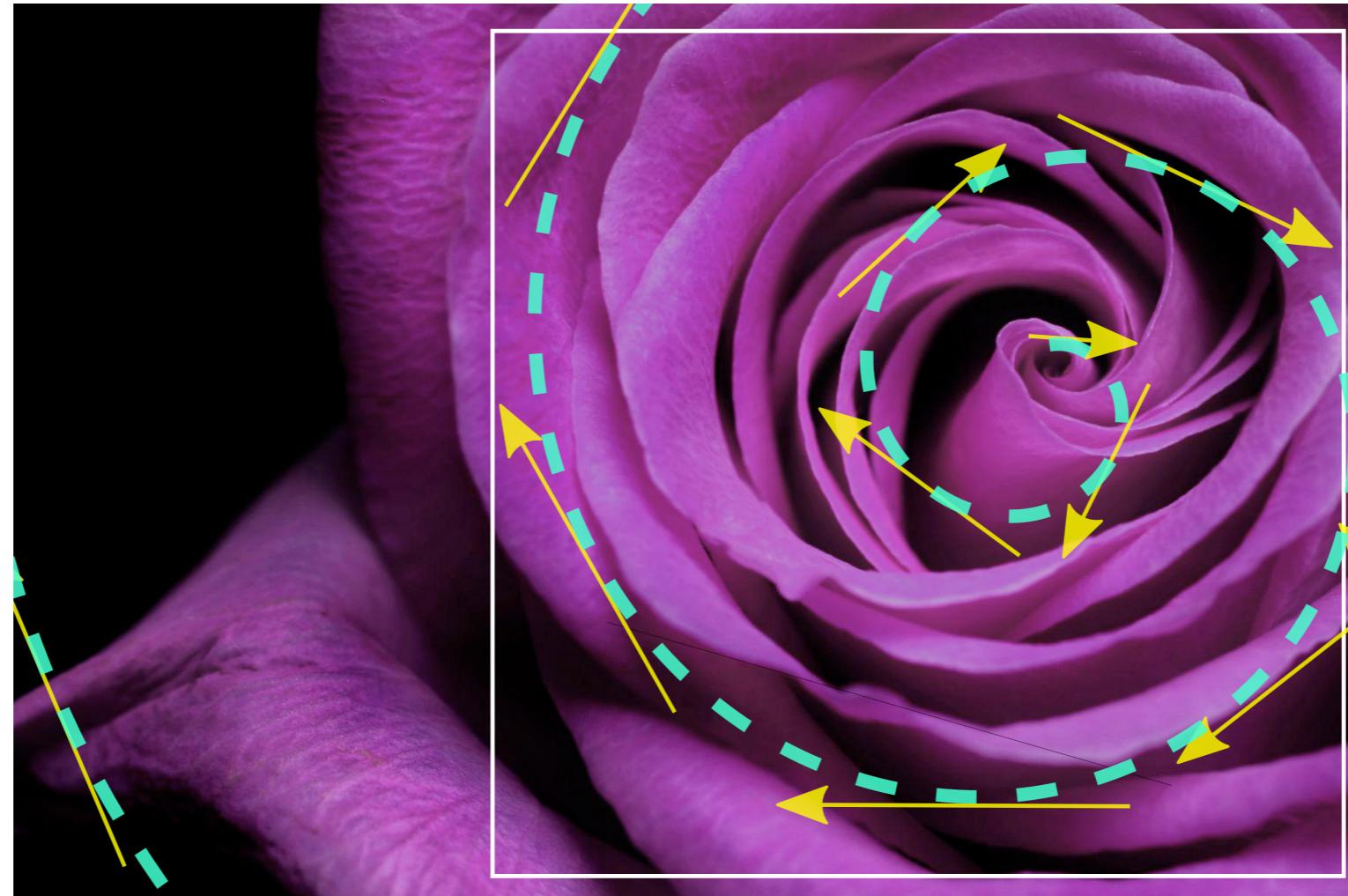


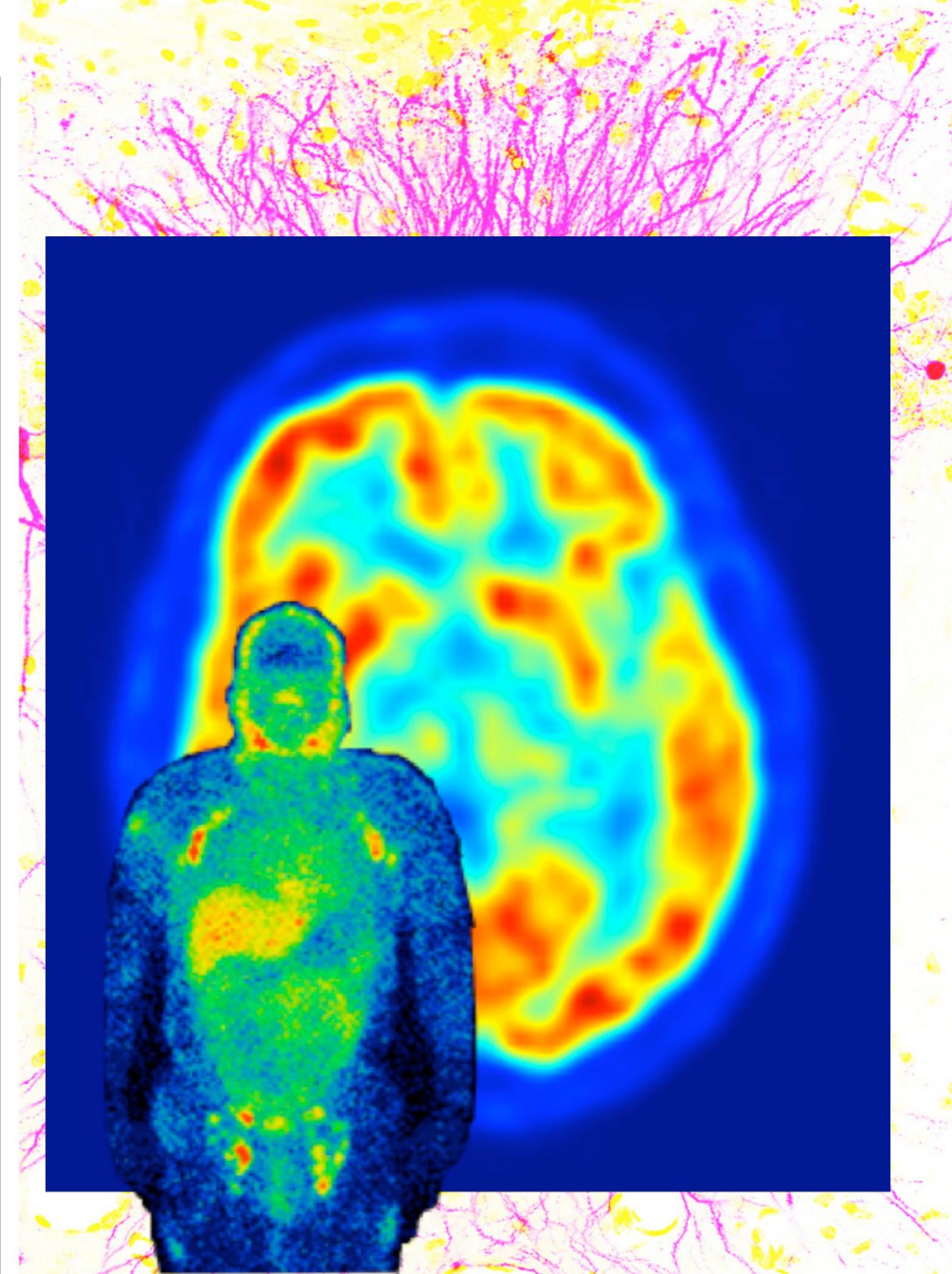
# Manifest Orders Sample

## Dimensions of Attentiveness



**PRELUDE:** Alive in Time**ALIVE IN PROCESS**

1. All experience is cognitively processed.
2. Imaginarily, 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 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.

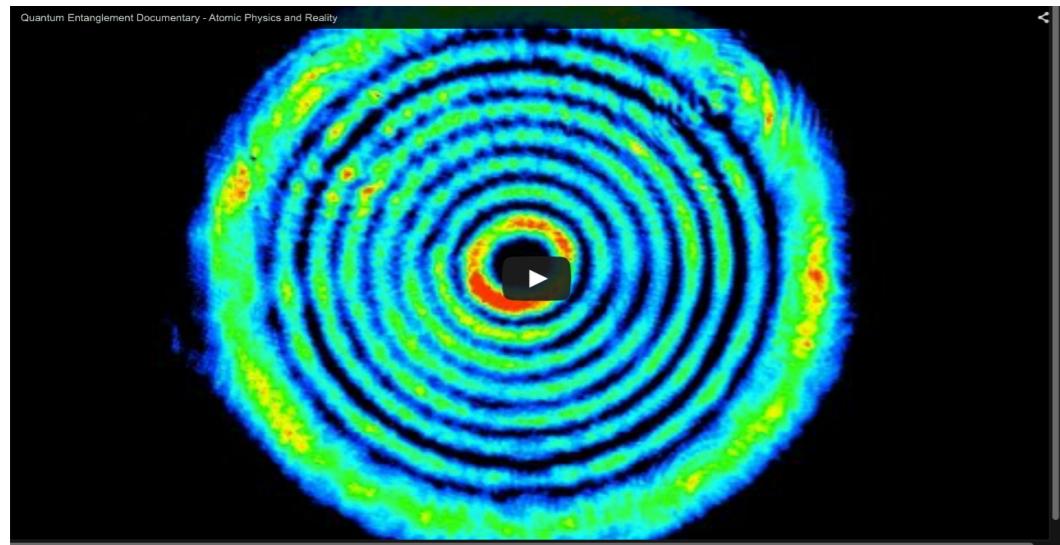
Altogether, the notation and affiliated concerns point to an ascending scale of cognitive inclusion, by which one attends to manifest actualities. The prospective scale comprises **Manifest Orders: Dimensions of Attentiveness**, as well as this “live” **memecopia**, an ongoing work-in-progress. Check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

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?



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



## 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.

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*.



*Nude Descending a Staircase,*  
Gjon Mili, 1913



*Eishin Gate, Eishin School, Japan, Christopher Alexander*



*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*.

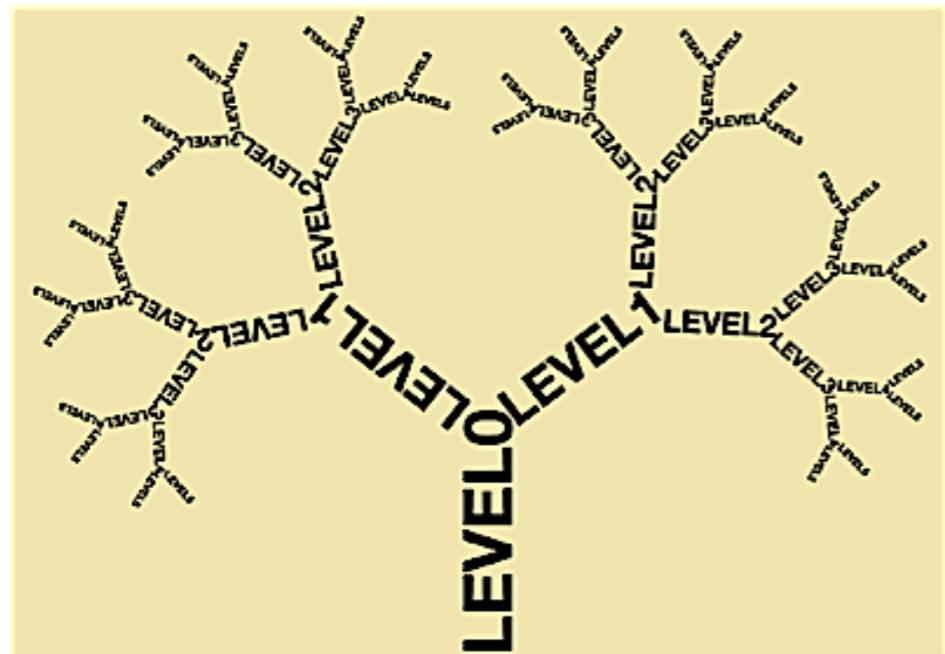


## SECTION 2

# 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**.



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

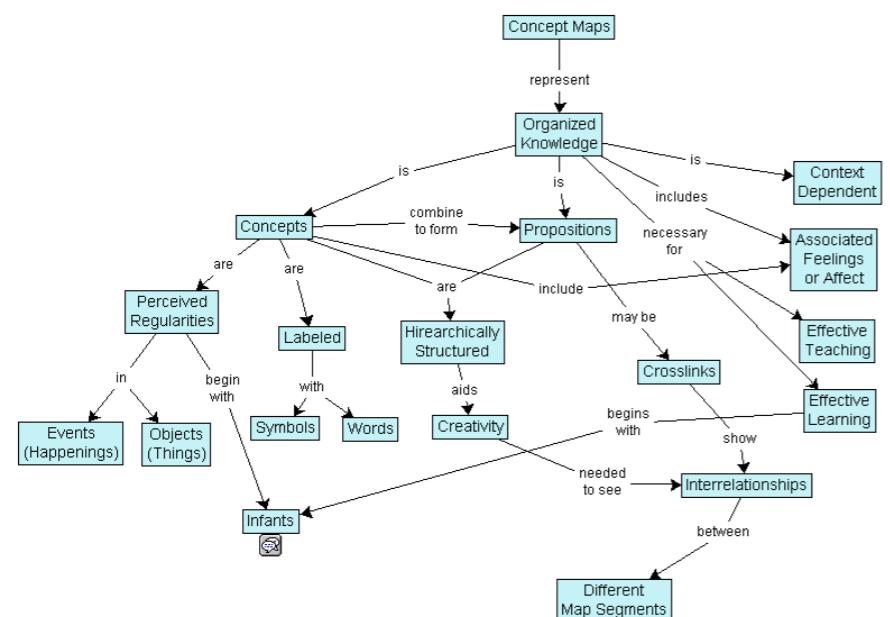
1. *as a relatively autonomous whole to organize and coordinate its own parts;*
2. *as a dependent part of a larger holon, the lesser responding to control from the higher; and*
3. *in coordination with changes in the greater local environment.*

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.



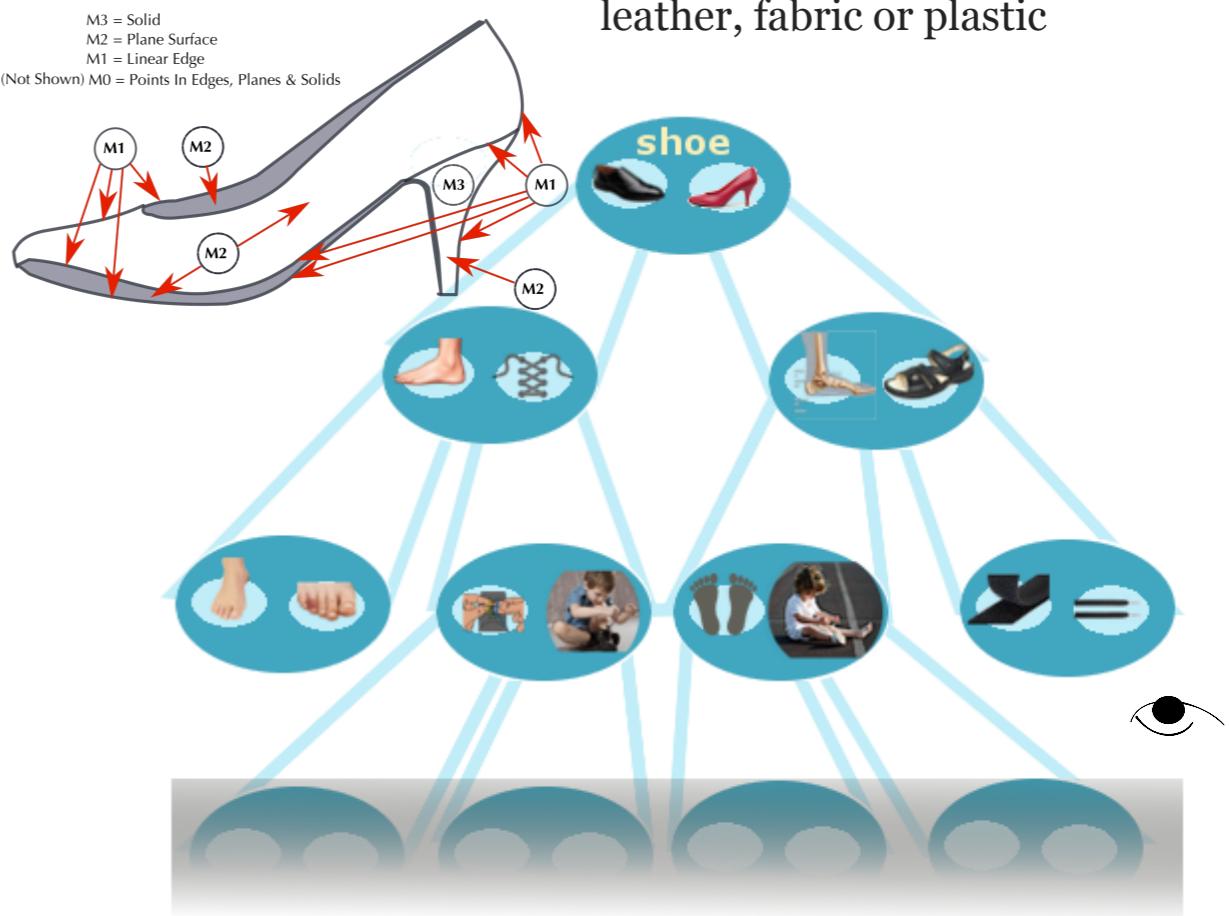
Concept Map of Concept Maps



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.*)

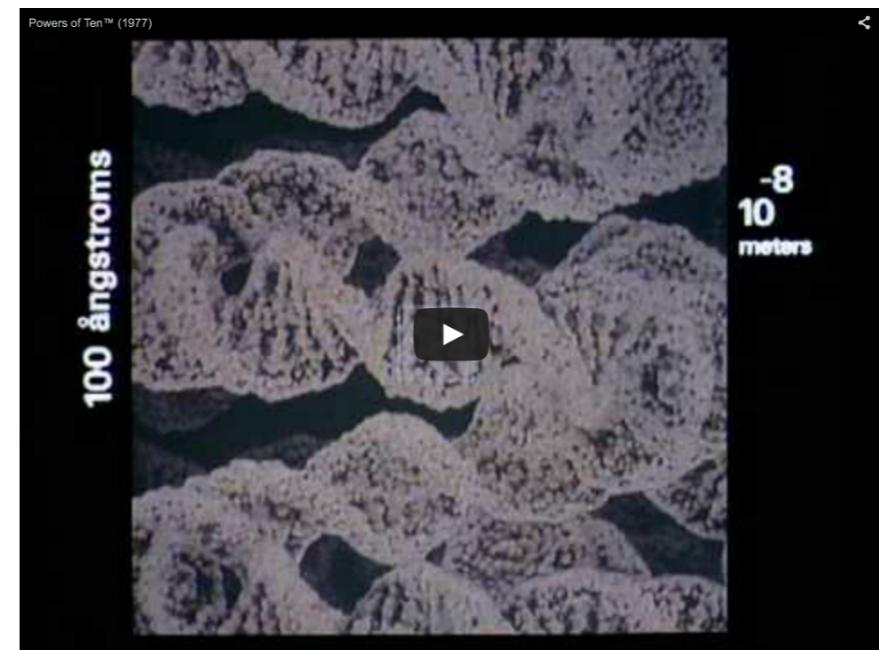
## Holarchic Universe

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