



Diffraction
& the Multisense Continuum

CRAIG WEINBERG

General Goals

It is my hope that this presentation will have something for every level of attention that people have to give to it. This is not an attempt to persuade anyone of anything, rather my aim is to present a new and more comprehensive interpretation of science and philosophy for the purpose of general enlightenment about all of nature.

Practical Goals

1. To provide an informed, rational framework for the taxonomy of consciousness which can be integrated with physics, psychology, and information science.
2. To characterize the “event horizon” of direct conscious experience, thereby closing the Explanatory Gap and transcending the Hard Problem of Consciousness.
3. To produce a ‘big picture’ view of nature which accounts for all phenomena, including non-ordinary experiences without resorting to supernatural explanations.

Inspired by Radical Irreverence

For better or worse, this project is powered by an abiding and probably flawed conviction that the beliefs held by most people alive today are in some important sense misguided or obsolete . This project is an indulgence in hypotheses which radically redefine the foundations of Science, Religion, Philosophy, Ontology, and Mathematics. It is hoped that this approach will contribute in some way as a net positive to the history of ideas, that other, more moderate approaches have overlooked.

Doomed to be Misunderstood

In my experience, there are many barriers which stand between the ideas that I am trying to communicate and the understanding that of them which is received by any given audience. The best that I can hope for is that a few people may pick up on a diluted version of what is intended, but hopefully it can at least provide inspiration to help others think of things in a new or interesting way.

Disclaimer

Diffraction is a conjecture-in-progress intended for a specific audience who understands why materialistic solutions to the Hard Problem of Consciousness fail, and why panpsychist and idealist models are more promising.

Diffraction is intended to pick up where idealism and panpsychism leave off, not to debate them.

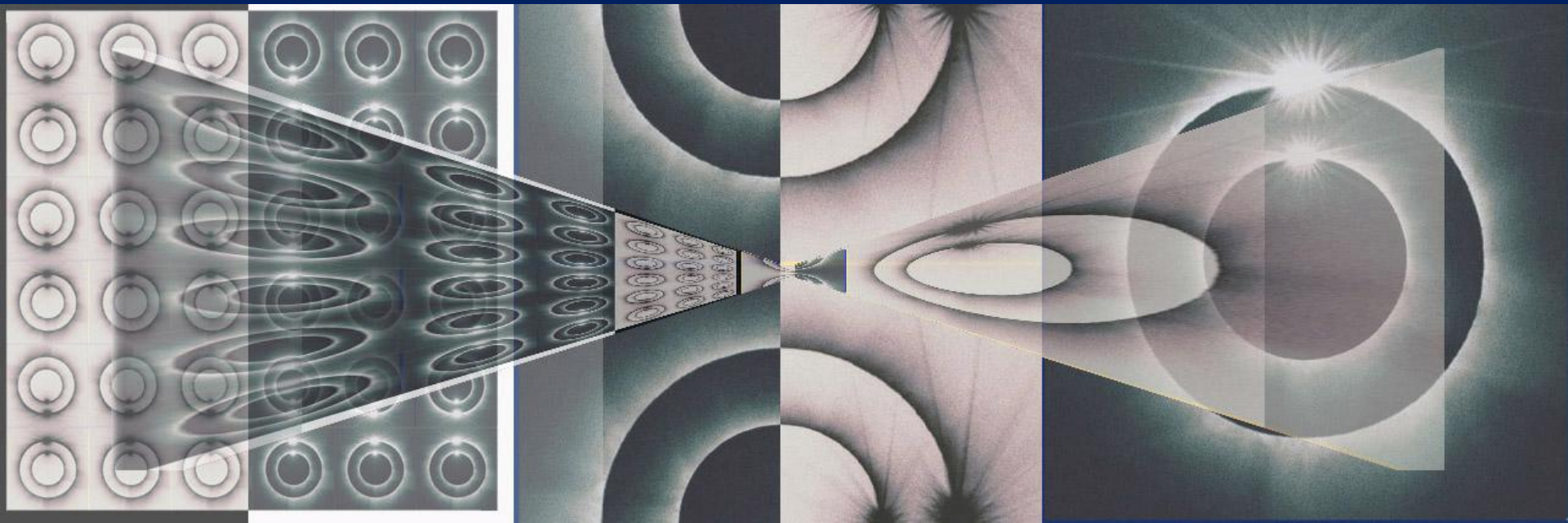
I use a lot of convoluted, pretentious, and neologistic language .
Proceed at your own risk.

Thank You

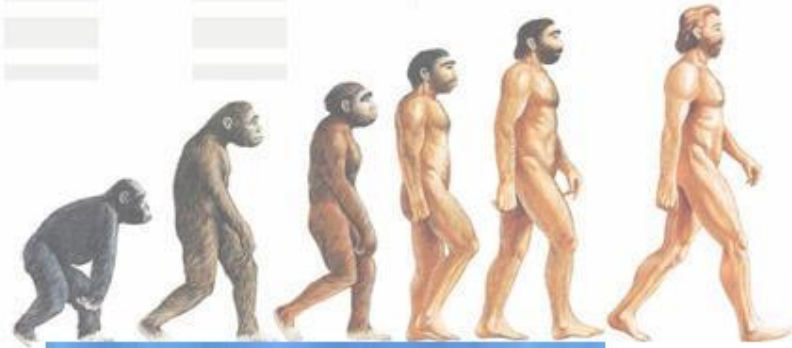
- The Management

I

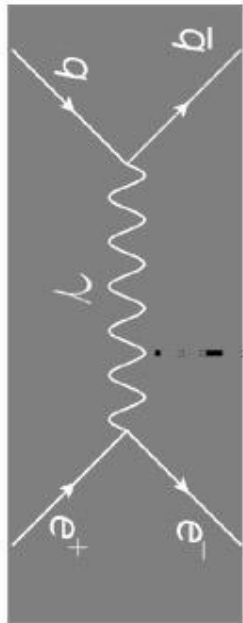
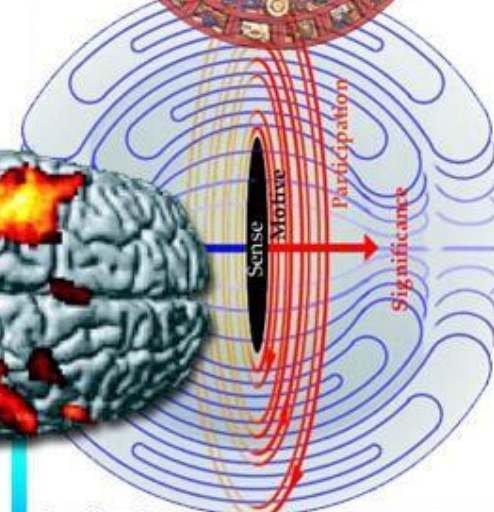
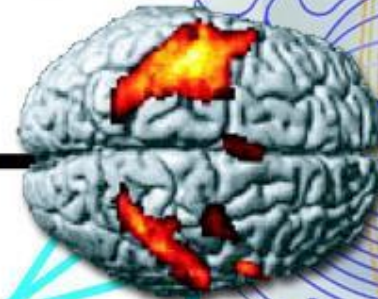
The Extended Continuum



The Western Consensus



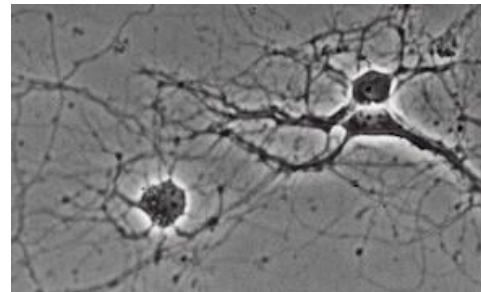
Natural Selection



Quantum Mechanics



Genetic Mutation

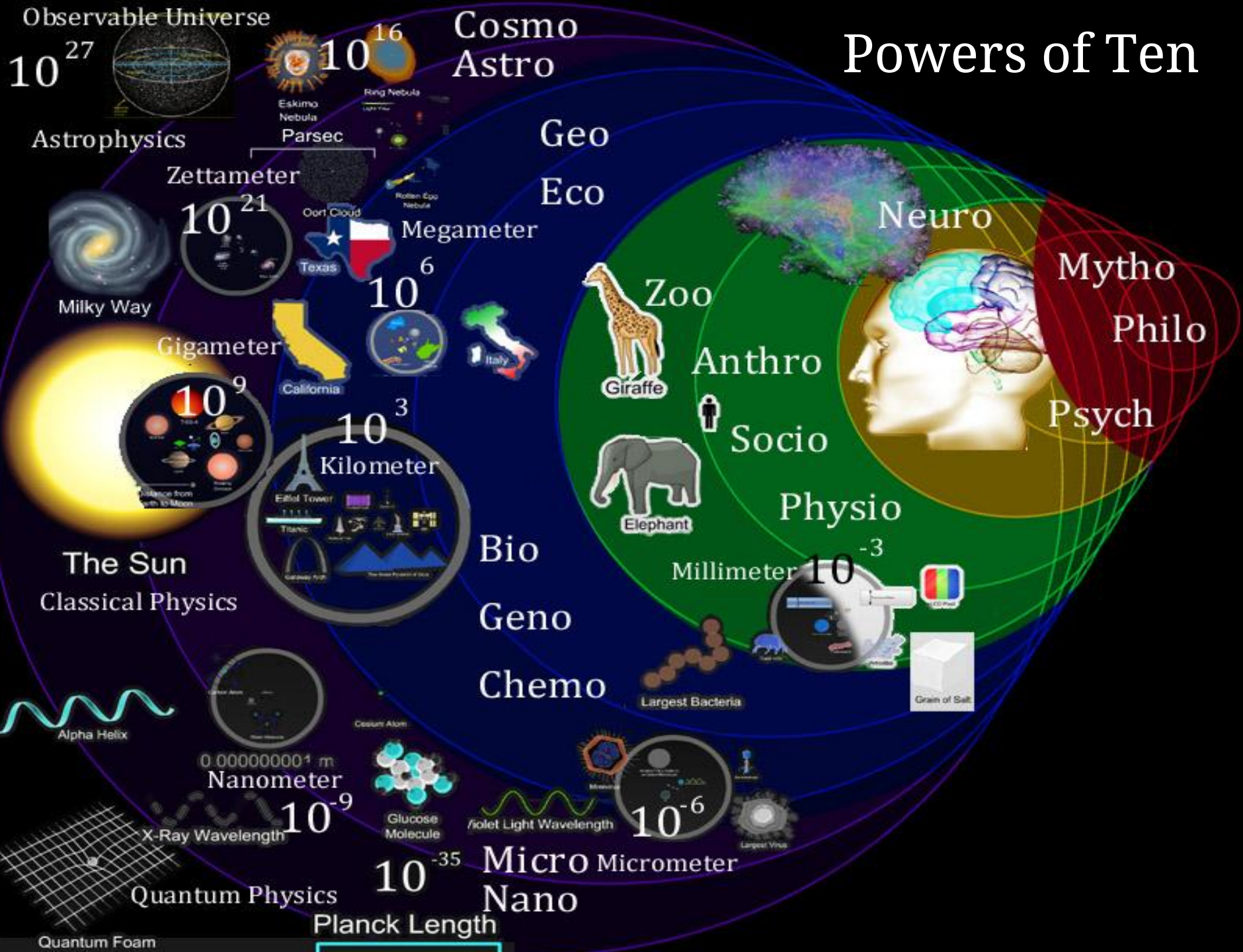


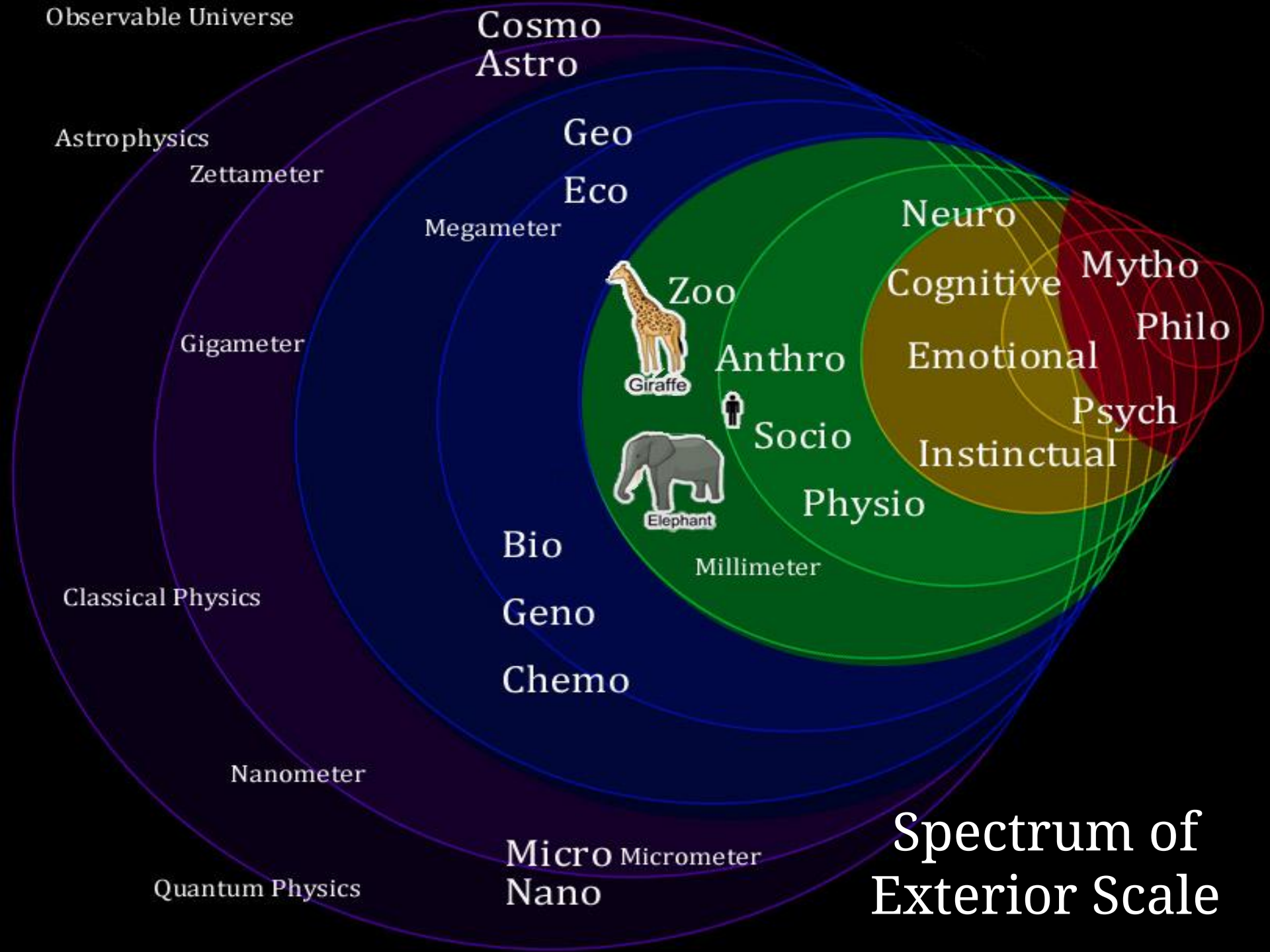
Neuroscience



Biology

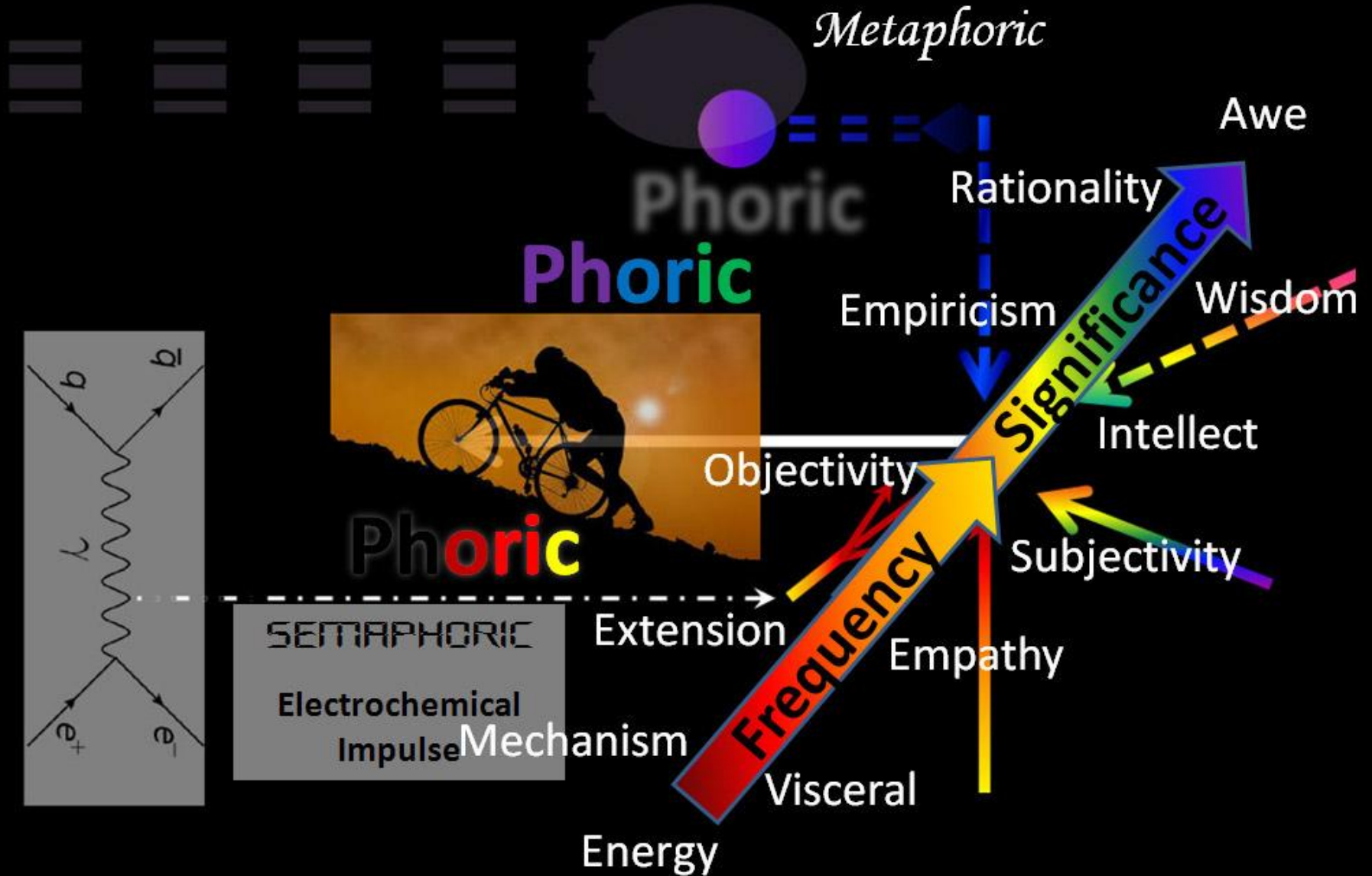
Powers of Ten





Spectrum of Exterior Scale

Spectrum of Interiority



“Phoric”= Aesthetic Charge

Metaphor = meta(over or across) Pherein (carry)
meaning to carry over

Euphoria = eu (wellness) + pherein (carry)
meaning carrying wellness [Ant. Dysphoria]

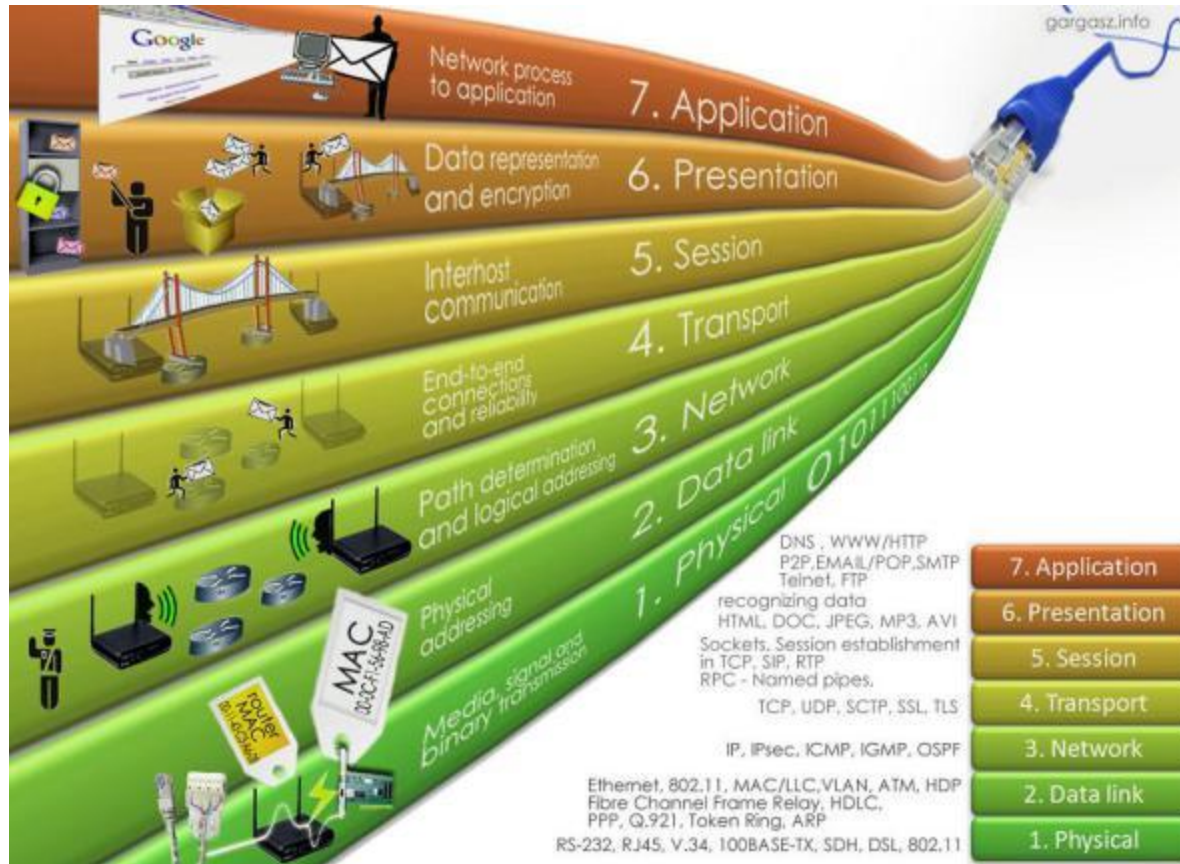
Semaphore = *sēma* 'sign'+phore denoting an
agent or bearer of a specified thing.

Phore = Quale, Phoria = Qualia

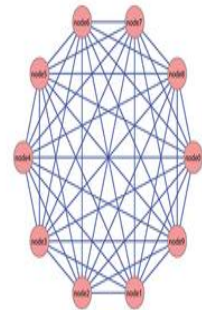
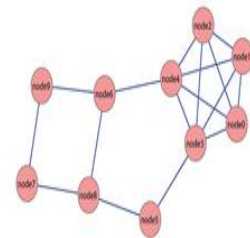
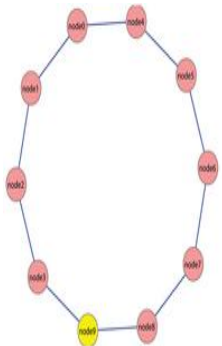
Levels of Consciousness

- Hermeticism (2nd century), Chakra system (8th century)
- Maslow's hierarchy of needs (1943)
- Erik Erikson's "Eight stages of man" (1950)
- States of Consciousness (Tart, 1975)
- Spectrum of Consciousness (Wilber, 1975)
- Eight Circuit Model (Leary, 1987)

OSI Seven Layer Model



Extending the Rigidity-Chaos Continuum



Breaking the Fourth Wall



NULL-AESTHETIC

Multisense Continuum

HYPER-AESTHETIC

$= \frac{1}{2}nR^2 \sin \frac{2\pi}{n}$

Logical Hemi-Graphic Metric Morphic

Natural Sema-Phoric Meta-Holo

What is Consciousness?

Consciousness can be defined as the awareness of the awareness of perceptions, thoughts, emotions, and sensations.

Personal awareness is influenced by sub-personal instincts (urges, impulses) and transpersonal intuitions (illuminations, inspirations).

II

What is Consciousness, REALLY?



Cohesive-Graphic vs Adhesive-Totalistic



C-G = Character of a single tooth; granularity, locality, uniformity

A-T= Character of all red arrows; totality, translocality, rationality

Is consciousness “Being” or “Isness”?

“Is,” “is,” “is”—the idiocy of the word haunts me. If it were abolished, human thought might begin to make sense. I don't know what anything “is”; I only know how it seems to me at this moment.” - Robert Anton Wilson



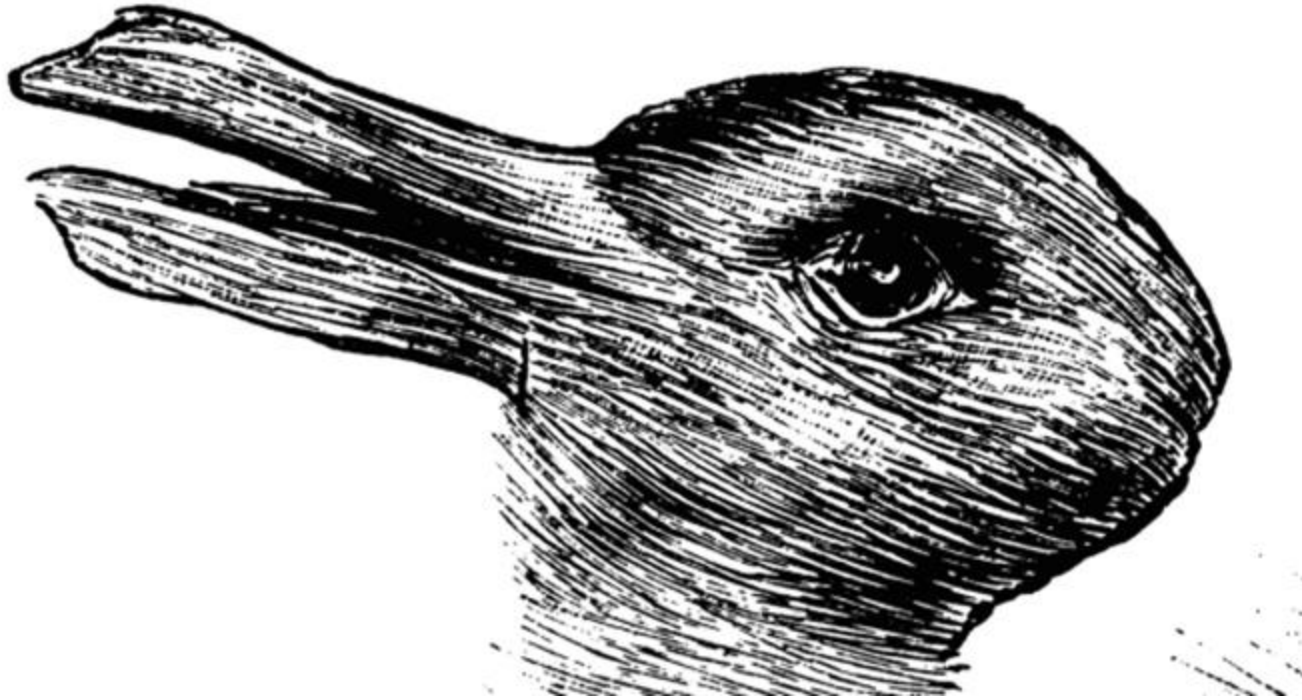
Paraconsistent Identity Principle

Under diffractivity, the Identity Principle $A=A$ is appropriate only on the far *cohesive* end of the sense spectrum. On the opposite end, identity coherence dissolves into reflections of sense modality and sense in general.

Paraconsistent logic accommodates paradox, so that the full spectrum of cohesive and adhesive aspects of identity can be understood as degrees of diffractivity: $A=\nabla\forall(-\forall) \approx "A"$

A is a context dependent gradient between 'for all' and 'not for all' similarities to "A".

$$A = \nabla \nabla (\neg \nabla) \approx \text{“A”}$$



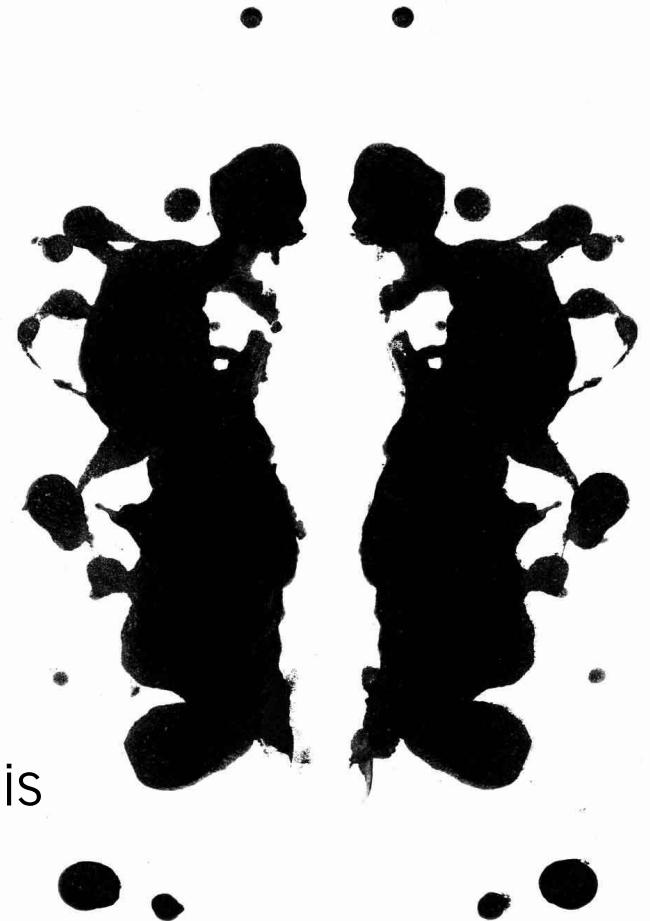
Whether this picture is “of” a rabbit depends on how we limit the concept of “of”. In reality, nothing can absolutely “equal” something else.

“A”= ∇ (- ∇ \approx Nature Elides a Vacuum

At the far *Adhesive* end of the Continuum, coherent identity or ‘thingness’ develops spontaneously within perception.

The experienced “A” is subtracted from Holos by a gradient of similarity.

Perceptual gaps are filled in with the contents of psyche. The ultimate extreme is defined as “A” \approx) ∇ (



Syzygy: Union of Opposites

Involution or Ouroboran Monism

Tessellation, Non-Orientable surfaces, Mutual arising

Non-Well-Founded Sets

Paraconsistent logic, Bizarre domains, Ambiguity

Incompleteness

Gödel, Escher, Mystical themes, Ellipsis

Relativity

Space-Time, Mass-Energy

Quantum Evanescence

Entanglement, Uncertainty, Contextuality,



Multisense Continuum

A
Cohesive Unit

Diffraction Gradient

“A”
Adhesive Unity

$$f(D) = \nabla (A \perp \text{“A”}) (\text{“A”} \approx) \nabla ($$

A=A

“A” ≈) ∇ (

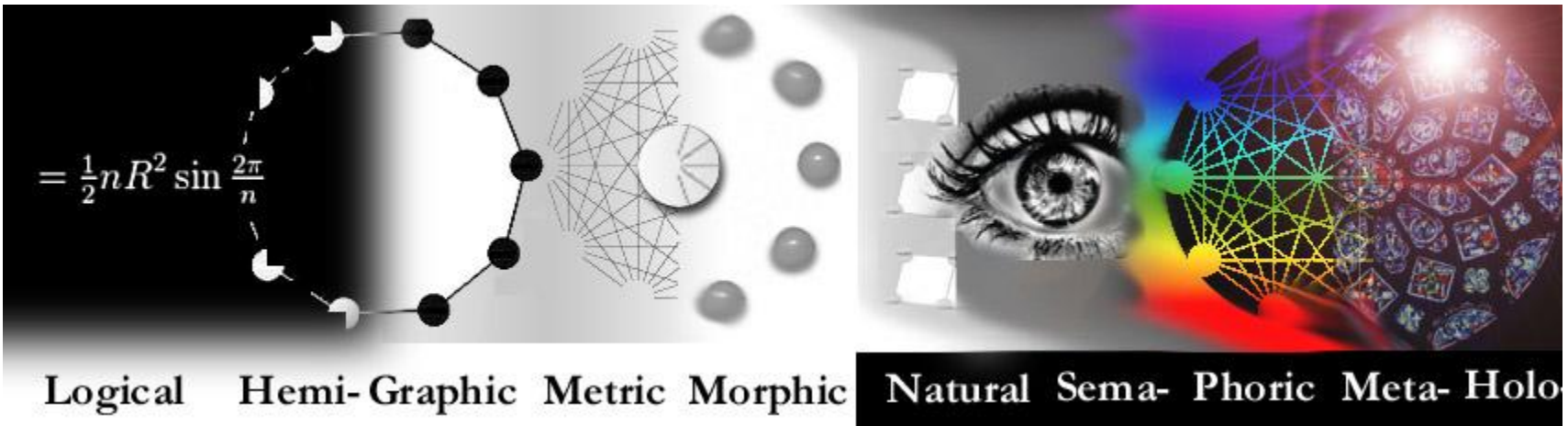
LOGOS



REALISM



HOLOS



War of the Worldviews: ACME vs OMMM

Anything Can Mean Everything

universe is absolutely spiritual
subjective imagination rules
Tarot, I Ching, Prayer
“Wishcraft”
‘top down’ meaning and order
superstition, mania, pareidolia, woo
naive, simplistic, magical thinking
identification with the divine will
life=spirit-ghosts, matter=illusion
objective world is a dream, maya
time = synchronicity, zeitgeist
I AM THAT I AM

Only Material Matters Matter

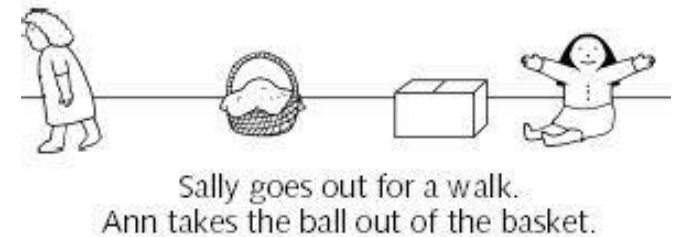
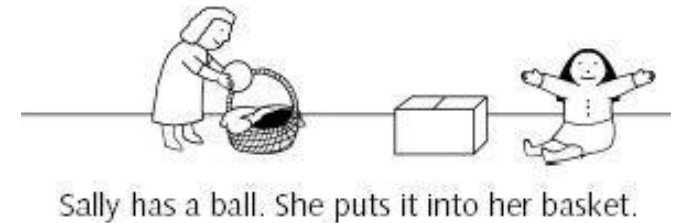
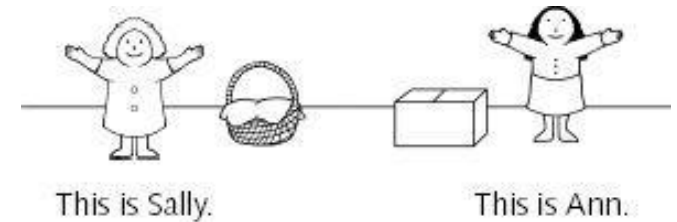
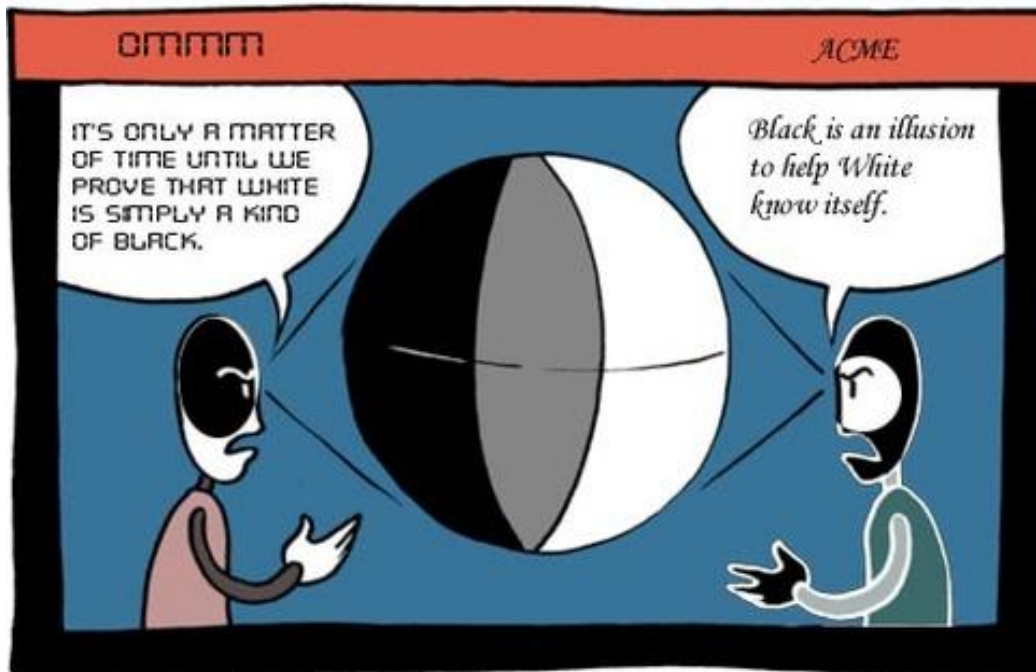
universe is absolutely material
objective empiricism rules
Quantum Mechanics, Economics
cause and effect
‘bottom up’ probability
cynicism, depression, reactionary
jaded, dismissive, robotic thinking
identification with inanimate logic
life=zombie-robots, matter=fact
subjective world irrelevant
time = uniform duration; t
 i = square root of negative one

<http://multisenserealism.com/2012/04/12/war-of-the-worldviews-46-2/>

First Premise

Theory of Mind

Affects Philosophy of Mind



Where will Sally look for the ball?

Theory of Mind and Empathy

"The ability to infer the thoughts and feelings of others is critical for appropriate and effective social interactions and discourse comprehension, but it is not sufficient. **Belief understanding does not guarantee emotion understanding**; emotion understanding does not guarantee empathy; and empathy does not guarantee sympathy as manifested by kindness to people (Davis & Stone, 2003). Hence, empathy is the link between knowing the thoughts and feelings of others, **experiencing them**, and responding to others in caring, supportive ways."

<http://alliedhealth.ceconnection.com/files/theoryofmindandempathyasmultidimensionalconstructsneurologicalfoundations-1415277223298.pdf>

"Most people regard ToM as just the cognitive component of empathy in that it simply involves identifying someone else's (or your own) mental states. [...] However, missing from ToM is the second component of empathy, the response element: **having an appropriate emotional reaction to another person's thoughts and feelings**. This is referred to as affective empathy (Davis 1994)."

http://www.autismtruths.org/pdf/Autism-The%20emphathizing-systemizing%20es%20theory_SBC_ARC.pdf

Second Premise: A Continuum of Consciousness

1. Tough-Minded vs. Tender-Minded (William James, 1907)
2. 'thin-boundaries" and "thick-boundaries" (Ernest Hartmann, 1984)
3. Autistic-Psychotic Spectrum (Crespi, Badcock, 2008)
4. Empathizing-Systemizing Continuum (Baron-Cohen, 2009)
5. Rigidity-chaos semantic continuum (Miriam Faust, Yoed N. Kenett, 2014)

<https://www.quora.com/Is-dualism-no-more-than-philosophical-debris-given-the-advances-in-neuroscience/answer/Craig-Weinberg?srid=4tp&share=ee0e2bea>

1. William James

“I will write these traits down in two columns. I think you will practically recognize the two types of mental make-up that I mean if I head the columns by the titles 'tender-minded' and 'tough-minded' respectively.”

The Tough-Minded

Empiricist
(going by 'facts'),
Sensationalistic,
Materialistic,
Pessimistic,
Irreligious,
Fatalistic,
Pluralistic,
Sceptical.

The Tender-Minded

Rationalistic
(going by 'principles'),
Intellectualistic,
Idealistic,
Optimistic,
Religious,
Free-willist,
Monistic,
Dogmatical.

<http://www.authorama.com/pragmatism-2.html>

Stereotypical Extremes

Too Tough-Minded

Intolerant Cynicism

Blunt

Oblivious

Repetitive

Avoidant

Flat

Monocultural

Too Tender-Minded

Paranoid Religiosity

Furtive

Ideas of Reference

Distracted

Histrionic

Dramatic

Otherworldly

<http://www.authorama.com/pragmatism-2.html>

2. Thick and Thin Boundaries

“The boundary construct refers to a broad spectrum of boundaries, e.g., **boundaries between self and others (interpersonal boundaries), boundaries between self and the environment (stimulus barrier), the ease of transitions between states of awareness (wakefulness, daydreaming, hypnosis, meditation, dreaming), and the organization of mental contents.** [...]The total score (SumBound) can range from 0 (extreme boundary thickness) to 552 (extreme boundary thinness)”

https://journals.ub.uni-heidelberg.de/index.php/IJoDR/article/download/162/130_Psychological%20Boundaries

3. Autistic-Psychotic Continuum

Crespi & Badcock: Psychosis and autism as diametrical disorders of the social brain

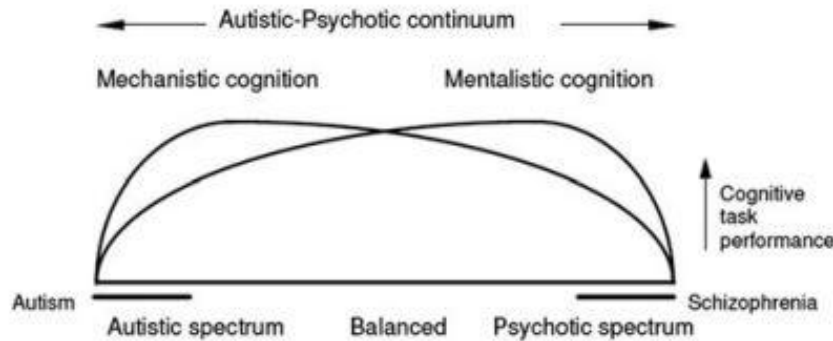
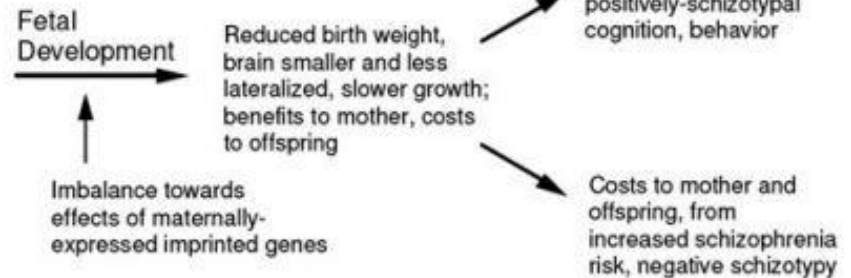


Figure 4. Autistic and psychotic spectrum conditions can be conceptualized as extremes on a continuum of cognitive architecture from mechanistic to mentalistic cognition. The heights of the curves represent relative performance within and between the two cognitive domains, for individuals at any point along the continuum. Autistic-spectrum cognition thus involves enhanced mechanistic cognition but reduced mentalistic skills, while psychotic-spectrum cognition engenders the converse. Schizophrenia is hypothesized to involve notably hyper-developed mentalistic cognition, which is associated with a suite of impairments, and autism can be characterized in terms of maladaptively hyper-mechanistic and hypo-mentalistic cognition. The actual shapes of the curves are unknown, but their relative orientation should be roughly as shown.

Positive associations of empathy, theory-of-mind skills, and other traits such as mirror-neuron system function

Psychotic spectrum



Autistic spectrum

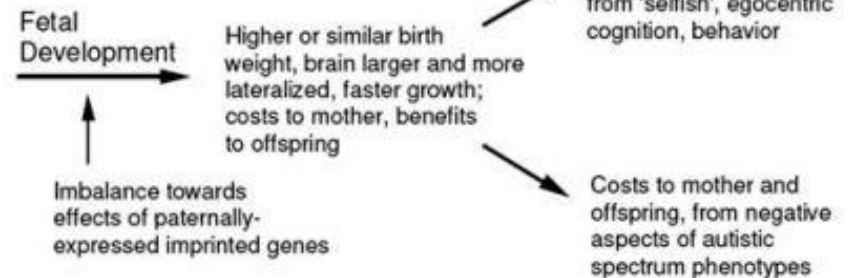


Figure 5. Alternative models for the costs and benefits to mothers and offspring of psychotic-spectrum and autistic-spectrum phenotypes can help to explain a range of possible relationships between imprinted gene expression, fetal and child development, and behavior. The psychotic-spectrum case applies most closely to schizotypy and schizophrenia. Here, mothers may benefit from reduced early parental investment

4. Empathizing-Systemizing Theory

“The mind-blindness theory of autism spectrum conditions has been successful in explaining the social and communication difficulties that characterize these conditions but cannot explain the nonsocial features (the narrow interests, need for sameness, and attention to detail).”

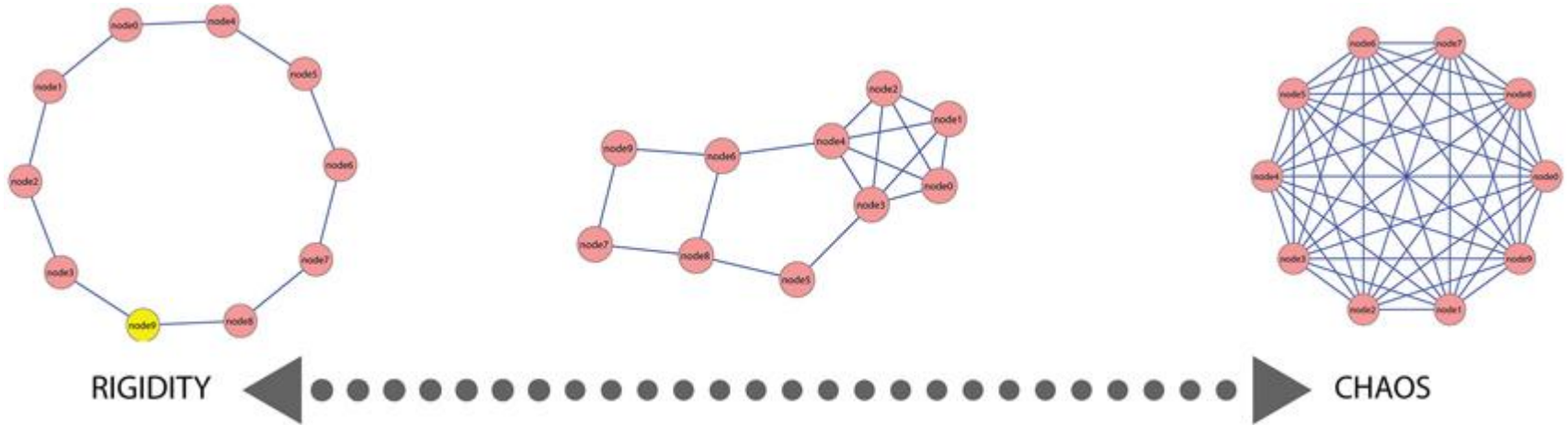
“The E-S theory is also extended to the extreme male brain theory as a way of understanding the biased **sex ratio** in autism.”

“According to the empathizing–systemizing (E-S) theory, **autism and Asperger syndrome are best explained not just with reference to empathy (below average) but also with reference to a second psychological factor (systemizing), which is either average or even above average.** So it is the discrepancy between E and S that determines if you are likely to develop an autism spectrum condition.”

Simon Baron-Cohen

http://www.autismtruths.org/pdf/Autism-The%20emphathizing-systemizing%20es%20theory_SBC_ARC.pdf

5. Rigidity-Chaos Semantic Continuum



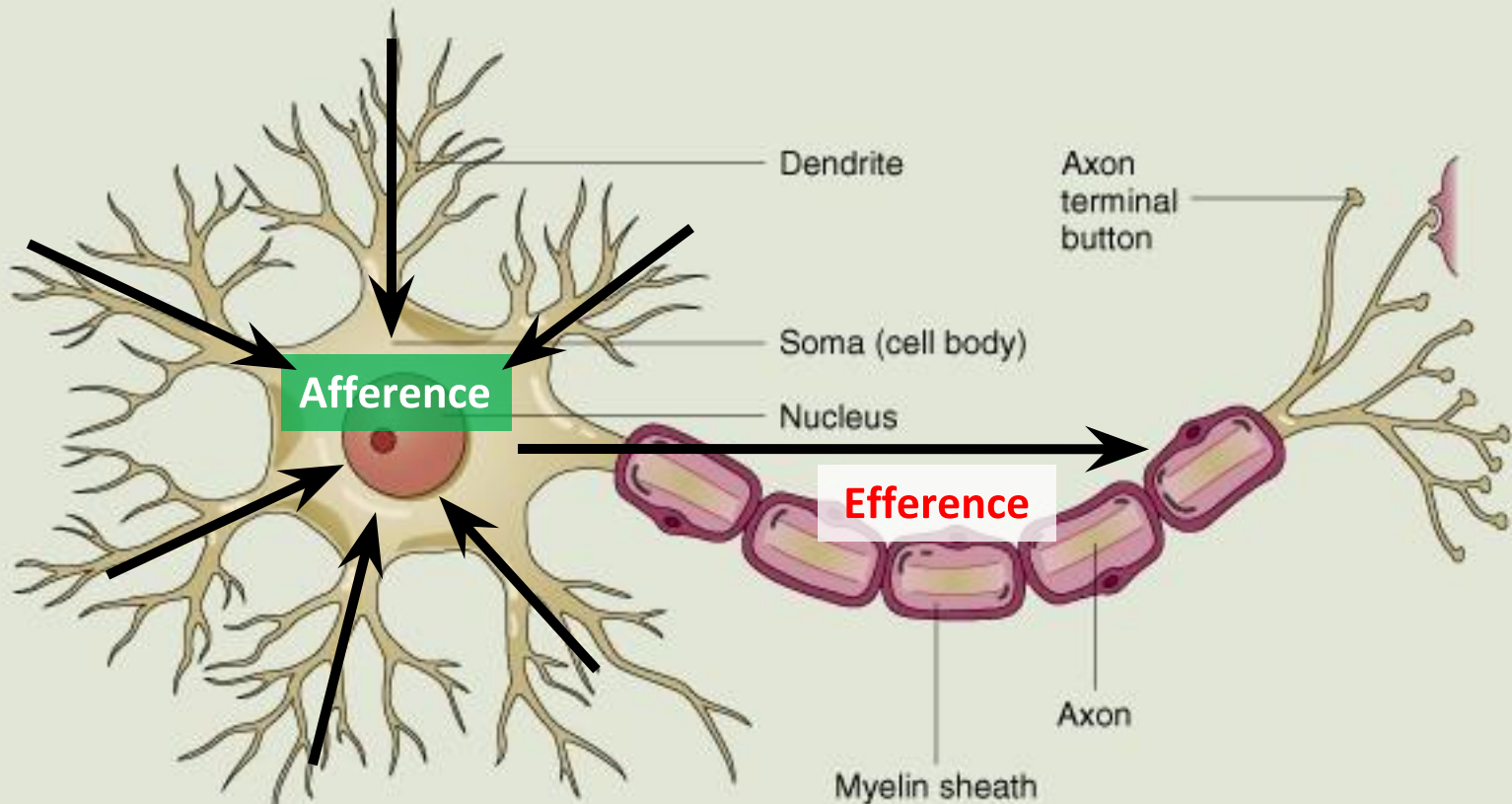
“The interaction between these two semantic systems can thus be described as lying on a *rigidity-chaos* semantic continuum. This continuum includes **LH hyper-rigid and rule-based semantic processing** on one extreme (e.g., in persons with **Asperger syndrome (AS)**), and **RH chaotic and over-flexible semantic activation** on the other extreme (e.g., in persons with schizophrenia)”

Miriam Faust and Yoed N. Kenett

<http://journal.frontiersin.org/article/10.3389/fnhum.2014.00511/full>

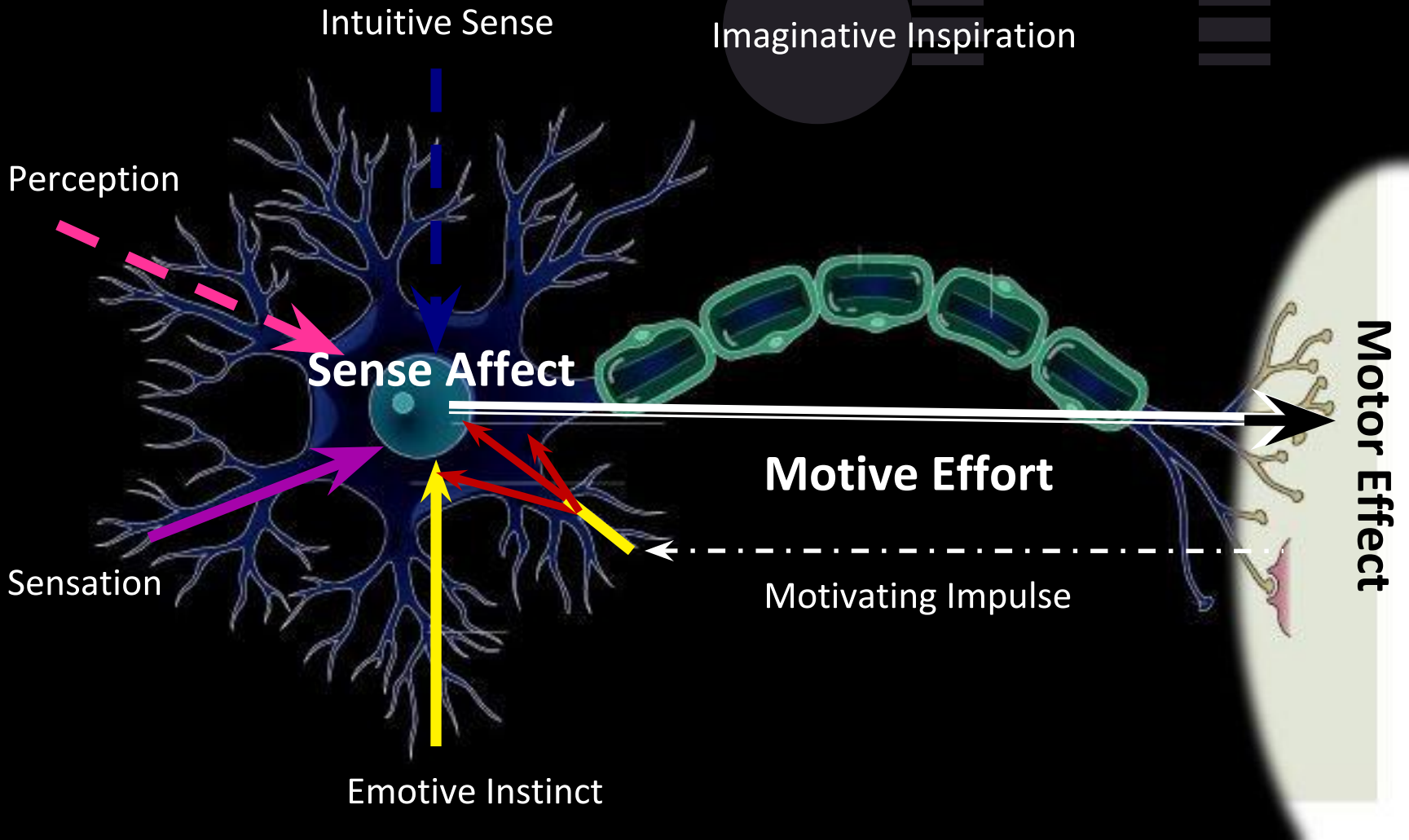
III

How Does Sense Work?

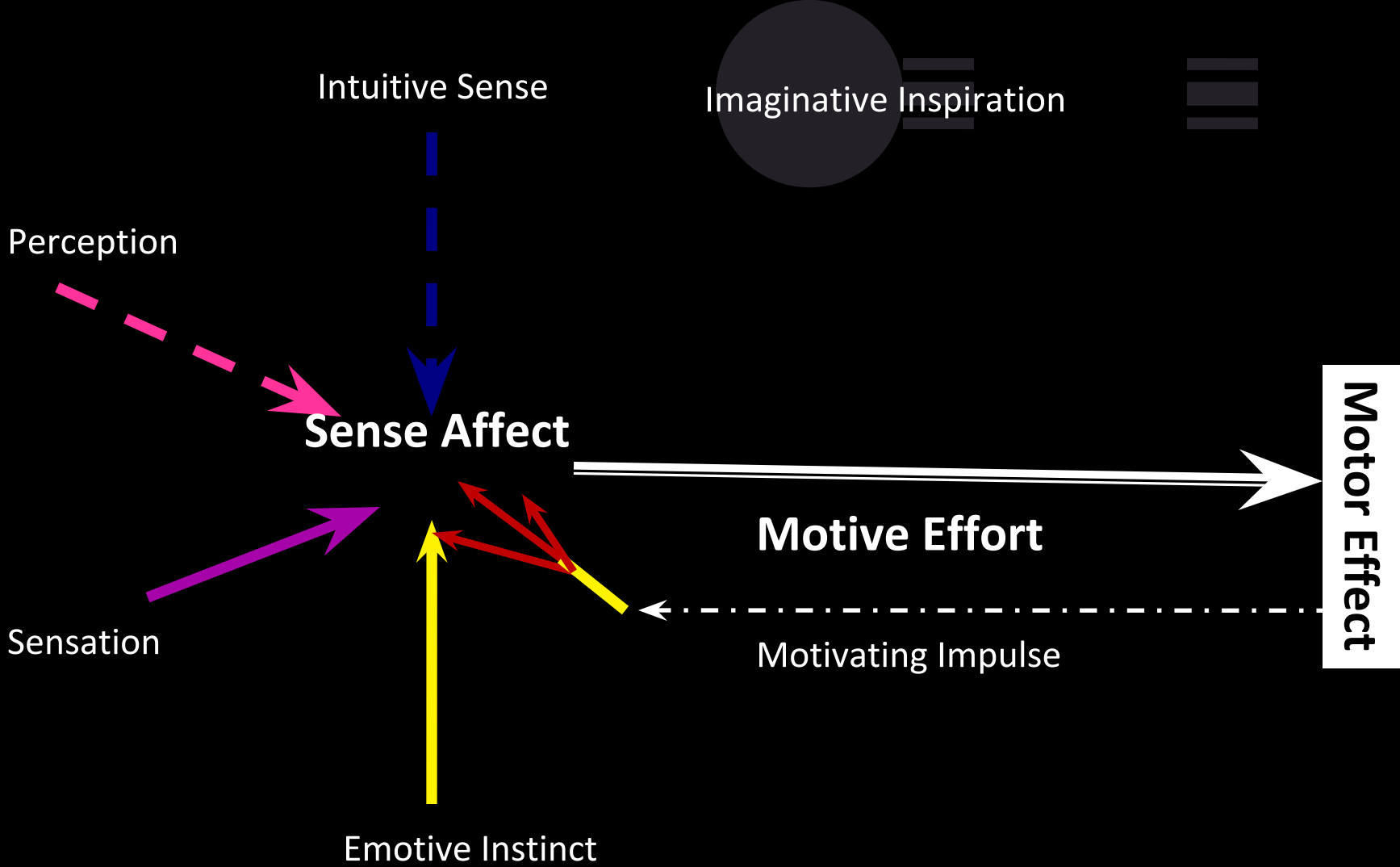


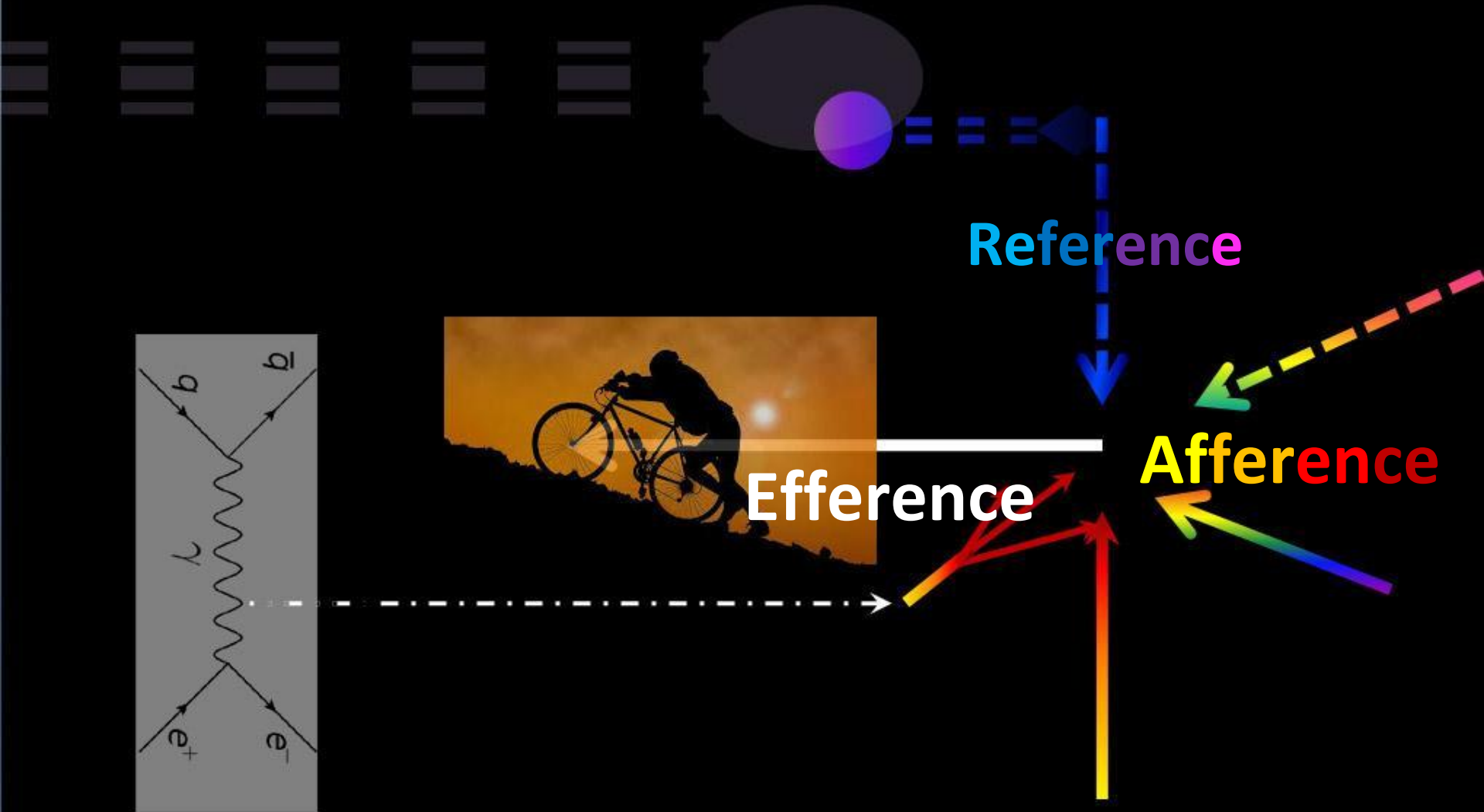
Neuronal processing is classically conceptualized as dendritic input, somatic integration, and axonal output.

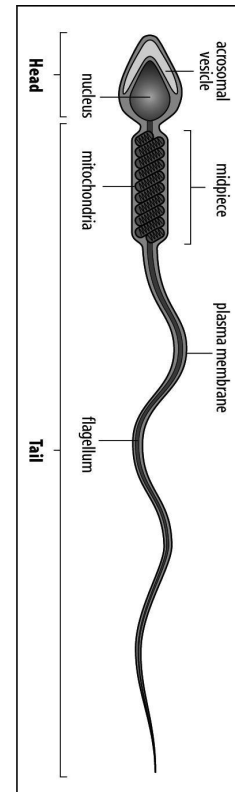
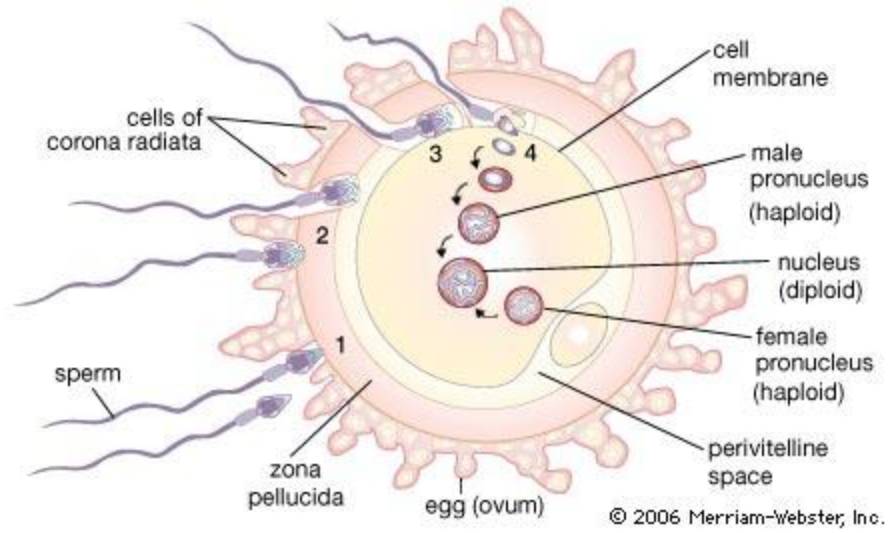
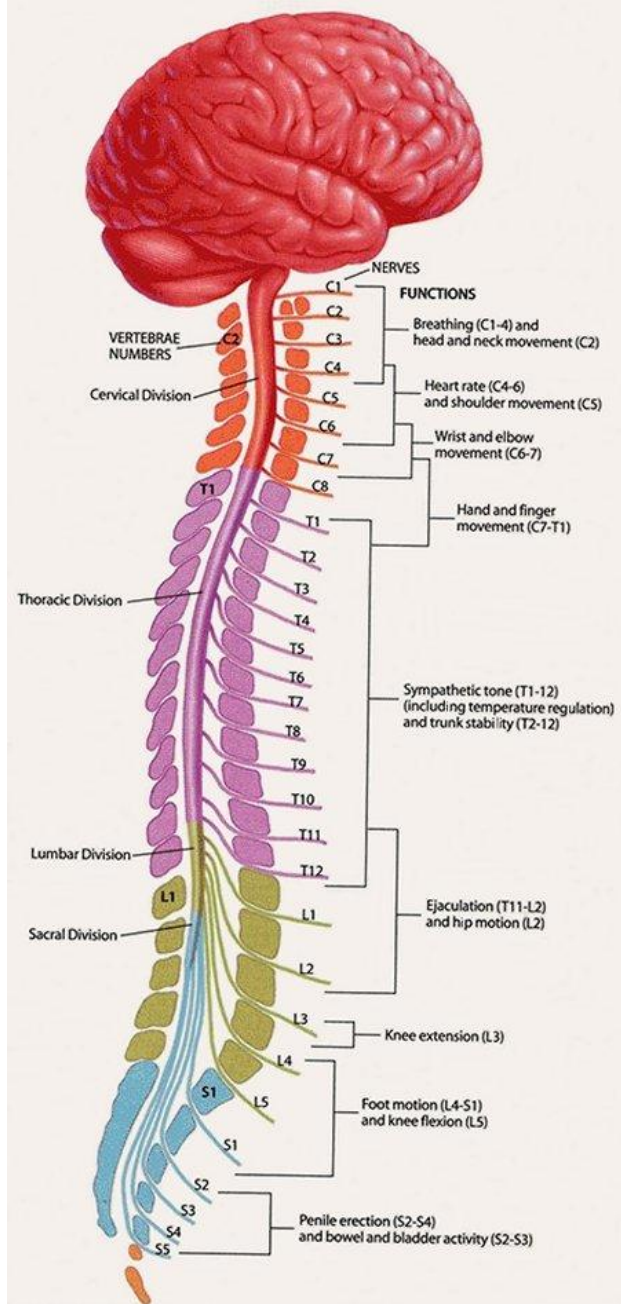
Multisense “Phoron”



Multisense “Phoron”







Anesthetic to Aesthetic

Aesthetic = Antonym of Anesthetic

Anesthetic intuitively links insensitivity with unconsciousness.
Provides a basis for linking sensitivity with consciousness.

- **Local Anesthetic** = the temporary loss of sensation or pain in one part of the body produced by a topically applied or injected agent without depressing the level of consciousness.
- **General Anesthetic** = a controlled, reversible state of unconsciousness.

Aesthetic = Spectrum of Local sensation to General sense.
All that is sensed or can make sense.

What isn't aesthetic?

- Everything is *ultimately* aesthetic, however, within any local perception, distant phenomena appear purely mechanical (null-aesthetic) or supernatural (hyper-aesthetic).
- Information (Logical functions), Laws, Computation
- Matter (Physical forms), Objects
- Systems, Forces, Fields, Emergent Properties
- Economics, Evolution, Statistical patterns, Noise, Nonsense
- Virtual or Potential entities, Dark Matter & Energy
- Superstition, Delusion, Supernatural Agents, Brands, Fictional characters

Null-Aesthetic = "Monotonous"

Metric = -metria "a measuring of", metros
"measurer of," from metron "measure"

morphe = "form, shape; beauty, outward
appearance"

-graphy = "process of writing or recording"
or "a writing, recording, or description"

Leibniz's Gap

“It must be confessed, moreover, that perception, and that which depends on it, are inexplicable by mechanical causes, that is, by figures and motions, **And, supposing that there were a mechanism so constructed as to think, feel and have perception, we might enter it as into a mill. And this granted, we should only find on visiting it, pieces which push one against another, but never anything by which to explain a perception.** This must be sought, therefore, in the simple substance, and not in the composite or in the machine.” The Monadology (1714)

Matter Doesn't Dream

We can have dreams of matter, but matter cannot materialize a dream.

Immaterial dreams perform no function for matter, so Occam's Razor defeats functionalism.

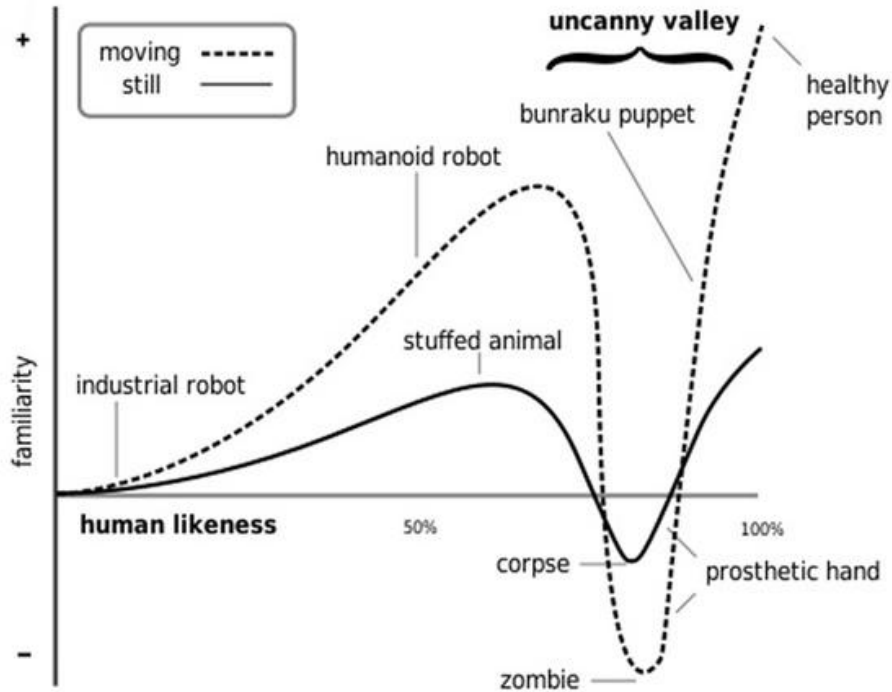
In a dream, consciousness creates all appearances of form and function, but has no form or function itself.

Chalmers' Argument Against Materialism

1. In our world, there are conscious experiences.
2. There is a logically possible world physically identical to ours, in which the positive facts about consciousness in our world do not hold.
3. Therefore, facts about consciousness are further facts about our world, over and above the physical facts.
4. So materialism is false.

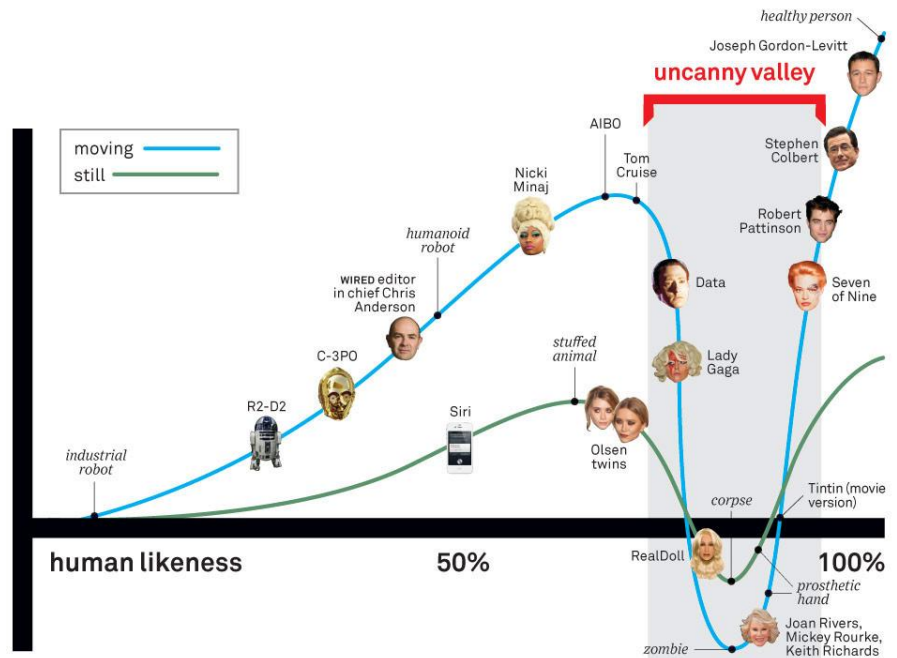
The Conscious Mind: In Search of a Fundamental Theory, p.123 (1996)

Uncanny, Unnatural, Undead Fright of the Imposter



The Uncanny Valley, Masahiro Mori, 1970

<http://www.androidscience.com/theuncannyvalley/proceedings2005/uncannyvalley.html>



http://www.wired.com/2011/11/pl_uncanny_valley/

MONSTROUS IMPERSONATIONS

Gothic: Frankenstein, vampires, ghosts

Sci-Fi: Robots, aliens, HAL/Borg

Horror: Zombie, psychopath-clown, demons

Bodies without minds. Inhuman souls. Minds without souls. Souls without bodies. Unnatural or 'prosthetic' aesthetics.

Paradox of Repetition

Car alarm. Snoring. Water Torture.

Repetition irritates to insanity when you want it to stop.

Hypnotic rocking. White noise. Ocean sounds.

Repetition can be soothing and lull into unconsciousness.

Beats. Marching. Sex.

Repetition can be stimulating if you don't want to stop.

Is Pan-Unconsciousness Possible?

When we begin from the hypothesis of nature as consciousness, unconsciousness can only make sense as an appearance within consciousness or indirectly as a concept.

There is no unconscious view of consciousness, since any 'viewing' would be conscious by definition.

Physics seeks objectivity without a preferred frame of reference.

Diffraction takes this principle literally, so that appearances of unconsciousness within one frame of perception are considered to be a function of incomplete access to another frame.

Review

I: The Extended Continuum

Magnitude of Scale and Levels of Consciousness

II. What is Consciousness Really?

Paraconsistent identity gradient

Multisense Continuum

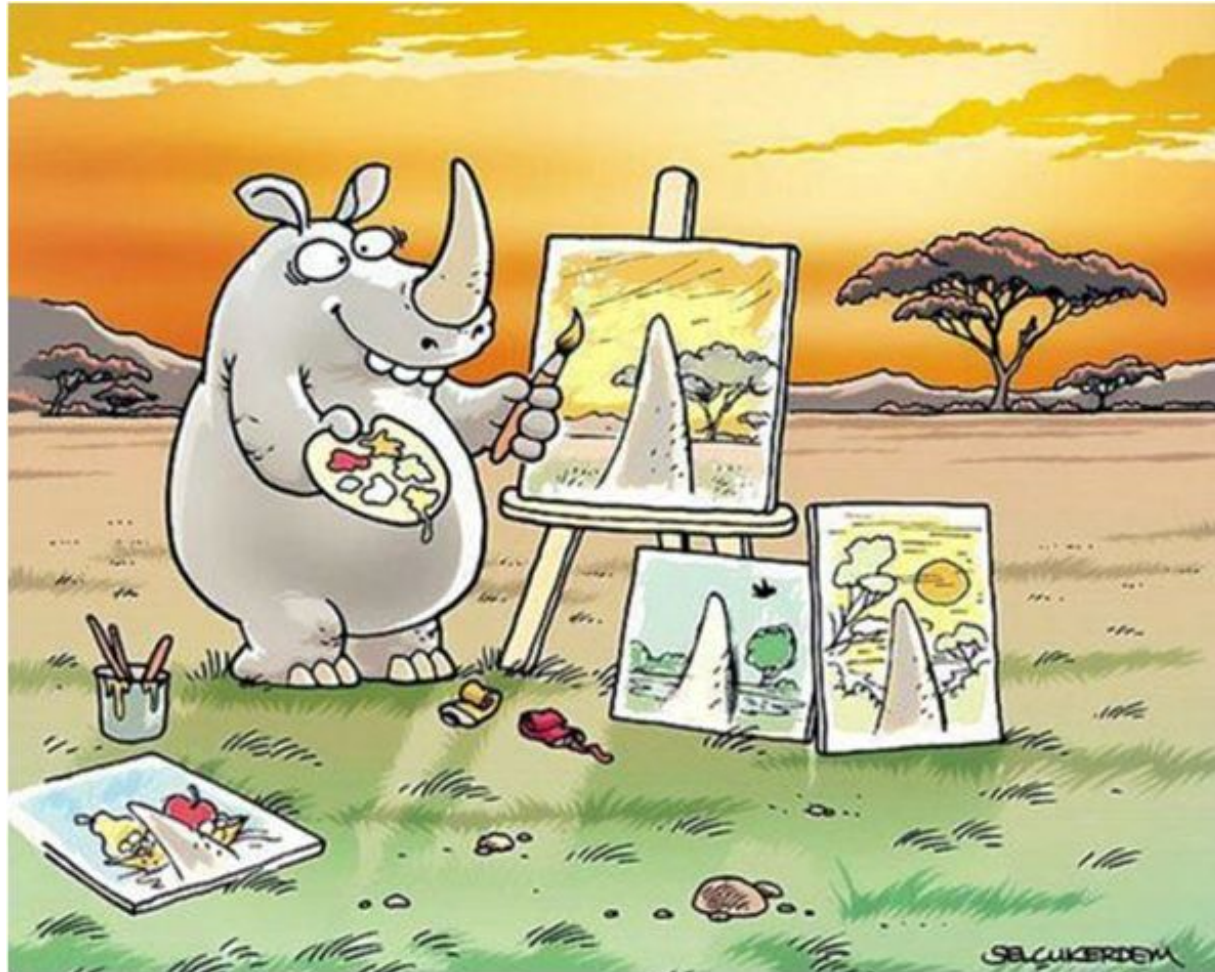
III. How Does Sense Work?

Afference and Efference

Aesthetic and Anesthetic

IV

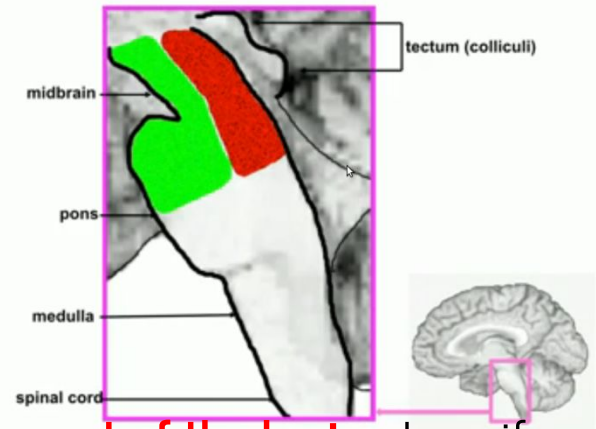
Human Consciousness





"I submit that the bent pencil is, in a sense, a much more 'real' pencil than the understood straight pencil in that it reflects not only the distant object of physical surfaces of a pencil and water, but it conveys a condensed encyclopedia on optics and perception which lead directly to discoverable neurological truths."

Antonio Damasio on the Brain Stem



“if you look at the part that is covered in **red in the upper part of the brain stem**, if you damage that as a result of a stroke, for example, what you get is coma or vegetative state, which is a state, of course, in which your mind disappears, your consciousness disappears. What happens then actually is that you lose the grounding of the self, you have no longer access to any feeling of your own existence, and, in fact, there can be images going on, being formed in the cerebral cortex, except you don’t know they’re there. You have, in effect, lost consciousness when you have damage to that red section of the brain stem.

But if you consider the **green part of the brain stem**, nothing like that happens. It is that specific. So in that green component of the brain stem, if you damage it, and often it happens, what you get is complete paralysis, but your conscious mind is maintained”

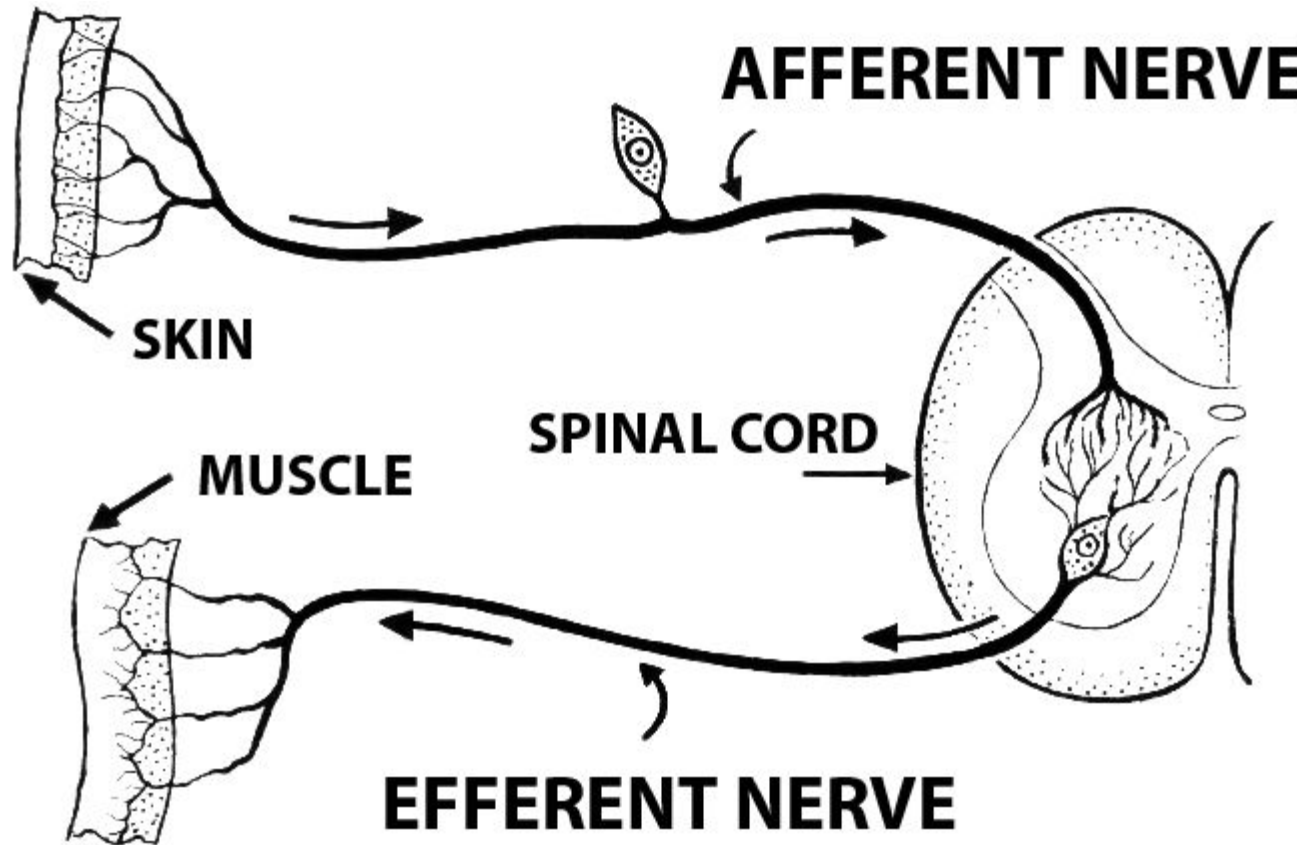
http://www.ted.com/talks/antonio_damasio_the_quest_to_understand_consciousness

Afference and Efference

- Sensory *nerves*, sometimes *called afferent nerves*, carry information from the outside world, such as sensations of heat, cold, and pain, to the brain and spinal cord.
- *Motor nerves*, or *efferent nerves*, transmit impulses from the brain and spinal cord to the muscle.

<http://medical-dictionary.thefreedictionary.com>

Neuronal processing is classically conceptualized as dendritic input, somatic integration, and axonal output.



Diffracting Human Consciousness

Human consciousness includes a personal level of awareness such as thoughts, desires and concerns. Our personal life has an autobiographical scope which relates our experience of our lives in reference to other people, to events, and to society.

This level of awareness cannot be seen or touched, but it is felt directly and it is felt to be *realized* in a world that can be touched, seen, heard etc. This duality of Perceptual-Participation is the 'native perceptual frame', and it is bound by the subordinate and superordinate frames (sensation and intuition respectively).

Subordinate Modalities

If the *Native Perceptual Frame* is felt but not touched, then all that is touched can be said to be diffracted from feeling. Touch is distanced, inverted feeling.

In the same way, all that is seen can be said to be diffracted from sight, all sound is diffracted from hearing, and flavors diffracted from tasting.

Examples of Subordination

NPF Layer = Feeling like a creature living a life in the world. This could be called our Awareness, and we likely share it with animals.

Perceptions = Subordinated one layer from the NPF, includes recognizing sounds, images, objects, etc.

Sensations = Subordinated two layers from NPF.

Sounds, colors, flavors, etc. Raw qualia. Sensed and appreciated fragments of perception.

Metaphoric Frame

Transpersonal

Phoric Frame

Personal, Social, Impersonal Awareness

Emphoric = Empathizing | Apophoric = Systemizing
(Inner Awareness of Subjectivity) | (Subjective Objectivity = Thinking)

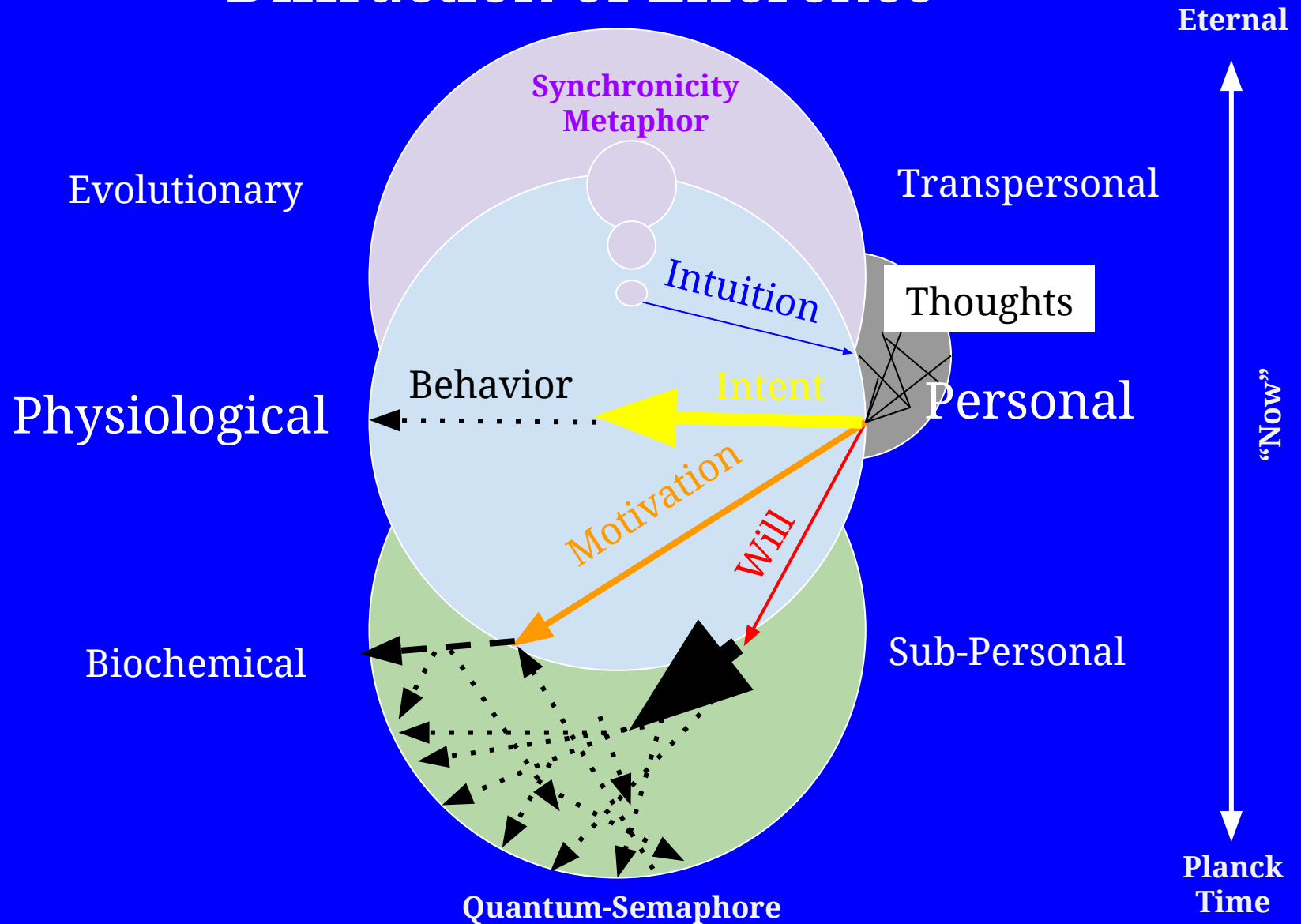
Perceptual Sub-Frame: Images, music, food

Sensory-Motive Sub-Frame: Blue, itch, noise

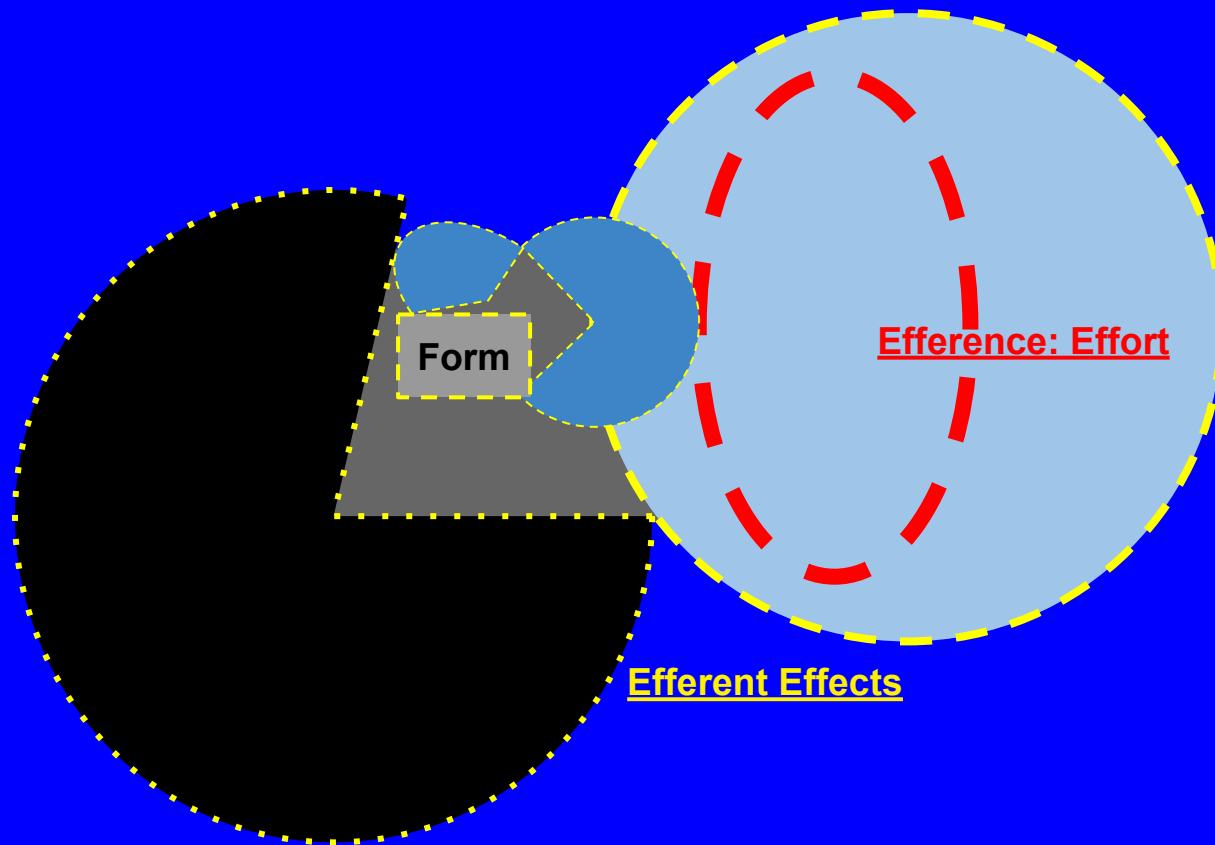
Sub-Personal

Semaphoric Frame

Diffraction of Efference

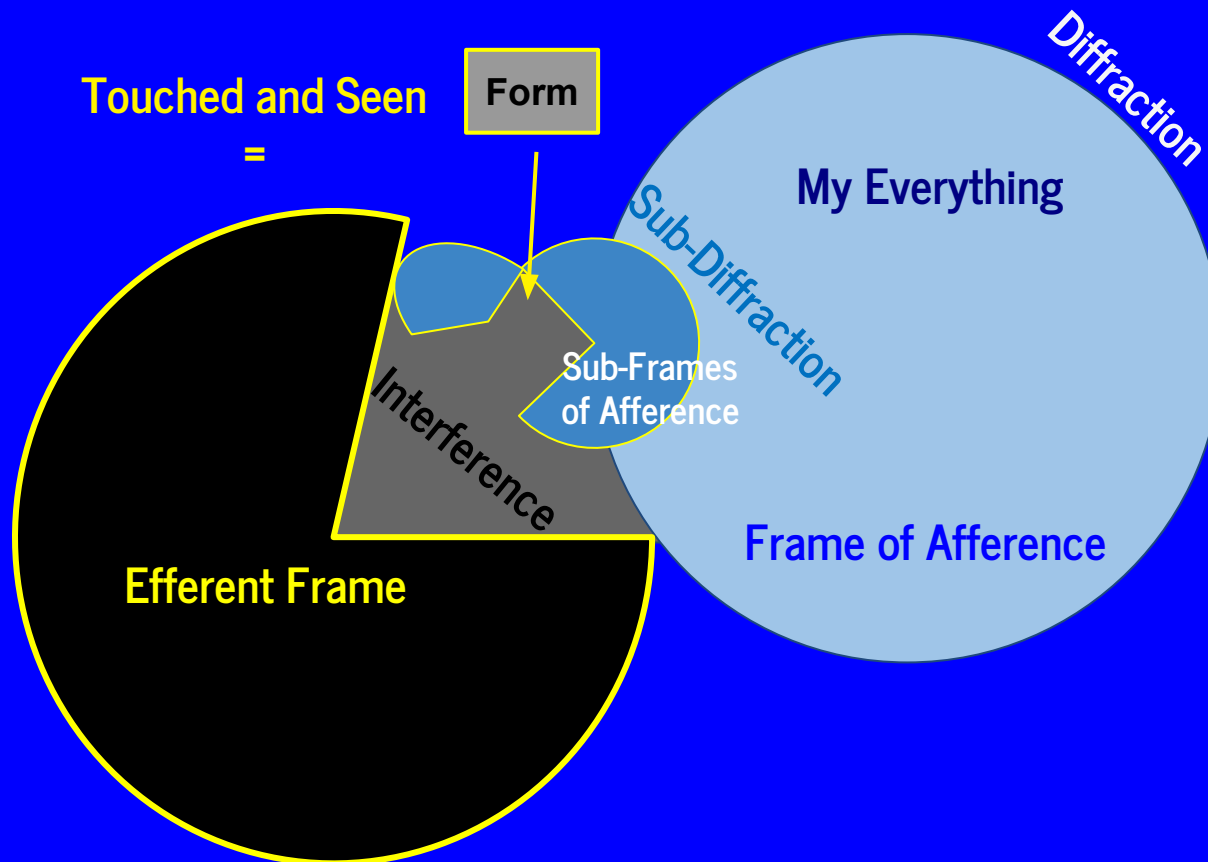


Effort, Effect and Form



Interference and Oblation

Panafference



Contemporary Theories

Converting cutting edge theories of consciousness to accommodate Diffractivity is easy:

- Orchestrated Objective Reduction + Attenuated *Subjective Inflation*.
- Information Integration + Aesthetic Re-Integration
- Implicate and Explicate Order + *Multisense Continuum*.
- Interface Theory of Perception + Interface Theory of Veridicality
- Global Workspace becomes + Universal Playtime..

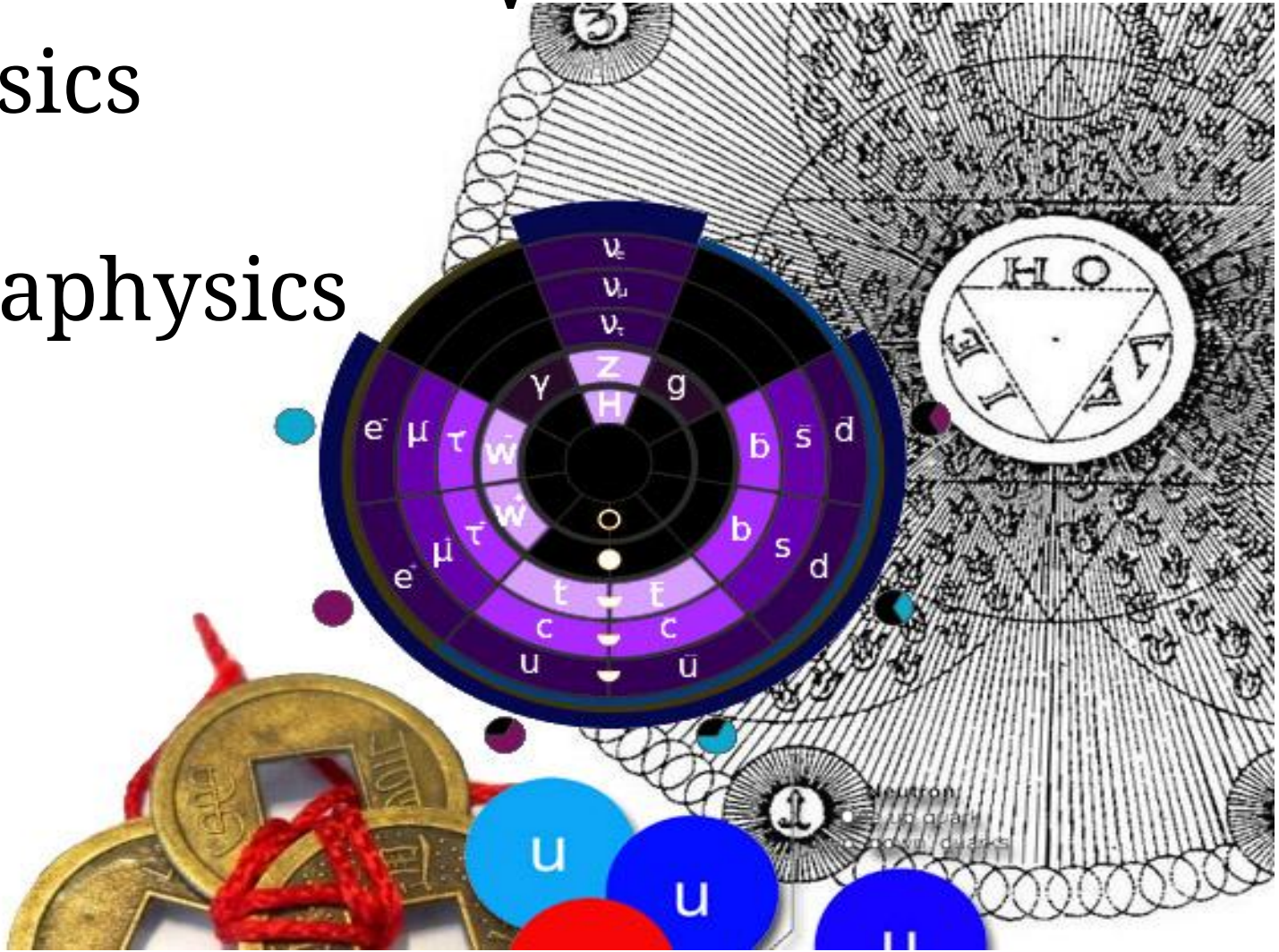
Human Exceptionalism

Humans may be unique in the degree to which their native perceptual frame (NPF) is elaborated to include so many sub-personal, impersonal, and super-personal influences.

Cognition in particular seems to be elaborated substantially in humans, so that our human NPF is diffracted into the Subjective Personal (Feelings, Perceptions, Sensations), and the Subjective Impersonal (Knowing, Believing, Thinking).

V

Physics and Metaphysics



Light

- The ray is a region which indicates where the light source can be seen and felt most directly.
- A light ray is composed only of that which is refracting the illumination of the source; Water vapor, dust etc. In a vacuum there is no ray or spark.
- The ray is the sum of what is visually entangled (re-dis-entangled, metaphysically speaking).
- The ray is what visibility looks like from a distance (diffracted).

Lessons From Quantum Experiments

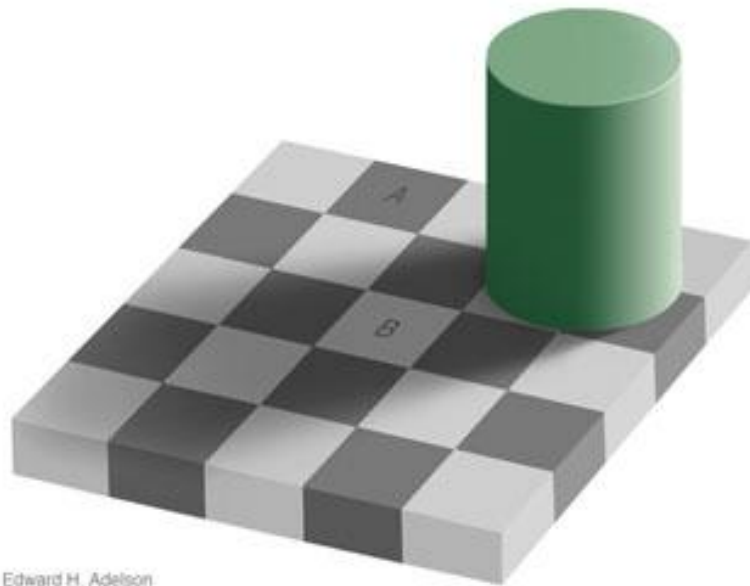
Entanglement: The attempt to render nature in an isolated state reveals that isolation is not fundamental.

Uncertainty: The drive for certainty reveals irreducible uncertainty.

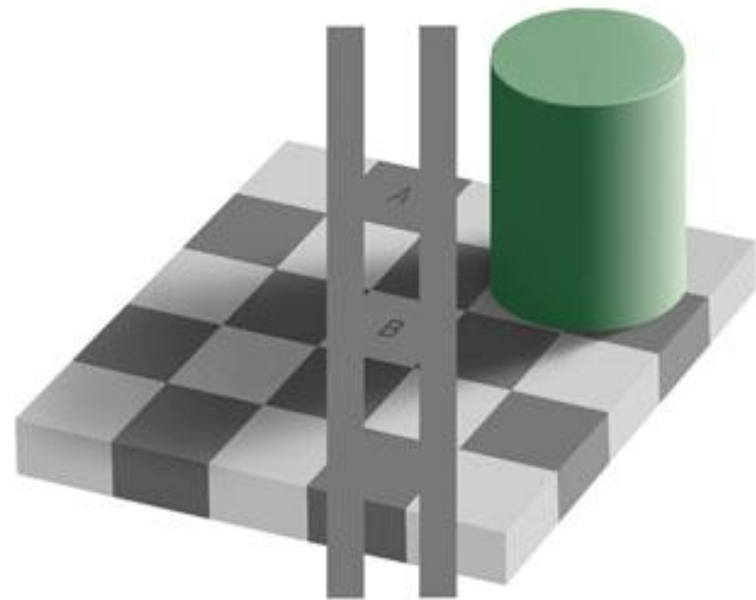
Contextuality: Removing all context yields a reference to contextuality itself.

Cohesiveness and determinism implode into their opposite; adhesive spontaneity.

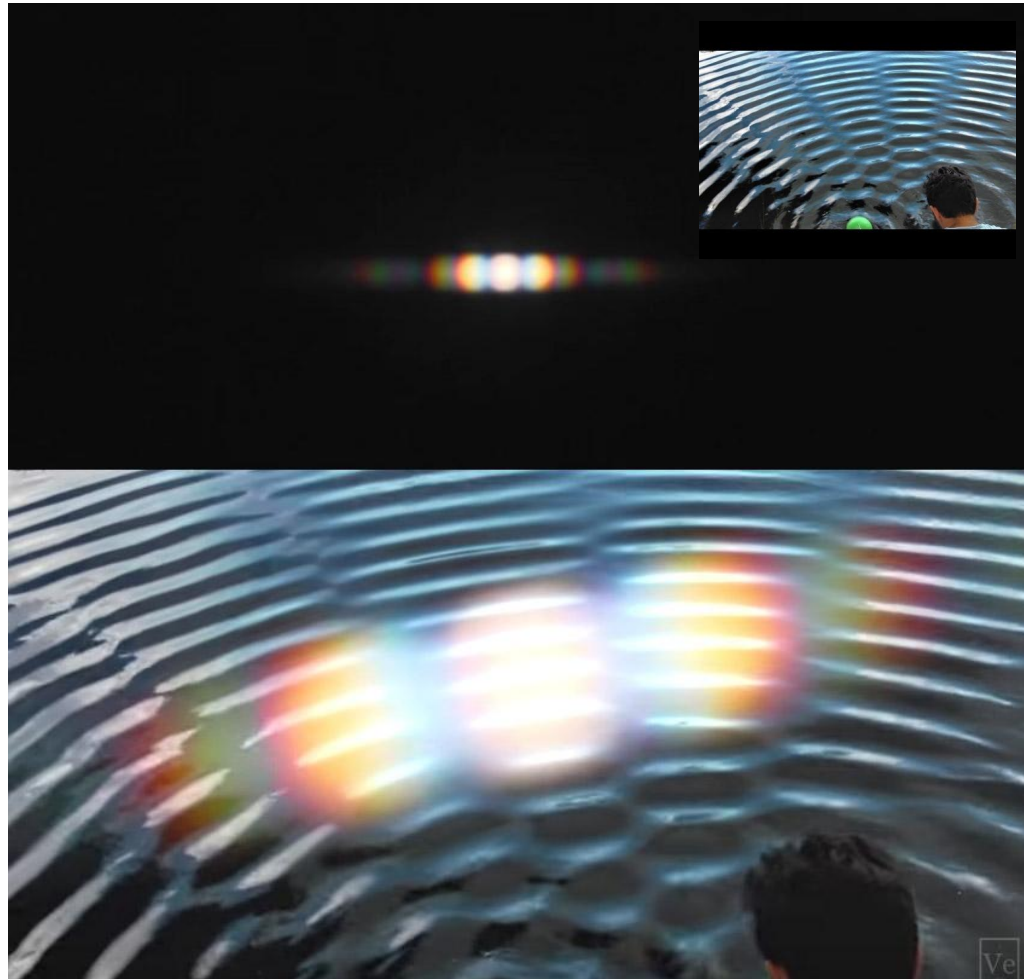
Optical “Illusion” = Visual Realism



Edward H. Adelson



Intangible Unrealism



Tri-Photic Light Theory

c^2 Holo-movement Prophetic, fused spacetime	2c Supernatural “Light” Halos, rays, shining, rainbows
c Natural Lighting = Space / Time	
$c\sqrt{}$ Position/Momentum Entangled or Contextual	$\sqrt{}c$ Physical “Light” QED, photons, frequency

c: Natural Lighting = Visibility

c: At the *photic* level of description, light is fully entangled/absorbed and therefore simultaneously:

1. synonymous with transparency itself, or the void between colored forms. Light at c 'gets out of the way' so that visibility is embodied as
2. synonymous with the visibility of forms, photorealism, and metaphorically with Enlightenment Era reasoning and Classical Mechanics.

At the "c" level of description where light is the entanglement of Seer, seeing, and the seen, the meta ²c level is understood to be a mirage or illusion.

2c: Supernatural Light **= Visibility of Visibility**

2c: Light is rendered most directly and literally in such forms as translucent rays, beams, rainbows, glowing, and reflections. This can be called the “metaphotic” level of description: visibility itself is made visible as a disembodied **brightness** or **shining** while matter is rendered as transparent, translucent, vaporized, or glossy reflecting surfaces.



$c\sqrt{}$ Physical Light

$c\sqrt{}$: Semaphotic light is an invisible, intangible theoretical entity inferred from evidence of its effects on material instruments, and whose mathematically defined properties are paradoxical at the c level of description.

At the electromagnetic level of description, light is an oscillation of an invisible, intangible field. At the quantum level, it is a probabilistic wave function.

Missing the Point of Light

When we replace the hypothesis of an electromagnetic field with that of a sensory-motive experience, we can begin to understand that the description of light as 'wavicle' is so 'Tough-Minded' as to be an inversion. It is seeing reduced to touch by light blind interpretation of data taken from sight blind instruments.

Under Diffractivity, Light, Brightness, and Seeing are aspects of one complete mode of sense; visibility. Phenomena such as reflection represent not only mechanical conditions, but distinctions between sense and sense-making.

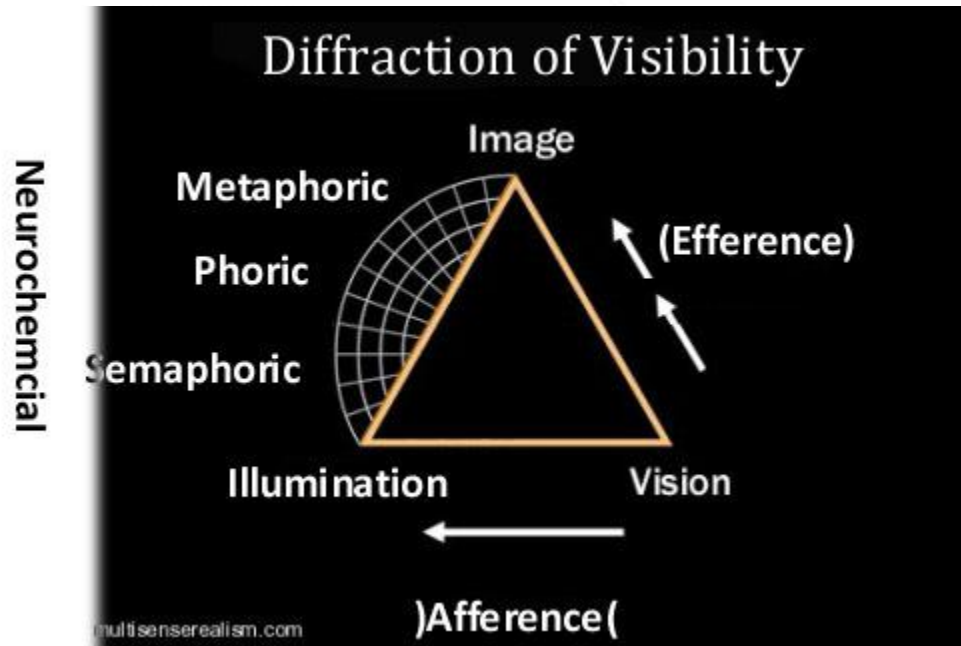
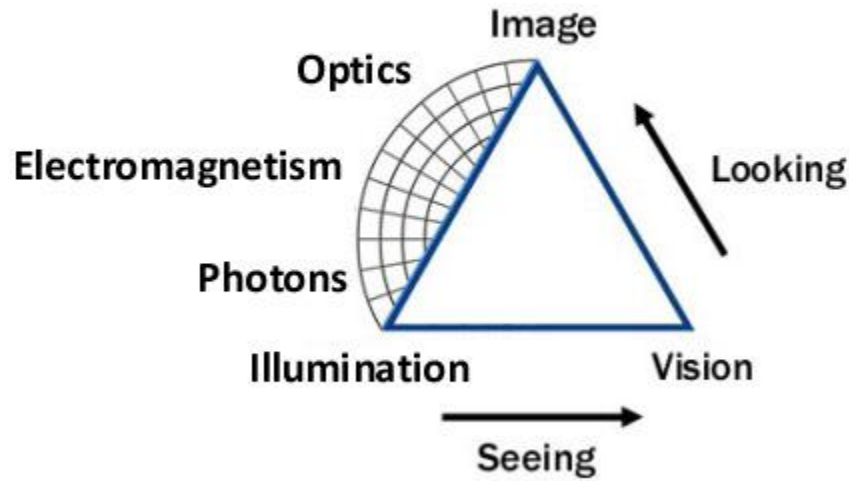
Visibility is What is Seen

When we see an apple, we see the quality of the apple's visibility to us.

Feeling diffracts as touch. What is touched is not the apple but the apple's tangibility.

Seeing diffracts as sight. What is seen of the apple is the visibility of the image of the tangibility of the apple.

Diffraction of Visibility



Phoric Dynamics

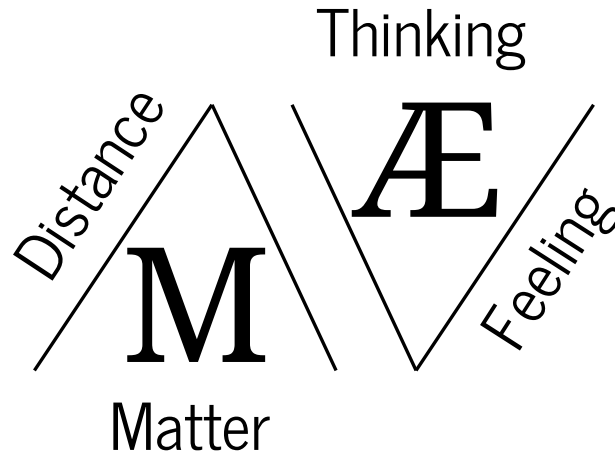
Metric

Impermittivity

$-\epsilon+$ $\downarrow\mu\uparrow$

Morphic

Impermeability



Apophoric

Affirm / Deny

Euphoric +

Emphoric

Dysphoric -

Semaphoric

$\epsilon\mu$

Electromagnetic
Permissibility



æ

Sensory-Motive
Affect/Effect

Review

IV: Human Consciousness

Subordinate Modalities

Semaphoric, Phoric, Metaphoric Frames

Emphoric, Apophoric, Perceptual, Sensory-Motive

V: Physics and Metaphysics

Light, Optics, Visibility

Phoric Dynamics

VI Philosophy



Big Picture Ideas

The Big Diffraction

Ambitheism

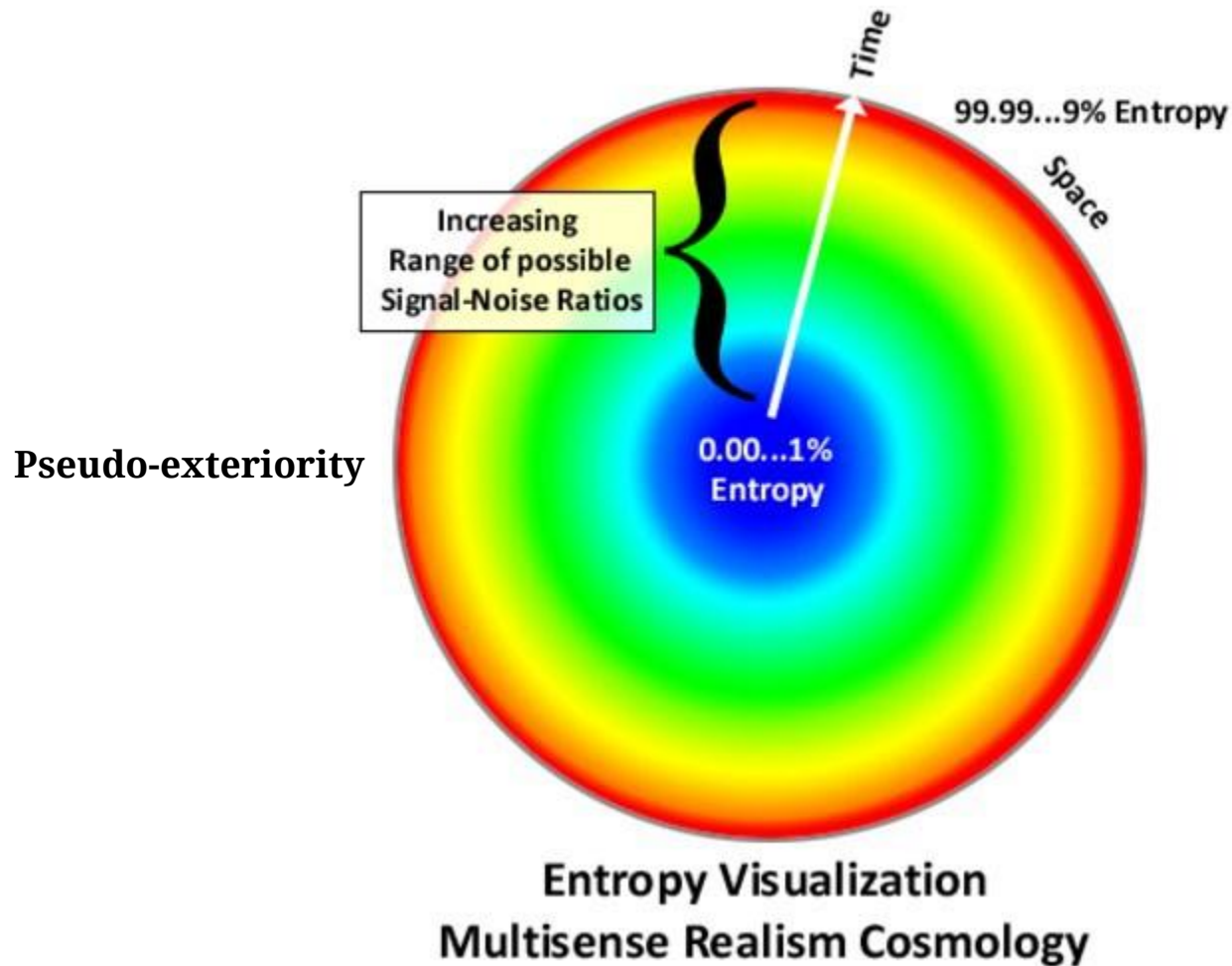
Law of Conservation of Mystery

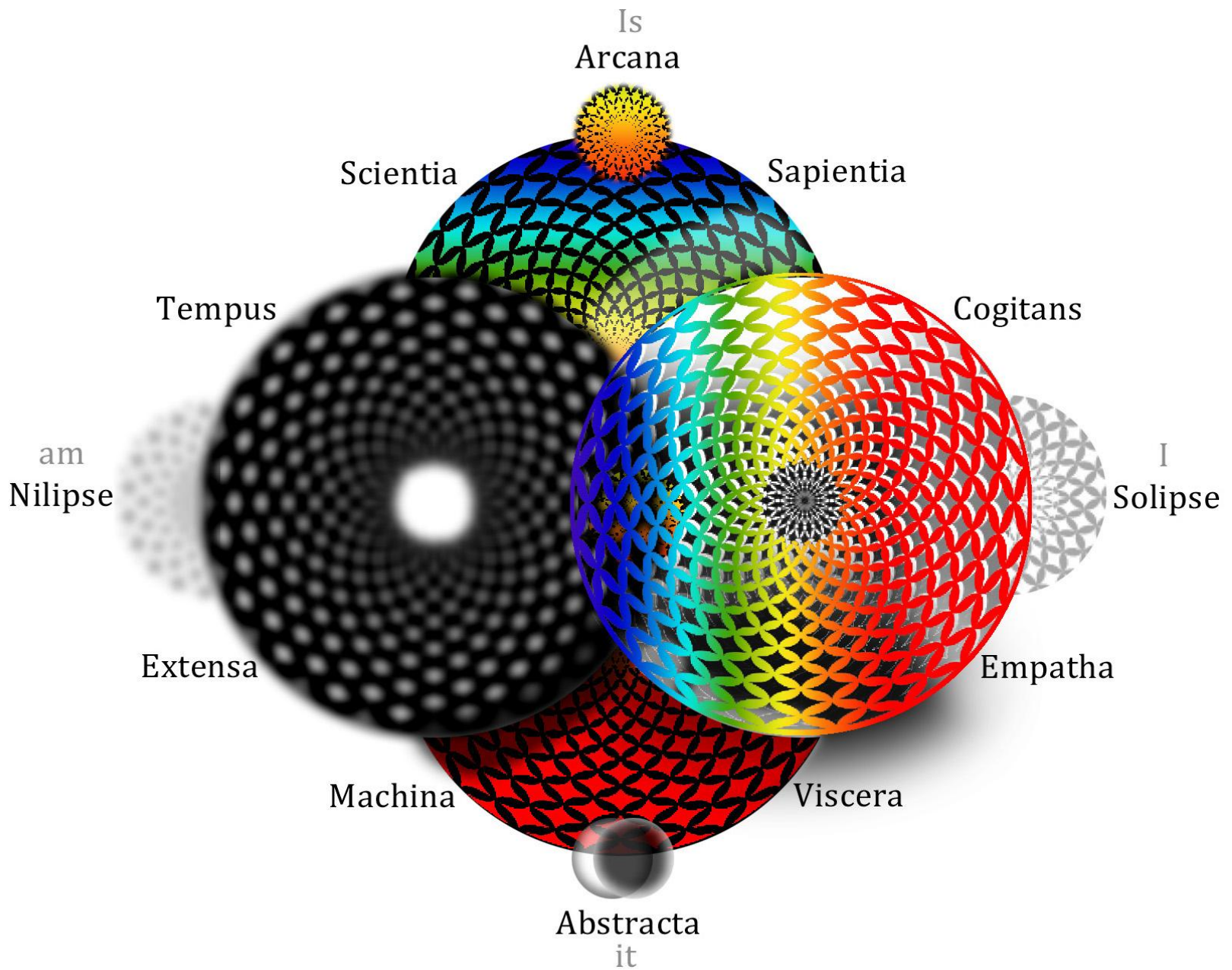
The Genius of Palette

Simulacra and Artificial Intelligence

Primacy of Improbability

The Big Diffraction





Ambitheism

Loschmidt's Paradox

Shepard Tone of Entropy Production

Radiance and Divinity Concepts

Anatheism and Catatheism

Superposition of the Absolute

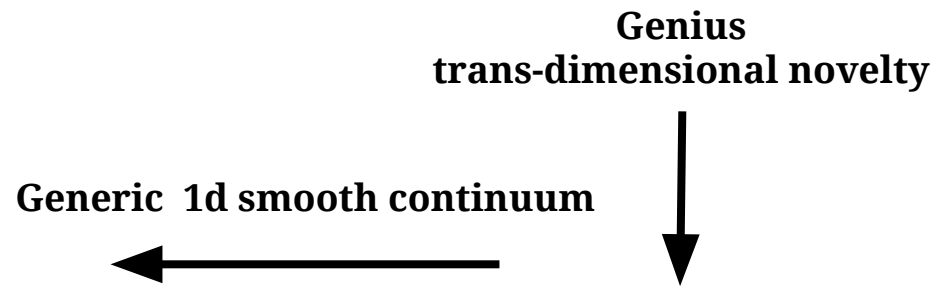
Law of Conservation of Mystery

There seems to be a kind of implicit guarantee within human consciousness that we will never be at a loss for mystery. When something is in danger of being completely understood and disenchanting, something else arises to confound us, both individually and collectively.

The Genius of Palette

Genius
trans-dimensional novelty

Generic 1d smooth continuum



Simulacra and AGI

Mechanisms built from external forms are inside out relative to the natural relation between conscious experience and living organism (body).

This is significant in itself, but it hints at a deeper inversion of nature as well.

Inversion reveals truth, like a mirror, but a truth by alienation as well as familiarity. AGI is an impostor by default, whereas consciousness is genuine and authentic.

Absolute Improbability

Probability can only be an afterthought - an expectation borne of continuous experience and comparison. There is a twist, however, because human experience is multiply involuted and layered, our experience of life is dominated by the exhaustion of improbability as well. Local realities are dominated by the abundance of repetition and determinism.

Afference Diffracted

The division between Afference and Efference can be thought of as the 'First' Diffraction. Doing is a feeling of participation. Private intention for public extension.

Reference is a second diffraction, a capacity to compare and categorize experiences to make them aesthetically richer and to make actions more effective.

Diffraction Masks and Unmasks

When we see light diffracted by a prism into a spectrum of colors, we do not think of one color causing another, or of color emerging from within a prism. We understand that color and clear/white light are implicit within light and that the prism only facilitates in explicating one or the other.

Frame of Afference

Before there can be a physical 'frame of reference', there must be a frame or modality of detection which is directly experienced.

Through diffraction, one kind of sensation or modality is inverted into opposite kinds of sensations, or fragmented into similar kinds of sensations. Opposites are similar in some sense.

Absolute Reference

Religion, Philosophy, and Science are the collective efforts to establish a frame of reference which is absolute, i.e. universal truth.

Science can be understood as a 'Performance enhancing philosophy' - a reference system which leverages the Null-Aesthetic against the religiosity of the Hyper-Aesthetic.

Third Premise: Begin with Consciousness

“Consciousness, however small, is an illegitimate birth in any philosophy that starts without it, and yet professes to explain all facts by continuous evolution. If evolution is to work smoothly, consciousness in some shape must have been present at the very origin of things.”

- William James

The Complete Absence of Complete Absence

The iron law of a sense based cosmos is the impossibility of infinite disconnection. All disconnection from the totality is temporary (and spatio-temporary).

“Nothingness” can only logically be an idea that something has about the absence of everything, but nothingness can never be anything other than an idea.

Just as blindness is the opposite of black, white, light, and color, so too is blindness meaningless as an entity that can exist on its own, or that can lead to existence.

VII Synthesis

Dual Tri-Aspect Monism

Adding Significance and Gravity/Entropy

Supreme Ultimate Diagrams

A New Frontier

Dual Tri-Aspect Monism

- Feeling-Doing-Meaning

Sensory-Motive Impulse (Sub-Personal)

Perceptual-Emotive Participation (Personal)

Cognitive-Cogitative Thinking (Impersonal)

$O > \%$

- Function-Form-Frequency

Quantized Mass-Energy (Micro-Physical)

Classical Material Objects (Physical)

Relativistic Space-Time (Astrophysical)

$(> O)$

Feeling, Doing, and Meaning

O Afference

- Sensation, Perception, Cognition

> Efference

- Motivation, Participation, Cogitation

% Reference

- Diffraction, Distinction, Comparison

< Diffraction

< Diffraction

Function, Form, Frequency

(>) Function (Energy = Diffracted Efference)

- Electromagnetic, Thermodynamic, Stellar-Nuclear

(O) Form (Inertia = Diffracted Afference)

- Range, Density, Reference Frame

() Frequency (Symmetry = Diffracted Reference)

- Frequency-Wavelength, Cycle-Circle, Gyre-Spiral

Making it Scientific

- **Afference-Efference-Reference**

 - æ Semaphoric (Sensation>Motivation)

 - Æ Phoric (Perception>Participation)

 - Em Emphoric (Empathy>Emotion)

 - Ap Apophoric (Cognition>Communication)

- **Energy-Inertia-Symmetry**

 - ħ Hemi-Graphic (Statistical Wave | Probability)

 - M Morphic-Metric (Mechanical Objects | Causality)

 - ε Electric Permittivity (Digital Polarity | Algorithmic)

 - μ *Magnetic Permeability* (Wave Dynamic | Rhythmic)

Nature Beyond Reality

- **Feeling-Doing-Meaning**

- Sensory-Motive** Impulse (Sub-Personal)

- Perceptual-Emotive** Participation (Personal)

- Cognitive-Cogitative** Thinking (Impersonal)

- > **Mytho-Poetic** Intuition (Transpersonal)

- **Function-Form-Frequency**

- Quantized **Mass-Energy** (Micro-Physical)

- Classical **Material Objects** (Physical)

- Relativistic **Space-Time** (Astrophysical)

- > Rational **Scientific Theory** (Abstract)

Feeling, Doing, Meaning, and Order

- Afference
 - Sensation, Perception, Cognition, Intuition
 - Efference
 - Motivation, Participation, Cogitation, Interpretation
 - Reference
 - Diffraction, Distinction, Comparison, Classification
-
- Significance
 - Semaphoric, Phoric, Apophoric, Metaphoric

Function, Form, Frequency, and Frame

- Energy (Function = How)
 - Electromagnetic, Thermodynamic, Fusion-Fission
 - Inertia (Form = What)
 - Range, Density, Reference Frame
 - Symmetry (Frequency = Where, When)
 - Frequency-Wavelength, Cycle-Circle, Gyre-Spiral
-
- Entropy (Frame = Which)
 - Indifference, Equilibrium, Gravity

Σ Significance: Afference-Efference-Reference

æ Semaphoric (**Sensation**>**Motivation**)

Æ Phoric (**Perception**>**Participation**)

Em Emphoric (**Empathy**>**Emotion**)

Ap Apophoric (**Cognition**>**Communication**)

Ψ Metaphoric (**Inspiration**>**Imagination**)

H Entropy: Energy-Inertia-Symmetry

ħ Hemi-Graphic (**Statistical Wave** | **Probability**)

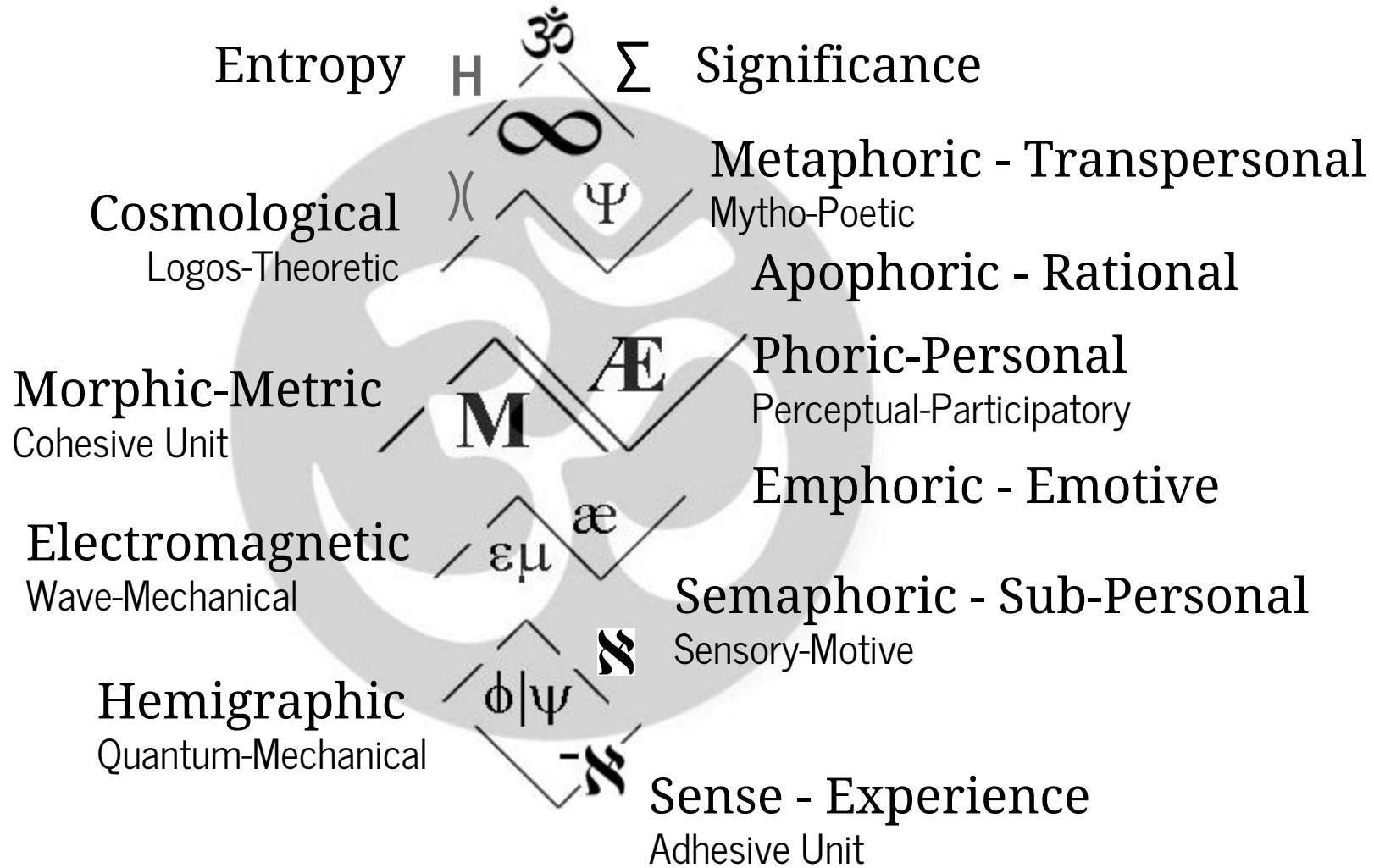
M Morphic-Metric (**Mechanical Objects** | **Causality**)

ε Electric Permittivity (**Binary Polarity** | **Algorithmic**)

μ *Magnetic Permeability* (**Wave Dynamic** | **Rhythmic**)

) Cosmo-Scopic (**Universe** | **Logos**)

Absolute - Holos
Adhesive Unity



Sense

Existence

Essence

Matter

Energy

Electromagnetic

Relativity

Perception

Sensorimotive

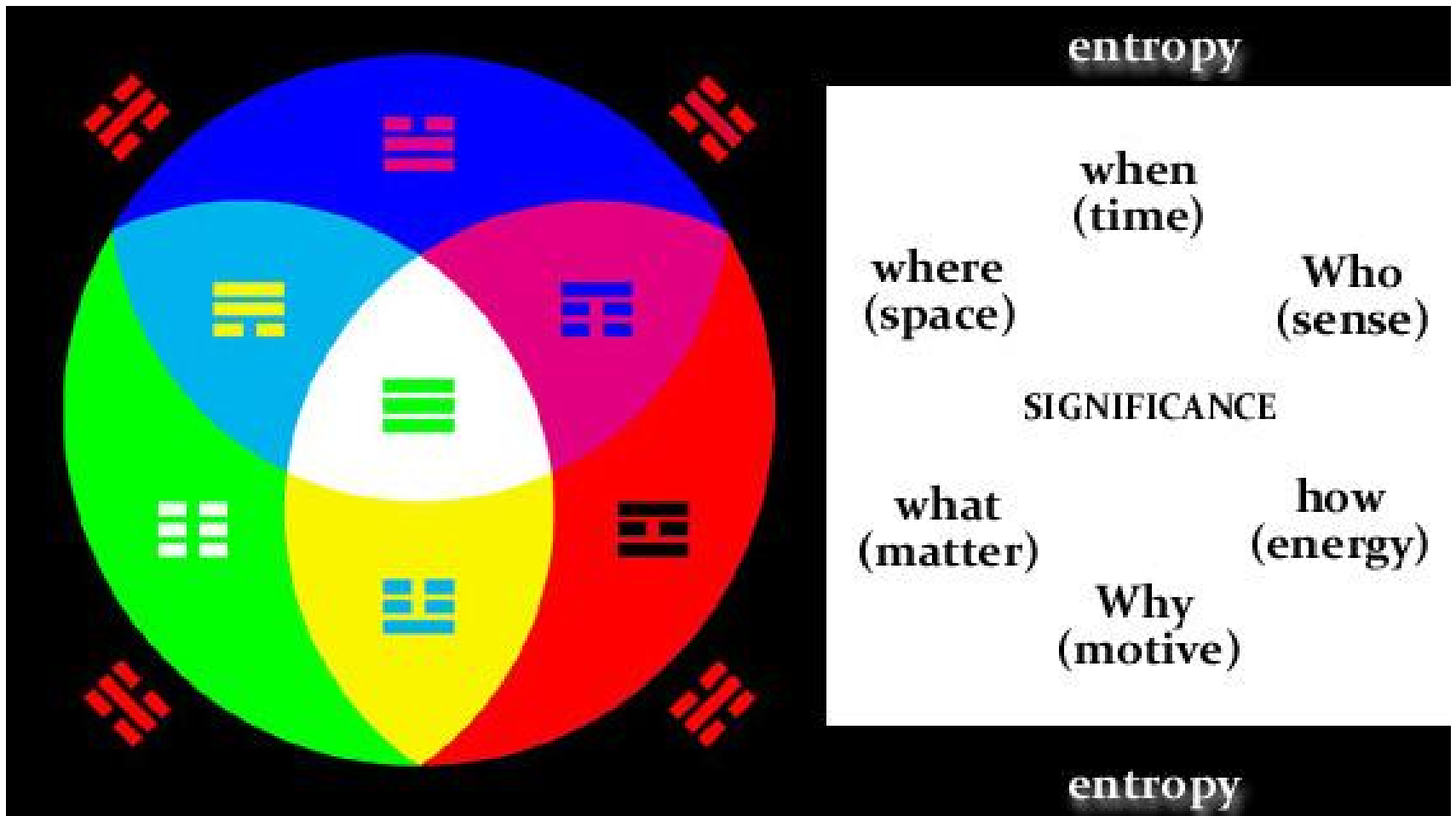
Space

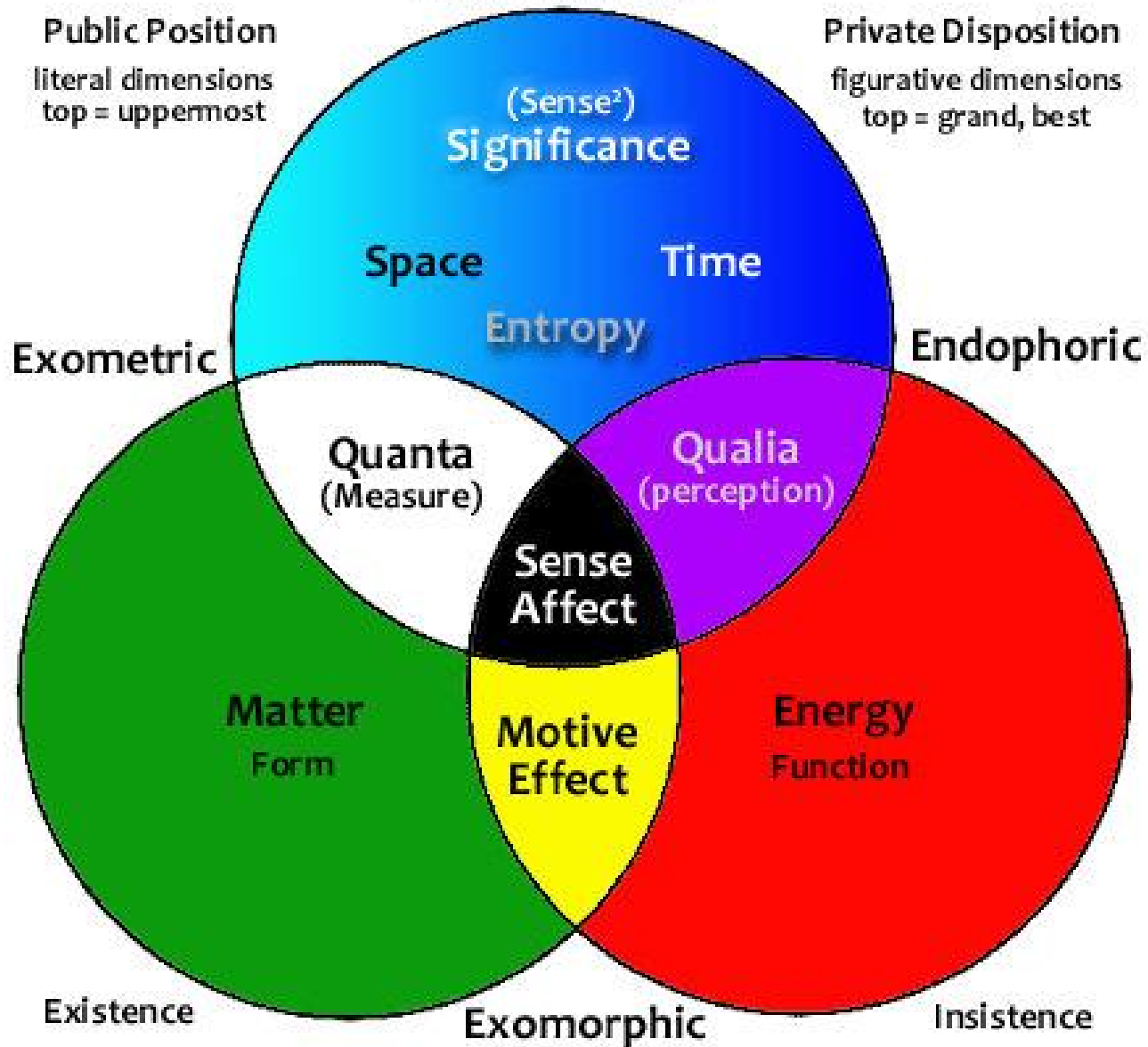
Time

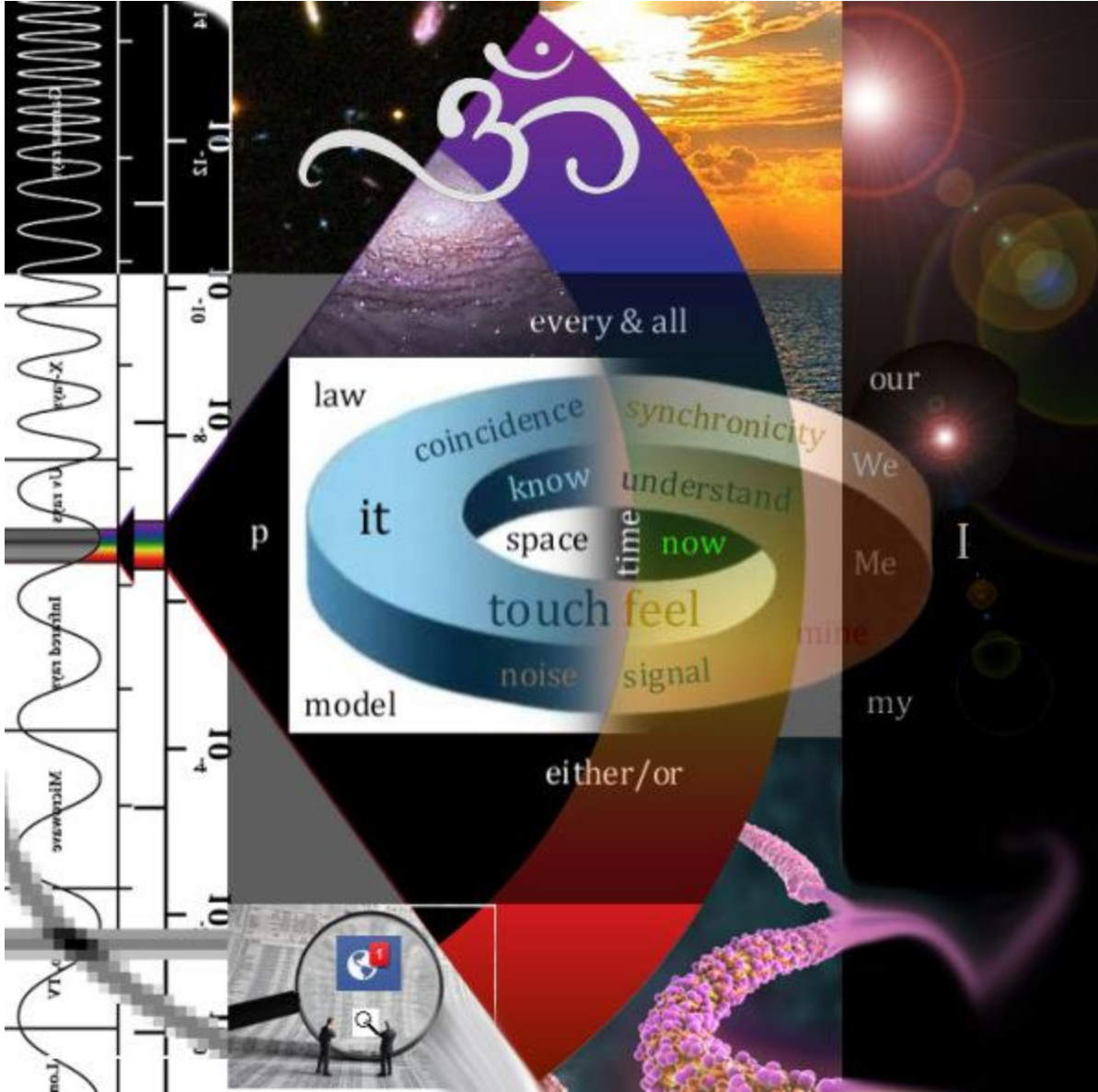
Entropy

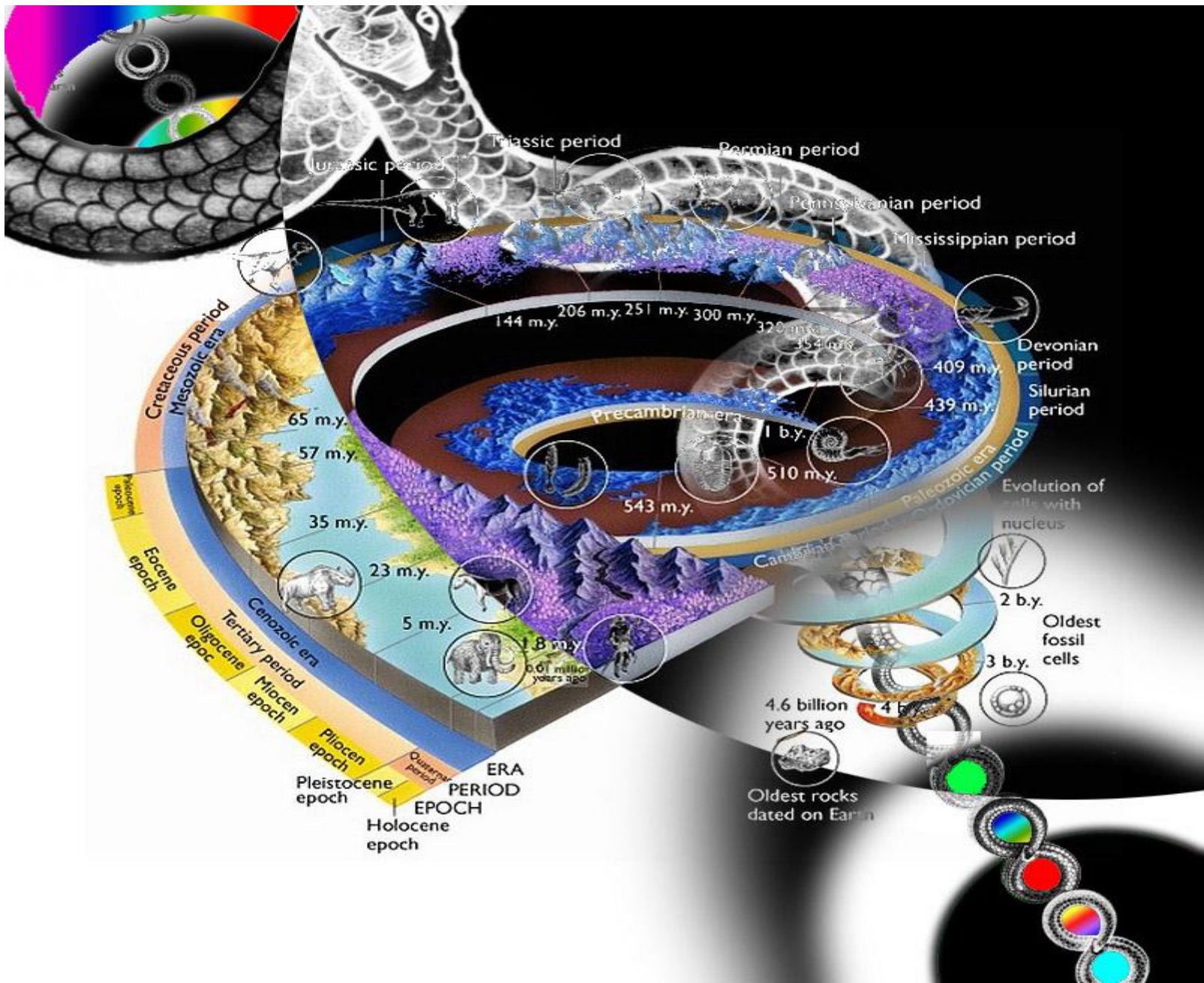
Significance

?









III Review

VI. Philosophy

Ambitheism and The Absolute

Dual Tri-Aspect Monism

Afference, Efference, Reference

Function, Form, Frequency

Significance, Entropy

Absolute Reference

Ultimate Diagrams

Guide to Rational Criticism

