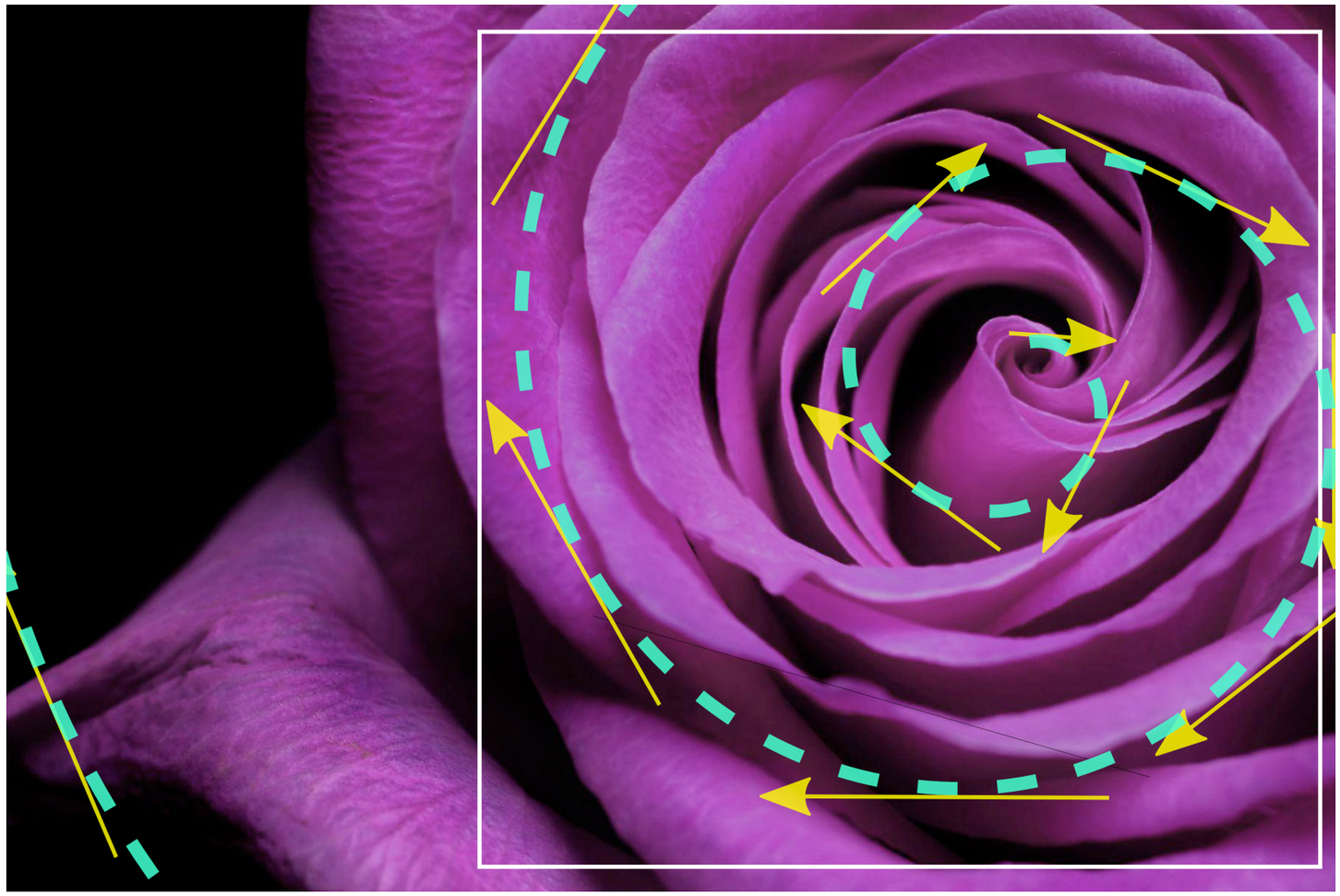
HOWARD JONES

Manifest Orders

Dimensions of Attentiveness



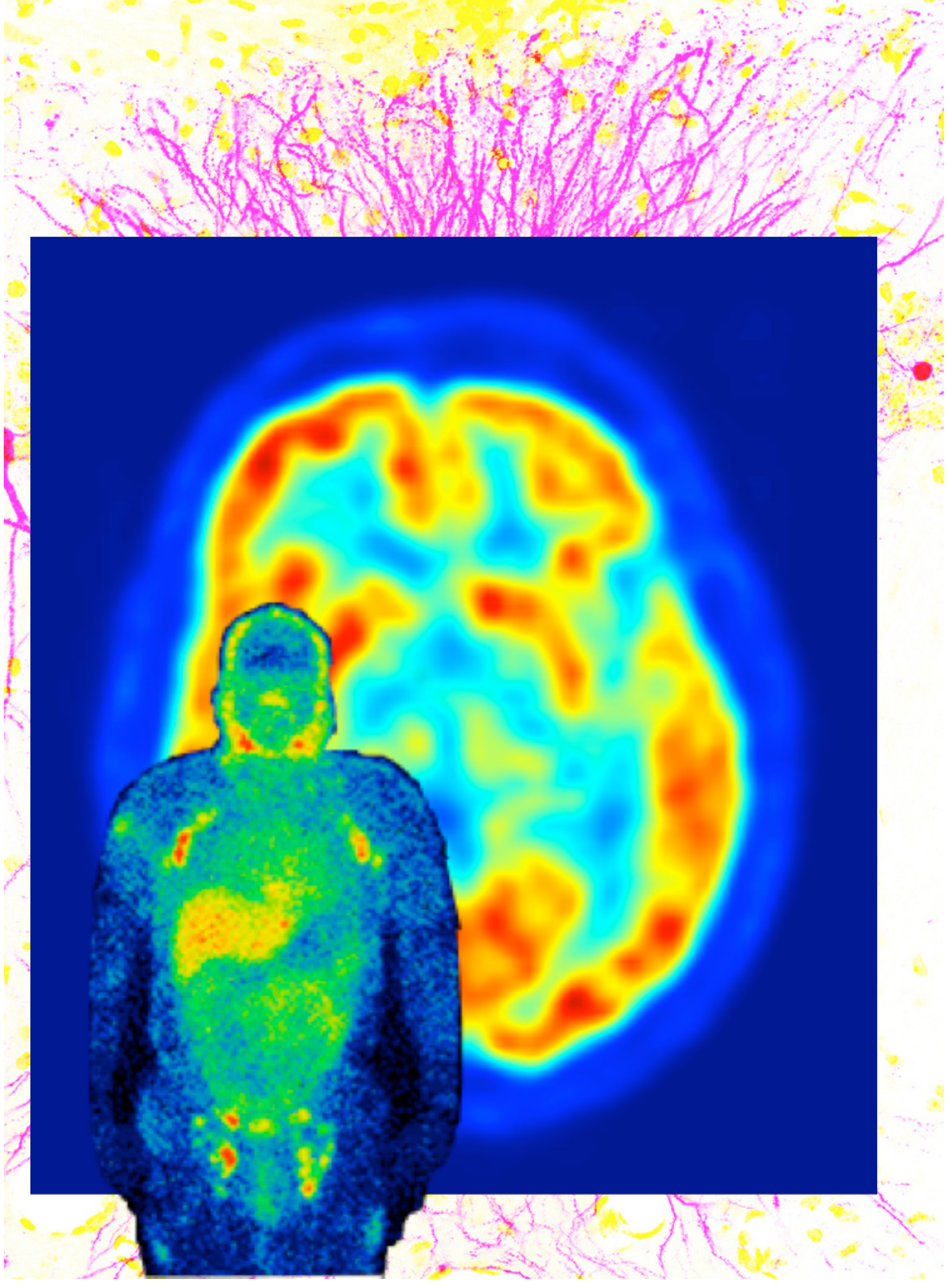
A SPOTOPS MEMECOPIA

CHAPTER 1

PRELUDE: Alive in Time

ALIVE IN PROCESS

1. All experience is cognitively processed.
2. Imaginally, we make sense (Being) of our senses (Becoming).
3. ***Becoming*** comprises events evoked by other events.
4. ***Being*** comprises accomplishments relating to other accomplishments.
5. A transcendent ***wholeness of selfhood*** is implicit in holistic well-ordered systems where there is *elaboration of unity within articulated variety*.



Body and Brain as Neural Process

A Preliminary Word About Notation

Here and now, in one's present moment, attention is given to something — perhaps to reveries, or to recollected details of reveries, to imaginings of *what-might-be*, to tangible objects, or to feelings and sensations of the body.

Try paying attention to *attentiveness itself*. The first realization is that attentiveness, really, is so fluidly automatic that it is taken for granted. Its facile ability to focus, to zoom in on a particular element, or to zoom out for an entire assembly of interrelated details, mostly goes unnoticed.

At times, attentiveness may turn inward, as in recalling bygone days or pondering internal feelings. Or it may look to the the outside world, to navigate obstacles, to stay safe and to learn about moments of actual things and real choices.

Ideas about things and possibilities are built of connections to other ideas — *relationships*. Such relational notions are, at the simplest, ideas of association. New ideas are built by combining the simpler into composite assemblies of those underlying factors and relations.

In the following chapters you will encounter a special notation used to emphasize that one's attentive focus constantly changes, not only in what is noted, but also in the complexity of *what, momentarily, is held in focus*.

From the most basic noting that something exists (at attentive order *M0*) to the most philosophical of speculations over truth and reality of some treatise (at *M9*), attentiveness easily and fluidly opens and narrows its imaginal grasp. During even the most ordinary of perusals, attentiveness appraises networks of relationships. The *M#* notations are intended as little signposts that emphasize relative scope of a set of information, in relation to other sets that may yet, or may have once, come into attentive focus. The signposts suggest "how much" relational information is held in focus during an instant of perception or reflection.

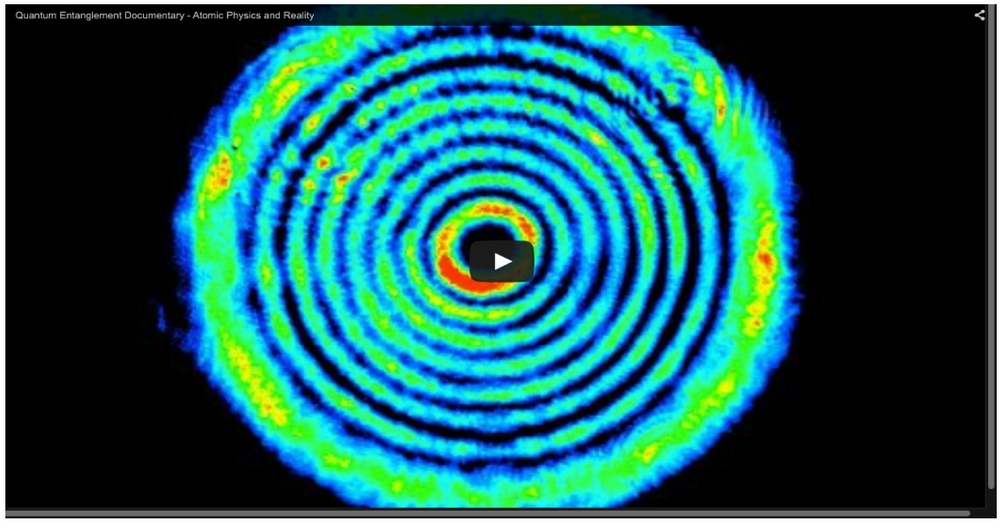
Altogether, the notation and affiliated concerns point to an ascending scale of cognitive inclusion, by which one attends to manifest actualities. The prospective scale comprises ***Manifest Orders: Dimensions of Attentiveness***, as well as this "live" **memecopia**, an ongoing work-in-progress. Check here for the latest phase.

Note: "Popup" windows may give amplifying and supporting information.: tap this reference icon.

SECTION 1

Here and Now

Gathering Disruption



Atomic Physics and Reality, Jorlunde Film Denmark

During the recent century or so, Euromerica — the civilization comprising nations of Europe and the Americas — witnessed startling changes in ideas of ordinary reality. Simultaneously, peoples of the Orient shook off centuries of Euromerican domination to reassert their own unique potentials in response to lingering Occidental influences.

The recent era has been one of global disruption of both nomadic and agrarian traditions by newly industrialized economies, catastrophic conflicts among contending national empires, and paradoxical discoveries in relativity and atomic physics that have fostered abrupt revisions in scientific presumptions of causality. All have tested the adequacy of familiar understandings and relationships.

Nude Descending a Staircase, No. 2, Marcel Duchamp, 1912

Staid Victorian legacies gave way to excitements and anxieties of a new technological dynamism. The bracing vogue of Modernism soon succumbed to Post-Modern digital vagaries, only to incite prospects of a boding technological Singularity with dismaying options for humanity's global consummation: extinction, dissolution or transformation?

Prospects of Transformation

Reason suggests that there must be some path toward a happier fate. But reason also insists that, ultimately, human survival has become a prospect of all or nothing. Shared reverence for wholeness, appreciation of unity in diversity and creatively engaged necessities seem the surest stepping stones along a path away from dire global and pan-species collapse.

Nude Descending a Staircase, Gjon Mili, 1942

Eishin Gate, Eishin School, Japan, Christopher Alexander

Such commitment would behoove acknowledging and synthesizing, throughout the world, common humane prerequisites. Only a sane **canon** of **organic wholesomeness** — a constructive basis of creative collaboration inspired by natural, **holistic** patterns and organic relationships — can engage and reinvigorate our mechanically ravaged potentials. Note that this wholesomeness is not that meager regimen of puritanical denial and suppression, but a full openness to *all-that-might-be* in faith that, as written in *Ecclesiastes 3:1, to everything there is a season, and a time to every purpose under heaven.*

Surgical Mask Selfies, Beijing

In terms of such wholesomeness, the only intolerable social ethic is intolerance itself. As a species, either we accede to orchestral rhythms of our mutual natures, or we succumb as victims of an ongoing sixth global extinction event.

Are we to fall prey to cataclysm that we, ourselves, have induced?

The holistic alternative needs a more adequate, freshly invigorated prospect of mutual understanding: for one another and for all other forms of life, along with which we enjoy Earth's bounty, together enthralled in wonder of sublime mysteries in this *Cosmos*.

The recent mechanical era imagined a world formed of inert, *dead matter*. All now depends upon whether we, ourselves, *come alive in time*.

SECTION 2

Organic Wholesomeness

Fundamentals of Organic Understanding

Pertinent to a more capable conceptual venue of wisdom is an essentially simple, but powerful organizing concept: the recursively ordering logic of the organic whole, also called a holon.

Binary Tree Holon

An organic whole, or holon, such as an organ within an organism, or a person within society, is simultaneously a whole and a part. Arthur Koestler coined the terms holon and **holarchy**. He defines *holarchy as a hierarchy of self-regulating holons*. Each holon within its encompassing holarchy functions

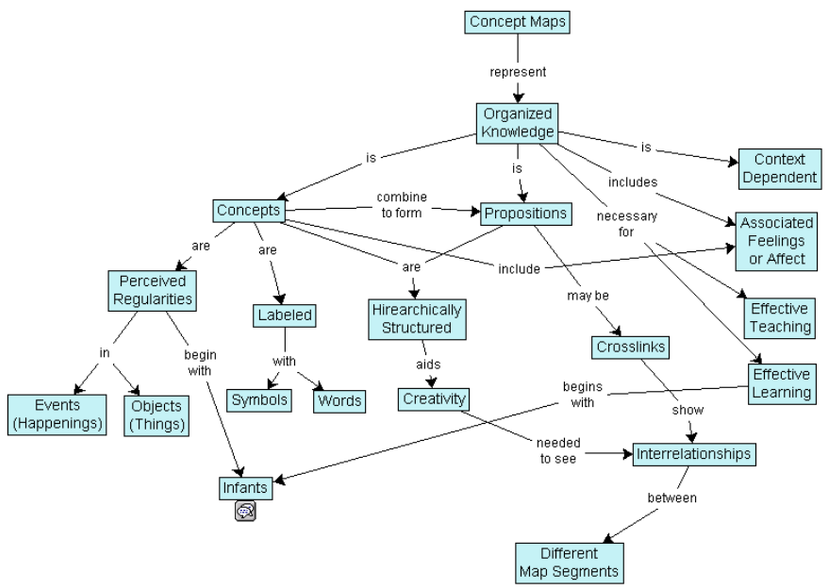
1. *as a relatively autonomous whole to organize and coordinate its own parts;*
2. *as a dependent part of a larger holon, the lesser responding to control from the higher; and*
3. *in coordination with changes in the greater local environment.*

In a holarchy, each sub-whole is controlled by the greater whole of which it is part, which, in turn is controlled by any even-greater whole of which it is part. Example: a worker within a department, which is within a division that is part of a corporation. Each entity at each level of the corporation is a holon and the corporation itself also is a holon. The complex, multi-level dynamic hierarchy of relationships and controls is a responsive holarchy, where every part is subordinate to its greater, encompassing, holon.

Note that at each level there is a degree of local autonomy. A corporate worker performs her job as she finds appropriate to changing local circumstances. And the department runs as best it may given resources and challenges of its greater environment. So, too, for division(s) and ultimately the

overall corporation itself. The holarchy of decisions and operations coalesce at the level of the very greatest holon, which proceeds as a sentient organism responding and acting within its environment.

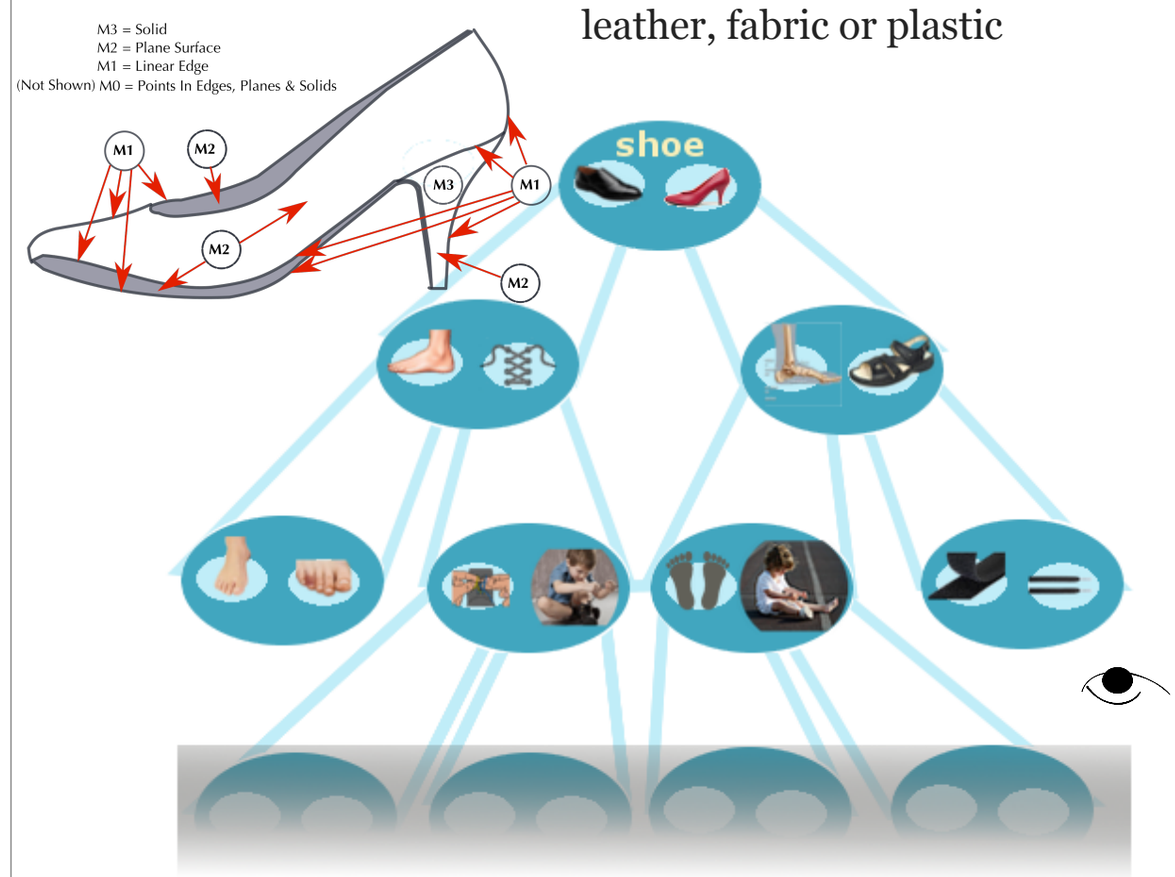
At every level each holon functions in response to dynamic circumstances. Each holon thereby contributes to the totality of holarchic functioning. Dynamic, intra-level, multi-tiered responsiveness distinguishes holarchies from classical notions of relatively static hierarchy with their enduring relations among persistent forms.



Concept Map of Concept Maps

The mind, too, organizes information into dynamic holarchies of ideas — cognitive maps (sometimes called schemata) that express relationships among parts, much as does a concept map. These schematic maps are the "stuff" of memory and hence provide context of decisions and plans for action. They are ideas built-up in holarchic relationships discovered during moments of attentiveness in which some circumstance is examined and experienced.

Think of a familiar thing, a shoe, for instance. Included in that idea are associations with other aspects of footwear: senses of leather, fabric or plastic



materials, means of fastening such as shoelaces or Velcro patches, and so on. And each of these is itself a holon, or sub-whole, that organizes other related ideas, such as styles of fashion, requirements of sports, etc. The simplest holons, the contextual relational forms, arise in direct perceptual experience to constitute the fundamental relationships of

actual memories: M1 linear profiles of edges, M2 surface planes that sculpt contours of the solid M3 form. *(See drawing of a high heel pump shoe.)*

Other holons are constellated at higher domains, such as M4 memories of shoes actually worn; M6 recollections of high-heel-inflicted pain compared with the casual freedom of sandals; M7 reveries of childhood mastery of shoe-donning and lace-tying, along with simpler M3 patterns of lace-threading or fastener options such as Velcro straps or tied laces.

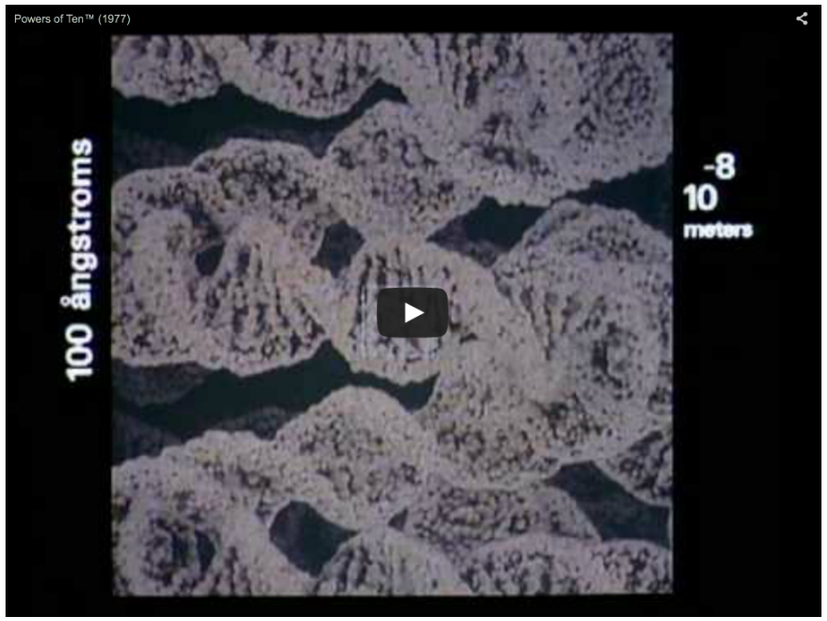
The shoe idea itself is learned and processed as a sub-holon within a larger holoarchy of remembered sense impression, along with other ideas regarding footwear, foundational protection, supporting accessories, requirements of various activities, and so on. *(Note that the foregoing diagram is overly simplified; actual cognitive maps are not constrained to binary nestings. A holon may comprise any number of lesser sub-wholes.)*

Holarchic Universe

A powerfully cosmic sense of holarchy is conveyed by the film *Powers of Ten* by Charles and Ray Eames. It is one of the signature media expressions of late modern awareness . Propelling the viewer through nested sequences of frames of reference — each an order of magnitude greater or smaller than the preceding one — the film clearly conveys that "things-as-such" are cognitive fictions compounded out of one's imaginal grasp of nested networks of relationships. And that each such network of relations, each schema or idea, in turn, binds still other networks of relations within some greater encompassing cognitive map.

Implicit among such cascading tiers of schematically mapped relationships is a central focus, the *self*: *I am that which thinks this*.

It is in terms of such holarchically ordered cognitive maps that one's individual "reality" is **manifest** — is fractally understood — and through which even the most ordinary events are engaged as unique complexes of particulars within one's evolving worldview. (Please view *Powers of Ten* before venturing too much farther into *Manifest Orders*.)



Powers of Ten, Charles and Ray Eames, 1977

SECTION 3

Complexity

Emergence in Complex Adaptive Systems

In the final remarks of his Modern Theories of Development, published in 1933, biologist Ludwig von Bertalanffy concludes:

We believe that the numerous attempts appearing to-day to find a foundation for theoretical biology point to a fundamental change in the world picture which is taking place now that the view based on the classical physics has reached its limits; that is its deeper, general cultural meaning. The colossal development of physics, the age of technology with its triumphs and disillusionments in respect to the real progress of humanity, the mechanism of biology and the disregard of the individual life in modern society — these are all different expressions of the same spirit of the age. We know how in modern physics a fundamental transformation has occurred in the classical ideas. From the practical standpoint the World War has shown us to what lengths we can go with the means that the inorganic sciences have placed in our hands. It may be that that will prove to have been the climax of the age of mechanics. The new movement in biology which gives a special place to the organic realm may perhaps also be a symptom of a general change of spirit, in which we believe and for which we hope. The recognition of the worth of the living being, which now no longer seems an indifferent mechanical artifact, a new valuation of human life also, which formerly has seemed an indifferent means to an end — that would be nothing else but a different expression for one and the same thing. The machine, which we have learnt so wonderfully to govern, has brought man down to its own level. Our control of organic nature is still in its infancy because it is so difficult for us to accustom ourselves to regarding it as anything but a mechanical artifact. But if we can acknowledge its specificity and value it will not exclude itself from either our knowledge or our will. Then the knowledge and conquest of organic nature will make good the injuries created by one-sided devotion to the inorganic in our world and in ourselves. The age of technology is becoming weary of itself — let us hope that an organismic one will follow it to offer new prospects to the future of humanity.

Bertalanffy's own ground-breaking research was seminal for a new orientation toward understanding what came to be called complex adaptive systems. In 1984 a number of research scientists in various disciplines joined together to form The

Santa Fe Institute to organize, coordinate and support further researches into holarchically organized systems.

A key concept in such studies is emergence: "a process whereby larger entities, patterns, and regularities arise through interactions among smaller or simpler entities that themselves do not exhibit such properties."

Domains of Complexity

Manifest Orders catalogs emergent orders of experiential complexity, both subjective and objective, in terms of a *holarchic focus* of attentiveness. The table *Manifest Orders* lists in ascending order, from the simplest to the more complex, the holarchically-nested domains of attentiveness whereby sentient beings engage emergent orders of organization to construe meaningfulness from particulars of context and situation.

Further consideration of the respective orders, especially with regard to idea formation and evolution of cultural forms, will be found in the following chapters. Each chapter elaborates a specific order to examine both subjective and objective in-/attentional aspects.

Note that subjective sense, being symbolically vested — that is to say that one thing stands for or implies another —is arational, a modality of discontinuous shifts from one relevant signifier to another. Subjective symbolic implications often embrace complementary, even opposed, meanings. Objective sense, on the other hand, is rational; it fancies the world to be a prioritized, continuously flowing temporal tableau of forms that change among persistent contexts and situations.

The manifest order number, as in M0 or M6, primarily designates a level of complexity — how many lower tiers are construed within an attended holon. Among any constellation of two or more lower-level holons a new prospect, a set of possibilities, will have emerged. Cognitively, the new set construes recursively as relations among comprehended lower sets, thereby effectively generating sense of a new, more complex, dimension. Thus, the order number also expresses how many new factors of emergent information, gathered in relationally-nested tiers, are gathered in a given moment's attentive focus.

M0 merely registers (objective) occurrence of an entity or fixes its location, along with any attendant (subjective) original quality or emphasis.

M1 objectively attends relationship between two M0 entities or experiences along a path of successive moments, actual or imagined, animated by subjective sense of relevance and intensity of affect.

M2 opens to objective prospect of flat shape and pattern while subjectively reckoning similarities of kind through categorical networks of affinities.

M3 attends 3D space where volumetric/solid form objectively may be sculpted and subjectively appraised in terms of rank order, separating people, things and animals into hierarchic categories.

M4 is dynamic actuality where objectively events and beings constitute a tangible world, colored by subjective feelings and intimations of diverse causal agencies at work.

M5 is both dynamic and responsive with objective experience of different kinds of adaptive life forms along with subjective awareness of one's own vitality and motile capabilities.

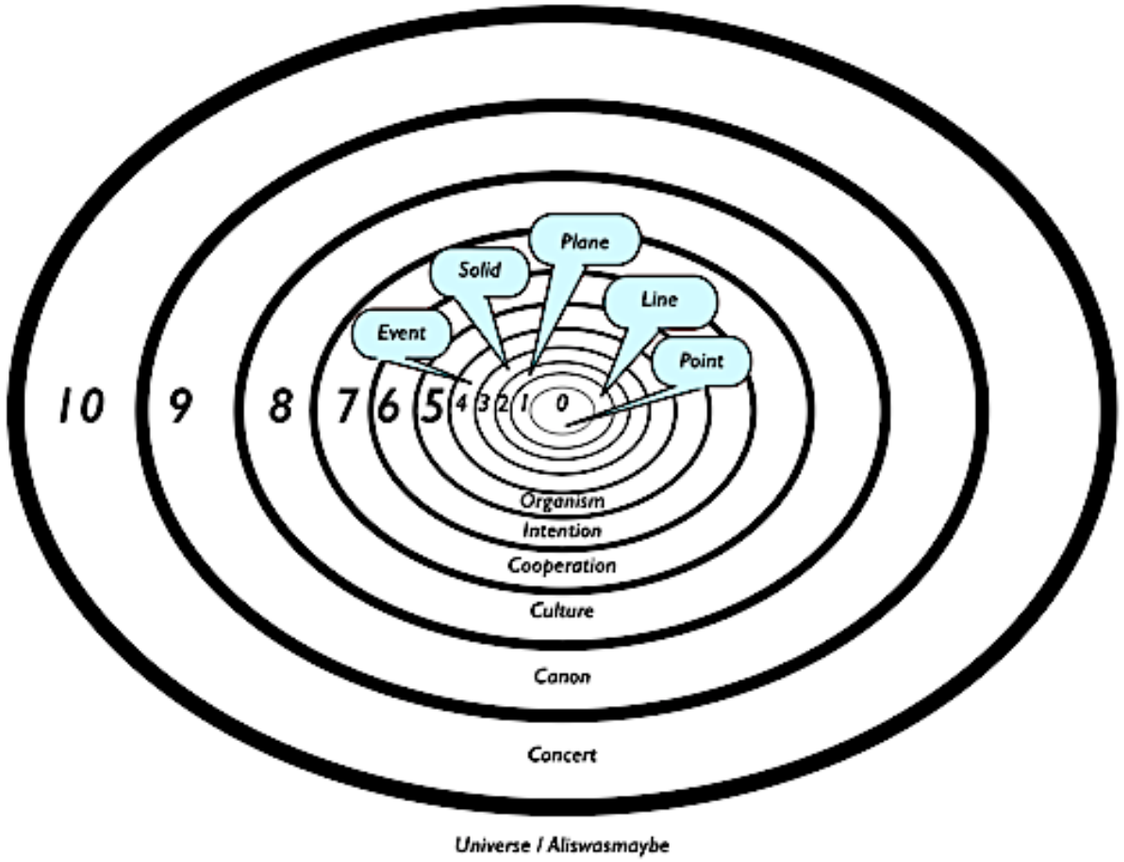
M6 objectively appraises intentions of other life forms and subjectively is motivated to evade danger while exploiting opportunities.

M7 objectively engages in cooperative liaisons with fellow beings to more effectively accomplish purposes while subjectively valuing competence, fidelity and reliability.

M8 collaboratively solves objective problems by subjectively imagining and communicating novel patterns of individual and collective effort, learning from challenges and assimilating successes into a burgeoning cultural repertoire of symbolized, media-rendered, behavioral pattern templates.

M9 objectively assesses and validates behavioral patterns and cultural forms, subjectively validating and evaluating forms of knowledge.

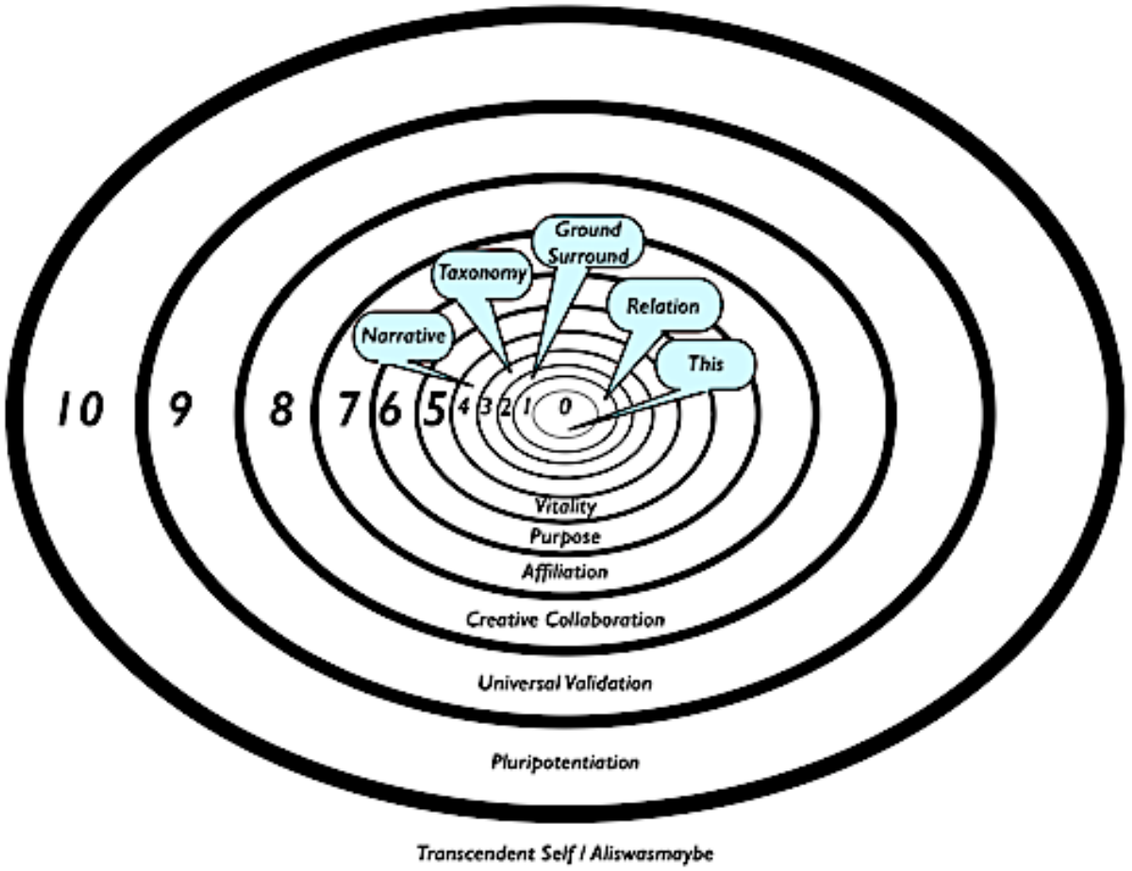
M10 (*at this writing M10 is just arising among collaborative ventures, with glimpses of implications for individual competencies*) finds cognitive and physical potentials are technologically, biomedically, or genetically augmented to enhance and extend individual and collective abilities, both subjective and objective, into a phase I term **augmentative pluripotency**.



Dimensions of Outer Attentiveness

M#	MANIFEST DOMAIN	OBJECTIVE SENSE	SUBJECTIVE SENSE
M0	Original	Point	Origin
M1	Relational	Line	Relevance
M2	Surface Contextual	Plane	Similarity
M3	Depth Contextual	Solid	Rank
M4	Causal Actual	Matter	Process
M5	Adaptive Actual	Life	Vitality
M6	Individual Situational	Purpose	Intention
M7	Social Situational	Communication	Cooperation
M8	(Cultural) Creative Spiritual	Symbol	Association
M9	Epistemological Spiritual	Universal	Validation
M10	Augmentative Pluripotent	Orchestration	Pluripotency

Table of Manifest Orders and Attentive Domains



Dimensions of Inner Attentiveness

SECTION 4

Cultural Forms

Making Sense of the World

In A Guide for the Perplexed, E. F. Schumacher focuses upon individual experience as the crucial arbiter of making sense of the world. He identifies four fields of knowledge, i.e., prospects of attentional consideration, available with regard to any person (the *I* given in each scenario):

1. *I >> interior experience*
2. *I >> another person's interior experience*
3. *another person's regard >> I*
4. *I >> the world*

These fields arise from pairings among terms of *Myself / World* and *Outer Appearance / Inner Experience*. A person has direct access only in Fields One and Four; the other two are derived by inference during actual experience among others.

Field One connotes awareness of one's own feelings and thoughts. It corresponds to self-awareness.

Schumacher argues that **Field One** is fundamentally the study of attention. He draws a distinction between attention being captured by the target of its focus — which is when a person functions unreflectively, much akin to a machine — and a person consciously directing attention as a probe of curiosity and querying. Schumacher regards the difference between these two stances as the *difference between being lived and living*.

Field Two is being aware of other people's thoughts and sentiments. He notes that the traditional advice regarding Field Two is that one can understand others to the extent that one understands oneself. He calls such projective empathic awareness the *logical development of adequateness*.

Understanding oneself as an objective phenomenon points to **Field Three** where one becomes aware of what and how people think of oneself. He offers advice that progress in Field Three can most fruitfully be gained by studying and enacting The Fourth Way concept espoused by George Gurdjieff and elaborated in the book The Fourth Way by P. D. Ouspensky.

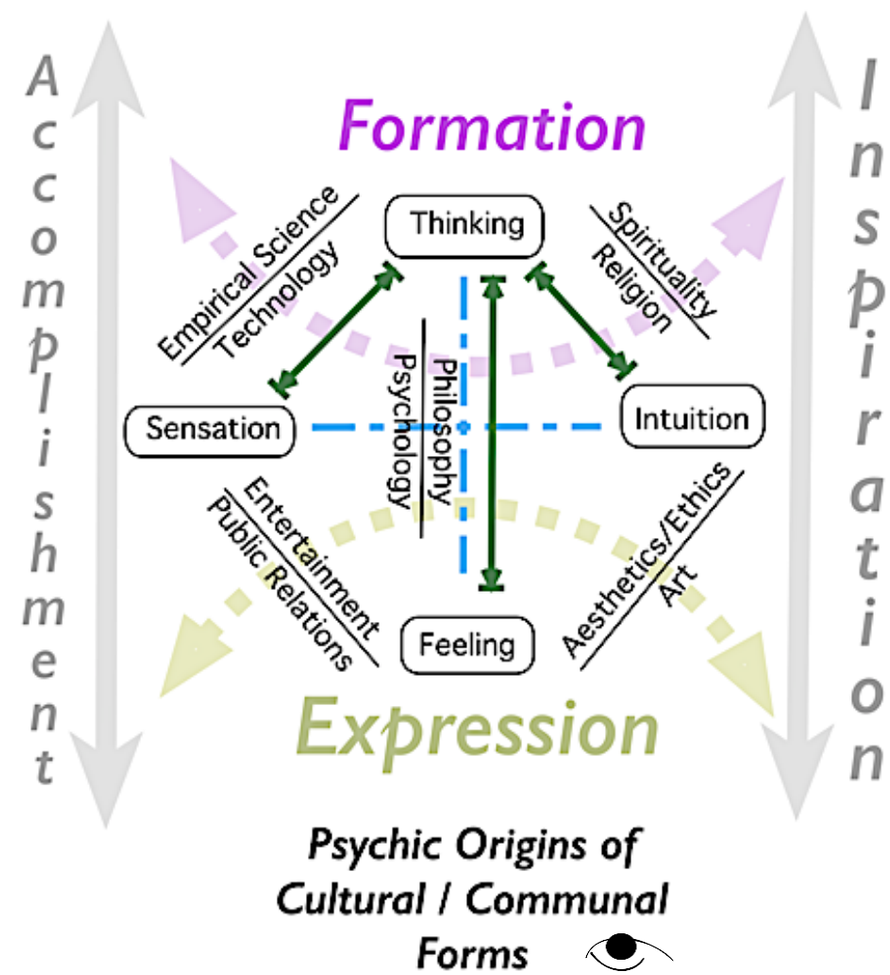
Field Four is the empirical study of the outside world. Science excels in this aspect of knowing, with many people believing it to be the only route to true knowledge.

Schumacher asserts that only when all four fields of knowledge are cultivated can there result true unity of knowledge. Methodologies of study should be constrained, he argues, to the fields in which they are most appropriate. He further maintains that clarity of knowledge arises from the relation of the four fields of knowledge with the four levels of being—mineral, plant, animal, and human. This concern hearkens back to The Great Chain of Being, the ladder or stairway of nature derived from Plato, Aristotle, Plotinus, and Proclus, which attained comprehensive articulation during the Middle Ages and flowered into Renaissance Neoplatonism.

A balanced study of Fields One and Three, says Schumacher, is the only way to achieve self-knowledge and such fullness of self-knowledge is the key to Field Two understanding of other individuals. That contemporary humans have made much greater progress in empirical studies of Field Four than in any of the other three arenas of understanding merely betokens vast prospects of fulfillment yet to be discovered

Cultural Forms of Communal Sensibility

Communications within earliest human eras probably were limited to vocalizations, gestures, simply choreographed movements, and the simplest sorts of contrivance in graphic depiction. Attentional behaviors must have been relatively simple. Absent any supporting **schemata** borne in symbolic renderings of some tangible communications medium, communal lore could only be transmitted gesturally/orally to later generations.



Later cultural forms evolved via discovery and invention of new ways of interacting, as well as benefitting from novel media technologies layered over familiar antecedents. Accumulating innovations over millennia have led to radically disruptive and empowering means of communication and sociocultural transaction.

Writing, new improved kinds of pictorial illustration, distribution networks of expression by text, telegraphy, telephony, cinema, radio, television, computer code, Internet, virtual reality — all have resoundingly enhanced and extended powers of individual recollection. They also foster innovations in group interaction, even as novel media characteristics radicalize qualities of thought and expression into new modes of **communal sensibility**.

More powerful technology stimulates new ways of cooperating among individuals but, perhaps more importantly, more effective communications enhance collective accords and standards of culture and help stabilize and reinvigorate potentials of further individual collaboration. Peculiarities of mass media characterize and stimulate new orders of understanding and expression. Such changes accumulate and may gradually coalesce into communal mores that seem to revise former sensibilities, as well as to launch fresh philosophical and metaphysical accounts of their own validating realities.

In an earlier essay, *Evolution of the Pragmatic Paradigm*, unique characters of a historical era are regarded in terms of their

Farm Family Listening to Radio

resonance, across attentional modes, that is common-sensical to each cultural context. As Marshall McLuhan famously has shown, qualities of media available in a culture tend to condition the nature of its communications. Related attentional modes derive from tendencies of media communication that repeatedly impress individual cognitive habits into its cultural milieu.

The table, *Communal Sensibilities,* gives an expanded overview of cultural orders. Each level within the evolving communal holarchy includes earlier orders as simpler paradigms. The dominant mode of an era is designated by *Cn*, where *C* stands for *communal* and *n*, the holarchic tier of an imaginal paradigm that has emerged to organize new and more complex collective circumstances.

Note that orders of communal sensibility arise by means of cultural interactions among various modes of intentionality (Michael Tomasello). And attendant behaviors may take note and express significantly recurring patterns by analogically tokenized media vehicles, such as cave paintings or marks scratched into bone or antler, that remind and support communal recollection and transmission of accumulated lore. Products of such interaction promote ever more complex symbolic schematized notions of what might be possible, which prospects, in turn, can be transmitted via further media representations to open new political likelihoods of collaborative realization.

In the table of *Communal Sensibilities*, the notation *Ma>Fp* denotes a cognitive stance where attentiveness of at least order *Ma* regards a pattern within the form sense of some lower order focus *Mp*. An example might be one or more members of an early clan noting or calling attention to rhythms and patterns of some natural event or entity, whether phases of the moon, changing locales of sunrise and sunset, or seasonal foliage changes.

Ma>Fp is directed toward expressing the notion that symbolic token creation requires not just a higher attentional capacity, *Ma*, construing some lower order, *Mp*, attending its sense of a context, but also that the higher order grasps some pattern evident within the lower order form factors of *Mp*, signified here with *Fp*.

Thus at C1 cognitive processing capable of attentiveness at M6, or higher, might realize that some M5 manifest regularly exhibits some patterned trait within its correlated F5 structure and that said pattern trait — perhaps crescent shapes of lunar cycles or successive sunrise locations across a linear array of distant triangular mountain peaks — may be conveyed analogically to others through gesture, image, sound, or by means of some more persistent tangible medium.

Building upon earlier accomplishments and a growing legacy of symbolized realizations, cultures mature as organic wholes. Spurred by discoveries, realizations and inventions of individuals, innovations that are capable of being vested in some communication medium may spread throughout a group to put down a new layer in the culture's holonomic legacy.

COMMUNAL ORDER	COMMUNAL SENSIBILITY	EMERGENT PSYCHO-CULTURAL ISSUES	COMMUNICATIONS MEDIA	CULTURAL EXEMPLARS
C0	**M5>F4:** here/now, this/that, location	pre-cultural sentience	vocalization, gesture	**
C1	**M6>F5:** path, binary relation (totem), intentions and roles, nature rhythms and patterns	awareness in surround of affective entities	all earlier, plussdrawing, incising, tattooing, scarification, glyphic signs	nomadic tribes
C2	**M7>F6:** ground, categorical simultaneity of a kind, joint intentions and roles	dynastic society enacts a divine plane	all earlier, plus pictographic or hieroglyphic writing, archival records, sacred scriptures. Use of wax, clay, parchment and papyrus	agrarian temple societies
C3	**M8>F7:** earth/heaven, syllogistic relations among instances, taxonomies, cooperative roles	critical awareness in ethical environment, valiant self guards soul	all earlier, plus phonetic alphabet, block printing with ink and paper	city states
C4	**M9>F8:** historical space/time of factual events, secular progress, collective intentions and roles	ego motives within social allegiances, personal enterprise, exploration, testing of risk, self-control within rationalized arenas	all earlier, plus engraving, etching, movable type, bound books, lithography, serigraphy, photography, telegraphy, typography, rotary press, halftone, motion pictures	nation states
C5	**M10>F9:** iconic matrix: primacy of personal affect/motives, indifference to "norm", schizo-tribal affiliation in media fantasies, imaginal junction of self/world, virtual presence via avatars, universal intentions and roles	ego defers to metaphoric intersection of matter and psyche in *affective image, virtual semblance*	all earlier, plus telemedia, cybernetic electronic and photonic multisensory hypermedia networks	regional accords for global trade networks and support systems

Communal Sensibilities

SECTION 5

Summary

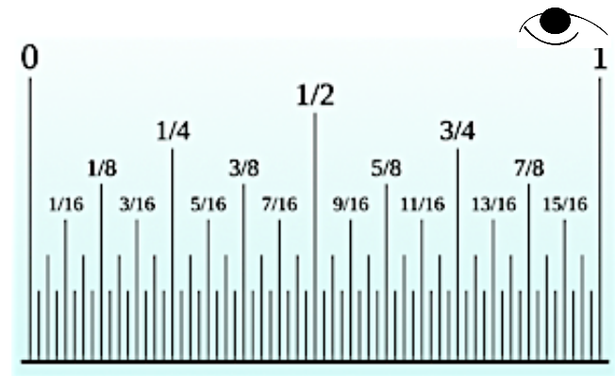
Moment to Moment

Any given moment depends not only upon where one is and what is going on but also upon how one pays attention.

Attentiveness extracts order and meaning from a would-be perceptual welter of indiscriminate details and potential chaos of sensory nonsense.

Paying attention is an imaginal act that construes some likely **gestalt** of order among perceptual and inferential cues. The complexity of such gestalt is imminently flexible and fluid, flowing easily through sensate moments in practiced agility that is part genetic, part culturally dependent, and part ever-contingent and searching.

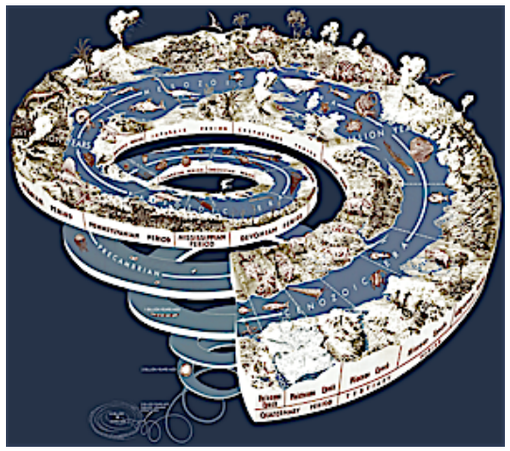
Each manifest order has its own set of rules or relational forms—it's fractal math—that rigorously defines prospective constellations among any subsumed moments. Also, note that as each lower order is construed within the next higher order, so, too, the relational form of the higher order comprises, and is probabilistically constrained by, all the relational forms of lower subordinate orders.



Thus, one might contemplate that the distance between any here and there, or between two distinct theres, may be signified in a straight line. That such a line may be subdivided into any number of parts. That there exists a correspondence between the order of the line parts and counting numbers, 1, 2, 3 . . . . That lengths of subdivided parts may be compared in terms of rational numbers, and so on through all the possible true statements one might make about prospective relationships among constituents of line. And all of the M1 truths persist when attention shifts to considerations of an M2 plane on which several such M1 lines are determined by specified M0 points. And using these persisting M1 truths we may discover new truths about configurations of lines in the math of M2 planes. So, too, the object math of M3 comprises those of M0, M1, and M2 as well as its own more comprehending rule sets. And one presumes that each manifest order, itself, may be further subdivided and organized in terms of relative ascendancy of its respective constituent forms such that an M3.1 would be relatively less complex than an M3.4 and that there might exist any number

of constituent possibilities of related kind in the range between them. Manifest orders seem infinitely articulable.

Accounting for Change

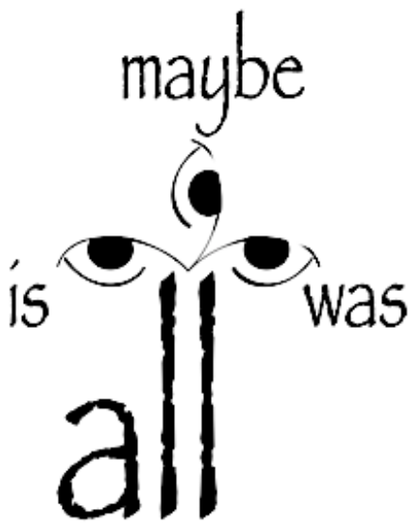


Change is intrinsic to attentiveness. But time itself does not exist until one recalls (or anticipates) a linear order of remembered (or expected) successively transpiring events. And even then we clumsily treat time as if it were a separate dimension somehow tacked onto any of our geometrical figurings of 3D objects within a traditional 3D world that tracks along some imaginary, invented timeline.

Perhaps we may more flexibly appreciate change as manifestations among likely prospects of possibility. Change entails information sets exchanged among interacting entities, within an attentional frame relative to some observer or participant. Our ancient heritage of insisting upon purely objective temporal artifice only makes the advent of life seem impenetrably mysterious, rather than manifestation of more complex modalities of possible interaction than C3, or even C4, sensibility ever imagines.

Keener regard of Schumacher's Four Fields of Knowledge fosters appreciation of ever more comprehensive attentional propensities opening into larger narratives of existence. Extending Ernst Cassirer's dictum to "make sense of the senses," we learn that attentive articulation of their formal relations makes sense of manifest sensations. Should humanity ever manage to extend and expand its legacy of living cognitive capacities, prospects of pluripotent **transhumanity** at M10 (and beyond?) beckon.

And on up, the *Great Chain of Being Attentive* reckons toward an effing ineffable: *ultimate potentiation of meaningfullness* in a contemplative glimpse of *Divinity*, at Mω, through cosmic swaths of ***Aliswasmaybe***.



CHAPTER 2

OUTER Mo: Point

Factors of Becoming (not of Being)

1. Each entity is funded by an ever-updating set of processes.
2. Whatever happens occurs at some particular ***here&now***, which is experienced from any other viewpoint as a ***there&then***.
3. Each here&now sustains a particular perspective, a vantage of its memory.

Factors of Being (not of Becoming)

1. A tangible entity is at some specific place and derives meaning from how it is attended.
2. *Placeness* is given in the holonomic totality of dependencies among correlated locations.
3. *Meaningfulness* is construed imaginally as a holonomic totality of relations among associated ideas.

SECTION 1

Instance

Point as Location

The world is one big mess of stuff until somehow it gets subdivided into parts. As 19th century psychologist William James wrote in his *Principles of Psychology*, p. 462, a baby's first awareness is "one great blooming, buzzing confusion". A young infant knows only the chaos of undifferentiated sensory stimulation — no wonder they cry so much while awake. At first, nothing makes any sense! And everything is crowding into their only **here&now**!

An instance of any type of thing, such as a baby's hands, fingers, feet and toes, occurs through **instantiation**. The very first order of attentiveness is at M0, where nascent awareness gains experience flexing muscles and associating such movements with resulting visual and other sensory impressions.

Presumably, repeated instances of little nubby protrusions waving before the eyes get sorted outed into dawning realization of baby's own fingers or toes attached to baby's extended appendages of even larger nubs that eventually come to be called hands and feet attached to limbs called arms and legs. Gradually, as the repertoire of familiar things grows, baby learns about locations in the surround of locations, space, and gradually gains confidence in persistence of objects such that when a desired thing like a toy or a milk bottle is placed out of sight then the growing infant may reach out for where it should be.

M0 is the fundamental order of thingness itself, of recognizing a crucial consistency in the universe, that there is a place for every thing, its location. And that in a well-ordered space, everything is caused to be in a unique place, where it stays until something moves it.

Thus, at M0, the world is a place of places, a thing of things. It is only later, and at higher more complex orders, that such places and things themselves may be differentiated and understood as being constituted of sub-locations and sub-components — instances of holons made up of still greater *Manifest Orders*.

For M0 attentiveness, a point out in the world is but a tiny instance of space, the core of some location. People use points all the time and never give much thought beyond such a casually convenient notion. But the crucial sense of point, the

gist of its implication, carries much more. Even an objective point has a fractal nature.

Think of a specific place and that thought also summons a corresponding sense of locale, of surround, of how the given point is related to other places.

Promontory, Utah, USA: Recreation of transcontinental railroad completion.

When one views the geographic location of some very remote city, it does seem but a tiny instance within some greater expanse of space, a mere point upon a globe or map. But as the view zooms in, as from a satellite, the trifling speck blossoms into higher-order assemblies of subordinate point-places. The original point has been, all along, both the merest trace of a spatial core AND harbinger of a greater unity, that of a greatest holon that embraces all relevant particulars manifesting across lesser tiers.

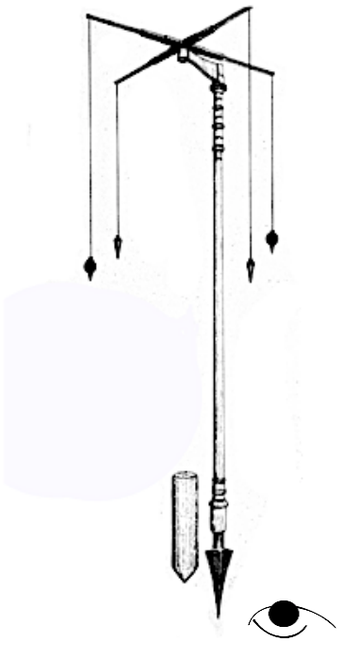
Perhaps this seemingly paradoxical tension of part-to-whole is but a reflection of an underlying subjective tension of selfhood, in terms of which any experience must necessarily be known (more on this in Chapter 3, *Mo Inner*).

One of the abiding paradoxes of *selfhood* is that it comprises both an original, essential, core unity AND a comprehensive sum-totality of one's actual personal experiences. And therein lies a key to the fractal nature of point-meaning, of *itself-hood*, as well. Recursively comprehended objective facts and subjective symbolic implications are invested through cultural and social constructions of ideas and narratives to layer points and places in imaginal overlays of implication *that are perceived as part of their greater reality*.

Orientation

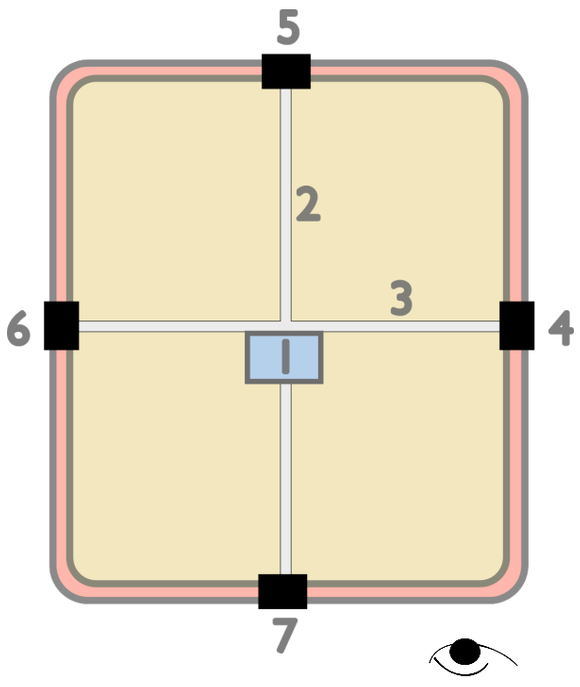
Point as Cultural Reference

While relationships of whereabouts typically inform less complex M1, M2 and M3 orders, they also may reach beyond, into more inclusive intricacies of higher, more kinetic or dramatic situations, or address transient organizational affiliations: where to aim to intercept a flying target. Or to pin down one's place in line of succession to a throne or to a title. Or to anchor claim upon some portion of a territorial claim. Points and places abound across a spectrum of human concerns.



Roman *groma*, ancestor of the surveyor's transit.

The legacies of M0 points in cultural affairs may be seen in practices of ancient peoples that still ripple through contemporary civilization. Egyptian techniques of agricultural land-measuring, along with the tools of such objective factuality, were transmitted, through Greek enhancements and commentary, into Roman methods for establishing locales of military camps that subsequently became castles and eventually blossomed into modern cities. Technically, their instruments have grown much more accurate and adept, but today's surveyors still use methods with very ancient origins.



Basic plan of Roman *castrum*: 1 Principia, 2 Via Praetoria, 3 Via Principalis, 4 Porta Principalis Dextra, 5 Porta Praetoria (main gate), 6 Porta Principalis Sinistra, 7 Porta Decumana (back gate)

At the confluence of the rivers Ouse and Fosse, in 71 AD, in what is now the United Kingdom, having dispossessed the native Celtic Brigantes, a Roman commander chose the site of a military camp, which was dubbed Eboracum. As part of the same "pacification" of Britannia, another similar military field camp, a castrum, was set on the shores of the river Lune, about 70 miles to the east.

Each site would have been laid out in accordance with Roman military engineering standards for castra stativa, "standing camps". At a

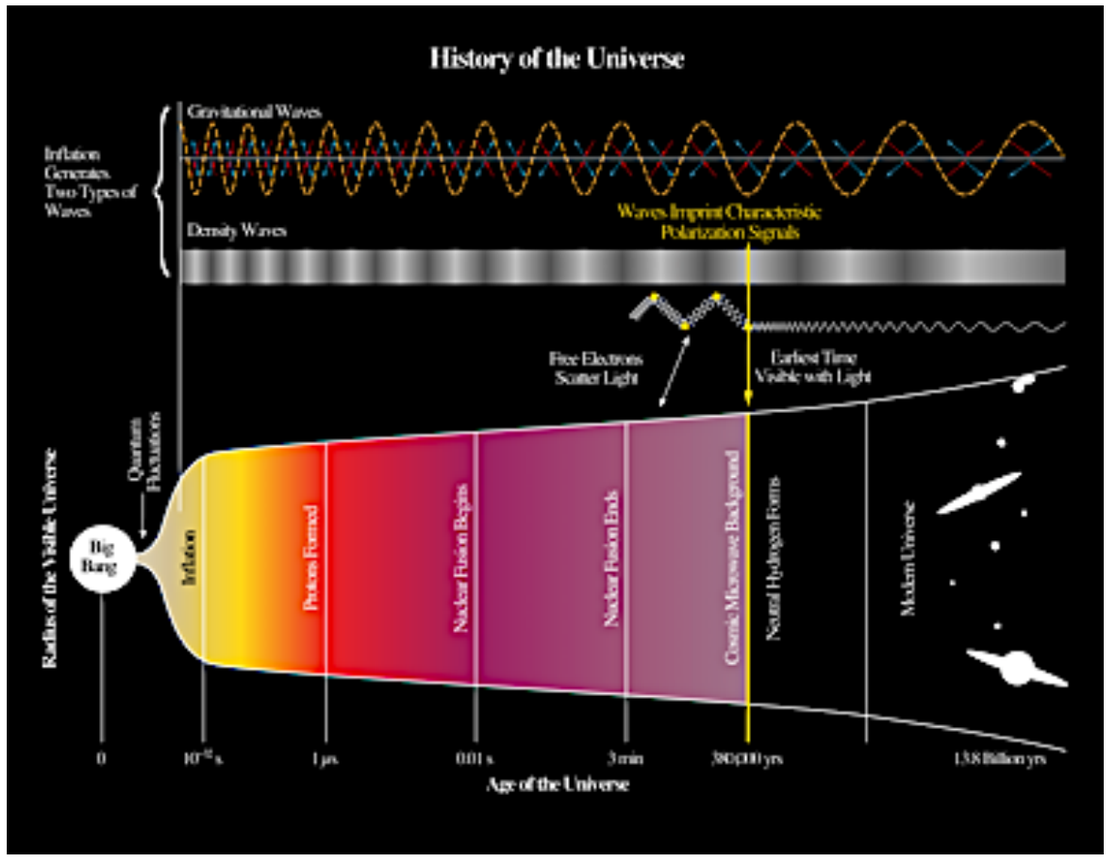
central Mo point would be the principia, or headquarters, where two avenues intersected, the *Via Praetoria* and the *Via Principalis*. Adapted to local topography, the entire camp would be completely surrounded by a defensive ditch and wall. For enduring fortifications, wooden palisades eventually would be replaced by sturdy brick or stonewalls, built from locally available materials.

Each Mo location served as a burgeoning center through subsequent eras of commerce, military endeavor, and political machination. In later ages, York and Lancaster, as they came to be known, lent their names to royally-endowed duchies where were harbored generations of intrigues and exploits, dramatically celebrated by Shakespeare and known to us as The Wars of the Roses. That English civil conflict eventually delivered the throne to the House of Tudor, under authority of which dynasty the nation come to colonize the eastern coast of North America. Beyond such initial royal ventures further domains were later founded, organized and defended across a global British Empire.

Map of Battles, Wars of the Roses

Objective points are placeholders — not just physically, but also narratively. The objective world gains its sense from narratives of events in forms of history, drama, dogma, and doctrine. All are anchored in specific points and places manifesting through locales and vital cascades of understanding.

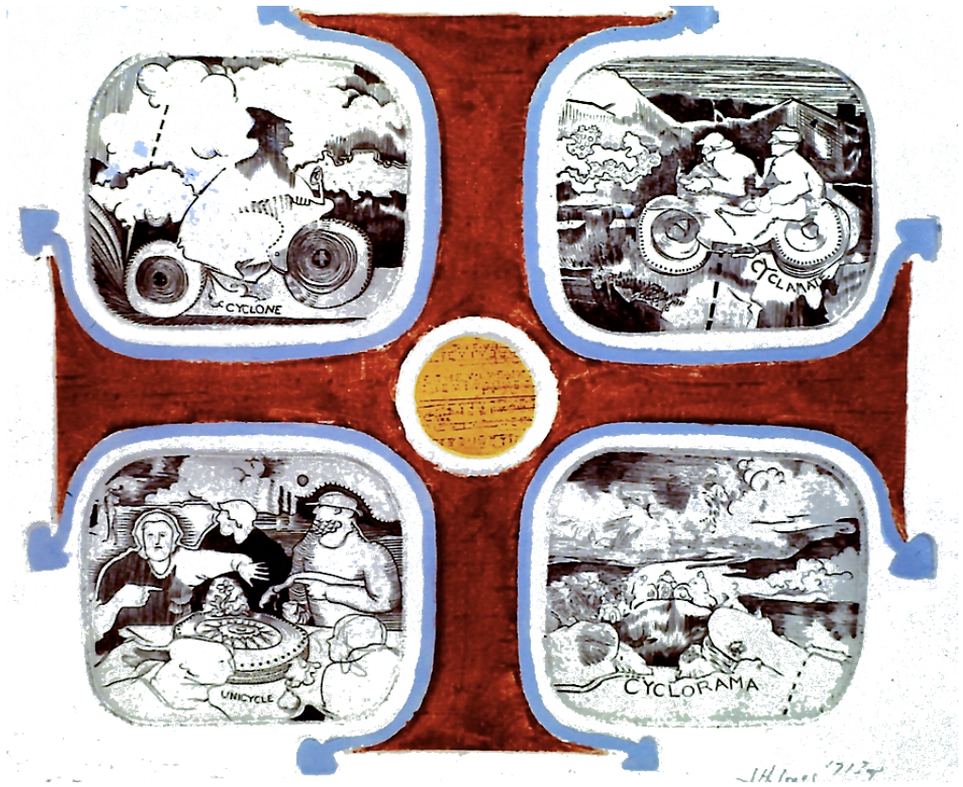
All creatures share a common legacy: *the original point*, a tiny speck of energy that, according to very ancient photons still zipping by, first popped from some ineffable Mα context to bloom outward about 13.82 billion years ago. This bursting holon contains all energy and locations of the entire universe. A burgeoning *place of places*, it continues to blossom and complexify from its initial opening, celebrated around the world, in many diverse ways and narratives, among which often sound the words, “Let there be light....”



History of the Universe

CHAPTER 3

INNER Mo: Origin



I-Cycle, engraving & relief, Howard Jones, 1971

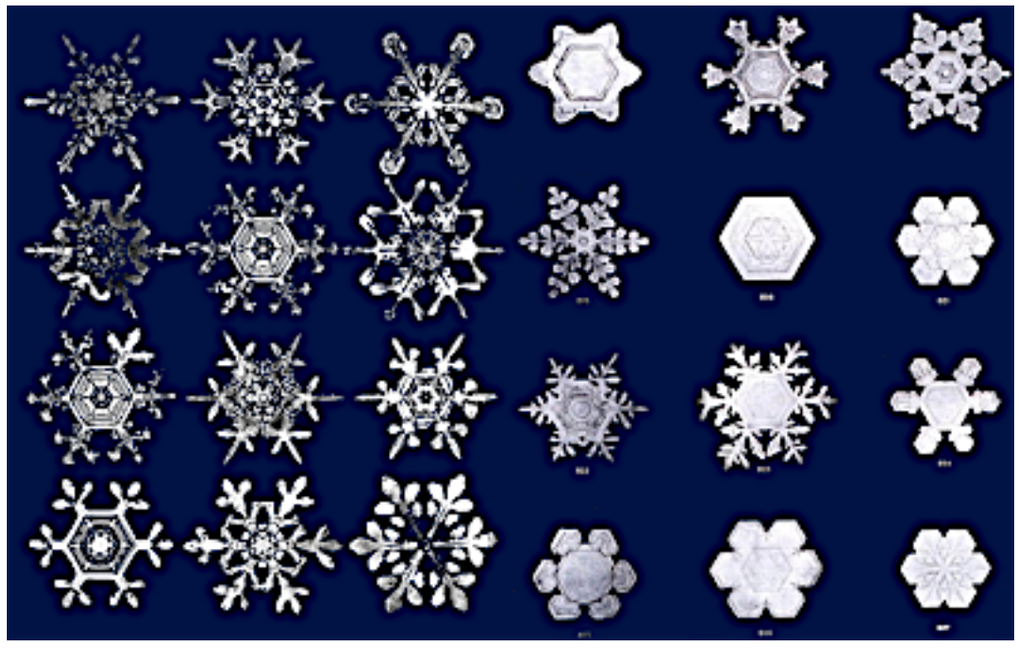
The ***way in*** to Being is the same as the ***way out***.

SECTION 1

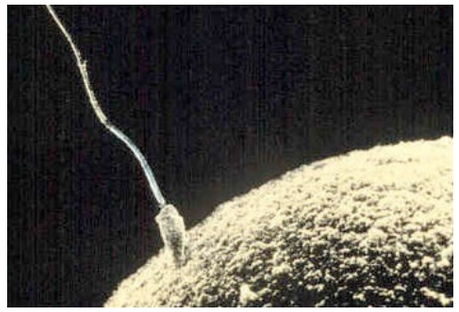
Original Self

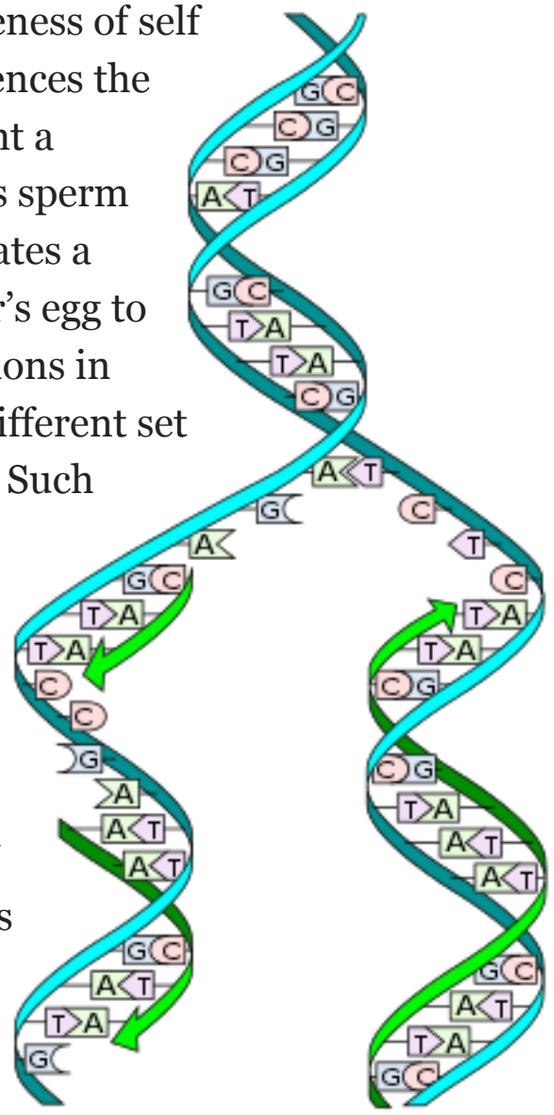
Uniqueness

What distinguishes one individual — a unique self — from another?



Inwardly, Mo attentiveness intuits a holarchic sense of accomplishment. The biographical incidents of a person's life make up an organically patterned totality of *what has happened*, that is construed as *self*. (Or, perhaps, in some highly fragmented neurotic cases, a relative lack thereof).





Uniqueness of self commences the moment a father's sperm penetrates a mother's egg to join their parental DNA contributions in proposition of a wholly new and different set of living personal predispositions. Such peculiarities are expressed throughout a life of experiences, and may ultimately mature into fully comprehending, fully individuated *Selfhood*.

The Mo inner *sense of oneness*, of *self*, persists throughout a person's life. It gathers impressions from incidents and waywardly chance encounters into some overarching narrative that is the crux of a sense of meaningfulness.

At Mo, attentiveness knows and calls itself *I* and looks out at an actuality of events, to peer across body-boundaries that define *me*. The *I* encounters and engages whatever manifests in the greater world of *its*, *there*s, *then*s and *them*s. At the deepest physical levels of world events, energy transfers drive a "causal weather" that each encounters as a personal surround of options, opportunities and threats.

To the extent that each authentically engages essential matters of their own personal being — their circumstances of becoming — the "causal weather" may seem either sunny and clear or achingly stormy.

Assisted and guided — or hindered — by a heritage of aptitudes fostered, not only by their gene-patterned chemistry of DNA, but also by learned patterns of social behavior, every mature person becomes accountable for how they attend to matters in their own life. Even in the midst of dire chaos and tragedy some individuals seem able to maintain poise and equanimity. And, conversely, even in midst of peace and quiet, some can't seem to help acting out private melodramas to the consternation of those around them.

Mystery pervades such sense of self: how can one be the same and yet so different at each stage of one's life? Such mystery arises from the fractal and **holonomic** experience of self.

Memories are organized as multi-tiered holons, gathered into an ongoing dynamic of holonomic self-narrative. It is a person's life story that fosters a sense of coherence, oneness, among a wealth of details and incidentals.

We recall specific times in our memoried life-stream. And sometimes we may become aware of how different our self narrative was back then as compared to other moments, including the present.

Incidental convocations of feelings, thoughts, imaginings, dreams, goals, fears, and so on, make up a person's life of experiences. Their biography entails patterns of intention, of feeling and, yes, of attentiveness, in which ferments the inner life of any conscious being.

Such personal depths are subjective, pattern-like forms of accomplishment. (In the sense of "what has happened".) Meanings and implications of such patterns and meta-patterns (patterns of patterns, sometimes called archetypes) typically are nuanced. Because they are so complex, multi-layered and paradoxical, they exceed the narrower capacity of logical reason. Psychic contents from the deepest levels of the psyche generally are accessible only in terms of analogical form. These often curious and ambiguous metaphorical semblances, arise as symbols in dreams, as well as among feeling-charged representations of great art.

Analogical Meanings of Symbols

The Occidental mind typically is direct and straightforward. Its utilitarian bent — its objectively-directed common sense, if you will — rarely gives attention or credence to such baffling

matters as may be encountered in dreams, in art, or in whims and fancies of fairy tales and childhood imaginings. Some lump all symbols, signs and labels into a single objective kind of wholly abstract *signifier*. But images and form symbols carrying subjective meanings typically are analogical; they are more organically construed than mere abstract signs. Such symbols gain their import from some relevant similarity of form, action or pattern shared with what they represent.

Archetypal symbols evoke deep and even unconscious responses in literature, images and thematic moments that embody universal meanings and human situations. (More on this at M7 Inner, which considers the rise of social communication.)

Such subjective matters often seem incommensurate with concerns of objectivity, which is a generally consensual reality shared among social and cultural groups. The subjective arena is private, personal and unique, while the objective is an evolved set of group expectations, external to any given individual, but which each person is able to feel, see, measure, consider and talk about, with other equally unique fellows, using intermediary language and representational forms.

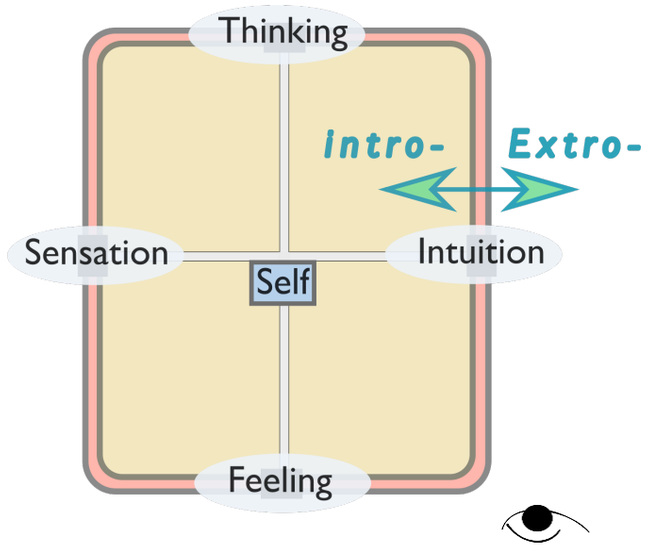
Analytical Psychology

C. G. Jung

In the objective world of scientific medicine, psychiatry generally sees personality as a by-product of electro-chemical reactions among neural networks of a brain. Carl Gustav Jung (1875-1961) began working in medical psychiatry, then became a student of Sigmund Freud, eventually to break with his mentor over their contrary understandings of the basis of individual personality.

Jung noticed early in his career that behaviors of any patient, however odd or shocking to polite society, inevitably arose from patterns of thought, from their mind. These patterns of thought could be understood as products of the individual's personal history characterizing each unique situation of suffering and distress.

Depending upon severity, such patterns were designated as *neurosis*, for cases of debilitating, but not incapacitating anomalies, and *psychosis*, for those afflictions that totally overwhelmed an individual's abilities and self-control.



Psychic functions as described in the *Analytical Psychology* of Carl Jung. The structure is *archetypal*, echoed in layouts and mandala forms throughout many different human cultures *(Note similarity to layout of Roman Castrum, depicted in Chapter 2.)*

These anomalies, Jung discovered, could be traced back to some specific event in the life of the patient that had been especially traumatic and overwhelming. Such episodes from the objective environment caused their mind to permanently imprint a pattern from the event itself, assimilating into mental structures a persistent tendency toward thoughts, enthralled throughout with reminiscent traumatic feelings, a convening of feeling-charged ideas that Jung termed a *complex*.

Such neurosis plagued the mind long after the initial event had passed and even had been forgotten. Yet its impact remained, echoing through subsequent events in the life of the sufferer, either to diminish the personality and behavior (in the case of neurosis), or totally to dominate the mind's functioning (psychosis) by frustrating and deflecting all normal interaction into often shocking, or even criminal, incidents.

From these realizations Jung commenced a life-long commitment to what he called *Analytical Psychology*. Over years of working with diverse patients suffering from all manner of complaints, from the mild to the most severe, he came to understand that by talking in a calm and deliberate way with a patient, through careful use of questioning and visual aids about their dreams and thoughts he was able gradually to isolate and decipher even complex thought networks. But even more importantly, this gradual dialog brought understanding to them of the sources of their problem, to the point that in such awareness and recollection of the original precipitating event the neurotic structure would abruptly and completely dissolve, thereby effecting a cure!

A Dream of a Girl Before a Sunrise, Karl Bryullov (1833)

By leaving behind the often bizarre and cruel early treatments of mental problems and foregoing any "modern" resort to treatment of brain chemistry by prescribed pharmaceutical

concoctions, Jung made a complete exit from the field of medical psychiatry into the world of philosophical psychology. Such studies are directed toward what people think, how they think it and why. Generally disengaged from any concerns for biology or medical process, psychology actually is more a study of thought itself.

The Scream (Norwegian, *Skrik*), Evard Munch, 1893

Jung's Analytical
Psychology helps a client to observe their own mind. Typically, even today, most people give little regard to what or how they think, taking for granted the common sense manners and biases learned from their parents, from immediate family and from experiences in the local social culture in which they grew up.

Dislocations of modern and post-modern living have created many provocations of ongoing distress, incited by contradictions between bequeathed expectations and actual urgencies of life, even of survival. Different, often startling, challenges to traditional means of coping have incited new sorts of thought patterns, fraught with intense feelings and anxieties.

Trapped in the mind, such vagrant patterns often fail to cope and act as stranded provocateurs. Rogue holons, they foment neurotic frustration and disappointment that must be clearly isolated into distinct components and shown to the client by the therapist. In this respect, a therapist acts as psychic coach. However, even more important for future wellbeing, the therapist also actively interprets implications of such troubling thought patterns, thereby helping the client to devise new, more adequate modes of understanding and dealing with such difficulties.

As he refined his methods and understanding, Jung theorized that there must be a transpersonal structure within the human mind. He named it the *collective unconscious*. This deepest psychic stratum lies beneath the conscious and subconscious levels. From the collective unconscious arise **archetypes**, universal tendencies within the species toward certain patterns of behavior. Archetypes inject common motives into affairs of every human; they are activated and expressed in terms of one's immediate circumstances and biographical particulars.

Various circumstances and experiences may evoke specific archetypes. And the character of one individual may resonate within one archetypal pattern that differs from that of another, largely because of chance differences in backgrounds, experiences and emotional themes of their lives. Jung coined

a number of terms new to psychology, including those of introvert and extrovert, to express varying predispositions. An introvert tends to look inward, to regard contents of their own mind, while an extrovert expresses an outgoing liking for interaction with others.

The meaning of life, in both cases, Jung felt, is revealed in what he terms individuation, an ongoing, life-long process of exploring opportunities to engage and develop one's own mind and self. Individuation proceeds along a path of discovering one's latent predispositions and talents, finding ways to creatively resolve problems and compensating for areas of difficulty.

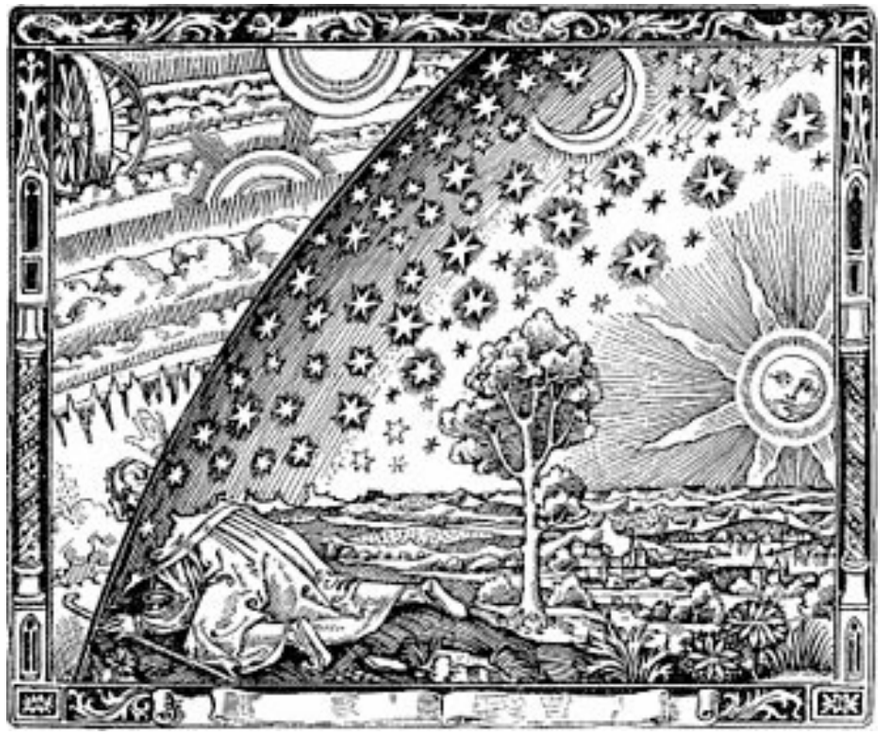
While psychology offers much in the way of remediation of personal psychological difficulties and resolving tendencies toward objectionable behavior, Jung saw that his methods promised even more for general human development. They could bring light into dark, poorly understood recesses of individual and collective habits of behavior to arrive at a more fully matured portrait of the full range of possibilities inherent in the truly realized psychological self.

A likeness of the god *Janus* was placed over doors and thresholds in ancient Rome, one aspect looking inward, the other outward.

Complementary Realities

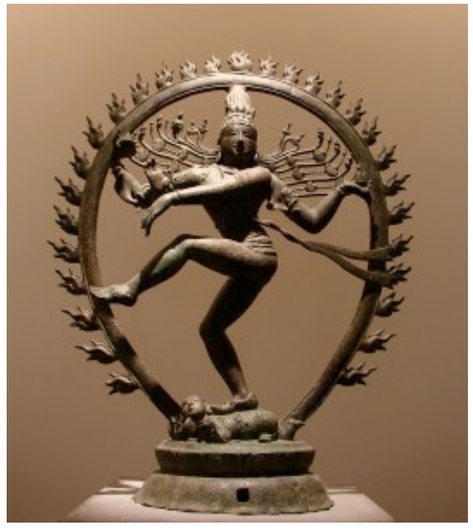
Looking Inward Toward the East

Jung taught that to understand one's own individuation, reason must find assistance in a kind of metaphorical and poetic openness of thinking, one especially attuned to the symbolic language of inner life and dreams. There, everything and anything may carry multiple levels of meaning, often with contrary or baffling implications. Within the inner life of the psyche, even an apparently trivial event may have very profound relevance to ongoing daily concerns. And no experience is free of deeper meaning because all experience is grounded in the psyche. *"At root psyche is world, and world,*



psyche," says Jung. Self, the archetype of psyche, totality and wholeness, often is expressed in symbolic *mandala* forms.

In this respect, Jung's concepts of a mystical interface of objective and subjective realities are echoed in statements by early atomic physicists who, having encountered very curious findings in their empirical researches, began to realize a deep connection between outer and inner worlds of living.



In light of puzzling quandaries opened by quantum physics, Erwin Schrödinger found mystical visions of Oriental sages more amenable than the

rather vague formulations of Occidental metaphysics. Schrödinger said he found "plenty of support for the basic Vedantic vision" — the Eastern oracular tradition undergirding Buddhism and much other Oriental thought.

Amaury de Riencourt, in *The Eye of Shiva: Eastern Mysticism and Science*, reports that Bohr and most of the other early pioneers of atomic physics eventually came to concur with Einstein when he stated the following:

The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true art and science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms — this knowledge, this feeling is at the centre of true religiousness.

Diverging Views

According to de Riencourt, *Sometime toward the end of the Neolithic, a profound psychological revolution began to take place, at first sporadically, and then at an increasingly fast pace: man's ego became self-conscious and gradually separated itself from its environment, shattering the* [earlier C1] *magic world-picture; its outlook, made up of criss-crossing correspondences and interrelations between entities of the same nature, was destroyed by a rising self-awareness of the conscious ego, a revolutionary change in man's mental outlook. ...*

"In the [earlier C1] *magic universe, living and thinking are one, the latter being merely an instrument of survival, designed practically to enhance life. Now, having shattered the magic world-picture in which all the emphasis was put on dynamic relations that absorbed the objective and subjective poles into one phenomenal unit, man reorients himself in such a way that* [in C2 temple societies with separate heavenly and earthly planes] *the poles begin to emerge in full clarity and autonomy, and move away from one another. Out of the ruins of the* [C1] *magic world-view, the internalized subject and the external object both arise from their former obscurity in the ruling unconscious to become the main entities in the glaring light of the now ruling conscious mind. Simultaneously, thought itself becomes increasingly autonomous and begins to sever its connections with the rest of the human being, including its feelings and emotions, striving for the cold detachment of abstract thinking. ...*

The increasingly self-conscious and emancipated ego now dominates the [C3, then C4] *field of human consciousness in all civilized lands, from Spain to China, and proceeds to set up two entirely divergent mental structures on the ruins of the magic outlook. A choice between two possibilities is open to it: it can either confront the object as an opponent in order*

to overpower and master it, and therefore objectivize both the external world and itself: the path of extroversion, the Western solution as devised originally by Greece's Ionian philosophers. Or, again, the ego can focus on the inner being that underlies it, in a process of introversion, and seek out the pure subject, the deep Self, virtually dismissing the object as ultimately unreal — the Eastern solution.

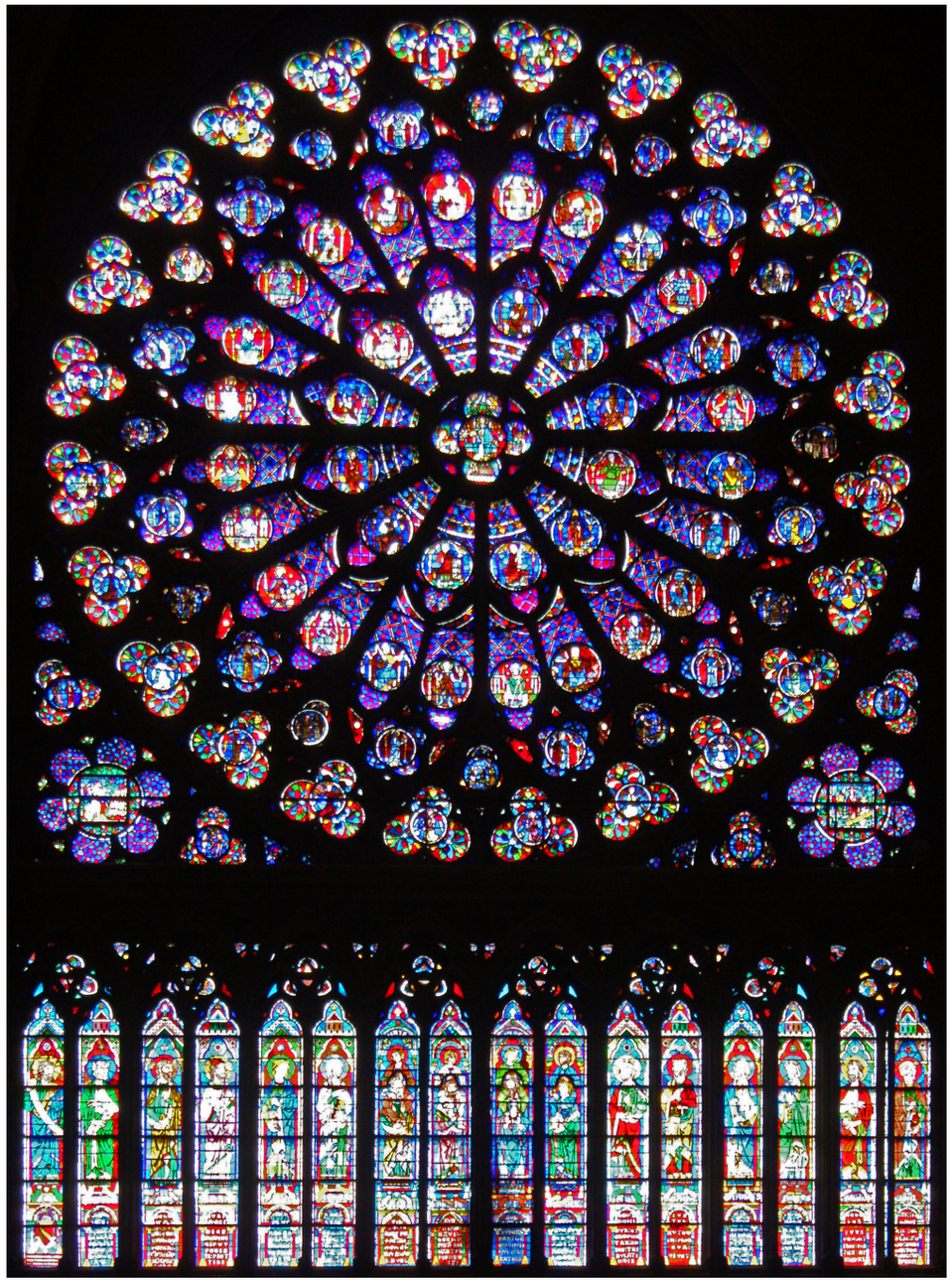
Seeking the Universal Self

Following his early formative years, Carl Jung sought to validate his theories of mind by turning to an extensive study of world literature and philosophy. His friend Richard Wilhelm, led him to a Chinese Taoist text, *The Secret of the Golden Flower*, which he found consonant with his own ideas of symbolic imagery vested with archetypal psychic patterns.

Through such studies Jung was able to familiarize himself with various orientations of different cultures and relate those stances with universal archetypes.

Jung writes: *The sad truth is that man's real life consists of a complex of inexorable opposites — day and night, birth and death, happiness and misery, good and evil. We are not even sure that one will prevail against the other, that good will overcome evil, or joy defeat pain. Life is a battleground, It always has been, and always will be; and if it were not so, existence would come to an end.*

It is precisely this conflict within man that led the early Christians to expect and hope for an early end to this world, or the Buddhists to reject all earthly desires and aspirations.



Rose Window, Notre Dame Cathedral, Paris

Tibetan Sand Mandala

Their basic answers would be frankly suicidal if they were not linked up with peculiar mental and moral ideas and practices that constitute the bulk of both religions and that, to a certain extent, modify their radical denial of the world.

Complementary Visions of Reality

Despite profound parallels between Jungian theory and Buddhist teaching, there are crucial differences of orientation. They each see the world from opposed vantages. Opposed, yes, but in the sense of *complementary opposition*, as in the obverse and reverse sides of the same coin.

Expanding and expounding upon traditions of the West, Jung maintained to the end that *the crucial factor of meaningfulness is the idea*. On the other hand, complete enlightenment, from the Oriental point of view, involves integration of the observer with the observed, ceasing to distinguish between self and world. Jung might express it as a deep merging of the conscious and personal subconscious into the greater unconscious depths such that *an experience of wholeness and totality is achieved*.

Such integration represents a supreme effort of will for the Buddhist. No inner or outer distraction is allowed to distract or divert the elaborating process. The Buddhist views the agenda as one of dissolving what is, at best, a delusion, a misleading sense of permanent self (conscious and subconscious). Dissolution comes about by understanding true emptiness, i.e., absolute unconsciousness, the deepest essence of mind, channeled through a viable meditative technique. For the Occidental Jung, *mind* — seen by Buddhists as delusion — *has specific and profound meaning*. It is real. While the Buddhist tries to quiet, or preclude content from arising (so-called chatter), Jung wants to analyze and understand the meaning of such content. The Buddhist wishes to directly perceive essence of mind by quieting its process; Jung tries to unravel enigmatic implications of manifest images and situations. Both stances advise gaining knowledge of wisdom in order to proceed, but

their techniques and aspirations are grounded in assumptions that are diametrically opposed.

Personal Goals

Jung admits that most people do not know themselves. But, because personally subjective content is loaded with deep and momentous implications not visible to surface awareness, he advises development of insight into such idiosyncratic patterns. Much personal suffering is self-inflicted, by actions and thinking in conflict with deeper tendencies of our social and cultural legacies of behavior. Such self-inflicted suffering is a barometer of confusion in surroundings or in people themselves, individually and socially.

Buddhism and Jungian theory meet in acknowledgement that cultivation of self-knowledge and wisdom (especially that of Schumacher's Fields Two and Three) is crucial for the success of self-development. Maintaining control of the mind, however socially useful, is not enough for either orientation. Jung's call to individuation echoes Cassirer's belief that the task of the individual is "to make sense of the senses".

Such a goal is full and complete integration of all aspects of mind, coupled with realization that the objective world and one's subjective thinking are intimately interdependent. The Jungian approach advises that both subconscious and conscious components of psyche are rooted in one deeply unconscious archetypal manifestation of the organic holon, the *transcendent Self*. Ultimately, through individuation the conscious mind finds strength and calmness sufficient to illumine even the darkest recesses. Such insight into psychic depths can be transformative; it recreates both the mind and the world as mutually reflecting ongoing conceptions.

Buddhism and Jungian theory agree on the necessity of developing insight into the nature of the unconscious. Both see such understanding as the ultimate philosophical aim. Jung's formulation views the Buddhist void as coinciding with his notion of unconscious mind. Both seek the same objective, liberation of the conscious individual from incidental straits imposed by accidents of biographical origin and experience: *full accomplishment of holistic selfhood*, at the **Alpha and Omega** *of oneness*, Mo.

Dream Catcher, Native American

Aliswasmaybe

Prospective totality of all possibilities of manifestation, “All that is, was, or ever may be.” — from ***O, Wow***, a futurist novel by Howard Jones.

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Alpha and Omega

Literally, “the beginning and the end” [of the Greek alphabet]. In *Manifest Orders*, a representation of the dual character of selfhood at Mo, which carries both a sense of *origin,* as well as a full comprehension of totality — *wholeness* — of an entity.

Traditionally, in the West, the mystical sense of *Alpha and Omega* arises in Christianity, in the *Book of Revelation*, and has been said to be symbolic both of Jesus, the Son, and of God, the Father, an implication that is fully consonant with Jungian ideas of the transcendent *archetypal Self*.

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Chapter 3 - Complementary Realities

Archetypes

A collectively-inherited unconscious idea, pattern of thought, image, etc., that is universally present in individual psyches.

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Chapter 3 - Original Self

Augmentative pluripotency

Extended beyond natural biological endowment of capabilities; enhancement or extension of individual or collective physical or psychological traits by means of biomedical, nanotechnical, cybernetic or other supportive technology.

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Chapter 1 - Complexity

Canon

“A rule or a body of rules or principles generally established as valid and fundamental.”
— Wikipedia, https://en.wikipedia.org/wiki/Canon

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Chapter 1 - Here and Now

Cognitive map

“(Also: mental map or mental model), a type of mental representation which serves an individual to acquire, code, store, recall, and decode information about the relative locations and attributes of phenomena in their everyday or metaphorical spatial environment.” — Wikipedia, https://en.wikipedia.org/wiki/Cognitive_map

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Communal sensibility

Collective susceptibility or responsiveness, quickness and acuteness of apprehension or feeling with regard to group awareness; common sense.

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Chapter 1 - Cultural Forms

Complex adaptive system

“A ‘complex macroscopic collection’ of relatively ‘similar and partially connected micro-structures’ formed in order to adapt to the changing environment and increase its survivability as a macro-structure.

They are complex in that they are dynamic networks of interactions, and their relationships are not aggregations of the individual static entities. They are adaptive in that the individual and collective behavior mutate and self-organize corresponding to the change-initiating micro-event or collection of events.” — Wikipedia, https://en.wikipedia.org/wiki/Complex_adaptive_system

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Concept map

“A diagram that depicts suggested relationships between concepts.” — Wikipedia, https://en.wikipedia.org/wiki/Concept_map

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Emergence

“A process whereby larger entities, patterns, and regularities arise through interactions among smaller or simpler entities that themselves do not exhibit such properties.” — Wikipedia, https://en.wikipedia.org/wiki/Emergence

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Fractal

“A natural phenomenon or a mathematical set that exhibits a repeating pattern that displays at every scale. It is also known as expanding symmetry or evolving symmetry. If the replication is exactly the same at every scale, it is called a self-similar pattern.” — Wikipedia, https://en.wikipedia.org/wiki/Fractal

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Gestalt

A configuration, constellation, or field of organized pattern that exhibits specific properties or characteristics not derivable from the sum of its component parts; a unified whole.

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Chapter 1 - Summary

Here&now

The undifferentiated present moment.

When the world is understood as a place of many places occupied by many things, those other places are each a uniqe *there&then* at M0. One's self continues in an ongoing present moment that, at M0, constitutes here&now.

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Chapter 2 - Point as Location

Holarchy

“A holarchy, in the terminology of Arthur Koestler, is a connection between holons, where a holon is both a part and a whole. The term was coined in Koestler's 1967 book The Ghost in the Machine.” — Wikipedia, https://en.wikipedia.org/wiki/Holarchy

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Holistic

“Incorporating the concept of holism, or the idea that the whole is more than merely the sum of its parts, in theory or practice.” — http://www.dictionary.com/browse/holistic

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Chapter 1 - Here and Now

Holon

“A holon (Greek: ὅλον, holon neuter form of ὅλος, holos "whole") is something that is simultaneously a whole and a part. The word was coined by Arthur Koestler in his book *The Ghost in the Machine* (1967, p. 48).” — Wikipedia, https://en.wikipedia.org/wiki/Holon_(philosophy)

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Holonomic

Whole, entire, total. Introduced by Heinrich Hertz in 1894, the term is used in numerous fields.

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Chapter 3 - Original Self

Imaginal

Manifesting in imagination: “The term is technically used in psychology for the process of reviving in the mind, percepts of objects formerly given in sense perception.” — Wikipedia, https://en.wikipedia.org/wiki/Imagination

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Instantiation

The formation or representation of an instance of something; the concrete actuality of a thing.

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Chapter 2 - Point as Location

Mandala

A mandala (Sanskrit: मण्डल, lit, circle) is a spiritual and ritual symbol in Indian religions, representing the universe. In common use, "mandala" has become a generic term for any diagram, chart or geometric pattern that represents the cosmos metaphysically or symbolically; a microcosm of the universe. https://en.wikipedia.org/wiki/Mandala

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Manifest

(verb) To make clear to the eye or the understanding; evident; obvious. (adjective) Readily perceived by the eye or the understanding; plainly shown. (noun) A list of contents.

Manifest order denotes the complexity of momentary focus whereby some entity is given attention.

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Chapter 1 - Organic Wholesomeness

Memecopia

A gathering of *many ideas* into multimedia concert. Reminiscent of books, a memecopia comprises interactive hyperlinks that expand, compare and contrast relationships among elements of text, audio, images, diagrams and video.

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Organic

“Of, or relating to, an organism, a living entity.” — Wikipedia, https://en.wikipedia.org/wiki/Organic

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Chapter 1 - Here and Now

Recursion

“The process of repeating items in a self-similar way.” — Wikipedia, https://en.wikipedia.org/wiki/Recursion

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Recursive

“Relating to or involving the repeated application of a rule, definition, or procedure to successive results.” — Wikipedia, https://en.wikipedia.org/wiki/Recursion

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Schemata

A pattern or structure that organizes a conceptual framework; diagram, plan or scheme.

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Chapter 1 - Cultural Forms

Schematic map

“A representation of the elements of a system using abstract, graphic symbols rather than realistic pictures. A schematic usually omits all details that are not relevant to the information the schematic is intended to convey, and may add unrealistic elements that aid comprehension.” — Wikipedia, https://en.wikipedia.org/wiki/Schematic

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Singularity

“The ***technological singularity*** is a hypothetical event in which artificial general intelligence (constituting, for example, intelligent computers, computer networks, or robots) would be capable of recursive self-improvement (progressively redesigning itself), or of autonomously building ever smarter and more powerful machines than itself, up to the point of a run-away effect—an intelligence explosion — that yields an intelligence surpassing all current human control or understanding. Because the capabilities of such a super-intelligence may be impossible for a human to comprehend, the technological singularity is the point beyond which events may become unpredictable or even unfathomable to human intelligence.” — Wikipedia, https://en.wikipedia.org/wiki/Technological_singularity

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Transhumanity

“Transhumanism (abbreviated as H+ or h+) is an international and intellectual movement that aims to transform the human condition by developing and creating widely available sophisticated technologies to greatly enhance human intellectual, physical, and psychological capacities.” — Wikipedia, https://en.wikipedia.org/wiki/Transhumanism

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Chapter 1 - Summary

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Wholesomeness

“Anything wholesome is good for you.“ — https://www.vocabulary.com/dictionary/wholesome

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Chapter 1 - Here and Now