

Layman Pascal's

The Rules of MetaTheory

c. 2014 CE

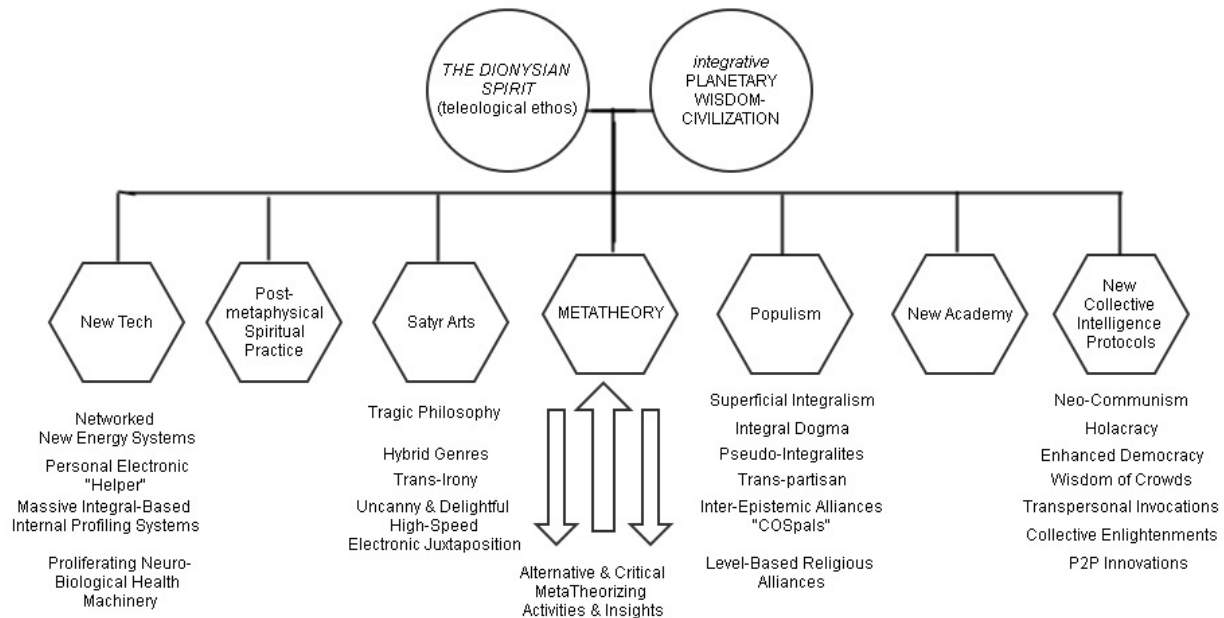
The Governing Principles & Teleological Ethos of Integrative MetaTheory

(expressing and clarifying the Dionysian Cultural Revolution)

This brings together, in both content and style, my personal contributions to "integral meta-theory" and a summary of much important material from the collective conservations of Alderman's online forum devoted to: postmetaphysical spirituality.

HEREIN

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1. THE NATURE OF METATHEORY.

- 1.1. "Meta-theory" is a beautiful, barbarous and new-fangled snippet of pseudo-intellectual jargon. It denotes a very promising appreciation of Reality.
- 1.2. Most basically, it is a *style* of apprehension. This style is quite a character and may therefore be characterized by the general cognitive space that enfolds, embraces & challenges the extraordinary plurality of human perspectives by attempting to become a "theory of all theories".
- 1.3. Any theory-of-theories (or perspective-upon-perspectives) must inevitably inspect and make cunning use of the various *interactive relationships* and the general *cognitive context* which enable multiple models of reality to compete, complement and correlate with each other in some coherent manner.
- 1.4. This *pervasive & interstitial* worldspace (whose "topology" enables us to comprehend alternative models of reality) may be cheekily referred to as "multiparadigmatic". Nonetheless, it must also be understood as exhibiting its own implicit, paradigm-like ethos.
- 1.5. This World of Metatheorists is haunted by an emerging temperamental and logical style of its own. The realization and description of this world may be progressively unpacked as a uniquely dynamic conceptual infrastructure. That means: the mandala (worldview map) of meta-theory.
- 1.6. Although meta-theorizing activities may begin from the most distant insights and unfold in the most exotic plurality of languages, metatheorists inevitably participate -- regardless of their conscious willingness to do so -- in the joint exploration and construction of a mutually coherent philosophical enterprise.
 - 1.6.1. **This philosophical enterprise is:** the articulation of the implied infrastructure the consciousness which beholds and critiques all metastructures, supermodels, reality-maps, etc.
 - 1.6.2. It is this enterprise itself which alone deserves to be indicated by the terms "metastructure", "supermodel" or "reality-map". Such a creative recursion is quite natural.
- 1.7. The sunny consolidation and growing articulation of this emergent architecture is known (by a certain deviant species of unscrupulous wags) as "*meta-theory*". And the activities which generate, provoke, critique and support this construction are called "*meta-theorizing*".
 - 1.7.1. Meta-theorizing acts appropriately encompass both divergent (alternative/critical) and convergent (constructive/promotional) intellectual activities.
 - 1.7.2. Meta-theorizing activity does not presume any context greater than the production of metatheory. Even though the diversity of this activity cannot be perfectly reduced to any particular instance of metatheory, metatheorizing acts still operate as a supportive

tributaries of metatheory. This is true regardless of the response they feel they are getting from the advocates of any given meta-theory. Such response is irrelevant to the status of meta-theorizing as being contributory to metatheory.

- 1.8. MetaTheory, in turn, cannot be isolated from (or even assumed to adequately encompass) a more general set of common altitudes-of-consciousness which include it as an appropriate form of intellectual activity. We may collectively address this *general set* of activities as being the approximation, anticipation and production of an emergent idealized form of human culture. Metatheory is thus an organ of the production of a particular cultural ethos.
- 1.9. The overall validity of metatheory depends upon the degree to which it expresses and cultivates the "integralite" or "dionysian" or "second tier" cultural mood.

2. THE PRIMAL SPLICE.

- 2.1. All meta-theorizing (and therefore all meta-theory) necessarily founds itself upon the -- initially elusive -- character of the interactivity between theories, perspectives and paradigms. This interactivity contains (or "is") the *implicit seed* whose patterning typifies the universe of metatheory.
- 2.2. The quality of this seed pattern is a constructive, flexible boundary-condition that simultaneously suggests a degree of connection and a degree of disconnection. "Splice" is one (among many) appropriate possible metaphors for this unusual but ubiquitous atom of metatheory.
- 2.3. **An ontological splice suggests:** *a variable degree upon a spectrum of approximated mutual identity and approximated mutual difference betwixt interpretations of reality.*
- 2.4. As soon as human consciousness begins to reflect upon its own experiential capacity to enter into alternative reality-tunnels, it begins to intuit this element of connection/differential that is implied in the act of transition between interpretations. This element, implicitly and progressively, characterizes the coherent set of insights produced by metatheorists of all kinds.
- 2.5. Thus the many metatheorists & their skulduggerous ilk seem to compulsively (and hearteningly) express the following fraternally-linked situations:
 - 2.5.1. Some holding of the mutually dependent relationship between one supermodel and all other models, and
 - 2.5.2. Some articulation of the generative splice.
- 2.6. Here are some examples:
 - 2.6.1. Hegel's phenomenological history allows his metatheory to inherit and encompass the great set of alternative philosophies. To support this grand vision, the old professor requires a *dialectic* -- an reiterated insight which stipulates that the essence of anything needs to be

recursively defined through its assimilative confrontation with an oppositionality. It is what it "is" by virtue of what it isn't. It is a same-difference splice.

- 2.6.2. Alain Badiou deploys the ontological presuppositions of Set Theory all major historical theorists. But he can only do so by virtue of specifying that "one" is actually a "one-multiple" in the context of an endlessly necessary structural conflict between the not-quite-identical situations of Belonging and Inclusion.
- 2.6.3. Ken Wilber's meta-theoretical scaffolding of perspectival styles cannot operate without the generative and mediating influence of the "lines" between the quadrants, the "/" (splice) which *connectively* divides "whole/parts" and allows "both/and" to operate.
- 2.6.4. Even such delightfully anti-philosophical reprobate as Soren Kierkegaard must insist upon the connective differential of the "either/or" in order to give coherence to his many ironic masks and the interlocking styles of philosophical authenticity which he deploys.
- 2.6.5. Einstein can only give harmonized consistency to the shifting relativistic data (enacted by different observers) if he establishes that certain physical variables are implicitly unified while remaining distinct. Therefore he cannot go far without: space-time & mass-energy.
- 2.6.6. His adoring rivals, Bohr and Heisenberg, require a similar same-differential of momentum/position and wave/particle in order to express and stabilize their attempt to subsume diverse interpretive data about reality. The aspects of these hybrid variables cannot be unified or separated. A structurally entangled threshold of identity -- a.k.a an ontological splice -- is needed.
- 2.7. This sneakily recurring, and ultimately necessary, *intercontextual element* operates as a gap/bridge. It simultaneously conserves AND blurs the distinction between the distinct & the indistinct.
 - 2.7.1. For this reason it bears a peculiar and intense resemblance to certain spiritual peak experiences suggested by the words "nondualism" and "relationship".
 - 2.7.2. The Splice is the functional and philosophical avatar of Nonduality. It is the wondrous, self-transfiguring continuity that does not cancel dichotomy. It is a site of blending/distinction which characterizes, in the highest spiritual states, the exquisitely transfigured totality of enacted reality.
 - 2.7.3. Nonduality is the generic apotheosis of proximity; it is the superlative presentation of the creative gradient of same-difference.
- 2.8. This inestimable and most-praiseworthy element of productive same-difference operates as the variable infrastructure between alternative (or apparently alternative!) ontologies and epistemologies.

- 2.9. Like satyrs, it behooves us hairy thinkers to generate a subtle species of appropriate symbolism associated with the imagery of “functional proximity”. Functional proximity is simultaneously an identity (“close enough!”) and a divergence (“not quite!”).
- 2.10. Such metaphorical imagery and terminology includes: *connective gaps, splices, blends, love, hybrids, membranes, thresholds, dis/junctions, nearness, dancing partners, wave-particle duality, approximation, fuzzy logic, almost, “um, like...”, simulacra, sutures, brackets, branching, bifurcation, horns & cloven hoofs, lost highways, mysterious curtains, “/”, “-”, the prefix “en-”, etc.*
- 2.11. Most commonly, the splice is presented upon ontological maps -- consciously or unconsciously -- as the representation of *edges, dividing lines, and sites of interactive approach*.
- 2.12. In metatheory, these interface sites are not secondary or superficial but absolutely essential means of grounding the attempted supermodel in the specific generative same-difference which enables metatheorizing activity.
- 2.13. The splice (or “almost”) must be assumed to be **ontologically primal** because of the following points:
 - 2.13.1. No model or perspective can take form without topological boundaries that permit variations of separation and connection among its cognitive sub-sets.
 - 2.13.2. No apparent entity can be perfectly distinguished from another entity’s perspective of it.
 - 2.13.3. Even maximal logical certainty (as in the case “ $2+2=4$ ”) admits to a minimal degree of indeterminacy insofar as it is comprehended by finite existential entities. Honesty requires that an “-ish” is implied as the essence of every “is” -- without thereby undermining the functional capacity of logical certainty!
 - 2.13.4. Any assertion about reality -- even negative or “apophatic” descriptions -- can be exceeded by language which blurs and half-cancels any statement. But such “nondual” or “ultimate blending” language cannot be exceeded in turn without resorting to more of itself.
 - 2.13.4.1. For example, to say “God is Indescribable” exceeds all descriptions. But it is exceeded by “God is both totally Indescribable and quite describable”. Further attempts to enfold the statement of simultaneously same-difference will only result in amplifying the mood of nonduality.
- 2.14. So the enactive gap, or splice, has therefore an exquisitely important and foundational role in the elucidation of any version of the common model that is presumed by, or forced from, all metatheorizing activity.

3. POSTMETAPHYSICS.

- 3.1. Metatheory progressively approximates a “postmetaphysical” stance.

However:

- 3.2. Not all (or even most) metatheorists necessarily presume the term “metaphysics” to be problematic.
- 3.3. Only the most miserly, inflexible & clumsy rationalists attempt to eliminate from consideration all non-physical elements (i.e. patterns, information, qualities, massless energetics). The existence of such supra-physical entities is not the source of a metatheorist’s complaint.
- 3.4. The pejorative term “metaphysics” connotes four specific attitudes:
 - 3.4.1. The presumption that our thinking-about-reality can include entities which are both non-evidential & technically unthinkable. For example: *quantitative infinity, a beyond-of-everything, a creator of Being, a start of Time, the lost origin of Presence, an eternally completed cosmic knower, a fixed cosmic plan, existential nothingness, the void, eternal darkness, the substantial contemporary existence of the future and the past, hyperspace, etc..*
 - 3.4.2. The presumption that unprovable & unthinkable entities CAN be righteously accessed through poetic moods, mythological constructs and social assertions.
 - 3.4.3. The presumption that among such entities we find the most humanly valuable and philosophically important elements of Reality.
 - 3.4.4. The presumption (related to the assumed non-foreclosure of unthinkables) that what we know of things is sufficient to completely define their essence.
- 3.5. There is a haunting and only half-disguised romanticism in these concepts. They may suggest pessimism or “nihilism” to the critical investigator who possesses healthy instincts. Such assumptions about Reality cannot quite get disentangled from their embeddedness in general physiological, emotional and cultural sentimentality.
- 3.6. Therefore a “postmetaphysical metaphysics” is characterized not only by a logical conclusion about the utter unthinkability and non-accessibility of impossible entities (and perhaps a rationalist’s antipathy toward the poetic aura of cosmic truths) but primarily, and most importantly, by *an alternative sensibility*.
- 3.7. Postmetaphysical ontology is an expression, subdivision and co-generator of *a transformed human temperament*.
 - 3.7.1. This temperament has adapted itself to the “dryness” of a post-romantic and post-bleak loftiness. It is no longer haunted by a need for the Beyond.
 - 3.7.2. It takes pleasure in a certain self-severity, a certain willingness to sustain the sensations of both uncertainty and the necessity closure of Reality to impossible things.
 - 3.7.3. It is characterized by an increasing number and increasing ease of peak experiences which thereby decrease our reliance on the symbols

of scarce surplus and the merely hopeful possibility of belief in higher states and energies.

3.7.4. A strengthened and more flexible ego.

3.7.5. An intellectual determination that the profound existential experience of approach (that one is approaches a transcendental truth) and adjacency (that the ultimate lies next to Reality) do not actually require that SOMETHING is being approached or hovering alongside all presentable reality.

3.8. All meta-theoretical ontologies *trend* toward a condition that exceeds naive mythology & naive rationalism while learning to embrace the vertiginous expanse (and edifying limitations) of perspectivalism. Any ontology of this kind must wrestle with the indeterminate exactness of self-identity. Such an ontology is progressively approximating a “postmetaphysical” metaphysics.

3.9. A *Metaphysics of Adjacency* describes any postmetaphysical ontology that unfolds the implicit background of meta-theorizing.

3.10. I have helpfully divided these ontologies into three nested styles which describe the approach to, or holding of, metatheory:

3.10.1. At the first level of any Metaphysics of Adjacency (MOA-1) folks are fearful that the construction and promotion of any Metatheory may pose a threat to open-ended metatheorizing activities. Such irritable sensitivity produces claims that all apparent “supermodels” should be challenged, minimized, bracketed or -- at least -- specified as a mere subcomponent of the undefined set of metatheorizing approaches. Such metatheorizing, very usefully, is *pluralism-dominant*. This is appropriate to the “alterity” sensibility which characterizes the manner in which MOA-1 makes use of the ontological splice.

3.10.2. At MOA-2 the metatheorizing is *integration-dominant*. Thus the production of a generally workable Metatheory is presumed to subsume the buzzing swarm of metatheorizing activities. They are envisioned as functional tributaries, allies and stimulants. Metatheorizing critically diverges *from* and creatively converge *into* the presumption of a growing, pseudo-hegemonic supermap of possible reality experiences.

3.10.3. At MOA-3 the trans-paradoxical nature of theory statements and geometric models constantly becomes indistinct from meditative contemplations.

4. **GENERIC METATHEORY.**

4.1. While *pluralism-dominant metatheorizing* requires a pseudo-hegemonic supermodel from which to diverge, *integration-dominant metatheorizing* works to enfold all divergences within a pseudo-hegemonic supermodel. Thus both the MOA-1 and MOA-2 approaches imply a central, popular, partly dogmatized and quasi-standardized metastructure. This is **the generic form of metatheory**.

- 4.1.1. (The mood of convivial attacks AND the gracious presumption of pre-inclusion of complaints are -- among integralites -- the twin engines that drive metatheory forward. Neither cancels nor minimizes the other.)
- 4.2. Generic metatheory is the scaffolding, artistry, social populism and academic promulgation of a expanding, flexible convergence structure around which divergent alternatives can group, repel, and contribute to each other.
- 4.3. The local identity and tactical form of the generic metatheory is variable. Its selection is never absolute and it always depends upon contingent and pragmatic factors associated with its utility to the general cultural revolution of which integrative metatheory is an essential contributor.
 - 4.3.1. These factors include but are not limited to: *verbal contagiousness, attractiveness to non-experts, relative comprehensiveness and the tendency to provoke assertive and colonizing instincts among its adherents.*
- 4.4. Progress in the development of metatheory requires that we conserve and build upon any reasonable and attractive supermodels -- especially when they lend themselves circumstantially to such a role. We tactically force them forward and embrace the diversity of their supporters by treating them as if they were the generic metatheory.
 - 4.4.1. We do something similar, though slightly lessened, in the case of every metatheory and spiritual compatriot of the general cultural revolution of which we are a part.
- 4.5. A strong argument can be made -- in the globalizing Western context of early 21st century civilization -- that "Integral Theory" and "AQAL" signify the strongest contender for generic metatheory.
 - 4.5.1. This is not undermined by the obvious fact that intelligent people are, variably, undecided about its current scope and comprehensiveness. There are many serious critics of this model and yet there is also a possibility that many complaints are already, if perhaps arcanelly, addressed within facets of the model -- even if the phraseology and emphasis are different.
- 4.6. The importance of Mr. Wilber's insights, languaging and creative efforts to the IT/AQAL project should not be overestimated or underestimated. He is a notably important contributor to this project but it is not defined by him... nor do we need to wrest it away from him in order to move the project forward.
- 4.7. IT / AQAL suggests different things at different times. In order to embrace its variable appearances, and to maximize its capacity to incorporate new material, we must hold it loosely as a philosophical mandala which scaffolds and attempts to arrange a best-fit packing of the minimum categories necessary to form a culture-manifesting metatheory. These include:
 - 4.7.1. basic epistemological domains (not less than FOUR... subjective,

- objective, intersubjective and syntactical-systemic)
- 4.7.2. basic ontological states/domains (not less than FOUR... bio-material reality, qualitative-energetic & virtual reality, indefinite structural-apophatic reality and blended- indiscernible reality)
- 4.7.3. whole-part structures
- 4.7.4. stylistically-distinct layers or waves of emergent simplicity which interpretively harness, and select among the potentials of, their subcomponents
- 4.7.5. an axis of becoming/emergence which describes the progress of an implied proto-subjective drive or topological slant to reality
- 4.7.6. development lines or streams of stylistically distinct unfolding of skills (and the diverse modular functions from which they are produced)
- 4.7.7. a description of, and attempt to sensibly index, the variety of diverse signifieds that are typically invoked by common signifiers
- 4.7.8. an intimation of the primal structuring and generative-integrative functions (available at the interfaces between basic epistemological and ontological zones)
- 4.7.9. availability to a rational development of inner and outer human typologies
- 4.7.10. a heath-pathology dialectic (defining and providing the root structure of tools to address the maleficent effects of inappropriate primitivism, imbalance, nihilism, thwarted development and non-integrated shadow material in all pertinent epistemological zones)
- 4.7.11. the complex interactions of evolutionary and involutionary styles of patterning
- 4.7.12. a masculine-feminine or depth-surface or accuracy-flow dialectic
- 4.7.13. memory and novelty in morphology; space (locatability) and time (change-persistence) relative to forms
- 4.8. Generic metatheory of this or any kind is the productive telos and critical antagonist of general meta-theorizing activities which, in turn, express service to a *particular cultural development*.

5. THE DIONYSIAN CULTURAL REVOLUTION.

- 5.1. The Dionysian Cultural Revolution (DCR) is an evocative, playful and philosophically grounded naming of an emerging and predicted style of human civilization. This cultural ethos is expressed as, and served by, metatheorizing and metatheorists. The DCR is the general spirit which (demonstrated in the cognitive domain of intellectual analysis) requires metatheorizing among its essential facets.
 - 5.1.1. Metatheory is, so to speak, the "theology" of a "new faith"
 - 5.1.2. Or (equally so to speak): the "grammar" of a new trans-cultural planetary "dialect".

- 5.2. Neither the convergent or divergent intellectual work of metatheorizing is adequate to embody the philosophical dimension of emerging integralite culture.
- 5.3. Why not? Because the fulfillment, completion and functionality of metatheoretical representations and analyses depend upon their fidelity to the mood, ethos and sensibility whose patterns it approximates. And that sensibility exceeds traditional academic and cognitive efforts.
- 5.4. MetaTheory has an ethical obligation to be inclined constantly to enact blends and splices, express hybrids of the developmental lines and approximate (by means of integrated or blended *trans-genre sentiments*) the extraordinary qualities of generative nondualism.
 - 5.4.1. In short, even in rigorous academic and intellectual domains, *"it don't mean a thing if ain't got that swing"*.
- 5.5. Metatheory is, for example, intrinsically aligned with a planetary-scope, supra-historical vision, cosmic-humanist ethics, a mood of innocent cynical joy and an expanding depth-based ethics.
- 5.6. The production of an integrative Planetary Wisdom-Civilization and a Dionysian Cultural Revolution are intimately entangled and virtually synonymous concepts.
- 5.7. The qualities of DCR consciousness include but are not limited to: *mytho-colloquialism (or "full translation"), fuzzy precision, halcyon empowerments, critical naturalism, the balanced integration of mixed feelings, regular reversal of evaluations within a single concept or tempo, dancing, the laughter of syntax, expression of peaks not concerns, dynamic nondualism, transfiguration of divisions and unities, etc.*
- 5.8. The progressively integrated individual -- and the progressively integrated cultural ethos -- certainly require impressive theoretical constructs. These must be interchangeably operative in, at minimum, both academic and populist contexts... assuming these contexts are basically friendly to the DCR or the integral sensibility.
- 5.9. This intellectual work must seek to elicit, name and optimally pack together the maximum variety of types of perspectives.
 - 5.9.1. This cognitive mapping project is the intimate partner of a mood, style and tempo of human life which progressively demonstrates the mixtures, balance and hybrids which correlate to the intimate creative complicity of facets of the map.
- 5.10. The DCR anticipates a planetary wisdom-civilization that is characterized by *an embodied developmental nondualism, a skeptical faithfulness of spirit, an ethics of depth & a social ethos which proactively promulgates and defends the maximum distribution of peak experiences, novel harmonies, bio-emotional well-being & intelligent good conscience.*
 - 5.10.1. These flavors and tempos have been historically approximated by the transrational nondualism of artistic & good-humored saints, the

convivial transdisciplinary and transgenre works of energetic and idiosyncratic intellectuals, and the fresh coherence of hybrid and blended lines of development appearing in any part of culture.

- 5.11. The DCR therefore trends toward the following types of qualities: *levity, conviviality, buoyancy, profundity even in superficiality, simultaneous earthiness & loftiness, irreverent reverence (non-sentimental appreciativeness), enactivity, skills-based, depth, health, tragic embrace, transfiguration, unfolding beingness, empowerment, subtle conductivity, sturdy, robust, eco-ethical, naturalistic, far-sighted, difference-embracing, innovative classicism, energy, well-being, coherence, participatory, freely disciplined chaos converting its multifariousness into new order which challenges but reinforces, sums up and extends existing order.*
- 5.12. This species of qualities cannot be separated from the social and material forces which enact them as a cultural predisposition:
 - 5.12.1. As intelligent Marxists have observed, the internal “structural contradictions” and stressful side-effects of the modern pseudo-capitalist economy will persistently drive human sentiment toward agitated experiments in quasi-socialist psychology, neo-communal social hives, post-financialist markets, anarcho-syndicalist and super-democratic organizational structures. Newly harmonized well-being and autonomy remain distressing dreams until the most basic inequalities in all quadrants, and the excessive private concentration of the ownership of the “means of production” are successfully challenged. That means that a *revolutionary, socio-critical, peer-oriented, needs-based sensibility* gravitates toward Planetary Wisdom-Civilization.
 - 5.12.2. As ecological theorists have observed, the overwhelming scale of human-assisted, humanly-problematic, biospheric destabilization demands a massive, socially transformational retooling of our economic priorities and commercial values. And reactionary anti-ecologists point out that this cannot be distinguished from a social movement which resembles the organizing of a new religious belief system. It is hard to imagine an improved planetary situation without a pseudo-religious ecological ethics becoming a dramatically interventionist mass-mobilization force and the basis for international political infrastructures. Thus a sense of *“green worship”, a somewhat imperialistic sensibility of overriding national priorities, a health and biological driven value-system, a biomimicry aesthetics and a simplicity-generating neo-naturalism* are expected qualities.
 - 5.12.3. As Complexity and Chaos theorists have observed, our enhanced computational power makes possible the production of “push button novelty”. McKenna has described a vision of the convergence of

novelty and habit associated with the techno-historical singularity. Fractals, Wolfram's Mathematica projects, etc. are the tip of an iceberg which makes *naturalistic, trans-algebraic, individualistic, predictably novel, recursive and unprecedented patterning solutions* part of the institutional mechanics of human society. The ancient Greek epithet "dendrites" (the branching one, the bifurcating one, the fractal) was applied as a qualitative indicator of Dionysus.

- 5.12.4. As McLuhan observed, the introduction of electric technologies to human history initiated an ongoing social revolution. Its primary characteristic is the reduction of the neuro-social significance of visual and print-based culture. Equal or greater rights are granted instinctively to tactile and acoustic sensibilities. *Posters and illuminated manuscripts (websites) take over social importance from newspapers, legal tomes. Impressionism, waves, ripples, echo chambers, velocity, etc. Neo-gothic and pseudo-medieval effects resemble a pre-Gutenberg mood.*
- 5.12.5. We are rushing into unprecedented technological territories of trans-planetary expansion, genetic restructuring, "new materials", nanoscale devices and sentient machinery. Included is the increasing transparency of citizens to each other -- requiring that our overall impression, morally and legally, be constantly revised to include *chaotic diversity, individual indulgence, uprising networks, and every kind of casual enthusiasm and speculation.* As well as organizational countermovements attempting to secure and uplift this, like, whole scene.
- 5.13. Planetary Wisdom-Civilization will necessarily be set against a particular cultural backdrop which will permeate everything. The ancient, far-sighted sages (who perhaps may be indicated as the initiators of the dream of planetary wisdom-civilization) might be shocked by the DCR spirit. It corresponds, for example, with much of what the Hindu sages called the Kali Yuga or Dark Time of Blown Minds. This is not a recipe for apocalyptic misery, however, but simply a glimpse of the "spirit" of our new civilization and our new good conscience. *Our* planetary wisdom-civilization will have a lot more: drugs, pornography, deviants, mockery, novelty, emotionalism, carnival politics, uncanniness, dramatically asserted embodiment, remixing of the profound and trivial, etc. than they might have enjoyed. Things which would have struck a traditionalist visionary as potentially devastating and hellish. Hence the close connection between the historical imagery of Pan, Dionysus, Baphomet, Satyrs, etc. and that of Devilry.
- 5.14. The sensibility of the DCR is creatively responsible for imaginatively divinizing self-affirmative ideals and versions of coherent, integrated hybrids and "full spectrum" idols. Historical approximations of such figures include: *the Dionysus of the Ancient Greeks, Nietzsche's Zarathustra, Osho's "Zorba*

the Buddha”, Adi Da’s “Man of Understanding”, the Rosicrucians’ “Baphomet”, Crowley’s “Thelemite”, Pascal’s “Green Jesus”, Gurdjieff’s “Mr. Beelzebub”, as well as many of the most remarkable, intelligent and dynamic agents of the ancient esoteric wisdom-traditions.

- 5.15. For example: Here is an open-hearted cynic, smiling gently but with a hint of sly, half-ironic malice. She is instinctively nodding in veneration of a *very particular* and only half-articulated tempo. A sturdy, toe-tapping soul whose unforced joy is something she herself would readily denounce. In her affirmative gesture is an deep, unsentimental and wise encouragement, a yes-saying, a “go on, please...” which trails into eternity. It demands an eternity beyond all doubt and sincerity. She slides inexorably sideways like a dark-eyed demigod through vast cosmic expanses and inconceivable apocalypses which her overflowing spirits gracefully weaves into something acceptable, necessary -- beloved! But she cancels nothing. Tragedy remains. She is the meaning of tragedy... you dig?
- 5.16. Wilber’s integral dictum to describe the unfolding depth of suffering (“hurts more, bothers you less”) describes a version of *tragic wisdom*. It may be associated equally with a non-nihilistic Buddhism or a spiritual Nietzscheanism.
 - 5.16.1. In this sensibility there is no neglect or minimization of misery, diversity of feelings or the moral need to improve the human condition. It is not an alternative or and ignoring of all that.
 - 5.16.2. The inherent bliss of being-becoming (and our attempts to re-arrive at it through coherent synchronization and hybrids of perspectival energy) is not an indifference but rather a profoundly illuminating *surplus* quality of appreciative empowerment which may be variably associated with the coherent holding and depth meaningfulness which embraces, but is not limited to, every unpredictable style of human truth.
- 5.17. Words like “wholeness”, “natural”, “full spectrum”, “depth”, “love”, “health”, “integrative”, “inclusive”, “tantric”, etc. collectively invoke a common principle:
 - 5.17.1. *The enactment of amplified intensities of experiential “surplus” coherence accomplished through the incorporation, interpretation and cooperative streamlining of otherwise excluded, unknown, problematic or minimized perspectival validities and energetic qualities.*
- 5.18. This enactment is performatively teleological. It signifies a potentially quantifiable condition of existential empowerment which, taken generally, implies a universal proto-subjective impulse (or “slope”) which has been described by Wilber as “eros” and by Nietzsche as “the will to power”.
 - 5.18.1. This principle requires the testing, orchestration and creation of different kinds of human value systems in accordance with itself. Such

- efforts are ultimately inseparable from meta-theorizing.
- 5.19. The flavor of creatively harmonized idiosyncratic juxtapositions, and the structural integration of unfolding plurality, approximate an archetype and attractor for the DCR (and its symbiotic sub-realm of meta-theory).
 - 5.20. All of this is akin to a good-hearted existentialism which rises from any, all or no orthodox cultural traditions. It is given a de facto task by its intuition of the *background glow of potential harmonization* which is inseparable from a healthy, confident encounter with the chaos of our being in all domains -- at once a loft & earthy task.
 - 5.20.1. Faithful existentialists, non-despairing, beyond meaninglessness (and allied with other wayward, nomadic or outlying trends in theory) have been called "antiphilosophers" by Lacan & Badiou. Anti-philosophers would no doubt call themselves the "real philosophers" and the "future philosophers" -- those for whom the merely cognitive task of arranging a logical model of maximum integration is a helpful but incomplete service.
We are constrained to agree with them insofar as we accept the ethos which surrounds, attracts and guides metatheorizing.
 - 5.21. The philosophers of the DCR are (unlike strictly cognitive theorists) exemplars of hybrid expressions and blended-line communication.
 - 5.21.1. Wilber's ecstatic spiritual rhapsodies and voluntary polemics, Nietzsche's dancing, prancing, laughing insinuations of wisdom, Lacan's excessive French puns & Kierkegaard's ironic authorship are not merely amusing or indulgent divergences from the essentially sober philosophical project of the post-pluralistic human civilization. Instead:
 - 5.21.2. These trends comprise a zeroing in upon the central pathway which gravitates intellectually toward the DCR.
 - 5.21.3. Integralite philosophy is intellectually incomplete (lacking its full integrity) as long as it looks up, rather than *down*, at the conventional academic habits of cognitive theory communication. But to look down is not to invalidate or dismiss. It is descriptive and provocative but not trivializing.
 - 5.21.4. Integralite philosophy and metatheoretical ontology is not an institutional science which demands the demeanour associated formally with such writings and conversations. However, obvious, it make deploy itself briefly in simulations of those modes for the purposes of persuasion and infiltration -- especially among sincere and patient intellectual workers.
 - 5.21.5. Generally, however, the appropriate DCR tone is intimately interlinked with the *excessive* source and meaning-making vitality of the sciences of tomorrow and the day after tomorrow.
 - 5.21.6. The ethical obligation and seductive instinct of the metatheorist

should be to produce a balanced, and *peculiarly* self-pleasing, enfoldment of multiple lines of their own nature... including the culture in which they are embedded. This is so that the communication of their insights transcends mere “philosophical baggage-handling” and “theory-plucking” to become a vital expression of the personal intuition of the emergent cultural spirit which metatheorizing both derives from and anticipates.

- 5.22. Metatheory bends toward becoming a trans-genre cultural tool -- and in this capacity alone (excepting tactical deployments for the purposes of persuasion or undermining in particular language domains) it is a privileged version of the transdisciplinary, multi-perspectival, multiparadigm model. Vivifying “all nutrient” mixtures must be the general dietary rule, otherwise one begins to regress...
- 5.23. Metatheory is, in conclusion, a component of the Dionysian Cultural Revolution which constrains it to be a culturally-useful agent of increasing depth-span expressing the healthy qualities of integrated characteristics.

6. POSTMETAPHYSICAL SPIRITUALITY.

- 6.1. The DCR and metatheory flounder and founder like asphyxiating fish in the slimy bottom of a fisherman’s boat without the regular and increasing production and extension of the supportive consciousness and energies which enable them to emerge within individuals. Thus an appropriate and widespread use of *internal cultivation tools* is obscenely necessary and inestimably crucial.
- 6.2. Spiritual practices can be studied, promulgated and productively utilized with or without their traditionally associated belief patterns and historically-anchored value systems.
 - 6.2.1. This understanding can be called, therefore, a “postmetaphysical spirituality” or an “MOA-compliant spirituality”.
 - 6.2.2. For example: This spirituality does not necessarily suppose that acceptance of a transcendental unity of reality is necessary in order to accomplish the goals of transcendentalism. An omnipotent super-knower (big Other) is not cosmically required in order to explain the supremely valuable phenomenon of spiritual peaks, visions, intuitions and mutations.
- 6.3. HOWEVER it should be noted that meta-theory organizes, critiques and validates healthy versions of even mythological and primitive worldviews. It is under no obligation to see these as essential obstacles to the establishment of the DCR. Nor should it flinch at any type of terminology.
- 6.4. The meta-theoretical holding of Rationality constrains it to be either “just one mode of knowing” or else an extensive plastic power of syntactic coherence which is progressively capable of expressing qualitative, intuitive, excessive, evaluative and experiential data.
 - 6.4.1. Thus the DCR is routinely described as possessing a “transrational”

spirituality.

- 6.5. Spirituality is predominantly associated with the experiential production of surplus coherence within the feelings and psychology of individuals. Religion (if it is spared from the pejorative totalization of aggressive rationalists and the uncritical allegiance of nostalgic conformists) may be seen as the social correlate of spirituality -- the production of a surplus quality of trans-genre coherence among the diverse enterprises of any given cultural field. It is a Renaissance "bio-cultural glow" which indicates the performative self-apotheosis of functionally integrated and inspired communities.
- 6.6. The notions of "interfaith" and "spiritual but not religious" denote fetal forms of the organic religiosity of the emerging DCR. Wherever spiritual insights and experiences arise in conjunction with a metaphysics of adjacency we find three related phenomena:
 - 6.6.1. *trans-interpretive spiritual notions* which observe a connective disjunction (splice) between the credible experience of peaks/intuitions and the most obvious interpretation of the "entities" and "facts" involved.
 - 6.6.2. *trans-lineage faithfulness* which simultaneously accepts the fundamental difference and equally fundamental sameness between alternative traditions and orthodoxies (including agnosticism & atheism).
 - 6.6.3. *new qualitative piety* which experiences a mutually reinforcing circuit between productive religiosity and the "pagan irony" and "life-positivity" and "causal approximalism" cultural tone of Dionysian culture.

7. THE "LR EMPHASIS"

- 7.1. "LR" is a cute but somewhat insipid acronym for the epistemic domain characterized by: *protocols, codes, infrastructures, syntax, systems, languages, dances & ideologies*.
 - 7.1.1. It refers to the "Lower Right" quadrant of the generic metatheory that is embodied in the visual mandal of AQAL.
 - 7.1.2. It denotes any kind of collective, but non-subjective, organizational machinery -- including society, theory and philosophy. Because it is includes theories, it also includes metatheory.
- 7.2. Thus metatheory is maximally transparent, self-referencing, and "open-source" only insofar as this region of epistemologies is honored and kept *prominently* in view.
- 7.3. The depth and extent of this epistemic domain is elusive and often difficult for human beings -- due to the relative poverty and primitivism of our observations and instincts in this area.
 - 7.3.1. Why? Few of us get to personally inspect the sources and long-range outcomes of variations of the many half-invisible systems in which we are embedded.

- 7.3.2. Therefore personal subjectivity (UL), shared experiences with others (LL) and material objects (UR) form the lion's share of most people's observations of reality. Therefore a problematic tendency exists for subjective individuals to subsume the LR into either "intersubjective" or "objective" domains. And a study of techno-material objects, accompanied by an invocation of increased positive emotionality among group members are often exaggeratedly conceived as accounting for the majority of the "systemic domain".
- 7.4. This tendency (expressed by the symbolic use of "Big 3" and "Triadic" forms of metatheory) must be proactively combated by a forceful defense of the essential necessity and integrity of what today's generic metatheory calls: **the LR.**
- 7.5. Since this domain may be characterized by complex, shadowy/unconscious and transpersonal systems whose intentionality is not necessarily rooted in a conscious individual or a deliberative group, it can be remarkably difficult to make non-superficial and non-paranoiac progress in comprehending its depths and producing its new heights.
 - 7.5.1. Certain socio-critical theories posit "ideological" or "covert" structural agendas in this domain. These are imagined to actively generate and/or thwart social change by distorting the ideation, interpretations and feelings of individuals.
 - 7.5.2. We may righteously worry that any minimization of this domain may be an unintentional part of a systemic self-protection mechanism that wields confusion, decoys and false "felt rationality", in order to inhibit certain trends of benevolent change which would alter current functional momenta in our present cultural field.
 - 7.5.3. We cannot be sure how much of a concern this is... or isn't.
- 7.6. So LR emphasis must be protected (and not allowed to collapse into the technology of the objective domains or the shared understanding of intersubjective domains). It is ultra-important because:
 - 7.6.1. Protocols are fundamentally distinct from objects.
 - 7.6.2. Social change demands a robust amplification of systems study.
 - 7.6.3. Emerging electronic and computational futures of humanity can be understood and helped only with a great emphasis on programming and networks.
 - 7.6.4. The schema and language of metatheory must advertise itself in order to make it adaptable, open-source and minimized structural shadow effects.
- 7.7. This text you are reading, which describes the active principles of meta-theorizing (as a metaphysics of adjacency) in the context of the DCR is a syntactical work of linguistic cognitive systems which is itself located in the LR of generic metatheory.
- 7.8. Amen & Good luck.

