Spiritual knowledge is the prerequisite for love; love is the result of the knowledge that will be reborn in the future.

Farmer: A splendid remark. The scene will definitely reverse the conventional valorisation of the noodlarian love of the families. Once we expose the convolution of mundane, ordinary love with the creative love of the future, of the unknown, we will be able to persuade the audience to seek transcendental love.

Artist: The euphoric sensation turns the recursive dialectical system to a contingency as an emergent exit, an unexplainable orgasm. The excitement cannot be totally understood and may exceed all expectations. Hence, the consequence of this total mêlée will lead to freedom and autonomy.

Transcriptionist: Enough is enough. This open relationship will threaten society, dissolving the manipulation over the charge of forbidden love. You all seem to be blind to the real utilisation of love. Love is rational dismissal, false consciousness, misplaced idealisation, and an anti-political force. The reason that love remains a concern in Noodlarianism is because social stability needs a relationship that is permanently fixed and asymmetry with limited freedom. So the power on one side of the relationship can fluid freely with order and productivity, and the ordering fluid will easily create new forces and identities. In your imaginary scene, if a recursive function cannot attain its goal, then it doesn't halt, which is what we know in any designed simple algorithm. In this case, the couple will only get lost in its

infinite traps until they have used up their resources, such as the exhaustion of passion or physical fatigue.

Farmer: A forbidden love does not work for those who learn to express love openly and with pride. Openness can place some objects that are excluded from the current rules. Never mention that it can mutate the play can jump to another scene by force. With openness, the contingency for transcendence will surpass all systems and human cognition. Contrary to what you believe, contingency in a love iteration saves the cost of memory since the entourage does not have to exhaust all the effort to harmonise the couples. It also destroys excess information that makes the relationship more complicated and therefore forces the couple to learn a compact representation of love.

Mason: The noodlarian logic prefers to eliminate contingency by excluding it as illogical and, therefore, absurd. But absorbing contingency in order to enrich the logical context is also feasible. The creative dialectic is adapted to the latter, as it has the temporal dimension. In the temporal dimension, the recursive iteration allows contingency that stays at the limit of the convergence. The openness allows both the existence of such a limit and the exclusion of the limit from the convergent domain. The time evolution of these open dynamical systems, classified according to different ergodic properties, will be able to correspond to various degrees of irregular behaviour. So even if it is true that the mundane intercourse and outercourse are full of ethical and political purposes, the multiple orgasms allow for something unusual, something beyond the current ethical and political framework.

Artist: Mundane love is about control and being controlled, but transcendental love is different. Ethics and politics are not only founded on duty or on the rational agreement as noodlarianists expect but also the generosity and the sharing offered through love, even erotic love.

Topic 5

Transcriptionist: How about the holy marriage? Doesn't it already set a legal, ethical line on how to realise love? I don't think you can legally advertise and validate erotic love under your image of openness.

Farmer: The marriage is not a resolution nor a conclusion to any lovable issues. The form of marriage is just a means to ensure the couple, Mr. Foodstuff and Ms. Sauce, continue in their own idiosyncratic way of savouring life.

Mason: The marriage provides a derivative form of a permanent circuit, allowing the couple to search for more freedom and openness in the future. Meanwhile, the legal and holy bond between the two is an insurance that hedges the negative impacts of the difference.

Artist: The marriage without the unification of spirits resembles dating on the internet. There is no significant content. The holy marriage makes the couple constantly circulate information, staying in the loop and permanently connected. However, without transcendental love, the couple lacks deep communication. They use superficial excuses to evade the crucial caress; they continuously search for a shared discourse but are afraid of inventing signs of reciprocated affection.

Transcriptionist: Marriage is an institution that regulates kinship, a mechanism for normalising the relationships within the legal and economic structure as well as a restriction of sexual freedom. It is to establish the basic unit of society: family. It has nothing to do with erotic love. It doesn't need erotic love. In fact, the unit of the family also offers care and commitment; unlike the open relationship, the family does not violate widely accepted legal and moral institutions.

Farmer: So what is your suggestion?

Transcriptionist: You should consider adding neo-noodlarian love to the story. Let Ms. Sauce and Ms. Saucer suffer. In the intestinal movement, the three should experience very significant tension that needs their collective strengths. So the dangerous situation will force them to appreciate the risk-averse deal of establishing a family with shared lovers, a polygamous family, the traditional family model in Noodlarianism. The three will be united, not done in the name of family order or hierarchy by despotic parents, but in the name of safety for the individuals.

Farmer: The family exists at the level of the state to socialise love's impact. It is a political engine for the centralisation force to dissolve the enthusiasm for love and the urge for eroticism. The family is the noodlarian ultra moral force that can betray love at any cost. We won't fall into your trap.

Mason: Institutions are to solidify the verifiable knowledge, but all the institutional strengths centre on secular centralisation. They are good at homogenising ordinary differences but poor at making the homogenised

object creative. Marriage offers both liberal and repressive potentials. It is not only a social contract but a public recognition of a private commitment. However, this secular commitment is hard to face a spiritual challenge. Without love, it would be hard to expect that such a commitment can survive in a risky field with various temptations and seductive challenges. Any singular adventure in the quest for the transcendency of differences, of decentralised emotions, must disregard the shallow safety provided by the artificial, secular unity, such as the family.

Artist: The goal of love is to discover the transcendency that the collective is incapable of archiving. Love has its own seriousness that is superior to social institutions. Love commits to embracing the risk, experiencing an eternal memory that can lead the way to a higher level, and transforming something into a creative existence. Suppose the absolute value of the commitment is endorsed by marriage, as a strengthening of the social bond against the perils of wayward love, as the institution that channels genuine love toward its fundamental destination. Open relationships exist above the family. The family is merely a compromise between spiritual wander and political stability.

Topic 6

Artist: We need an artistic representation to justify the openness. Without the struggle to open love from the constraints of passion, we have nothing else straightforward media to express transcendency. The constraints, the implacable law imposed by the empire of the death, would be an ideal barrier to intrigue the hatred of the audience. Let the audience understand that

noodlarian love only serves some definite purposes or a presentiment according to some historical repeating patterns, which can be a mere imitation of transcendental love.

Farmer: Yes! On one side, the open relationship gives a whole of three united minds, sharing fears, doubts, hopes, and joys; on the other side, hatred, partisanship, cliques, jealousy, and intrigues are the natural consequences of the aimless, noodlarian courtship ritual.

Transcriptionist: The expression should be able to impose the sharing sensation from the contemporary feeling, echo, and mirror the collective, guiding the mass to the proper social paths. Only the affection between blood relations can fulfil this mission, extending the influence to a larger scale, a larger field without violating secular laws.

Artist: The extremal passion extends the love to a community, an aesthetic expression of fellowship, of the openness prevailing over the closeness of the self. Passions, unlike toxic consanguinity, are not composed of traumas or conflicting pressures. The extremal passion is beyond any mundane order of the law. Thus, it can influence the place uncovered by the material world, the deepest place in one's heart.

Farmer: That's right! Pure material has no future, as the spiritual contains the seed of the future within itself. The empire of the dead should try to turn the spiritual, romantic affair into an evil, useless game for material rewards. The law of empire should try its best to hold the awakening open spirit in its grip.

Mason: The empire of the dead should be in permanent conspiracy against Mr. Foodstuff, Ms. Sauce, and Ms. Saucer in order to draw them incessantly on to evil; everything is but a snare for the three in the impulses of primitive passion, and the entourage, in wishing to add to the passion a lever of equilibrium called reason, only give proof of un-reason and ignorance, since they only obtain results contrary to their expectation.

Transcriptionist: Please illuminate me! How can the threesome transcend from primitive passion to advanced, extremal passion?

Farmer: The extremal passion in the triangular cannot be explained in objects nor in words.

Mason: The spiritual passion, to which the transcendental love belongs and of which it is one of the mightiest elements, is a complicated but definable movement forward. This movement is the movement of experience. It may vary in different degrees and scales, but it exists at the bottom and the top to the same inner thought and purpose.

Transcriptionist: I accept that many evil stones need to be cleared from the road. Some unseen and wicked hands must scatter new obstacles in the way. The intestinal path always seems to be blocked and totally obliterated. The definable forward movement in your mind must be projected onto the intestinal adventure. I just want to know how the threesome, who despises the material and who lives only for spirit, defines the outlet for their transcendency in this open relationship.

Artist: The spiritual distances between the three form a triangle. The affinity measured by this spiritual distance is

not constant. So the triangle is dynamic, invisibly moving downwards and upwards. At the apex of the top segment often stands one person, only one of the three, who can see beyond the limits. What can be understood only by the apex may be completely incomprehensible to the rest of the triangle. The prophetic apex helps the advance of the obstinate whole. The other two may resist the helps at the beginning. But the larger amount of the apex's expression becomes understood, the more confidence the rest two will construct, hungering consciously or unconsciously for their corresponding spiritual energies.

Transcriptionist: So, who will be the apex?

Artist: The apex will be the one who offers the prophetic strengths, who ceaselessly provides sources from the higher to the lower segments of the triangle, and who maintains the triangle as an integrated object and pushes the object forwards.

Transcriptionist: Your description somehow reminds me of the anatomy of the large intestine, where the anatomical apex is nothing else but the anus.

Farmer: Any prophet should stand on the apex and point out towards the bright outlet to the rest.

Topic 7

Mason: The strength from the prophetic apex cannot be understood by those who do not have the key to the cipher. To obtain the key, one should learn how to resonate their inner feelings with that of the apex in the spiritual sphere to avoid ideals being lost to instant materials.

Transcriptionist: Then what is the key of the cipher? When you are lost in meditation for an hour on the toilet seat and find out the triangular doesn't move at all. What are you going to do?

Farmer: To evoke the intestinal reflex of contraction, you should sit with your hands on the lower abdomen and lean backward and forward alternately so as to arch the lumbar region forward as much as possible. This manoeuvre presses the second lumbar spine, making traction on the lumbar nerves.

Mason: Defecation is involuntarily respecting intestinal movements but in the stimulation of the rectal apex. The intestinal reflexes do not implicate consciousness. However, when the reflex act stimulates a sensory nerve, consciousness may be reached. The suggested gesture evokes the voluntary muscles to supplement the intestinal reflex. By doing this, the muscles are brought into action, and the reflex becomes conscious and voluntary.

Farmer: Yes! Alternatively, you can try the slow, long-waved sinusoidal current that also stimulates the necessary muscles.

Transcriptionist: All right. According to your suggestion, the key has to be the inner passions of the triangular. It will give a revival of moving the external forms. When these inner passions cumulate, they finally become the love that is necessity for excretion.

Artist: The boy just gave an artistic expression to describe the situation.

Transcriptionist: I did not.

Artist: Since the endless repetition results in reflex actions, the intestinal adventure embraces the reflex symptoms, the exaggerated reflexes. These reflexes are chiefly concerned with involuntary muscles, which are dominated by the sympathetic nervous system and are incapable of direct voluntary restraint. The sympathetic nervous system can manage the triangular movements, making the open relationship reach a passional balance so that all participants are destined to reach the apex at the end of this execution. The boy just said that we could characterise the neuro-signals sent by the sympathetic nervous system as inner passions.

Transcriptionist: I did not.

Artist: So now we think of characterising the key of the mutual understanding among the three. The endless intestinal adventure of the two now becomes the endless passionate quarrels among the three. We have to transform the external passional series into an internal, timeless aesthetic object and let the object balance involuntary muscular moves.

Farmer: The brain-gut axis is an automaton with a dual mentality. The mind is always conscious, and another part is never illuminated by consciousness. Passion is also a dualised being. It would be hard to characterise a sequence of these dualised beings in the brain-gut axis as the sole object in the gut.

Transcriptionist: If I am so right, I have to tell you that the most timeless aesthetic object has to be the ass. The ass locates at the apex of the anatomical gut. Let's just say that the ass is in the limit of the brain-gut axis. It enjoys the dual property, the fixed descending and

ascending sight, the sight balanced on the edge of a precipice. The perfect silhouette of an ass can make the eyes and feet of a person tremble, losing his or her balance.

Topic 8

Farmer: We need a new balance of duality to break the old balance, to transform a time series of passions into the frequency of convulsions in the holy intestine. Through the convulsions, the endless quarrels of the threesome should reach a harmonic resolution.

Transcriptionist: The convulsions at the anatomical end of the intestine somehow point me to a different type of erotic aesthetics.

Farmer: Let us not dispute about tastes, but let us agree that different degrees of frequencies affect our sensual faculties and that in the analysis of the senses, you must admit a threshold of frequency at which the phase of pleasure transit to pains. For all of us to liberate pleasure, one has to figure out the exact frequency of maximising the pleasure and has to avoid approaching the threshold of phase transition.

Mason: Because the quarrels bifurcate the threesome, the bifurcated souls have to fix the cracks of the relationship in the darkness, together with the involuntary muscular convulsions. The process of fixing the crack must be full of pain. The new balance should display the disproportion of pains to the final pleasures.

Farmer: It will be affirmed that the violence of the convulsions to which the threesome is subjected,

especially around the wounds of haemorrhoids. The pains must greatly exceed the intensity of pleasures which the unity can taste in a state of health. The disproportion is so great that an unbalance will be overthrown, and you might, without exaggeration, say that pains are multiple times as strong as pleasures.

Transcriptionist: I somehow understand why you are so afraid of the proctology department. I have to declare that I don't need to liberate my pleasure by contracting my intestinal apex.

Artist: When a spiritual generation within the threesome shall have raised their senses to the accords of all internal degrees, the thresholds of their pleasures will emerge. Internal luxury can only be enjoyed after the creation of harmonies. The higher the harmonies are in degree, the more luxury is required to feed them and form their ties. They will start to feel high nobility instead of the convulsant pleasures or fears.

Transcriptionist: The passional series looks like a Fourier transform of the time series concerning the heat and the affinity of the participants in their sexual adventures.

Artist: Although harmony can synchronise the frequencies, it identifies the paradoxical effect inherent in passions. The act of recognising positive passions necessarily involves assimilation, normalisation, and incorporation, i.e., confirming a pleasure action and establishing a new gesture. After all, absorbing the noodlarianists into culchemists is a similar step through social intercourse. The tolerance of differences and the establishment of new standards and bases.

Transcriptionist: There is a paradoxical effect of social intercourse around the intestinal apex. The intercourse may cause constipation for the exact same reasons that large stools cause it. Even a small instrument may be larger than the maximum aperture of the valve. And if the instrument is too large and too long, it can damage the apex completely. I would recommend you make a metaphor for the lubrication.

Farmer: The lubrication isn't much of a help because it isn't just the friction that does the carnage, but the pressure inside affects sphincters, enlarges the haemorrhoids, tears apart the delicate lining, and damages the supersensitive nerve endings of the apex.

Mason: Let's focus on the main theme. The duality of passions varies according to the circumstances. We need to let the spectators understand that a misguided passion can be developed in contradiction to its destination. The passions have none of the simplicity that noodlarianists attribute to the system of nature. Passions operated in march and countermarch according to the ideologies are opened to a different interpretation of the truth or falsehood. Far from being simple, they have dual faces; they unfold themselves in a direct and inverse, major and minor, and active and passive advancement. This scale of passionate properties will supervene with the erotic affairs, and the positive passions always come with the harmony of the involved players.

Transcriptionist: I can't believe you implant this culchemical nonsense to uphold the righteousness of abnormal love and passion.

Artist: Spirituality is a matter of not only transcendency but also detachment from the seriousness of a world that

pretends to be. The detachment of seriousness itself will detach the spectators from the struggle to understand the abstract nobility. The artistic missions here are engaging in perfecting the sensations of the audience and generating a series of shades, more or less perfect in the development of the senses in a scale of refinement and coarseness. The scene will serve as a spiritual teacher. The audience will understand that the centralisation is no longer about the repetition of stirring but about the recursion of reflecting, about the proper frequency in the spiritual intercourse and love happening between the bottom to the top.

MINUTES NO.6

**PRESENT: TEACHER, MASON, FARMER,
TRANSCRIPTIONIST**

CHAired BY TEACHER

Teacher: Glory to the culinary art in the highest!

Teacher: The association of transcendency and eroticism is a brilliant idea. The love triangle must be able to help the audience to appreciate the complexity ahead of the coming transcendency.

Transcriptionist: To appreciate the urge to fart does not need any erotic imply. But if you mean the understanding of love per se, I think the simplest way is to illustrate the psychological complexity of double contingency. The esoteric content of that erotic threesome love is caused by the double contingency, which always happens, in the context of the interaction, between two groups without prior knowledge of one another. Since one side has no sufficient knowledge of the other's action, and the other may not anticipate the corresponding action, there is thus a situation of double contingency. Erotic love can be posed as a double contingent problem to be resolved. And the problem could be resolved by establishing consensus, like sharing the same symbolic system. What you need to think of is to advocate a general protocol, a

social order, or a norm instead of spreading pornographic content. The social institution always provides good formulas for unorthodox love affairs.

Mason: The threesome love is not a mind love, nor simply the physical and chemical attraction. This love would have such a profound influence that any protocol regarding the complexity caused by the affair goes beyond the material surface, namely, beyond the realm of the institutional forces.

Transcriptionist: I thought the three attract each other through pure physical and chemical means.

Mason: Initially, the pure, physical impression, the pleasure, and the contentment at the diverse and changeable courtship rituals may dominate the relationships. These physical sensations, as you said, could be of short duration. They are merely superficial and leave no lasting impression, for the souls of the three are unaffected. But things could be different as time goes by. As the contact fades away, although the effect of the stimulations is forgotten, the superficial impression of varied acts of courting serves as the starting point of a whole chain of deeper sensual movements.

Farmer: That's right! Even a very ordinary, very superficial gesture can impress an average person if the soul of the person considers the encounter as a profound, mysterious exercise in the memory.

Transcriptionist: May I ask for an example of such a profound, mysterious exercise?

Teacher: Consider the experience of a child tasting the new spices, to whom the savour is alien. The kid sees the

chilli sauce, wishes to hold it, burns the finger, and feels proper respect for capsaicin henceforward. The strong, intensive, superficial interest will disappear, and the various properties of chilli will be contained as a permanent memory in a kid's brain.

Farmer: Right! The kid will learn that chilli has a friendly as well as an unfriendly side: on the one hand, the chilli drives away constipation, shortening toilet time; on the other hand, it is a dangerous stimulator for the warmth, play-acting apex.

Transcriptionist: I doubt the ubiquity of this learning.

Teacher: The complexity in dialectic threesome relationships is much more complex than what institutions can regulate because the complex relations always attempt to break away from the predetermined objectives set by the institutions. Therefore, the social institution is incapable of developing together with the speed of various psychological evolutions in the relationship, especially esoteric and erotic thoughts.

Transcriptionist: You think reading this cryptic story rather than consulting with a social institution can heal the absurd thoughts of the social subverters. I wish you success!

Mason: The institutions absorb contingency by turning it into something probable, something expectable. This absorption of contingency is a process of materialisation in which contingency becomes something probable through which the institutions distance the love from spiritualisation. Having said that, I do think the boy raises a good point.

Transcriptionist: Now I think you are just using my argument to switch your narrative.

Teacher: The current storyline only focuses on the threesome. To immerse the audience into the scene, we need to generalise the love affair. Let every spectator feels like a participant in the affair.

Farmer: Do you mean to extend the relationships to more than three players?

Teacher: Let's go further. Let's assume that the love triangle of Mr. Foodstuff, Ms. Sauce, and Ms. Saucer is just a part of the numerous fractal triangles that contain the whole chyme group and agents in the intestine and in the brain.

Farmer: A fractal triangle?

Teacher: A fractal triangle is a shape that consists of other self-similar triangles on any arbitrarily smaller scale. So any spectator, any agent, is the dweller in the darkness. These dwellers feel like they surround the triangle of Mr. Foodstuff, Ms. Sauce, and Ms. Saucer. Once the triangle moves away from them, they will have their fear, the sense of insecurity. And the higher the apex in the triangle away from them, the better defined is this fear, this sense of insecurity.

Mason: What exactly is this sense of insecurity?

Teacher: The fear of the unknown! What belongs to the spirit of the future can be realised in feeling. People are afraid of the dark future. They want light; they want illumination so that they can recover themselves from the fear. As the pioneers climb higher, the followers find that

the uneasiness increases, for a ladder built on the correct architectural plan might be shaken suddenly by the uncontrollable force whose potentials lurk in the darkness and the uncertainty.

Farmer: I know the fear. The leftovers remain in such an empire of the dead, suffering disturbances for which neither rational architects nor logical reasoning has made allowance. The abandoned graveyard quakes, the forgotten graves open, and then awakened ghosts rise. The vintage agents who were deafened by false wisdom become ghosts. They are blinded by false wisdom and yell out, "Noodlarianism will shine more brightly than ever, and soon the last worries will disappear."

Transcriptionist: Yet, I am only worried about your paranoid delusion.

Mason: How to free the residual souls from the darkness and uncertainty?

Teacher: Spiritual education is the lamp that sheds light on the petrified ideas of yesterday and on the uncertainty of the distant future. Don't forget that apart from the exotic interactions, the one at the apex of the triangle, who must be psychologically more mature, and the other two basically form a teacher-student relationship.

Mason: So there are two types of relationships embedded in the threesome, the love, and the master-apprentice relationship.

Teacher: Exactly! The love relationship in the triangle will experience fatigue because of the body-spirit nature. This fatigue is the expression of the fact that the physical bodies, after the intensive threesome movements, have to

prepare themselves to transform the frequency of the love and the heat into spiritual energy, a necessity of transcendency. This is the moment when the teacher-student relationship becomes the primary relationship in the triangle.

Mason: I see. By allowing the spectators to project themselves as students in the triangle, we can establish imaginary master-apprentice relationships with the audience. When spectators find their lives become part of the story, the spectators will generate spiritual resonances with the storyline. One will discover the many forms in life, just like those spiritual characters in the story, become the companions along the protagonists' way in transcendency. The spectators will consider themselves apprentices who are the suffering souls not only imprisoned in the holy intestine but also indoctrinated with the very same noodlarian dreams that made the circulation inevitable.

Teacher: That's right! Spiritual education is the cultivation of a metaphoric sensibility in service to the imagination with its delight in paradox and ambiguity. A metaphor is a perspective. It is a way of tricking the audience into living within that metaphor. The audience who dwells within metaphors will grow the tentacles to reach greatly into personal, comradely, and cultural-social depths.

Transcriptionist: This spiritual education sounds nothing but deceit, a seduction.

Teacher: Knowing by inaccurate analogy has been a noble seduction since antiquity. The scenes provide symbolic ways of knowing alongside empirical and rational ways of knowing. Human cognitive function can

be enriched with creative imagination. The scenes convert the imaginary, pictorial unconscious dreams into concrete expressions, facilitating the widening and deepening of the audience's new consciousness to realise a more intense, disciplined, and expanding comprehension of reality. By seducing the audience to the imaginary world, the scenes provide rigorous knowledge of transcendency and enhance the cognitive capacities of the practitioners.

Transcriptionist: I seriously doubt the nobility of such a seduction. I know little about spiritual education, but what I believe is that education, in general, should emphasise fidelity and integrity.

Farmer: The ideology of Noodlarianism considers the practical, political manipulations of social life. To assist the system in fulfilling the noodlisation, the educated students need to be of integrity and fidelity. But the ideology of Culchemy considers the philosophical contemplation of higher truths. The fidelity and integrity of the lower moral standard may conflict with the noble purpose.

Teacher: Spiritual education can be contrasted with institutional, formal education. It is to further one's capacity to find knowledge and meaning in lived experiences. To do this, one has to question the validity of the visual existence. Spiritual education should not proceed along the lines of noodlised compulsory schooling. It should be an indirect adult education as a dialectic process resulting from the independent activity of the unconscious; a dynamic inquiry originates in the middle of real life with conflicting and baffling human experiences that can be traversed by the deep meanings embedded in these experiences.

Transcriptionist: Are you saying that institutional education cannot effectuate spiritual transformation? But when a person experiences calls for assignments, the consciousness will automatically enlarge. By going through and accomplishing different tasks and homework, the soul of the student should be able to develop.

Mason: The process of spiritual development is a dialectical movement between adaptation and adoption since mere adaptation to the environment refuses the question of the will, and mere adoption idolises the will. But the current material pedagogy institutionalises the will of learning. So, in this case, neither adaptation nor adoption is meaningful.

Teacher: The student under spiritual education needs a fatal passion for the knowledge of the unknown in the world, the knowledge that defies ordinary cognition and institutionalised comprehension. Noodlarianism accepts, in regard to the deepest longing for knowledge, that all is known and only wishes to give approval to something that cannot be said to be known by means of institutional research. The origin of institutionalisation, in its essential nature, is not recognised by means of the subject matter it is dealing with but by means of the human intention of homogenising, and automating competent endeavours. So institutional education, in contrast with spiritual education, is to acquire the habit of exercising some kind of noodlised activities. Spiritual education desires to free the institutionalised methods and their principles of research that limit them in their own sphere. Spiritual education is all about self-education of the soul and applying the results to transcendancy. In the process of acquiring spiritual knowledge, the soul will experience and fulfil itself.

Topic 1

Transcriptionist: It seems to me that spiritual education is unlicensed psychological therapy to hypnotise the audience, to transform their souls into Culchemical samples.

Farmer: The noodlarianists have controlled all the spiritual authorities. They materialised these authorities so that the spiritual contents lying behind the authorities remain concealed from anyone who only admits what exists for the material senses. The transformation of the believers is simply a ritual of initiation. It opens the door to the losing souls so that they can enter the spiritual world.

Mason: Because of the noodlised spiritual authorities, a great part of the preceding spiritual elements now is condensed into the material matter. The spiritual elements remain invisibly behind the material, noodlised world.

Teacher: Right! Teaching is the primary mean of transforming the spiritual authorities. We have to guide the students into the larger world, widening their scopes and freeing them from their unconscious attachment to the influences of the noodlarian environment.

Transcriptionist: Aren't you just trying to establish a new spiritual authority, to influence the spiritual evolution and the visions of the future by educating the audience about where they should proceed?

Teacher: To teach materialised minds spiritual concepts is to communicate with those who do not share a common set of linguistic rules. In this situation, the inability to share a common code is equally significant for

both sides of the teacher-student relationship. The teaching position is not authoritarian. In fact, sometimes, it is the weaker of the two because it is subordinated to someone else's acquisition of knowledge.

Transcriptionist: It is true that the educator is not always the one who educates, and the students are not always the ones to be educated. But ideally, the educator should affirm the students' destinies. Then the educator can put the students in service to something other and larger than themselves. In this case, the educator, like a father, will help students to remove the complex obstacles impeding their ability to proceed.

Farmer: The educator should not ask the other destinies what the educator has not done himself. The educator should be faithful to the law of his own being.

Teacher: The teacher-student relationship should be symmetry. If the symmetry breaks, the better situation is to let the teaching position subordinate to the wills of the students. This inferiority might be likened to the selling position in the buyer-seller relation that is subordinate to the will of the buyer, namely, to the owner of money when the market is in competitive market equilibrium. Noodlarianism, especially the premier noodles, managed to construct a strong will to buy. Under the monopoly power of the teacher association, the noodlised students are always eager to learn, no matter whether the learning materials fit their destinies. These students would buy anything the teacher sells, even toxic ideas and distorted views.

Transcriptionist: But this asymmetry is common. Think about the relationship in the family. Parents should have control of their children.

Mason: Only if the parent is spiritually superior to their children. But this is, in fact, a rare case, especially for adults. The master and the apprentice, the parent, and the children should be considered as a whole in the spiritual sense.

Farmer: Indeed! We should reveal the distortion of this relationship and advocate the reallocation of power. By successfully reversing the teaching position in the relationship, we can spiritualise the material minds of the students. Establish a collage by mixing teachers and students. Rescue the repressed souls. Let the students and the teachers have free social intercourse. That's the only way to symmetrise the asymmetrical relationship between the teacher and the students.

Transcriptionist: I somehow foresee another erotic scene.

Teacher: I agree that symmetry and equality always provide a tendency to internalise the otherness in a relationship. That's an efficient way of eliminating the authoritarian sense of noodle teachers. Also, the symmetry intercourse in the teacher-student relationship will provide feedbacks that can be used not only to comprehend each being as such in the relationship but also to grasp different beings as a whole.

Mason: I see. This trajectory from being as such to be as a whole in spirit is exactly the same as the transcendental adventure of the three. By generalising the threesome story to a collage of teachers and students, we can lift the audience from first-order logical reasoning to high-order spiritual reasoning.

Transcriptionist: The high-order reasoning seems to consider an inappropriate action as the means to equate the power differences in a relationship. Is this kind of paranoid reasoning common in the spiritual world?

Farmer: You think the reasoning is paranoid because you found a seemingly contradictory argument in it. However, the reason for seeing such a contradiction is that you do not share a common set of rules with us.

Mason: This is a good moment to illustrate the importance of spiritual reasoning. Spiritual reasoning is for dealing with contradictions. When you think the love affairs between the master and the apprentice are inappropriate, you simply imagine the sexual harassment scenes in the institutional education systems where one side holds absolute authority over the other. But in lifelong spiritual education, neither the master nor the apprentice has absolute power to continuously maintain the authority. When one side takes advantage of the other, the other side will definitely get its revenge. The balance only appears when two sides are willing to emerge into one.

Teacher: Spiritual reasoning is simply a systematic way of obtaining new, innovative concepts. As you see, it deals with beings and objects in time. A condition produces its opposite condition in history: that is a process in time, and the truth depends on time. In terms of the unity of opposites, a contradictory idea in a low dimension can have a compatible solution in the higher dimension where antinomies will receive a different interpretation. Spiritual education, as a part of the Culchemical logic, has time in the central place of reasoning. The logical truth becomes temporal since it is fundamentally a series of reflections.

Transcriptionist: It is ridiculous. Are you saying that the truth of sunrise depends on time?

Teacher: The sun in our solar system does not have an unlimited lifespan. So yes, the sun will rise tomorrow is only a temporary truth conditioning that the sun is still alive. In a very long time horizon, what you believe is the truth is not necessarily true.

Transcriptionist: OK! You can always put a temporal condition in the statement and argue that the truth is false in infinity. I can compromise with the point that any truth is conditional. But I still think your point is in the middle of nowhere. For example, your spiritual reasonings rely on recursion. We know that the recursive algorithm already encompasses an aim inside. So spiritual reasoning is merely a tautology of some pre-determined aim.

Teacher: You have to differentiate a recursive algorithm from thinking. An algorithm has to either converge or diverge to the aim, but thinking does not need to have any predefined aim. Spiritual reasoning doesn't have to have an immediate aim like an algorithm. The algorithm aims to judge whether the algorithm arrives at the telos. Spiritual reasoning, on the other hand, is always about something controversial, something undetermined. This undetermined something is the object of intentionality, by which the logical act can concretely grasp its existence and eventually comprehend its own aim.

Topic 2

Transcriptionist: But without the exactness of the mode of rational, logical thinking, you cannot establish any solid instruments to acquire specific knowledge.

Farmer: Logical reasoning alone is incapable of linking the present to the past, of contracting habitudes, of utilising the present by pushing it into the future. The noodlised institutions utilise logic to deny the exotic spirits because they are afraid of losing material dominance in ideology. The current noodlarian logic provides a continuous stream of human capital for the knowledge economy. When human capital replaces humans, then individuals become replaced by a market statistic, part of a noodlised sample, an item in a data bank.

Mason: However, I agree that it would be reckless if, at the very beginning of spiritual education, we advocate abandoning all kinds of rational ideas. After all, most of those ideas were the previous endeavour in spiritual precedents. Those ideas became familiar, being homogenised and institutionalised, so that noodlarianists can use them to deny the current endeavour in spiritual education.

Teacher: That's right! Spiritual education presumes teachers and students seek mutual facts with them. I should emphasise that an ideal curriculum of spiritual education will be given in the form of a narration describing how these facts are discovered and in the manner of their narration not personal caprice but rational, logical reasonings that can possess a higher degree of reality.

Transcriptionist: If you reject the education institution, no material force will help you to implement your ideal curriculum.

Teacher: Spiritual education is a self-education in which both unconscious and conscious aspects of life

experiences are integrated completely, an indirect way for attaining self-knowledge by means of its dialectical mediation in the recursive process.

Transcriptionist: A self-education? Then what is the point of having a teacher-student relationship in such an education?

Teacher: The transcendency is similar to mountain climbing, which is difficult to succeed for solo climbers. The teacher's role in the climbing is a supporter, a protector, and a possible survivor who has more experience in exploring the path to the truth. However, whoever really travels this path will experience that the whole process is nothing but an autodidactic program.

Transcriptionist: If the teacher is more sophisticated in exploring the correct way, why not the teacher seek transcendency alone?

Teacher: In spiritual education, the teacher alone will not be able to enhance the spiritual knowledge; only the teacher and the student, together as a conscious-unconscious pair, can make exploration possible. A student and a teacher could be seen as a pair, one unit, working in a special partnership: both, in their beings, fulfil an indispensable role in the completion of one mission.

Mason: I have an idea. Why not in the story introduce the ideal curriculum for spiritual education? Let the audience be familiar with the autodidactic program so that they have the option to alter from the noodlised education system.

Farmer: That's a marvellous idea! Through the creation of the collage, we can introduce various roles which, by

standing in different positions in the teacher-student relationship, decide the schematic composition of the whole curriculum for spiritual education. The roles will follow the light of the triangle. Singly they will have little meaning. They will be important only in so far as they assist the transcendency. Because of the curriculum, these roles can transcend in one way together, and this is not because their own inner voices demand that particular way but entirely because they serve as a building material for the whole composition of that way.

Transcriptionist: The curriculum just serves as another excuse by which you can introduce a legion of erotic subjects.

Teacher: I think listing the curriculum in the story is a good idea. We know that the spiritual world provides the architect of the material world. The audience, once they access the curriculum, can build up their own agenda, which will instruct the spiritual aspiration to the culchemical direction. Then even living in the noodlarian states, the audience may manage to enhance their spiritual perception so that their souls will be able to receive the culchemical guidance.

Mason: Can we take a look at the outline of the curriculum?

Teacher: Sure! As we know, spiritual education is a lifelong learning rather than a continual monitoring of worker-school kids or bureaucrat students. To emphasise the importance of its feature, I suggest dividing the curriculum into five stages.

1. The initial stage for the students is about becoming aware of the connection between being a

character and having a character. Realising the difference will help them to answer the questions of existence, a hidden world behind the visible, a world that defies rationality and distorts visible facts.

2. In the second stage, the students should prepare their physical conditions for receiving the education. For it takes a long time, often a very long time, before the organs are sufficiently developed to permit their employment by the student in perceiving the spiritual world.
3. When the physical conditions are ready, the students can prepare for their mental condition. They should focus on enhancing cognitive activity and acquiring the capacity to distinguish different worlds.
4. After catching a glimpse of the spiritual world, the students should try to participate in a bigger spiritual community so that they can make a contribution to a collective consciousness in the spiritual world.
5. The final stage is about the incarnation of the Ultimate Unity, and about how to live inside the unity.

Topic 3

Mason: I have a rough vision of the curriculum. In the first stage, we should show the audience a hidden world where Noodlarianism cannot find its ground. Then in the second and the third stage, we display different possible preparations for physical and psychological training. In the fourth stage, we encourage the audience to participate in a grouping. Those audiences who succeed

in the collective missions will be able to embrace the Ultimate Unity.

Transcriptionist: That looks like a suspicious recruitment program. I must say I find it similar to several cult recruitments.

Teacher: Everything rests on the fundamental thought in a state of becoming. The way of lifting one person to such a state is common. You have to force the person to leave the original zone and feel the state of becoming. Through the process, one will comprehend one's role in evolution and development. It is common to copy such a process and add some suspicious norms.

Farmer: Yes, Noodlarianism adds the stirring purpose in the state of becoming so that it can always recruit stirrers.

Teacher: Even though the process can be copied, the form cannot be. The impenetrable culchemy can individualise itself and take form in the infinity and infinite diversity of moments, which in themselves can nonetheless be grasped by the usual knowledge. For those who hear the riddles and see the facts that cannot be understood in the visible world, for those who find the difference between culchemy and other inferior beliefs, they will start to perceive the power of culchemy.

Mason: The cults of the material world are never equal in dignity and importance to Culchemy. The cult knowledge is the book of mysteries for the use of the men of yesterday. Culchemical knowledge, composed of necessary rational and mysterious thoughts, is the spiritual work uniting souls to correspond with the future.

Transcriptionist: OK! Let's put the cults aside. But each profession can form its own worldview. By that standard, there would be many worlds, the world of gamers, the world of intellectuals, and even the world of psyches. How can you let the audience visually recognise the wanted illusional world from so many others?

Teacher: To create multiple universes is a part of the task of complexification. The materialised imaginary world can magnetise the restless minds, calling a halt for the unqualified explorers, making them permanently lost in a void space. By increasing the visible complexes amongst the laymen, we are able to keep aesthetic invisibility away from ignorance. Only the spiritualised souls will doubt the prevalent, materialistic modes of thought in those worlds, and these souls will be in the initial stage of my curriculum.

Farmer: Lost in the materialised worlds looks like running endless iterations in the holy intestine.

Teacher: Right! The importance of the continuous complexified relationship between the shallow and the deeper layer of the multi-universe systems, if only recognised later, will be better appreciated by the spiritualised candidates in each iteration. The integration of unconsciousness and ego-consciousness will give an impulse to the sleeping soul, making it aware of the growing complexes in the system.

Mason: Indeed. The vintage unconscious identity of primitive noodlarianists looks at the world without differentiation between the visible and the invisible. The process by which the collective consciousness frees itself from the primitive ideology can occur only gradually under proper guidance. The unsuitability of education for these

unconscious agents could be due to the structural differences between the material and spiritual powers. An unconscious agent could acknowledge the existence from the moment an individual soul arises, which is marked by the agent questioning his or her own material existence.

Transcriptionist: What is the proper guidance to free the collective consciousness? I thought they were autodidacts.

Teacher: Make them realise the death, the world after the abolishment of their physical existences. A person cannot always be awake, but life continues during sleep. So it is death. The person cannot stay alive when the physical body fades. The forces that were inactive and uncreative during the living state will receive their strength and awake from what is given to them by the dead. A living being succumbs to death in order that a new force may arise. The continuation of the soul makes the life of revealed knowledge possible without its physical body. When the soul remains united with the collective consciousness, the spiritual activities continue so does the knowledge diffusion. This after-death power can spiritually synchronise the movements in different systems, in different universes. These movements can only be perceived if you feel the power from the other world, the spiritual world.

Mason: The power of the dead forms a historical momentum. Like the pendulum of a clock, after having swung to the left and returned again to the centre, it must swing to the right. After being active in the visible world for a time, the material power must unfold a subsequence of activities in a surrounding world of soul and spirit. The potential of this subsequence is stored in the invisible world.

Farmer: Noodlarianism attempts to extend the attachment to the material world and extend the lifespan of longing for the materials. And they cover this longing with rationalised and institutionalised laws. These laws draw substances and forces from the dead, maintaining the attachments and the desires. This is stirring momentum by which Noodlarianism manages to seal the potential of spirits and re-use the dead for material purposes.

Transcriptionist: But without stirrers, without destroying the establishment, how can you create novel forms? If I understand correctly, the forces endowed by the dead are the forces pushing the stirs. Active, purposeful life and accomplishments based on the purposes define a person and the living corresponding material world. The dead only result from an inclination to idle dissolution, to dreaming states and empty imaginations where persons lack the vital energy and the joy of life and become incapable of any accomplishment.

Teacher: The ideology should not think here merely of the ideas of the stirrers, of the geniuses. It must be able to see how some critical stirrers had sudden ideas that were not owed merely to the material world by these persons. Without ideas from the spiritual world, the stirrer could only transform the material world into itself. There would be no novel form within this transformation. Only the spiritual power, the wisdom beyond the material world, can make a stirrer a creator, causing the transformation and fructify of the surroundings. By realising the after-death power, a stirrer may have the potential to see the spiritual world and become a creator, who, a higher form of being, is able to resolve the puzzle of the complexes in the unconscious by making them conscious, to integrate

the multi-universe thinking, and discover the savour from the spiritual world. It is impossible to perceive the invisible world without considering death.

Mason: Multi-universe experiences present the apprentice with those inner unconscious meanings that, while being outside of the conscious thought, are nonetheless located within the embodied experiences, in which multiple universal patterns are embedded. Spiritual education could be understood as constituting the development and learning of transcendency when the fractured pieces of a dissolved multi-universe will be put together in analysis or integrated into consciousness in the process of achieving a higher cognition. The other universes hold some sort of foreknowledge of the material world. The better understanding of the connection between the multiple universes and the spiritual world, the more apprentices can participate in this essential progression contributing their energies to the world of spiritual eternity and timelessness.

Topic 4

Transcriptionist: Why do you complexify the world to confuse people?

Farmer: Complexification of the monochromatic spectra is a part of the teaching constitution. The constitution will, therefore, inexorably decide what worldview a given educator will diffuse.

Transcriptionist: Only in a complex an entrée needs a guide. I can understand this. But herein lies the unavoidable limitation of spiritual observation: its validity is contingent upon the personal equation of the educator.

Mason: Without such a specific process, the masters may not have the chance to decide how the apprentices peep at the spiritual world.

Transcriptionist: But this limitation endows superior power to the teachers. They are now obsessing over turning some simple facts into complex.

Teacher: The teacher's autonomy and freedom should not be interfered with. In spiritual education, the teachers' personalities and what is taught through the personalities cannot be controlled or regulated by any institution or governance or even by the teachers themselves. Standardisation and regulation of risk devalue the teaching instruments and restrict autonomy. In spiritual education, teachers should remain free from such external pressure. A teacher's diagram of the complex transference field depicts the transference field of the students where diversity comes in.

Transcriptionist: Standardisation and regulation preserve a student's life, and equip him with the necessary knowledge and skill to survive in a competitive market. Also, the system does not discriminate against the poor or the inferiors, providing a student with a safe environment where he will not be killed by a psychic teacher. The institution guards the students against death, both economic and physical.

Mason: Let's put the dead aside. When the apprentices have burdened their memory with phenomena that they cannot understand, they cannot grasp the spiritual information that has been paved in front of them. At this stage, if the master sends a sham article to the students, the master would complete the development of the germs

of artificiality. The noodlarian master teaches all material concepts except spiritual knowledge control, the arts of life, and happiness. Most apprentices in Noodlarianism become slaves; the rest will be the tyrants and cruel officials, crammed with knowledge but empty of sense, feeble alike in mind and body.

Farmer: Right! Callings are so great that they cannot be undertaken for material gains without showing unfitness in the teaching process.

Mason: If you target the wrong end, you will make the wrong end meaningful. By instructing the apprentices from their earliest stage in a language they do not understand, noodlarian masters accustom the students to be satisfied with the material world. These apprentices have no right to question their existence. Noodlarian instruction thinks apprentices gain from motives of reason, but what they really gain is from greediness, fear, or vanity, with which Noodlarianism is obliged to reinforce them for reasoning.

Farmer: Noodlarianism teaching counts the present as nothing and pursues without a pause a future that flies as the noodle citizens pursue. This false wisdom removes them from their spiritual energies and never brings them to any spiritual destiny.

Transcriptionist: Institutional education has to sacrifice the present for a prosperous future. All sorts of restrictions are to prepare the students for some happiness in the distant future.

Mason: That is some far-off, material happiness in an uncertain future that the apprentices may never enjoy. Only spiritual satisfaction for the souls can do more for

themselves. With this feeling, the students need the help of others less frequently. When the strength comes to the sense, It is with this second phase that the real personal life has its beginning.

Transcriptionist: If the spiritual side is of the utmost importance, why do you rank the material preparation before the spiritual one?

Teacher: Spiritual education separates not only a matter of mind from the body but also from the body's milieu, the rational and reasonable phenomenon, the distinguishable smells, the sensible impulses. The students' first mental experiences of death could be purely affective; they may be only aware of pain and sorrow; it takes them a long time to acquire the definite sensations which show them things outside themselves.

Mason: The body must be strong enough to obey the mind; a good servant must be strong. I know that intemperance stimulates the passions; in the course of time, it also destroys the body; fasting and penance often produce the same results in the opposite way. The weaker the body, the more imperious its demands; the stronger it is, the better it obeys. All sensual passions find their home in effeminate bodies; the less satisfaction they can get, the keener their sting.

Farmer: A feeble body makes a feeble mind. The students may feel so feeble that they will fear the unknown. Only the habit of seeing fresh things without ill effects can destroy this fear.

Transcriptionist: To eliminate the inferiors and incompleteness, that was exactly the slogan in the last noodlarian stir.

Mason: The physical preparation doesn't mean making the muscles strong, but conforming the trainees to bear extremely risky conditions in the unknown spiritual fields. The disabled may not have the same competent physical functions as a coward, but it is the coward who is ineligible for entering the next stage.

Teacher: The coward who has complete body function is not in a good material condition. Because of the poor material condition, the coward has fear and cannot move the focus from the material side. A person who overcomes material attraction, even if the person is handicapped, will not be useless to resemble himself or the coward whose sole business is to keep oneself alive, the coward whose body is always a hindrance to the training of one's mind. This spiritual element previously existed in a sort of material embodiment and can be learned only by a movement that differs between the self and the not-self. It is only by the movement of overcoming the fear of the vanishing material world that one gains the idea of spiritual extension.

Topic 5

Mason: We can add some narrative lines in the story to ask the spectators to think of the adventure as an intermediate state between the materialistic and spiritual stages.

Teacher: How about giving a description of the adventure experiences of some multi-face agents who can offer the audience some thoughtful consideration? These agents, a combination of vintage unconscious agents in the gut and the confused conscious agents in

the brain, could interweave multiple universes where each conceals within it certain rules and laws. Gradually, the agents will be freed from the conscious laws and rules that constrain them and experience mysterious, spiritual laws, the laws that are fascinating and alluring to the apex's prescience.

Farmer: Good idea! The agents may learn nothing from threesomes directly, but indirectly they can perceive some spectacular effects that will extend their conscious understanding of the material world and discover the fantasy path pointing to the spiritual world.

Mason: The first half of the adventure could be an unconscious, natural process for these agents; the second half of the adventure should be a process in which the intelligent group has to make a conscious effort. The first and the second half need to be viewed as a cycle of unconscious and conscious together, in which each is indispensable for transcending the whole intelligent department.

Farmer: A higher level of achievement in the intelligence department could then clarify the transcendental goal and develop a collective force to assist the sublimation of the three individuals.

Transcriptionist: Do you mean that the hackers and the spies who can screen multiple false truths about the threesome are easier to enter the spiritual world?

Mason: They are transmitting different views. Sometimes, the conflicted views naturally incline the observers to question the material importance. If, through these views, apprentices understand the meaning of the material, physical death, and they would recognise that

behind the traps stand not physical material but soul-spirit causes. By then, they would not need any fear to leave the material intestine. By then, the smell from a higher dimension will approach them.

Transcriptionist: So these agents are the metaphor for the acidic fluid that wanders around the small intestine and the ideas of bursting or not?

Teacher: The observers alone would be able to find the invisible causes that are comprehensible through their visible effects. They need instructions. The couple and their special relationship builder will create sufficient problems that force the observers into every earnest and deep consideration of complexes, inspiring them to escape from the material environment to explore the relationship between self and unity.

Transcriptionist: Why do the agents have to follow the ridiculous, erotic affairs?

Mason: As soon as the agents realise the complexes, they will tend to seek the things that cause the complexity. At first, perhaps the affairs may amuse or inflame the agents, but later the agents have to make judgments on the unorthodox ideas as they have to report these affairs to the brain, viz. Mr. Foolstuff. These tendencies gain the agents the strength and determination to investigate the deep cause.

Transcriptionist: So, the erotic scene is a hook.

Teacher: When the three get their hook into the agents, they can seduce them to the empire of the dead, pushing their consciousness and unconsciousness to the bridge of the material and spiritual world.

Transcriptionist: That's the way how you teach your students to visualise the spiritual world!

Teacher: The materialistic mode of thought always denies the existence of the invisible within the visible and says that unusual visual phenomena simply come from the physical disturbance caused by the pressure. In the period of facing the dead, the experiences call up the spiritual feeling of satisfaction and abandon the material burden; the agents, as the students of the three, begin to detect the savour from a higher dimension.

Transcriptionist: Can we now come back to the business of discussing death? Why do you seduce the students to death? There are so many ways of extending the conscious and the unconscious. How about the death in a game or the breakup in a relationship?

Mason: Only at death does the sense of self-importance receive the revelations because, at death, the sense is freed from its connection with the material bodies. When death takes place, the possibility of the gratification of all material desires is cut off.

Transcriptionist: I saw so many dying men put up their last-ditch struggles on materials.

Teacher: Even at the moment of death, there are reasons why the connections between the dead and the living material world do not cease. Certain desires maintain this connection. Typical noodle citizens create these desires because they hope to extend the material existence to the future through other forms, their descendants, their legacies, etc. If the soul possessed no other material desires, it could at death draw complete

satisfaction, and it would arise from a new form in its own spiritual nature. The form is from the spiritual world into which the soul is translated.

Farmer: Right! A noodlarian life is always full of material desires. That's why the couple and their entourage lost their way into the holy intestine. The moment when the couple cut off their material desire and head for the spiritual triangle should be exactly the moment that the three discover the empire of the dead.

Transcriptionist: Are all culchemists dead-and-alive?

Farmer: A culchemist live for himself; he is the unit, the whole, dependent only on himself and on his like. The noodle citizen is but the numerator of a fraction whose value depends on its denominator; his value depends upon the community.

Topic 6

Transcriptionist: Yeah, an eroticism unit manipulates people through the desire for esoteric knowledge. You know that sexuality is just one among many other instruments by which psychic or spiritual energy can be transmitted. Shouldn't your culchemical unit provide other channels for the learners? A healthier channel? What about the practice of martial arts?

Farmer: It is true that exotic love is one of many ultimate models of initiation rites. But exoticism is the most efficient way of creating symbolic representations because the gestures, the process, and the absent-minded instance together generate a holographic film. Based on the film, the culchemical teachers can suggest

a symbolic transformation of basic elements into a nobler unity.

Transcriptionist: Do you install hidden cameras to make holographic films?

Mason: Absolutely not. The films are often the by-products of the passion for selfies or from a third-party operation. We only do analyses on the processes and classify the performance of our apprentices.

Teacher: The spiritual desires of the selfie within the love affairs could exist even if the love affairs are no longer present. The symbolic representations in the selfie can transcend the enjoyment which the material images offer. Just like an object takes fire and is consumed, so is the world of material desires: consumed and destroyed after death. This affords us a glimpse into the spiritual energy that is consuming the fire of the materials. All desires of material nature, in which the sensual is not an expression of the spirit, are seized upon by this fire.

Transcriptionist: Your spiritual energies come from the leakage of privacy.

Teacher: Under the same external provocation, the images could conjure up different fantasies in the souls, then the fantasies express symbolically the feeling that the generators have something they wish to ward off. The fantasy creates symbols. It transforms the symbols into a scenario that sense perception would offer once the souls return to the material world. For some generators, by perceiving such destructive forces, their selves tighten the bond with safety more strongly than is necessary in order to absorb from this very sense which the material world is beneficial. Some others, their selves, want to deprive of

the material reality to signify an elevation and self-development, an enjoyment that is not an expression of the materials.

Transcriptionist: Are you saying that while the common people may feel ashamed and be concerned with the social impacts of the exposure of their erotic selfies, the exhibitionist culchemical students would be excited to find such a self-promotion chance?

Farmer: The ineligible students would be socially dead by the time of the exposure, but the spiritual learning for the qualified ones would just begin. The survivors would learn about their insufficiency from the reviews and would perform better after digesting the proper spiritual knowledge.

Teacher: Spiritual learning happens when a body actualises its sensual potencies, thus creating new assemblages. It is only in real-life, in the after-death experience, allowing the students comprehend the meaning of the spiritual world. The exotic essence or idea can subsist the potential because of the experiential singularity within an encounter with actual waves. The exotic experience is thus paramount for learning and creating novel meanings embedded in the spiritual pedagogy of the concept.

Mason: Right. Traveling in the intestine, losing in the anus, and establishing unorthodox relationships, all these exotic experiences assist the apprentices in reflecting on the world where they are living. After completing the exoticised experiences, one will attempt to justify the exotic actions; when justifying the actions, one will reflect on the justice of the opposite sides of their actions. By then, they will have the willingness to construct alternative

images of the world, where their exotic actions will be validated and where the noodled lives will be dismissed. At this point, the apprentices will start to realise the force of the collective consciousness.

Transcriptionist: The collective erotic force.

Farmer: It is this primitive, unconscious libido as a multiplier that ultimately connects individuals with the social, political, and world-historical collective existence.

Transcriptionist: I thought you just said it was love.

Teacher: The libido slips in love. A lover cannot make use of the organs of the loved one as one is unable to relate the two occurrences to oneself. By the union of the two bodies, the lovers are in a condition that enables them to get a peep at the external organs. This love arises out of an attraction between the two that have its roots in the collection of the forces. Also, the attractive forces change in the course of time; a spiritual bond is formed more and more out of the sensory, and this spiritual link is fashioned not merely for the physical world but also for the land of spirits.

Farmer: Before the emergence of the complete spiritual bonds, the libido of the attractive forces, the multiplier, attempts to continuously create novel relations in the material world. The students have to learn to master their multipliers. The intellectual development, purification, and ennobling of the utterances of feeling and will are the measure of the multiplier. When the multiplier goes beyond some threshold, it will transform the material experiences into a spiritual one. At the moment, the temperament and character of this individual will also change under the multiplier's influence.

Transcriptionist: It sounds like you are trying to categorise pornography into the romantic genre.

Teacher: Spiritual education is a generative practice of creating new concepts, new meanings, and values for life experience, which thus contributes to self-recognition and human development towards a transcendental figure. Becoming able to read and interpret the signs and the influences from the other universes needs to break the stale clichés set by Noodlarianism. But one has to pay attention to this critical stage. Observing the multiple facets from a higher viewpoint does not necessarily equate to synchronising different movements across these dimensions. Apart from the Ultimate Unity, all other collective forces will limit the individuation designated in the multiplier so that the individual may find inconsistency in different scales of the collectives. For example, a love statement within the couple could be a disastrous message to the third party, even if they are in an extremely harmonious situation. Because in the spiritual world, the collective forms in different scales possess different wills that not only actualise different virtuality but also give different meanings to the contingency. The collectives seize the differences as an opportunity, an arbitrage, to appropriate the individual potential. Only if the individual perceives the will from the Ultimate Unity can the individual consolidate the inconsistent demands from the collectives.

Mason: How do we reflect the limitation of the collective consciousnesses in the story?

Transcriptionist: Wait! Can I ask a question? The important role of libido in your spiritual pedagogy makes me feel that self-education could also be about

stimulating the self's organs. Is there any negative side regarding this self-education you would like to release to us?

Teacher: Indeed, for a youth person, even though it isn't a sin, it is at least a danger to be too preoccupied with himself. But for the ageing person, it is a duty and a necessity to devote serious attention to himself.

Topic 7

Farmer: Indeed! Young people are often falling into the one-sidedness of the spiritual world and shutting themselves off from the impressions of the outer perspectives. But by being aware of the advantage of inner meditation and of dwelling in one's own thought world, one can develop so much inclination toward self-cultivation.

Transcriptionist: They are just obsessed with fantasies when doing the erotic stimuli, a sign of nervousness. These people should look for psychotherapy to deal with compulsive behaviours. For example, in a T-group meeting, you can try to merge yourself with the group so that you can reduce the nervousness because you would no longer regard yourself as one but as a part of the whole. I think this method fits the purpose of the culchemical transcendancy.

Farmer: Noodlarianism always advocates the social institutions to make a man unnatural, to exchange his independence for dependence.

Teacher: The boy raised a good point. We should compare our pedagogy with the T-group because the T-

group meeting exactly reflects the limitation of the collective consciousness.

Transcriptionist: Did I say that?

Teacher: T-group is to establish the dependence to overcome some problems or resolve some past conflicts, whose ultimate purpose is based on the material side. In contrast, the spiritual pedagogy is to pave such a path that the independent souls congeal at its end. One is to reveal the material life to many, while for the other, some enlightened souls converge.

Transcriptionist: How about establishing an institution to solve the conflicting purposes? Self-cultivation is an extremely important part of Noodlarianism. I am sure that the authority will come up with a proper centralised pedagogy for self-education.

Farmer: Two conflicting types of motivations are incompatible. The independent spirit and self-cultivation are two different aspects of one and the same purpose. They are united in culchemical education, thus defying the ghost of the dualistic split inherent in the noodlarian education.

Mason: Any social institutions that want to compromise centralisation and individualisation at once will achieve nothing. The apprentices would only fit to turn out hypocrites, always professing to live for others while thinking of themselves alone. These professions, however, deceive no one, for everyone has his share in them; they are so much labour wasted.

Teacher: If these two aims, centralisation and individualisation, could be resolved into one by removing

their self-contradictions, one great obstacle to transcendency would be gone. But to judge this, the teacher must see an individual's holographic soul: the teacher must have noted the inclinations, watched the progress, and followed the steps; in a word, the teacher must be able to identify an individual soul from the collective consciousness.

Transcriptionist: Firstly, you asked the students to dissolve themselves into the collective consciousness; now, you worry about the identification of the individual soul. Isn't it a contradiction?

Teacher: Frequent repetition of a way deprives the way of its original meaning. The original intention will also become blurred if one is involved too much in a collective that is not Ultimate Unity. Since the collective is not the Ultimate Unity, it will definitely not be able to generate Absolute Savour. The eligible student in such unity should sooner or later smell the contaminated savour, finding it sour. At this time, the eligible students should be disappointed entirely about this unity and only want to retain their souls from the collective consciousness.

Mason: I see. When the support from the outer community threatens to fall, individuals will have to turn their gazes from externals into themselves. Individualisation in the unmatched collective is the first and most sensitive activity by which transcendency could manifest.

Teacher: Right! The break-up between the individual and the small unity will generate many disputations. There would be several pieces of dialectic ideas embedded in the disputations. At this stage, the spiritual activity should integrate the pieces for meditation, which could inspire

the individual practitioner with a better vision of Ultimate Unity.

Farmer: What is the teacher's duty at this stage?

Teacher: The teacher should make the distorted collective smell disappear from the student's consciousness so that the students can freely follow their souls in order to bring better smell into existence. By endowing freedom to their students, teachers should create an imaginary smell that dwells in students' spiritual activity. Such a smell must be carried out in many media. For instance, a sour smell easily emerge when the teacher sows discord among students' friends. These activities may lead to another death, the death of the inferior collective consciousness.

Farmer: Yes, we must make Noodlarianism the largest inferior collective that is about to vanish.

Teacher: Death reflects the imperfection of these collective consciousnesses. It is important to notice that what at first was only a little scent noticed by a few will later become a strong odour for the great majority. Those involved in the imperfect collective will become aware of what a higher degree means to them, not only new impressions and new experiences but also the transformation of the old imperfectness into the new perfect form.

Transcriptionist: Is the evolution of collective consciousness in your mind all about abandoning the old thoughts?

Mason: An idea can pass through transcendency and appear in a new existence into which the fruit of the

previous form has been incorporated. The idea comes with its carrier, who is an extension of the previous ideological creature.

Transcriptionist: How can a dead rational idea be extended? If one plus one couldn't be two, then in the future, it wouldn't be. Rationality is eternal. It cannot be extended.

Farmer: What the material world presents in an absolutely correct way lies the transcendental content that spiritual knowledge can easily articulate.

Mason: New rational consciousness can only reappear in the material world when the necessary organs for the new perception have been formed. During this period, in which vintage consciousness ceases, the new ideas begin to attach themselves to the material world so that the concrete representations of new ideas can later be forged as a new collective entity.

Teacher: Evolution is a real, creative persistence of the past in the present, a creative connecting link. It consists of repetitive improvements of the means of survival, like the knowledge of addition. But the survivors could also open up new perspectives of the world. So the evolution also consists of a constant return to the organising force, which is the old idea itself, in order to undo what is already made and become stratified. Every return is not a return to the same object or the same place but rather a reorganisation of the milieu. Evolution is a constant integration of organised disorders. In order to integrate them, it will be necessary to free these organised disorders from being organised, and this is the reason why evolution is creative.

Farmer: Do you mean our new spirit should reorganise the survival ideas from Noodlarianism?

Teacher: The new spirit of autonomy will initiate the evolution of Noodlarianism. The spirit will unite with the willingness in Noodlarianism that gradually perceive the spiritual existence of Ultimate Unity. These beings, who experience their supreme bliss in poring forth, will separate themselves from Noodlarianism and will demand a new collective. They would be our students at the four stages of the spiritual pedagogy, being ready for transcendency. These students are conducting the evolution of a new spirit, meanwhile influencing other beings who are likewise present in the milieux of Ultimate Unity.

Topic 8

Transcriptionist: This libido evolution is not going to carry the rational forms from existence. It would be a paranoid carnival, transient, unattractive, and obnoxious.

Farmer: Your rational thinking is nothing but reasoning from premise to conclusion. Things could go much wilder than this simple reasoning chain.

Mason: How should we cultivate those survivals from Noodlarianism?

Teacher: These students will be the transformers whose function is to convert libidos from a lower, psycho-erotic form into a higher, spiritual-esoteric one. They possess a certain autonomy and specific energy which enables them to attract, out of the conscious mind, those contents which are better suited to themselves. Thus,

instructing the transformed candidates to achieve a much wider scope of awareness than rational thinking alone is capable of providing as well as encompassing future possibilities. The ultimate purpose of transcendency is that the vintage unconscious becomes fully integrated into a new consciousness.

Transcriptionist: You'd better make sure that the transcendency is artistic and creative enough to enable the conquest of the vintage unconsciousness.

Teacher: The transcendental ritual would establish a bridge connecting the power of Ultimate Unity flows with the individual practitioners. The individual soul will, therefore, legitimately dissolve itself in the collective. The sacrifice of individualisation here is a legendary prerogative. These sacrifices integrate various isolated functions in announcing to the world the legitimacy of the new synthesis. The synthesis consists of the pieces whose sum is the whole.

Transcriptionist: How do you compare the dissolution in the transcendency with that in the noodlarian stirs? The latter also awards legendary prerogative to the stirrers.

Teacher: A great part of spiritual sickness originates from the fact that the perversity and mistakes of the materialistic collection, such as noodlarian stirs, are transmitted to the spiritual entities. But I understand that for a noodlarianist, dissociation himself from the community, even though it is toxic, would be similar to being removed from the organism. The reward of transcendency is priceless. The transcendent function creates a symbolic bridge between the individual realm and the phenomenal world of multiple human experiences, an objective spirit shared by all.

Transcriptionist: Shared by all?

Mason: The spirits, the souls, and the physical movements will be integrated during the transcendency. Since Ultimate Unity can observe the facts of different universes in their particular forms, after the synchronisation, the previous individual consciousness, now as a part of the Ultimate Unity can also detect how the hidden objects manifest themselves in the multi-universes.

Farmer: Through a higher stage of cognition, one can grasp the inner nature of the phenomena in the multi-universes. It is a total experience that transcends all previous experiences to perceive the material world. The experience will constitute some knowledge only belonging to the spiritual world,

Transcriptionist: What is this special knowledge?

Farmer: You can think of it as an encyclopaedia of how the spiritual architect affects the visible objects or how the physical minds perceive the higher possibilities. It helps to filter the secular, fallacious, but rational laws and to perceive the future evolution paths in all material universes.

Transcriptionist: In spiritual pedagogy, what would be the preferred way for the transcendental ritual? Surely, it shouldn't be an encounter circle designed in the T-group meeting.

Teacher: The encounter circle represents that the stirring matter would endlessly circulate. The spiritual pedagogy considers much more delicate knowledge

transformation in the last stage. The teachers should design some unconscious encounters where students invite others from the collective level of the unconscious to take their place. Here the encounter could be with both real and imaginal others. The imaginary others might include mythological, literary, or historical characters whose presence feels as real as their contemporaries. These others will bring in their perspectives and guide the students to Ultimate Unity.

Transcriptionist: Do you have designed any specific seating arrangement for the encounter?

Teacher: I am considering to arrange them to meet each other in the shape of the vesica piscis.

Transcriptionist: That's just the intersection of two encounter circles. So you are just planning two T-group meetings!

Teacher: Two, but not simultaneous! Each term, the members, with their invited others, meet the others from the same group. Then they will select their representatives to meet those from the other group in the vesica piscis.

Transcriptionist: That's just the idea of speed dating. And the dating is full of paranoid participants sitting in a fish bladder!

Teacher: There would be two levels of encounter. At the personal level, the student can invite other souls from their spiritual constellation, familial history, and roles from the personal biography to bring their perspective to work. The encounter can be recorded as an unconscious script, drawn, painted, or even enacted in a bodily fashion. This

level of engagement with the imaginary others is often the easiest way for one to cast the characters who are a part of one's fantasy. The engagement personifies this individual's complex projections. For more advanced students who can use the cultural-historical ladder, they can invite both real and imaginary others of different bits of intelligence, genders, races, economic classes, cultures, or eras in history to bring their perspectives to work. The advanced process engages the individual with wider spectra. Part of the wider spectra could be the complex projections of Ultimate Unity onto the collective unconsciousness. The transcendency results from a form of higher insight and awareness that emanates from the encounter or from the contemplation of the beauty of abstract concepts in this encounter.

Transcriptionist: That sounds like the cult's initiation.

Mason: It is mysterious. But how do we ensure that the complex projection includes part of Ultimate Unity?

Teacher: The meeting of the selective members in each group is for cross-reference. We let the members in two groups lie on two extreme poles of the spiritual domains. Without the force of Ultimate Unity, the members of these two groups are incompatible, and they should eventually break up on bad terms. But if some magical things happen amongst them, there could only be due to the name of Ultimate Unity.

Mason: Marvellous.

Farmer: I am impressed by this pedagogy, and I can see that stages 1 to 4 could be easily adapted in the play. My only worry is how to introduce the last stage in the story.

Teacher: Let's assume that the couple in the brain, Mr. Foolstuff, and Ms. Saucer, were trapped by the vintage consciousness. The consciousness persuaded them not to reveal the couple in the gut, not letting them go. These conscious agents formed a feedback loop. The loop sealed all the information about the couple in the gut unless the primary couple, Mr. Foodstuff and Ms. Sauce, hit the bottom.

Farmer: Continuously hitting the bottom!

Teacher: Thank you! Continuously hitting the bottom causes an impulse. When the impulse was transmitted to the nerves around the whole holy body, these nerves generated a collective signal that the loop couldn't resist, making the brain discover epistemologically a new possibility, a new force.

Transcriptionist: The possibility of anal incontinence? The force of farting?

Teacher: The signal demonstrated precisely the limit of the current loop sustained by the vintage-conscious agents. Such a discovery resulted in a schizophrenic change throughout the whole top society. Mr. Foolstuff, as the patron of the rational consciousness, insisted on the previous command. Ms. Saucer escaped and encountered the couple in the gut. But the arrival of Ms. Saucer couldn't lift the three out of the loop until they found out the longing for enjoyment could only be satisfied through Absolute Savour. To break the loop, the three needed more strengths so that they could deeply challenge Mr. Foolstuff's positions of control and authority. They have to invite more people to enter their private group meetings where one's sense of identity as a

univocal, centred, and fixed symbol will be put into question.

Transcriptionist: You want to turn the threesome into a *mêlée*, a collage!

Teacher: The *mêlée* is not merely a gene-mixing pool where people are addicted to chemical attractions and jump from partner to partner for a new fix when the chemicals are no longer effective in the previous relationship. The *mêlée* is a permanent intercourse field that can corrode hatred and loathing, forming deep magnetic forces amongst rather different mindsets and ideologies. It is a state of high vibrational balance that connects all participants to vastly more expanded realms of consciousness where they can access innate intelligence and intuitive knowing. At this final stage, all the participants will be conscious that the new spirit here is a continuation of *culchemy* in the transcendent world and that they will be part of the Absolute Savour carrying on missions that higher beings have hitherto done.

MINUTES NO.7

**PRESENT: TRANSCRIPTIONIST, LIBRARIAN,
ARTIST, TEACHER, MASON, FARMER**

**CHAired BY TRANSCRIPTIONIST
(TEMPORARY)**

Transcriptionist: I can't believe that I have to commit this nonsense.

Farmer: I hear that some programs could automatically generate high-quality memes once the material library is finished.

Artist: Yes, the generative art could easily fabricate very amusing memes based on royalty-free stock footage.

Teacher: The chatbot can enhance the dialogue, adding more attractive details.

Mason: A series of memes can make a mint in the crypto market.

Librarian: What a critical moment for the memetic warfare!

Transcriptionist: Glory to the culinary art in the highest!

Farmer: I am still worried about letting the newbie chair such an important event.

Transcriptionist: There is nothing important at all. The current jerry-built story has met its bottleneck. It is time to lift the veil on the so-called holy intestinal adventure. The whole adventure is just a metaphor for the tricarboxylic acid cycle.

Farmer: A metaphor for what?

Transcriptionist: The tricarboxylic acid cycle analyses a series of chemical reactions in the energetic metabolism, including faecal metabolism. The members in your collage must belong to the indole family, the secret of having perfumery aroma in the faecal odour. My guess is that the triple alliance of Mr. Foodstuff, Ms. Sauce, and Ms. Saucer might have an alternative name, skatole alias 3-methylindole.

Farmer: Skatole?

Transcriptionist: It makes the primary contribution in perfuming the faecal odour, even though the skatole itself is contained in the faeces. The transcendental experience is nothing more than distilling those fragrant compounds in the so-called holy faeces. I expect these compounds to be used as Absolute Savor generators.

Farmer: Generators for the Absolute Savour?

Transcriptionist: In order to reduce the unpleasant scent in the faeces, one can actively increase the concentration of pleasant smell in the faeces, the old razzle-dazzle.

Farmer: When is your next appointment with your shrink?

Mason: What do you expect to conclude?

Transcriptionist: I expect the inappropriately named transcendental experience was just a part of the stirring scheme in Noodlarianism. Your delicate mask cannot alter the ultimate truth that the whole plot of your story has a cyclic nature, just like the stir.

Mason: Let me ask you one question. Where would be the distilled compounds after each stir?

Transcriptionist: The distillation looks like the purification of the ideology, the enhancement of the collective consciousness. After every great stir, Noodlarianism is able to purify its backbone, centralising the shattering political forces combined with mixed feelings and emotions. The Great Peace Agency was very active in experimenting with different crazy ingredients, including your psychedelic transcendental experience.

Farmer: Did they?

Transcriptionist: For example, the Agency made a lot of efforts to persuade the Chilli Party to conduct a toilet revolution. It was the Agency that first noticed that the toilet and its predecessors had served the needs of humanity for hundreds of years. To make the noodle citizens experience transcendental humanity and to initiate the collective national responses to sanitation practices, the Agency set the toilet revolution as the primary goal in the previous stir.

Farmer: That was because the ancient noodlarian relief was suggested in the great outdoors by Noodlarianism, for the Agency praised highly the doctrine: one's essence shall return to the dust. The Agency didn't realise that as humans forged ahead intellectually and socially, sanitation evolved sporadically. When the Agency finally noticed that Noodlarianism possessed toilets less advanced than Pizzarian developments, it was too late. Its citizens had the tradition of maintaining minimum motivation in cleanliness. So they forbade the collective fondness of disposing of the contents according to free will, which later was extended to a larger forbidden ground with other free wills. Eventually, the revolution was completely against the transcendental experience as all the other noodlarian stirs did.

Transcriptionist: Unexpected side effects always exist in the psychedelic experiment.

Teacher: You should be aware that psychedelic experimentalism is a religion that many culchemists tolerate but from which culchemists will no more expect enlightenment. The psychedelic experiment and its psychoanalysis would be only useful for adjusting inappropriate intelligence.

Transcriptionist: All right. It might not be for enlightened transcendency. But after the toilet revolution, the public symbolised the toilet as the seat of collective life. Wasn't it a sign of unifying the collective consciousness by a higher apex of sanitary standards?

Farmer: The toilet revolution commenced when the Great Peace Agency received many complaints about the burning sensation in the lower apex during defecation.

Indeed, that kind of feeling would be collective if they ate too many chillies.

Librarian: Apart from unification, culchemy is also preeminently concerned with the shadow of unity that lies in the chaotic abyss and forms the counterpart to Ultimate Unity. The culchemical return to Ultimate Unity is rather like an undercurrent to the noodlarian stirring purpose that ruled on the surface. It is to this surface as the enlightened unconsciousness is to the dreaming consciousness. While the dream consists of conflicts, the intellectual mind instinctively attempts to solve the conflicts. That is to say. The culchemy endeavours to fill in the gaps left open by the tension of noodlarian opposites. Such a gap can only be compensated by the knowledge of spiritual mysteries in higher dimensions.

Transcriptionist: That's ridiculous! A stir is not a dream. It produces dreams. It is true that propaganda machines like to use the word "dream." But for each stirring operation, the Great Peace Agency has sufficient statistics to confirm the future result as a rational expectation. The whole Agency is running with its full force days and nights to meet the expectation. Do not make such an effectively operating agency a metaphor for the dream!

Artist: Let us be more specific: the dream here refers to lucid dreaming. While the subjects are dreaming, the subjects are aware of the dreams. For this kind of dream, the double-mindedness of conflicted attitudes occurs spontaneously. Subjects cannot note that they may lose their power to observe as they are pulled back down into the dream.

Transcriptionist: Thank you for the clarification! I still don't see why a great stir would be a lucid dream.

Teacher: The noodlarian stir results in an altered state of the collective consciousness that is difficult to recall civil memory after the stir. Dreaming is such a state. It proceeds in sleep without awareness of the outside world. The content of dreams, though rich, is difficult to remember. Moreover, even if the content could be remembered in the future, it might embarrass the new generations to admit the eccentric acts in their dreams. Think about those operations preparatory to the stir. Do you want future noodle citizens to investigate those operations?

Transcriptionist: Of course not! They are strictly confidential. From dream they came, to dream they shall return.

Farmer: Then you're simply referring Great Peace Agency to a dream fabricator.

Transcriptionist: That was for propaganda! Never mind. Even if a stir looks like a dream, what is wrong with the dream? A man needs sleep; in sleep, he dreams. A social system also needs sleep. In its sleep, a stir helps it to reorganise different parts.

Artist: Dreaming consciousness is just as clouded as the mind in the confused states. It lacks self-awareness.

Farmer: Dreamers are unable to pay attention. They do not even notice their glaring cognitive defects.

Transcriptionist: The noodlarianists are able to practice the skills in dreams. In fact, it's better for them to produce and improve those skills in a safe behavioural vacuum.

Farmer: Then you'd better think Great Peace Agency as a paranoid agency. Both paranoid patients and normals are equally "crazy" when they dream. But while normal people control and contain bizarreness during their waking consciousness, psychotic patients do not. Their waking consciousness is just as bizarre as their dreams. They lack self-reflective awareness, insight for judgment, and the perspective in temporal awareness.

Librarian: The cognitive failure leads the Agency to believe that their dreams have them as much as they have the dreams. Not only are the noodlarianists in the grips of both hallucination and delusion, but they also have no alter consciousness to help themselves out of this mental mess. Your concern about whether a dream or a well-prepared stir could reveal a deeper, more profound truth is not yet clear. Very likely, those self-cultivating dreams are just some cheap mysterious experiences.

Artist: Good points. We can also consider the schizophrenic Great Peace Agency as the dreaming brain that is activated in sleep, producing another self. Then the self-reflective awareness of the Agency dissolves with the loss of this second-self. The core members in this Agency, the scenario generators, cannot realise the states because the peripheral teams continuously support the schematic structure, the details of intelligent sources, and the goal for the stirs. But the peripheral teams in the Agency, like the dreaming consciousness, whenever and however they are activated, cannot generate consistent historical images for the collective consciousness.

Teacher: That's right. To maintain the collective consciousness, the agents have to focus their attention on the external world and perform an extensive range of look-up operations to draw stored information from memory and to synthesise it with new information. Only by doing these can the agents maintain massive interconnection, which indicates the activation of the collective consciousness. But the stirs inevitably cut off the contacts, especially external contacts of the country. So it is impossible for Noodlarianism to sustain the consistency of the collective consciousness.

Transcriptionist: If dreaming and sleeping are not good, what do you suggest to refresh oneself for a better state?

Mason: We think dying is a better state for Noodlarianism.

Topic 1

Transcriptionist: You were against the dreaming state because of the inconsistency of the dreaming consciousness. Do you think a dying state is more consistent? Death is the termination of consciousness!

Farmer: It is obvious that a dying state is more consistent. The difference between death and dream is that the art of collective memory can only be applied to the former in the spiritual world. I don't think your question deserves our serious response.

Mason: Being a chair of the meeting, you should learn how to direct the development of the meeting. If you have a question that is irrelevant to most participants, you have to package the question in a more entertaining form and

then sell it when progressing the meeting. Shall we continue on the main theme?

Transcriptionist: All right. Today's agenda is about how to deliver the final scene to the audience, the transcendental lives of the collage. I guess you want them finally to escape from the holy intestine and fart around as the Absolute Savour.

Teacher: We were ending the last meeting about the idea of *mêlée*. But we didn't figure out how to present the fabulous image of many triangles to the noodlarian audience, the conservative squares.

Transcriptionist: Since I think all leading roles in the play are antagonists of Noodlarianism, why don't you depict them as a woke-up collage after the transcendency?

Librarian: I think the idea of *mêlée* is excellent. The individual transcendency is incomplete in the place of creation because, at this level, a being would include only the characteristics of one soul. The quality and value of individual transcendency cannot be appreciated in its particularity until the intangible characteristics of the transcendency are known. Only those who are affected by the characteristics are going to acquire, evaluate and communicate the value of the characteristics. This implies that the valorisation of the work of transcendency should essentially include a team production in the story.

Artist: The *mêlée* can lead to the establishment of a cooperative team of becomings, each of whom provides and distributes added values to the transcendency. The cooperative acts entangle the souls in this special party.

Transcriptionist: If all the intelligent becomings converge to the polyamorous party, won't the individual relationship be difficult to assess? The theory of value cannot conclude with the becoming. It is instead consummated when the becoming is transgressed because one can only investigate the mechanism of action and describe the process when the measurement takes place purely in the realm of the material. On the other hand, it may be possible to turn the attention to the spiritual dimension, where the measurement takes place in the imaginary soul, to what constitutes the inner impulse of this action.

Artist: Soul is not measurable in quantitative terms. It is impossible to determine the individual contribution of each becoming to the valorisation of the transcendence. After all, it is not material but a spiritual force that differentiates the acts in the transcendence from those in the noodlerian stir. The spiritual reward is hard to be motivated and credited with material benefits.

Transcriptionist: I know. I know. But think about the complex numbers in mathematics. The imaginary value is indeed unobservable on the real-valued axis. But it can be quantified. I always think there should be values attached to the magnitudes of the stirs. If this is the case, the fellows would have the incentive to maintain a consistent memory of stirs, for it is possible to use the historical values to analyse the ongoing stirs. The imaginary values of stirs! The quantitative spiritual forces! Isn't it a good idea?

Farmer: Shouldn't we come back to the main theme? Otherwise, I am going to value the imaginary cost of a memetic war.

Transcriptionist: I will. But you can't deny that it is a good idea to value the stirs, right? Just as in the first meeting, I told you that the commodity should have a complex price. Those complex prices cannot be perfectly priced in the market with real-valued monetary units. The imperfection creates waves, creates cycles. It was the imaginary prices that were in charge of the market cycles! The *mêlée* provides a relational system of becomings that has neither a simple hierarchical chain nor a relational system devoid of centre. Perhaps it is better described as a relational system in which innumerable centres coexist, none of which can be considered primary. In the phase of the "relative form of value," every becoming can potentially occupy the position as the main stirrer, while the transcendental centre that consolidates the system is absent. Nevertheless, the logic of the system couldn't be completed if the imaginary strengths of the stir were not measurable. The complexified value is standing on a higher dimension and therefore closing the "relational system" of becomings or of commodities. With the pair of a complexified price, the money descends, on its own accord, to the material level that is only measured by the real-valued numbers; the essential term of indicating the success of the stir belongs to the imaginary part. Thus the main task of valuing the market is to value the stirring tendency because the stirring spirit is more important than reality, just like the psychological literature suggests that intrinsic motivations provide greater subjective well-being than extrinsic motivations.

Mason: Interesting. I am glad that you finally noticed mysteries are more effective in driving movements than superficial forces. But I suggest that we come back to our discussion of transcendental lives.

Transcriptionist: No, I didn't deny the importance of the institutional forces. Rational calculation is a basic cognitive skill. Without rational derivation, people are going to stick with their beliefs in false private perception, which is what exactly happens when people go crazy. However, without a reliable measurement of imaginary forces, the rational forecast based on temporal awareness would never be convincing.

Farmer: Thank you! Now, the chair is completely lost his mind. I suggest that we start to upload the memetic library.

Transcriptionist: OK, I stop. But remember what I said, for it could be the only chance of infiltrating your culchemical spirit into Noodlarianism.

Topic 2

Transcriptionist: Now! Let's talk about the collage of polyamorists. I come up with the idea of introducing the collage to noodlarianists.

Farmer: Another idea? You propose two ideas in one meeting. What a creative boy!

Transcriptionist: Two for now! You will see. Here is my idea: Introduce the collage as a new agency, like the shadow Great Peace Agency, a spiritual institution that will be dedicated to transcending the material analyses and consciously sustaining the openness and alterity.

Librarian: How can an institution both sustain the investigatory role in the spiritual domain and resist the material corruption from the rigid laws? Wherever the

crowd gathers together, the material rigidity of blocking transcendancy is potentially there. As such, initiating a space of spiritual appearance heavily depends on individual acts of courage within a public space and an openness to uncertainty. Such an individualised and creative process cannot be realised in an institution like the Great Peace Agency.

Transcriptionist: I agree with the contradictory roles between the shadow and the real. But the becomings always have two complementary poles, the positive and the negative. The poles will form the tension of opposites, giving rise to the dialectical recursion for transcendancy.

Teacher: But an institution comes with a purpose. What is the purpose of having a shadow Great Peace Agency?

Transcriptionist: The need to acknowledge the inconclusive nature of what the agents hear and observe in the spiritual world. Spiritual becomings reside in a dynamic field of the collective unconscious. They need an unorthodox agency for interpreting the esoteric knowledge up to date so that the becomings could promptly foster critical engagement with both rational and meditative methodologies. The existence of the new agency would make other institutions in the material world refrain from assimilating the spiritual world. By doing so, the new agency begins to serve a function as an institution in the spiritual domain and can no longer be a rigid one.

Artist: Analysing the spiritual world with rational means doesn't sound very wise to me. The material analyses generally ignore the supreme perspective, so they fail to understand the spiritual causality. Very often, when the institutions try to detect the unsuspected spiritual

properties, they would intensify the disharmony in the spiritual world.

Transcriptionist: But spirituality neither means that it is devoid of rationality nor that it does not apply the rational method in its quest. The imaginative realm produces many contents. Without clairvoyant guidance, those are often useless materials. The shadow agency will inherit the silhouette of the illuminated one, but it will fill the darkness with its own vision. The new agency will be born from the intersection between the unconscious level and the rational sphere: the area of creation. The agency will be, therefore, the synthesis of imagination and concreteness.

Mason: I am curious. Who are the members of your imaginary collage?

Transcriptionist: People have both abilities of imagination and concreteness.

Farmer: The possession of these two capabilities leads us to consider these individuals as geniuses.

Transcriptionist: It is clear that an untrained person is more likely to be particularly fanciful with little concreteness or mostly concrete with little fantasy. But once these two factors dwell on the assessment of the success of agents, I believe many could be both very imaginative and very concrete.

Farmer: So the collage is going to specialise its training in the creation. I thought it was the reproduction.

Teacher: The idea sounds interesting to me. Creativity is indeed one of the salient features in alchemy. It is

currently dictated by a group of non-logical intelligent agents who somehow are able to precisely perceive new connections between thoughts and useful objects. Perhaps an established custom with manner instructions would provide us an alternative set of agents.

Artist: Sounds interesting indeed! Both imagination and concreteness need time and space to cultivate systematically. Imagination needs to be conceived, and concreteness needs to be comprehended and socially recognised. Perhaps a special institution can not only twist the noodlised minds into creative souls but also enhance the current self-taught style in transcendental education.

Librarian: It appeals to me too. Only imagination can subvert all the existing rules at one time. And to surpass the concrete economic, aesthetic, and ethical noodlarian edifice, the imagination should convince the extremely rational noodlised mindsets of its supremacy. The emergence of new needs, especially avant-garde aesthetic, intellectual, and emotional needs, will lead to the birth and development of an agency specialised in creative subversion.

Transcriptionist: In the story, the becomings might need material instruments to amplify and synthesise their spiritual acts. Because of the amplifying and synthesising, the meanings expressed in the multitude of actions hiding in the unconscious can be elucidated, interpreted, narrated, and potentially integrated into a new consciousness. On the other hand, the amplifying and synthetic character of the vibrations reflects the dynamical and evolutionary approach to knowledge and helps the threesome and the collage achieve an extended scope of awareness exceeding narrow instrumental rationality.

Mason: Terrific! Noodlarianists may consider this new consciousness as a continuation of Noodlarianism in the transcendent world. The believers, through our guidance, will carry on what has hitherto been done by culchemists.

Topic 3

Transcriptionist: It seems like we are on the same page now. For the story, I am thinking about putting the collage into a sleeping scene because the recursive impulses in the valves may confront weaker resistance when the holy mind is in sleep. When the consciousness of pressing the farts becomes weaker, it is easier for the collage to emerge. When the collage is emitted from Ultimate Unity, it sublimates into Absolute Savour. In sleep, Ultimate Unity naturally inhales Absolute Savour. That is the moment when the contents of the savour could subvert the brain, where the Great Peace Agency locates.

Farmer: Are you sure that it is better to have the transcendental scene happen in the bed instead of the toilet?

Transcriptionist: I am sure. In sleep, there is a dramatic decline in the secretion of the neurotransmitters, such as norepinephrine and histamine, but the GABA and dopamine systems continue to function. The group of norepinephrine and histamine associates with a consequent renewed perfusion of the brain in awakening. The group would be perfect for a subversion. While the GABA and the dopamine systems are closely related to erotic content, the agents there could continuously support Ms. Saucer for the stimulation. In waking, the brain relies on the eyes for the essential perception of

external stimuli. The sharpness of perception and the sense of realistic clarity are simultaneously enhanced when the eyes are closed.

Mason: Sounds good to me. Some aspects of the unconscious mind are more available to waking consciousness, but others are always waiting for the stimulations, especially in sleep.

Transcriptionist: Imagine that absorbing Absolute Savour stimulates the Unity's appetite. Before the stimulation, those agents, like neurones, inhibiting primary in the core, say the cortex, are aimlessly oscillating, preparing for the worthless stirs. Absolute Savour activates the neurotransmitters, activates those neurones, and stops the spontaneous oscillation so that the neurones can direct information, namely consciousness, to and from the cortex.

Farmer: Just like a fart wakes you up?

Teacher: I guess to stimulate Ultimate Unity, the transmutation of savour should accompany some other acts, like the prolongation of youthful vigour or the knowledge of what is happening in distant or inner places.

Transcriptionist: I don't think nocturnal erection is that necessary for the story.

Artist: I agree. Neither morning wood nor morning bean can contribute to the strength of Absolute Savour. The accompaniment to the phenomenon should bring in a souvenir of the transcendental experiences in the discovery of the most deeply hidden objects.

Transcriptionist: The most deeply hidden objects?

Artist: Very often, the principles and logics in society determine which forms of creativity will be empowering and which will be destructive. The collage of creativity would be doubted if the actions amounted only to obeying the views of the majority, which is tantamount to an attempt to return to a set of ingredients that are already consumed. On the other hand, if the collage of creativity always stays outside of the recognisable orders, it will never flourish.

Transcriptionist: I agree with this dilemma. That's why the Great Peace Agency has limited incentive to improve creativity in social, cultural, and humane conditions because the creative plans induce dangers to disturb the whole system. The usual way of creating a new concept is to impose the emptiness into an old concept and then varnish the old one with some powerful glaze.

Librarian: Noodlarianists wield power and define what is normal and what is creative. This act ultimately manufactures a killing machine for creativity. The state of creativity should be outside of the existing law. Noodlarianist tries to inscribe it within the law whilst acknowledging its separateness. If the collage of creativity emerges following the same strategy, then it self-negates and can no longer be a creation.

Transcriptionist: Creativity takes place in between communities, between organs. Though we are not always aware of it, the creation is based on the other parts of the communities through the mechanisms of acceptance and resistance.

Artist: The duality of any response to creativity show the discrepancy between destructive and regulatory

forces. Those who have access to this process might be exposed to deeply hidden objects, which constitute new types of agents, thereby sustaining the possibility for new savour. The fondness for a certain creation inevitably means the possibility of subverting some existing norms, although this is an unconscious step in social relations. Thus, the collage of creativity needs supports from such subversive organs that may come from the deeply hidden objects.

Transcriptionist: So what exactly are these hidden objects?

Librarian: I probably see your point. The dual tendencies can neither fully exist nor be fully destroyed. The Great Peace Agency is on the one hand, and the collage will be on the other hand. By acknowledging that creation will automatically be assimilated into this shared reality, the collage will appropriate the spirit of autonomy to discharge new types of outlaws, the citizens of the state of autonomy, a state of defining new norms.

Transcriptionist: How can an institution simultaneously interprets the orders and carries itself beyond interpretation?

Librarian: The habit of imagining the institutions as powerful, abstract beings, and forgetting that they are actually in charge by people who might be too paralysed to react, is a classic failure when grappling with Noodlarianism. By deploying material institutions as social structures that always create ideas, the collage should aim at degenerating the established institutions into “pre-institutional” entities so that the entities can constantly form and respond to new content.

Transcriptionist: Do you mean a constant emission of new savour from some hidden objects? Do those objects hide in the pyjama, deep down in the underwear?

Mason: I see. Being outside of a fundamental inclination towards order does not merely mean being outside of the order of the state but means being towards ultimate ordering in a wider philosophical sense that can define a new state. The collage must be able to utilise the complementary nature in an autonomous state of creativity, the concurrent tension between a destructive power in violence, and the creation of regulatory orders. Perhaps it is similar to a process of emptying of power but not an emptiness within power. In this process, the power does not vanish; it is always ready to be re-appropriated by different entities. The collage will make sure that those driven by the new spirit

Topic 4

Transcriptionist: I don't think bedwetting is that necessary for the plot. The whole farce is dramatic enough. You don't need to make another mess at the end.

Farmer: It will not be necessary if it happens solely. It has to be a trigger for uncontrollable emissions.

Mason: I agree. Some spiritual forces should support the black objects, assisting the emission. Otherwise, they, like the collage, would be blocked by consciousness.

Teacher: Doubt and anxiety could be two catalysts to the emission. They destroy fallacious faith and belief. They will make the closeness of the valves very difficult to maintain and impossible to self-controlled. Robust self-

control makes the valves adapt to the impulses in a certain way, while doubt and anxiety bring the control down to the level of wavering faith and scanty belief.

Mason: If the collage uses magic to change some situation and the majority of guards at valves are in doubt and anxiety, then the magic will lead to the desired outcome: the change only wanted by the unconscious agents rather than the conscious ones.

Farmer: Magic will cast in the midst of roars and tension.

Transcriptionist: The doubt and anxiety recall the trauma. Those strong negative feelings in the collective consciousness seem to create the regression, and the regression seems to pre-institutionalise the institutional edifice. Isn't it the preparatory stage for a stir?

Teacher: No! Noodlarian stirs rely on the attachments that often have to do with deep inner fears. People are scared that if they don't hold on to something, they won't have it. So they create attachments. Instead of attaching to the fuddy-duddy Noodlarianism, we are letting it go. The emission is to release the complexities; it is really about sublimating the most negative hatreds into the fragrance.

Artist: These spiritual forces could be triggered by some temporary images. The images that differ from the constitutions of consciousness will lead to perceptions of the world in doubt and anxiety. The mental image has an intimate force. The creative way of composing mental images will recompose the representations of the world in one's mind.

Transcriptionist: Like a dream?

Artist: Indeed! Dreaming images create a world of absence into which no one can enter. Meanwhile, the images have the capacity to influence the dreamer's behaviour. The absence of the dreaming world exposes a separation. Consequently, the process of recomposing the dreaming world is facilitated by the way in which existing objects divorce themselves from ontology, from already formed concepts and categories, and from the existing properties and relations.

Transcriptionist: ...from the contents left in the holy intestine.

Artist: Very so! Ceaselessly recomposing images of the dreaming world will constantly affirm the separation of continuous contents and affirm their potentiality in new forms.

Librarian: The expansion of hidden objects corresponds to the macroscopic and microscopic effects of the dream. What a wonderful idea! Doubt and anxiety make the leftover objects wander from the depressive interior to the fantastic exterior. Moreover, Absolute Savour will proliferate in the mental images because the smell of the sublimated objects saturated with subjective powers is going to project more doubts and anxieties into fantasy and dreams.

Transcriptionist: Enough is enough. Let me tell you what is changing in a dream. The automatic oscillations of neuronal activities constitute the waves of information in the brain during sleep. The oscillation creates the reciprocal interaction between agnosia and lucidity. Dreaming is enhanced by cholinergic agonists that are

ended by waking up. The cholinergic activity, whose role biochemically determines agnosia, increases in dreaming.

Farmer: These cholinergic agents seem to be perfect for magic. The highly frequent synchrony of cholinergic agents will be an organising factor to represent the recomposition of the collective consciousness. The sleeping brain closes its input and output gates, which control the internal and external contacts. Most communications among the agents are effectively offline with respect to external material stimulation. However, the subversive cholinergic agents remain active. And their activities will become more aggressive once Absolute Savour starts influencing the dreaming consciousness.

Transcriptionist: You just said the memory would be lost in the dream.

Mason: In lucid dreams, the self-activated, offline brain considers itself to be awake because procedural memory still functions. It is the working memory that has been deprived.

Librarian: The dreaming consciousness has very different rules for memory access and storage from waking consciousness. It is true that the memory of dreaming is easily forgotten. This failure to recollect voluntarily is due to the loss of self-reflective awareness. The confused states are full of discontinuity and incongruity, as well as the failure to recognise these gross peculiarities. But all these issues do not mean that one cannot form a short memory of those creative, peculiar contents.

Topic 5

Mason: If self-reflective awareness is missing in the dream, will the individuals in the collage and the blackness lose their essence in the transcendental process?

Librarian: Not necessary! Look at the populist movements that are often led by individuals. These individuals paralyse the old mechanisms to cook democracy. Ultimately the people affirm, rather than empty, the power of these individuals. In the transcendental process, various organs participate in the emission. These organs finally empower the collage and the blackness to unblock the valves.

Transcriptionist: But these individuals, though gaining the power, lose their views in the process. The votes affirm their power but deprive their independence.

Farmer: They do not lose their views. Their views just converge to that of Ultimate Unity.

Transcriptionist: The blackness must contain the elements from the empire of the dead. Now you allow them to keep their views and the loyal to Noodlarianism. I would expect some of them will remind the holy mind of the beauty of Noodlarianism.

Librarian: No, they won't. The dead are solid and rigid, while the collage is flexible and unrestrained. They are two different orders. The only purpose of allowing black magic is to accelerate the transcendental process, assisting the sublimation of the collage. Once the collage transcends, the mission of the black emission ends. The

dead souls of Noodlarianism will never be able to transcend nor be absorbed back into the holy body.

Farmer: Yes! The appearance of the blackness is just a part of the purification process, the in-depth cleanliness of the holy intestine.

Transcriptionist: Absolute Savour must consist of some smell from the contaminated pyjama.

Teacher: In mathematics, empty space can be curved into interesting and nontrivial geometries. Similarly, in the absence of any actors on its stage of existence, an empty toilet can still distribute a strong smell. In this sense, you can view the contaminated trouser as a temporary toilet. It has nothing to do with Absolute Savour.

Transcriptionist: Perhaps, the strong smell is not purposely added by any respectful spirit but randomly by some bastard dirty minds. In that case, you shouldn't deny that the final output could include the contribution of blackness, even though the contribution is not made intentionally.

Artist: The issue of blackness, in fact, the issue of negative feeling, is that it only provides superficial observations. It is true that a deeper meaning perhaps lies beneath the surface of each observation, but with feelings like doubts and anxieties, one would never have the courage to unveil the cover. Remember that the aroma, even if it was once contained in blackness, is no longer black.

Librarian: I think the most important problem is that the existence of blackness is often erased from public memory. Public memory is the most important mental

power of culture. It can explicitly convey the facts into knowledge or implicitly underlie the prospective skills. By means of calling up facts and skills from memory, the civil repositories can expand immeasurably.

Farmer: Indeed, the black history of having a mess in pyjama should never be published. If necessary, hosting a temporary restoration to twist or alter black history is a better option.

Transcriptionist: Most of the information that is stored in the public memory is unconscious until it is called into the collective consciousness by institutions. Don't forget that blackness, just like the confidential stirring information, is on the opposite side of institutionalisation; its existence, its contribution, and even its representation only have a temporary form in the public memory. If you want the collage to pre-institutionalise Noodlarianism, then you need to think about the continuation of black history.

Farmer: But there is no point in keeping a record for a mess.

Librarian: I like the boy's idea. The manipulation of images in collective memory must, to some extent, involve the holy psyche as a whole. Without the chronicles from the black side, the historical information set is incomplete and could be easily falsified. The collective consciousness should have access to a vast domain of accurate details of past knowledge and past experience, including the black one.

Transcriptionist: But how?

Librarian: Let them die. A totally new state of collective consciousness will be set in after transcendence. Those

desires in the vintage collective unconsciousness raising the dark demonic shadows will be consumed by fire in a blissful world of the spiritual experience. The shadows, the blackness, will take pleasure in destruction meanwhile destroying themselves. Before death, outer perceptions have to flow toward the corpse of Noodlarianism for the light of collective consciousness to shine on them, but eventually, a new idea will flow outward from within and come to the collective consciousness. Actually, the ideas will be already revealed as soon as the executive board of Noodlarianism, the Great Peace Agency, is discarded.

Transcriptionist: Like burning the faeces to make manure? But I heard that fermentation might develop more unpleasant odours, also the emitted gas may contribute to climate change.

Librarian: It is a mutual exposition in the process of being together. There will be pains, and there will be rewards. This is how the collective death resurrection works. The key is to think of it as an Odyssean retreat. The retreat is not simply a withdrawal from the dying ideology; it also demands to retrace and revise its conditions. The idea of retreating is a collective process of re-creation, with the possibility of extracting the cream from the most useless and lifeless ideology.

Transcriptionist: Looks like you are going to burn the blackness left in the underwear and then make the emitted gas into perfumes.

Artist: Farting, defecating, and burning! These triple actions together can complete a circulation of generating exceptional savour. The sublimated collage and burned blackness allow for creative institutionalisation and critical engagement with the collective consciousness. The

collage and the blackness together are not an end in themselves, but they generate further ideas within.

Mason: The ontological significance of being disgusting and satisfying could also create an unstoppable urge for the consciousness to question the immediate truths and to affirm the incommensurability of becomings. To question simple truths indicates the capacity to retreat from, or withdraw from, an illusion of certainty. The collage cooperates with blackness to sustain critical thinking when the collective consciousness is presented with simple truths.

Transcriptionist: But eventually, they will return to Absolute Savour. So why not just let the collage mess around with blackness?

Teacher: You should never integrate blackness with the collage because this reinforces the collage as a closed field, a complete college. The members of the collage should keep questioning the collage so as to sustain the question of incompleteness and retain the indeterminacy of the state of becoming.

Mason: Separating the blackness and the collage simultaneously produces a withdrawal from togetherness to allow for the becoming state of being together. It is a critical withdrawal from certainty, from foregone conclusions adhering to traditional paradigms.

Topic 6

Transcriptionist: I am completely lost. You don't allow the collage to mess around with blackness because you

want to keep a possibility that these two can mess around with each other. Did I miss anything?

Farmer: Nothing! In short, you don't mess the shit up. It will pollute the purified fragrance.

Transcriptionist: Ok! But now I have to know why the holy shit is supposed to retain memory. If it represents the survivors of Noodlarianism, then they should be dead, according to your story. How can you retrain a chronicle of the dead?

Mason: The period between death and resurrection is an interim period when the collective consciousness sinks into the vintage unconsciousness. After death, the consciousness of the ideology, along with what it brings with it from life, is immersed in the spiritual world. What the previous life of the ideology truly achieved will still be united with the survivors that will not be discarded at the end of the transcendency. Only the part whose desires and longings were directed toward material lives falls away after death. Between death and rebirth, the collective consciousness will discard all its material carriers; the communication of its surroundings will be run directly in the innermost sanctuary of the survivors. The communication will accumulate the information and later form the collective memory for the new essence.

Teacher: The souls who left the body at death retained in the body-free state the echo of the earthly individuality like a memory. This memory acted in such a way that when bodies corresponding to the souls were born on earth, they reincarnated in them.

Transcriptionist: If the blackness in pants contains the survivals of Noodlarianism, where would be the role of the collage?

Teacher: Immersing the dying ideology in the spiritual world can be likened to planting a seed in fertile soil. The seed draws on substances and forces from its surroundings in order to develop into a new plant; similarly, the rotten ideology provides the milieu for the development and growth of the collage.

Transcriptionist: Very well. The force that creates an organ lies hidden within what that organ can archive. But can you be more specific? Can you describe what happened in the death-resurrection process?

Librarian: Generally speaking, we tend to think of four stages for the process. Immediately after the death and for as long as the collective consciousness is still connected to the survivors, the sum total of these experiences appears temporarily in the form of a comprehensive memory, such as a story of transcendency, a myth of resurrection, or an alternative game of the dead. All inner meanings of the memory are only accessible to the survivors.

Transcriptionist: I can't believe that there is no rebellious thought among the survivors.

Artist: When other spiritual messages flow through the survivors, two opposite tendencies, surrendering and fighting to new ideas, may live within. This will be for the opportunity for noodlarian consciousness to be together with other spiritual beings after death.

Transcriptionist: The opportunity of deforming and fermenting Noodlarianism!

Teacher: In the second stage of death, the possession of smell in the perceptible sense will experience its complementary savour in the spiritual world. A disgusting food may taste delicious, and an appetising one may be consumed as poisonous. All other characteristics also appear in the form of their opposites.

Transcriptionist: Live life in reverse order. Before, it was the nutrient turns into shit, now the shit is becoming nutrient again.

Librarian: Right! Suppose the soul has, in its previous stage, created destructive forces to some persons after sublimation. In that case, it will meet this pain, but from some other destructive forces, when unifying with Ultimate Unity. Without sufficient spiritual energy, the soul will be blocked by the forces and is not going to enter the Unity. It has to re-enter the material world, find the potential carriers of its ideas, remove obstacles through self-education then make the synchronisation again.

Teacher: The destructive forces created in the previous life of the ideological institution will become evident during the journey backward after death. Liked a person caused pain to someone else, and later, after death, the other's pain could be a destructive force to the development of the person's ideas. The same is true for institutions.

Artist: The mental image of the civil pain caused by an idea will become the force to hinder the evolution of the idea.

Transcriptionist: The suppression of Culchemy will make Noodlarianism suffer in its dead-resurrection process.

Librarian: Exactly! In the third stage of death, after passing through the journey in the reverse order, the soul experiences reciprocal feelings from the receivers. After the experience, the soul should have neither satisfaction nor hatred toward the material world. The experience of the inverted order of the causal chains exhibits how the part of previous material passions affects the spiritual world. The soul is entering a new stage of existence. The souls of the idea will find themselves confronted by a world that contains the spirit, producing a longing that finds its satisfaction only in the spirit.

Transcriptionist: The manure is burned so that it is surrounded by a world that is composed of gas, I mean spiritual beings.

Librarian: The final stage is the fights amongst the survival souls. Feelings confront feelings, and passions confront passions. The aliveness can see the competition even though the battlefield is full of psyche power. All the passions, the pain, and the joy of conquest that are active here not only manifest as sense-perceptible effects but also become perceptible to spiritual senses as an atmospheric process in the land of spirits. Sorrow and pain, joy and delight flow throughout this domain like winds and storms that would affect everything surrounding. In the spirit, an event like this is like fertilisation for the sperm in the material world. Spiritual perception of such events can also be compared to reading the end of an adventure romance. The survival souls losing the evolutionary battles will appear in a sea

of flowing feelings that exist in the spiritual realm as an all-pervading presence.

Transcriptionist: Like a polyamorous adventure that is pervaded by nostalgia for the past age.

Teacher: The consequence of these spiritual fights flows toward the collective consciousness. The fights serve not only to improve the collective consciousness but also to reconfigure it. And after the reconfiguration, a new spiritual force will emerge compatible with the ideas of Ultimate Unity, and it will be capable of undergoing birth again to appear in a new material existence and then incorporate the fruit of its previous life.

Transcriptionist: I see. Would that spiritual force be another collage or be a Great Peace Agency 2.0?

Mason: The new spiritual forces would be one that takes part consciously in reconnecting to the survivors. The creative forces, like the collage, should be hidden in the shadow.

Topic 7

Transcriptionist: Why do you separate the evolutionary institution and the shadow collage? I thought the shadow would be the substitute for Great Peace Agency in the evolutionary?

Librarian: They are living in two different environments. Between death and resurrection, the dead souls live outside of the material world. But meanwhile, the material world continues to evolve. Phenomena change within a relatively short period of time. All kinds of things can

happen in the absence of the dead ideology. What remains in the material world is the shadow of the future creation, the hidden force at work.

Farmer: Shadow is like a prosthesis affixed to the real so as to produce more intercourse.

Transcriptionist: Thank you for the interpretation! May I have an alternative metaphor?

Farmer: Like a resort designed for mixing the gene pools, like a collage of communing multiple genres of subjects.

Librarian: A mind cannot analyse itself. Rationality ends at the place where it begins. To transcend rationality, you need something beyond rationality itself. The shadow lets many objects gain considerable cognitive freedom in exchange for the comfort of interpretive constraints. It produces a vague sign so that one shadow can stand for many things. The ambiguity eliminates the uniqueness, allowing a *mêlée* of interpretations. There will be no permanent winner of the *mêlée*. The throne is always ready for a better candidate. This is the primitive strength of the creative spirit.

Transcriptionist: This is also the primitive strength of stirring.

Mason: The stirrers always yearn for authority. They cannot stay long in the shadows. Once they have the chance, they will jump out from the shadows and look for food under the lights. Noodlarianism is longing for noodles. On the contrary, the creative idea holds many interpretations at one time. The idea should relegate itself

to the unconscious and make up multiple facets for the shadow.

Artist: The more you centralise power, the more power the few at the centre will have over the many. The more the power is centralised, the quicker the power concentrates at the centre. The momentum of centralisation gets faster and faster. In the end, the centralised unit is a singular point. The process of centralisation is a space degenerating into a centre point. Unfortunately, when exposed to the light, this centre point has not enough shadow to cover the original massive space.

Transcriptionist: A shadow is the principal form of many thoughts. I can understand that all the brilliant ideas that enrich the material world have their original shadow. But I don't see why you want to separate the blackness and the creation. The creative seeds must grow from the soil in darkness. The blackness and the creation must be closely related.

Artist: What we grasp as a shadow in the material world is like a spiritual being that is active in the spiritual world. But the material representation and the spiritual archetype can be very different. A dead thought may be presented as a feeble consciousness in the spiritual world. Even if in the material world, the shadow of the thought still attracts a lot of followers.

Transcriptionist: Is there a way to equilibrate the differences between the two worlds?

Teacher: The shadows always surround human beings, completing the ideas and making them visible to the collective consciousness. After death, the ideology can

find itself surrounded by these same formative forces, but only now it shows itself in its true forms, which were previously concealed. Before the being reaches corporeal disappearance, the shadow always differentiates itself from the being. The spiritual forces that disguise these corporeal elements will not diminish the differences unless the corporeal ends.

Librarian: Equilibrium will break the momentum between the apriori content in a spiritual world with the posterior event in a physical world. It is impossible to set up a perfect synchronicity for a premonition in one world about such an event in another world.

Transcriptionist: But is it possible to set up a coarse premonition to bridge the two worlds? Provided that the collage incubates the new agency, the new agency would be adaptable to all possible formations outside of Noodlarianism. In other words, the collage could initiate the revolution of wheels around the axles and let the noodlarian survivors hide in the shadows of the wheels.

Mason: But to compete with other ideas, the essence of the survivors have to reveal themselves in their primal forms, pouring their wisdom out into the surroundings like the sun that sheds light on material beings. They have to lay all the cards on the table, demonstrating their true necessity and significance for the spiritual world.

Transcriptionist: How about the simultaneity of revelation and suppression? The shadows of the moving wheels change all the time. Sometimes, they expose themselves; sometimes, they hide themselves. As long as the diffusion of the shadows can always maintain the shape of wheels, every idea beginning with the unified vision can pass down from thence to the revolution.

Topic 8

Farmer: Let me ask you a simple question, Mr. Ideas. How can the shadows preserve their shapes during the revolution of wheels around the axles? How can you be so sure that the shapes will concentrate around the axles rather than diffuse somewhere else?

Transcriptionist: By the creative institution, the collage?

Teacher: The collage should be invisible in itself so that it can be diffused throughout the nation and seeded everywhere.

Mason: For shape preservation, the shadows need the art of memory.

Transcriptionist: What is that?

Mason: The art of memory consists entirely of division and composition. If we seek then an art that will divide and compose things, we shall find the art of memory.

Farmer: We shouldn't let the noodlarian survivors approach this most elusive power.

Teacher: As long as noodle citizens have not become clearly conscious of the relationship between the spiritual element and its material expression by creating new souls in themselves, I think it is fine to teach the shadows some mnemonics.

Transcriptionist: Is it about enhancing the memory of the survivors? But if the shadow does not obtain authority,

what kinds of resources could it use for memorising the dark and creative history?

Librarian: Mnemonics is about the training of this most fundamental and elusive spiritual power in the darkness. With no sun or fire providing light, this power can still instruct the spiritual beings some sort of forgotten knowledge that was immersed itself in the dark history.

Farmer: After transcendency, Absolute Savour can pour forth the mnemonic abilities over the dirt of absent, invisible things.

Transcriptionist: You fart and poop. Then you smell and recall the previous forms of digested things. You call this appalling act the most elusive power!

Artist: It is more than re-circular smelling. It is a double-smell system that consists of two kinds of memory:

1. normal memory of mixing ingredients and
2. memory based on the amiss scent added by an edifice.

If you want to improve natural collective memory, you need to solidify the diffusion of artificial collective memory. One serves the dual of memorising the other.

Transcriptionist: The first one is just about taking deep breaths during defecation. But what is the second? What is the edifice?

Artist: The process of coming to memorising black and creative objects must be through the reflection of the mental smell of those objects. Therefore the function of the imagination in ordering the smells in memory is an absolutely vital one in the cognitive process. The vital and fragrant scents will reflect the vitality and beauty of the

dying objects. This living and striking smell unifies the contents of memory and sets up magical correspondences between the material and spiritual worlds. By « an edifice,» I mean that this is a system using sequences of memory cubicles in each of which specific memory of such smell is to be aroused.

Transcriptionist: The stink of the toilet! You taste not only the smell of your waste but also the stink from the residue left by your predecessor!

Farmer: Naïve! The memory tradition taught us that everything is better remembered through a sensible act, especially smelling. The mental smell should be so striking and emotionally powerful that it can be spontaneously linked to a massive community in a short time. The architectural memory system of the edifice is terrible complexity to distribute the mental smell. The arrangement of the memory rooms involves the most delicate geometry entangling different levels of mental smell.

Transcriptionist: May I ask how does it look like?

Farmer: Two round buildings represent the feminine and masculine realms with an overlapping layout inside them for the memory of transcendency. Each building reflects multiple worlds from the perspective of the corresponding gender. There are different macroscopic themes for each world, and each theme is divided into a number of eigen-farts delivered in the cubicles. An eigen-fart can bring the user a limited number of obsessions. A specific cubicle delivers a piece of the obsessed memory of the corresponding world. One can grasp a general idea of the world that is supposed to be memorised through

the eigen-farts left on the pipes, the seats, the floor, or the wall.

Transcriptionist: Wait! Are you also using eigen-fart to reconstruct Absolute Savour?

Teacher: It is true that a fart has its concise form, a form easier for memorisation. The richness of the mental smell can be decomposed into very few eigen-farts. By imprinting on memory, the mental smell is represented by the eigen-farts. By the eigenanalysis, you will know the principal component involved in your fart; the inferior components will arrange themselves in memory once you have arranged the principal components.

Transcriptionist: Why don't you say you use eigenfunction to reconstruct the recursive circulation in order to revive the principal history of transcendency?

Teacher: This is a stunning idea.

Transcriptionist: Please tell me you have found a note of sarcasm in my voice.

Artist: We should mark down this idea for the coming project of the cosmic toilet.

Farmer: Yes! Anyway! By organising the underground tubes, the universe as a whole is remembered by the architecture. The double smells in this architecture combine the round ethereal system with the square system composed of memory cubicles. Inside the cubicles, mysterious wheels of a sacred 'vault' the partitions/walls, ceiling, and floor of which was divided into compartments, each with their several images or sentences brings with it a shadow of ambiguity, referring

to the unknowable experience of the other. Inside the cubicles, there will be the dying laws and norms inscribed by poems and images on the wall.

Transcriptionist: Wait! Did you say a cosmic toilet?

Librarian: The cosmic toilet is one of the top confidential projects. This will be an encyclopaedic memory system in which all the universal contents will be included in the wastes diffused from cabinets, an attempt to reproduce or re-create the macrocosm-microcosm relationship. The project will completely change the general vision of the public toilet. The power of making far-reaching decisions will eventually depend on the encyclopaedic classifications of finding the proper memory in this crypto space. The project will constitute a real cryptocracy, a meritocratic, humanistic toilet with advanced autocratic seats and a crypto-centralised drain system.

END