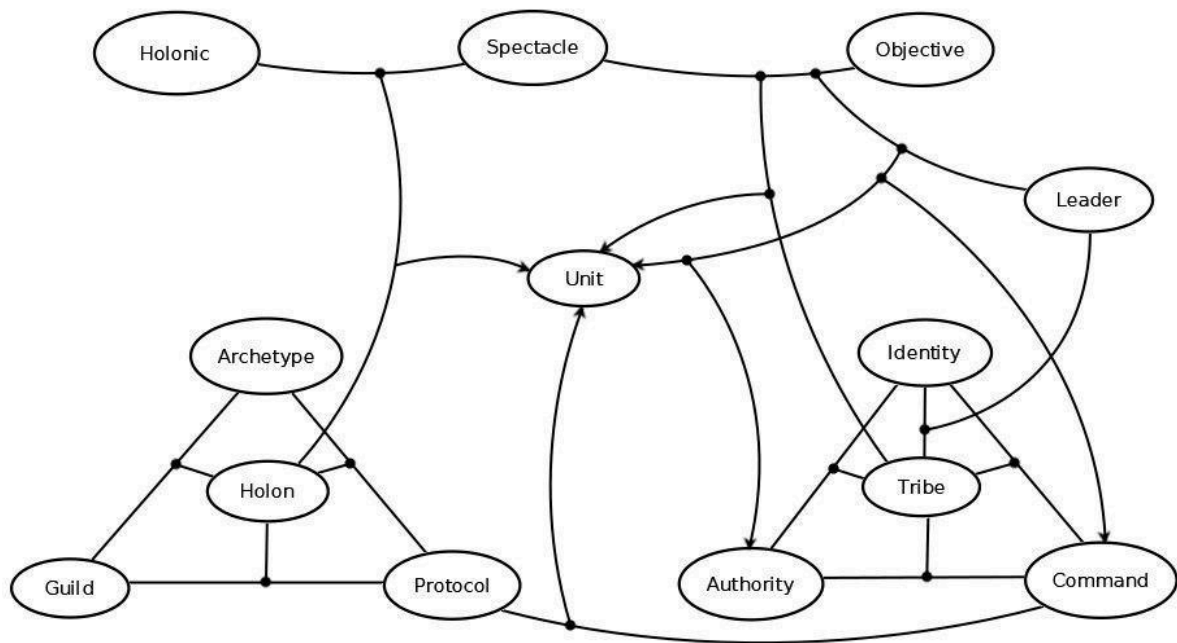


# Chronology of Spectacular Systems



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# Introduction

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

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

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

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

Concerns themselves to the Maintenance of Society alone as the means by which the Natural Concerns are addressed. The Hyper Narrative reflects this by legitimizing the State's power over Society as the authority over its structure as the mediator of both Maintenance and the Hyper Narrative.

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

# Ages

## First Age -- Tribal

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

## Second Age -- Agricultural

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

## Third Age -- Industrial

## Fourth Age -- Informational

## Fifth Age -- Hyperstitional



# Natural Remedies of the Hyper Narrative

Use the following as a basis for expansion on animism

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

Archetype	Realm(s) that embody
As Above	Asgard/Alfheim
So Below	Helheim/Nidavellir
To the North	Niflheim
To the South	Musphelheim
To the East	Jotunheim
To the West	Vanaheim
Into the Center	Midgard

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

**Asgard-Helheim**

**Alfheim-Nidavellir**

**Niflheim-Muspelheim**

**Vanaheim-Jotunheim**

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

Rather that you are an exemplar of that eternal symbol. Eternal symbols exists outside of time and history. They are ideas, symbols, and we can become them in a metaphysical sense of the word. It is

not so much that the Myths are only allegories of the concept. The concept as we understand it is an attempt to explain the symbol as they understood it. This is the classic dichotomy between the "poets" and the "philosophers." We are philosophers, but they were poets. Ancient cosmology isn't the result of a, "primitive" mind, if anything it was the result of a much deeper one.

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

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

## Yggdrasil

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

## Asgard-Hel

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

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

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



is life. The Gods of course, are more than life as they *are* form. To stop the pursuit of Form, this is stillness, that is death.

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

## Alfheim-Nidavellir

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

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

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

## Niflheim-Muspelheim

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

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

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

## Vanaheim-Jotunheim

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

Remember that Ymir is the Proto-Giant born of Ginnungagap. His Cosmos is one of Chaos, beings are born from salt blocks, from armpits, by the rubbing together of legs, etc. Odin and his brothers, grandsons of Buri who was born of the Salt-Block, killed Ymir and used his body, blood, and bones to create a harmonious Cosmos of their own design. This is a dramatic archetype we see across

many different perennial worldviews. It is most famously known as the "Overthrow of the Titans by the Olympians" but it appears elsewhere.

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

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

## Midgard

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

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

# The States of Agriculture

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

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

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

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

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

# Civilized Empires

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

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

# In The Markets of Production

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

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

# Branded Living

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

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

# Time Commodification

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

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





# Stages of Incorporation

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

Human mind is more generic, flexible.

Mimicry

Defense for general.. Tribalism..

Each tribe is mimicking the core

Convergence through mimicry. According to isomorphism.

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

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

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

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

Rome - Individualism. People are commoditized.

Things are fiat and symbolic as fuck.

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

Integrate mimicry from the basics. Synchronic and linear.

Distance between steps causing broken dysmorphism, broken telephone

Zhenya Slabkovski:

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

In the agricultural state we have the first instances of the gods not merely being amongst the countless beings of the cosmos, but they now have an active interest in being an authority and

having dominion over lands and their people.

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

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

Notice also that this resembles the "Myth of Progress"

although before labour was commodified, the human body was

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

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

Zhenya Slabkovski:

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

Notes on "Plateaus/Ages"

Commodification of the Natural Concerns

The following sections might be moved and merged with Chronology of Spectacular Civilizations. At the very least its just notes for bridging chronology and dynamics. These sections are gathered here in order to get a clearer picture of the plateaus of commodification, onto which we base our strike points for the Protocols.

Shelter (Environment)

- The first stage of commodification is that of the Environment
- Land is sectioned off into discrete, boundaries, enforced by the threat of force.
- One piece of land is made to appear to be as good as any other
- Settling commodified land is seen as being a part of the greater good/whole
- One can no longer freely move about the land
- City States are able to form with the commodification of land (Environment), protecting the inhabitants from outsiders.
- Limited by a basic ingroup/outgroup formation (tribal) in which by default you are excluded from the land.

### Sustenance (Organism)

- The second stage of commodification is that of the organism
- The flow of resources within the boundary (commodified land) becomes managed by the state (economy)
- One becomes limited to what they can do within the boundary
- Interaction via commodity alienates the individuals from each other, resulting in a replacement of community with state.
- Empires are able to form with the commodification of the Organism (what happens within the land)
- Limited in that when everyone else is meeting their needs via the Economy, there is very little opportunity to cooperate outside of it. Everyone is in service to the Economy and has their needs (bare minimum threshold) met by it.

### Maintenance (Neural OS)

- The third stage of commodification is that of the Neural OS
- The State has secured lands, built up a robust economy within, and now goes further to take over the functions of maintenance within administration. (maintenance maintaining maintenance)
- This is when the individual themselves becomes bound to roles enforced by the state. It becomes explicit that there is only a small set of things that you are qualified to do.
- The roles become a part of the identity and the identity is built and managed by the state
- With all land secured against outsiders, and all that sustains the Organism being left up to the State's Economy, roles may become very specialized, but the system also becomes potentially a lot more fragile.
- Licensing, job description, etc

## Community (Social OS)

- The forth stage of commodification is that of the Social OS.
- The Social OS reflects the commodification of the natural concerns at all stages of the process of commodification
- Even tribal territories have an in-out-group dynamic to socially navigate.
- With the State's Economy came commodity trade and common currencies which mediated otherwise natural interactions. Becoming strangers.
- With the State's Administration, individuals were now being bound to state sanctioned roles through which they interacted (govcorp skinsuits)
- Administration itself is been administered by administrators. We are told how to deal with each problem/challenge within society according to the State.
- Finally, the relationships themselves are commodified. Who and how you relate to others becomes regimented.
- Financial credit scores tell companies how to deal with you, what interest rates to offer you
- Social Credit systems (china) does the same, but across the entire economy, not just financial. If you commit a crime, you may be rejected at many businesses, all in an instant. And your family will also be punished likewise.
- The State also exploits your identity to capture and sustain your attention. Eg. Work until you're old and diseased then "have your retirement that you deserve"
- Social media commodifies interactions by "likes", views, comments, etc. An image of the self manicured (it only works because the cognitive discrepancy leaves people powerless to see these images into their depth by using a more fundamental cognitive alignment) to capture attention and validation from others
- Attention (time is our most valuable asset, which is the final piece of our selves that we give over to the state, the final sale of the last of our being.
- The ability to share with each other depends on a minimum level of ISO in what is being shared (communication, products, etc) on the network.

## The Plateaus of Commodification

- Before the commodification of land, our ancestors had to maintain a full spectrum of natural concerns. If anything was missing, there was very little in the way of the State to help them and they would die.
- The state in this case was more like generational wisdom being passed down to the children, until they were able to manage on their own.
- Since this full picture of Natural Concerns has slowly been relegated to the State, those responsibilities lost can also be reclaimed, although the whole Society and Environment has changed.

- The State is not going away per-se but its dysmorphic elements can be moved towards ISO cooperation with the Guild. The ISO state can only legitimize itself by working in cooperation with the Guild.
- The initial protocols are developed in the context of strike points which are where historical revolutions in society (which correlate with the Natural Heterarchy) meet their potential for ISO. Both from the perspective of expanding the Guild from ones own perspective and also shaping the State to be more ISO with the Guild.
- The ISO Cosmos: All potential, ISO potential, Commitments to ISO, execution of commitments.
- The DYS state is caused and propagated by the cognitive discrepancy
- Process: Constraint of the Plateaus, create protocols for DYS -> ISO, Then these protocols can be ordered according to natural guilds.
- Each Plateau: State Revolution Name (and Natural Concern), What was commodified. Guiding Statement, List of Heterarchy, Concerns -> Protocols, notes