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 but it denotes a very promising appreciation of Reality.

1.2. Basically, this is a *style* of apprehension. The style of MetaTheory is quite a character and may therefore be characterized by the general cognitive space that enfolds, embraces & challenges the extraordinary plurality of human perspectives. It tries to operate approximately as 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 also the general *cognitive context* that enables 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 reality-maps) may be cheekily referred to as “multiparadigmatic”. Nonetheless, it must also be understood as exhibiting trends which describe an implicit, paradigm-like ethos of its own -- the world of metatheorizing.

1.5. This World-of-Metatheorizing is haunted by an emerging temperamental and logical style of its own -- a form & a mood. The realization and description of this World may be progressively unpacked as a uniquely dynamic conceptual infrastructure. That means: the mandala (evocative worldview map) of meta-theory.

1.6. Although meta-theorizing activities may begin from the most distant insights, and unfold via 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 of 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 valorized by the terms “metastructure”, “supermodel” or “reality-map”.

1.7. The sunny consolidation and growing articulation of this emergent paradigmatic architecture is known (by a certain deviant species of unscrupulous wags) as “*meta-theory*”.

1.8. The activities which generate, provoke, critique and support this construction are called “*meta-theorizing*”.

1.8.1. Acts of meta-theorizing appropriately encompass both divergent (alternative/critical) and convergent (constructive/promotional) intellectual activities.

1.8.2. 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 nonetheless operate as supportive
tributaries of Metatheory.
1.8.2.1. This is true regardless of the response that any individual or
group feels it is receiving from the advocates of any given
meta-theory. Such responses are irrelevant to the formal
status of meta-theorizing as contributory to metatheory.

1.9. 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 one of their appropriate forms
of intellectual activity. We may collectively address this general set of
activities as 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.

1.10. 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 demonstrates (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 suggests a simultaneous degree of connection and 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
perspectival 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
elements:

2.5.1. An image of the mutually dependent relationship between one
supermodel and all other models, and

2.5.2. An articulation of the generative ontological 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 -- a 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 to critique and absorb 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 a 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 physical observers) if he establishes that certain dynamic 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 oppositional aspects of these hybrid variables cannot be adequately 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 “love”.

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 exalted 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.

2.7.4.  The grammatical function of simultaneous connection/disconnection is the proper logical site for naming, in one gesture, the philosophical origin of metatheorizing acts AND the superlative spiritual experience in which the quality of tacit coherence exceeds, minimally or massively, the cognition of forms.

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 metaphoric 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 toplogical 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 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 latter statement of simultaneous same-difference will only result in amplifying that very mood of nonduality.

2.13.4.2. Apophatic terminology is perfectly appropriate for the poetic designation of a range of real experiences associated with the indefinite, purely structural, syntactical-differential (or “causal”) domain.

2.14. To be the primal patterning element of Reality (the Reality enacted by meta-theorizing acts) does not mean to be the historical source of existence. Instead it operates in the manner of an “ever-present origin”. Such an origin must eventually be conceived as an indefinite degree of generative same-difference. Such a conception is indispensable.

2.14.1. If we assert that Reality, including all its possible perspectives, is essentially a unity of Being then, in order to completely articulate the original patterning element, we must describe how the semblance of difference beings arises from and as the indifference of Being.

2.14.2. If, on the other hand, we assert that Reality is composed entirely of differences, then our attempt to grasp the most fundamental patterning element will be challenged to disclose that from which “difference” is differentiated (i.e. the creative difference of difference and indifferenceness).

2.14.2.1. That which can exist will always be justifiably challenged by its contrast against that which in-consists, prior to existence, UNLESS the originating element of existence is specified in a way that incorporates and exceeds both discernibility & indiscernibility.

2.14.3. No matter how we approach this matter we will eventually run up against roughly the same descriptive constraints. And these will funnel us toward an articulation of the basic inter-perspectival element of generative quasi-difference.

2.14.3.1. Our description fails if we attempt to articulate the basic pattern using either entirely difference or entirely sameness, unity or multiplicity, etc.

2.14.3.2. Our only available conceptual option is to increasingly approximate some mixed and functional operative condition that possesses attributes of each. We cannot arbitrarily assert how much sameness or difference is involved, or even that this balance is consistent, but we cannot do without an ever-present origin which involves some precise, and indeterminate, and structure-enabling, blend of separation and non-separation.

2.14.4. The sense of “slipperiness” associated with such a hybrid concept is
quite appropriate when attempting to situate the edge of thinkability which, in the end, must be the approach taken by thought in order to invoke the element upon all thinkable (all theory-includable) Reality depends.

2.15. 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: infinite quantities, 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..

3.4.1.1. The attempt to critique and foreclose upon these concepts is in no sense a complaint about the experiential states that have traditionally, poetically & pragmatically been indicated by these terms.

3.4.1.2. In particular we must non-reductively embrace the phenomenological and logical necessity of the following elements of reality:

3.4.1.2.1. Relative absence (meaning very simply that THAT particular form of presence is not present in THIS situation).

3.4.1.2.2. Open qualities (such a spaciousness, endlessness, availability-without-resistance, etc.).

3.4.1.2.3. Dimensionless prerequisites (meaning the dimensionless, syntactical, ultimately transparent, “causal” boundary-condition or “edges of thinkability” which must be retroactively presumed in order to admit any kind of reality to be experienced).

3.4.1.2.4. Nonduality (implying the simultaneous blending of sameness and difference which pervades, exceeds and
supports all structural boundaries)

3.4.1.3. The elements listed above are both experiential and rational in the broad sense of those terms. HOWEVER it is not necessary to enforce their reality with dubious and dangerous assertions of “the validity of the non-rational” or “the validity of the non-real”. Such assertions have had some success historically as poetic and pragmatic indicators but the use of such terms unnecessarily complicates and compromises attempts to build Metatheory which incorporates these states of being and elements of reality.

3.4.1.4. The concept of Nothing (and its analogues) has various degrees of utility, such as:

3.4.1.4.1. Holding open the awareness of local absences which permit more complex understanding of how to calculate processes.

3.4.1.4.2. Directing attention to the boundary-condition of thinking where extraordinary states of consciousness are appropriately named and integrated.

3.4.1.4.3. Invoking gestalts.

3.4.1.5. Yet these functions are better upheld and even amplified by more rational, anti-nihilistic statements such as: Nothing is Not.

3.4.1.6. This is equally true of seemingly positive statements like “beyond” and “timelessness” and “true reality” and “before creation”. The healthy utility of these indicators is rivalled and compromised by their nihilistic-idealistic aura. Conversely, statements foreclosing upon these terms may operate just as well without the risk of cognitive errancy. Uncontested unthinkability is an inadequate philosophical method for invoking the nature and profound significance of certain crucial ways of knowing and being.

3.4.1.7. The unthinkable cannot be thought (not even as the thought-of-what-is-beyond-thought).

3.4.1.8. The “empty set” is void of one sort of content but it does not present true void, nothingness or its analogues. It affirmatively presents the structural necessities of any and all content -- i.e. pure syntax. Syntax and its analogues name the “causal” reality better than does the Void or Transcendent Beyond.

3.4.1.9. Transcendental concepts cannot operate as concepts if they are presumed to indicate an “other side” beyond the conceptual. However they operate just fine and dandy if they draw conceptual significance from the boundary-condition of
thinkability.

3.4.1.10. **The functional use of transcendental terminology is therefore rooted in the same reality as the objection to transcendental terminology.**

3.4.1.11. Postmetaphysics must favor the more rational and progressive use of “threshold” concepts rather than “beyond” concepts in order to safeguard human understanding from the conflicted, regressive and idealistic deployment of unthinkable thoughts.

3.4.1.12. There exists a recurrent and unnecessary attitudinal rift between the advocates of the integration of trans-rational states and the advocates of postmetaphysical intellectual rigor which forecloses the void. This rift inhibits the dynamic production of the meta-theoretical culture and can be easily overcome by relinquishing metaphysical phraseology when analyzing these states as part of our integrate reality map.

3.4.2. The second problematic “metaphysical” presumption is that unprovable & unthinkable entities CAN be righteously accessed through poetic moods, mythological constructs and social assertions.

3.4.3. The third presumption that among such entities we find the most humanly valuable and philosophically important elements of Reality.

3.4.4. The fourth presumption (related to the assumed non-foreclosure of unthinkable) 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 all 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 new and ancient temperament has adapted itself to the “dryness” of a post-romantic and post-bleak loftiness. It is no longer haunted excessively 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 open-ended 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 profundity” 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 undeniably profound existential experience of approach (that one approaches a transcendental truth) and adjacency (that the Ultimate lies next to Reality) do not actually require that SOMETHING is being approached or is 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 and benevolently enslave 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.

3.10.2.1. Although we must strive to emphasize and empower MOA-2 approaches we must be aware that they are not naively “higher” or “better” than MOA-1 styles. Fixing and strengthening the foundation of a building is not to be scoffed at by people working in the lavish attic!

3.10.3. At MOA-3 the trans-paradoxical nature of theory statements and geometric models constantly becomes indistinct from meditative contemplations. One of the predictable aspects of MOA-3 work is the repeated observation of a the “common functional principle” which it
shares with both MOA-1 and MOA-2 approaches.

3.11. Metatheory stands “over and above” a range of pre-meta-theories. It supplements them by enfolding them. Enfoldment, depth and development require at least a minimal vertical (or “altitudinal”) axis of the qualitative intensification of functional simplexity. This bears a dubious family resemblance the hierarchical implications of ancient social organization.

3.12. The lesser, but fully legitimate, entities which are pseudo-aristocratically inspected and dispositionally clarified by metatheory are, obviously, “theories”.

3.12.1. A term is required in order to specify the pre-meta range, the simple theories, and their associated forms of worldview, cognition and unfolding cultural style.

3.12.2. We might term these MOSPs or Metaphysics of Simple Presence in order to distinguish from the various MOAs.

3.12.3. An existing popular option is to employ the term “first tier”. This term is exploited by AQAL from the work of Graves. In its various incarnations, this term designates the historically-emergent, rival phases of naive alterity.


3.12.4.1. MOSPs typically employ a simplified set of epistemologies which they conflate with ontology.

3.12.4.2. The universe thusly enacted is experienced as being menaced on all sides by false, incomprehensible or evil epistemological rivals.

3.12.4.3. It is presumed that to permit the flourishing of these epistemologies is to invite the manifestation of a “anti-ontological” universe which will devalue and debase all that is held sacred in the community.

3.12.5. More ethical descriptions would skew the description of MOSP mentality as involving conflict and dysfunctional competition. Although this spectrum (sic) can be subdivided and metaphorized in various ways, it is popular and useful to include at least 6 basic rival styles of MOSPS which are indexed to their historical, cultural and technological sensibility:

3.12.5.1. MOSP-1 is humanimals.

3.12.5.2. MOSP-2 is aboriginals.

3.12.5.3. MOSP-3 is barbarians.

3.12.5.4. MOSP-4 is patriots.

3.12.5.5. MOSP-5 is (mechanistic) moderns.

3.12.5.6. MOSP-6 is (sensitized, relativistic) neo-moderns.

3.13. MOSPs are both natural and useful. However they cannot adequately self-interrogate, self-correct or self-improve. Therefore the contingencies of
history constantly bring them into incoherence, ossification, toxicity, reactionary anti-developmentalism, etc. They continually succumb. As a result there is endless motivation for the production of MOAs.

3.14. The naive alterity of MOSPs gives way to the epistemological alterity of MOA-1. MOA-1 frequently wagers that it must remain undecided about ontology in order to maximize productive and ethical access to alternative and emerging epistemologies. This is an engine of ongoing necessity and productivity. However:

3.15. MOA-2 observes that MOA-1 frequently maintains the MOSP tendency to misunderstand hybrids as reversals.

3.15.1. This resembles the famous “pre/trans fallacy” which specifies that we must distinguish between the merely alternative and the actually progressive.

3.15.2. It is not the case that anti-hierarchy, for example, is necessarily a step beyond hierarchy. It may only be a covert, incomplete hierarchy of a new style.

3.15.3. Likewise, siding simply with “Mother Nature” is not an adequate solution to the problems created by working with humanity against nature.

3.15.4. Hegemonic models are not entirely resolved as long as we remain in the reactive or tentative sphere which avoids our role in the construction of better hegemonic models. As Ortega y Gasset observes -- opposition trends toward the regeneration of the condition which gave rise to what is opposes and is therefore not radical or revolutionary.

3.15.5. Thus we find that MOA-2 adapts typically to epistemological complementarity (trending toward integrated supermodels).

3.16. MOA-3 treats the shared element of Epistemological Alterity and Epistemological Complementary (the element revealed by their simultaneous complementary alterity!) as the basis of the ultimate ontological statement, i.e. the statement which defines Being (and the theory of theories of Being) via the boundary-conditions of all possible epistemologies.

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 superstructure. 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 an 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 historically 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 arcanely, 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 struggle free of his efforts 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 systemic-behavioral)

4.7.2. basic ontological states/domains (not less than FOUR... bio-material
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 (when 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
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 “vitalization of language via 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 laugher 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 and the work which supports them. 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.

5.10.2. In general these flavors can be characterized quasi-alchemically as **the harmonization of mixed feelings**. This might also be called aesthetic Gurdjieffianism in reference to his emphasis on the harmonious development of human beings through the enactment and tolerance of friction between the high and low sub-qualities of our psychology. It goes without saying (except right here) that the creative work of combining diverse qualities into new complex simplicities of character requires the invocation of the Primal Splice. The separator is the connector. Between sub-temperaments and diverse enactments of self-identity lies a variously repellent buffer condition which must be entered and embraced in order to facilitate the synchronization, integration and functional quasi-merging of otherwise oppositional human qualities.

5.11. The DCR therefore trends toward the following types of qualities: *levity, conviviality, sensitivity, 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 and toxicity demands a massive, socially transformational retooling of our economic priorities and commercial values. And reactionary anti-ecologists point out, quite sensibly, 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”, an eco-catholicity, 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 its diverse manifestations. 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.

5.13.1.  *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 many traditionalistic visionaries as potentially devastating and hellish. Hence the close connection between the historical imagery of Pan, Dionysus, Baphomet, Satyrs, etc. and that of Devilry. There should be no need to specify the obvious fact of the health, positiveness and spiritual efficacy that may be re-integrated into human psychology through the suspension of the reactive rejection of these dark and tragic figures. Their depth, complexity, naturalness and evasion of easy socio-linguistic control are marks in their favor.

5.14.  **The DCR negotiates the repeal of excessive linguistic gullibility.** The common suspiciousness -- notably exhibited by many MOA-1 advocates -- toward more incorporative and populist versions of Metatheory is justly valorized by its affinity for a particular historical trend. That trend is the effort to secure freedom in the face of an unhealthy social marginalizing associated with official phraseology. Uncritical identification with the glamor and implications of language is a lurking danger.

5.15.  These freedom-securing cultural streams, illuminated by and correlated to meta-theorizing consciousness, join with numerous other trends to force a shift in our linguistic sensibility. These other trends include the neuro-psycho-social readjustments inculcated by the pervasive use of electronic technology, the rise of impressionist and expressionist arts which exceed the fixed descriptive power of realism, and the snide cocktail party trope of referring to a ‘linguistic turn’ in contemporary philosophy.

5.15.1.  The shared tenor of these trends reveals an essential streak of the DCR -- namely its repeal of excessive linguistic gullibility.

5.15.2.  The concept of a “linguistic turn” should not be understood simply as a rise of language-power. It also represents a relative *decrease* in the average tendency of thinkers, and cultures, to naively entrust themselves to traditional statement-laws. Language begins to stands out not because it is dominant but because it has been problematized and become un-anchored from its previous pervasive position.

5.16.  A supra-linguistic context inspects language with new clarity. This context is appropriate to MetaTheory. It drives forward toward a style of languaging that demonstrates the incorporation of a range of extra-linguistic critiques.

5.17.  The emergence of the new languaging, as part of the DCR requires at least:

5.17.1.  New terms for structural patterns revealed by meta-theorizing.

5.17.2.  New modes and sensibilities for producing language.

5.17.3.  Critical and temperamental attacks upon the habits and sway of
5.18. Representatives of emerging cultural trends have launched many sober, tender and aggressive attacks on mythic religiosity. These are largely rooted in the attempt to diminish the simplistic sway of traditional language.

5.18.1. The sway of “the book” and “the name” and “the law” appear in the DCR as seductive and self-destructive dangers. They are rightly mocked and undermined... even though there are endless reasons to support and integrate the best that every inherited tradition has to offer.

5.18.2. We become available to critique the uninspected assumption that miraculous, visionary, subtle and powerful entities make true statements that should be simply believed. We are sensitized to the following exemplary types of situations:

5.18.2.1. Corporate and governmental propaganda is now a cause for skepticism -- in the service of generating a work of new and superior faithfulness.

5.18.2.2. The aliens who abduct us are not necessarily telling the truth when they claim to be extraterrestrial travellers from the Pleiades!

5.18.2.3. The vast orb of incalculable fire in the heavens is not just accurate when it says: I AM YOUR GOD. “He” could be wrong or lying or only partially correct.

5.18.3. The mere fact that these are asserted statements was formerly part of their persuasive glamor. It must now become a reason for suspicion (armed with our new good conscience).

5.18.4. Pre-scientific explanations, regardless of their appropriateness to those who make them, stand out as pernicious and offensive. They present an exaggerated confidence in claims. Part of the modern and postmodern revolutions has been to require that peer review, personal utility and material evidence be elevated to equal status alongside the writ of “claims”.

5.19. The DCR both is, and favors, an emphasis on cultural mood. This emphasis suggests that “tone” and “tempo” and “nuance” are perhaps, in comparison to obvious linguistic content, equal or superior aspects of communication. It no longer entirely makes sense to assume, even in the case of a philosopher or a sacred text, that the commonly discussed sense of the statements is the only or primary message involved.

5.19.1. The aesthetic sensibility, the rhythm, the demeanor, etc. even of our famous historical holy books can and should be allowed to challenge the writing.

5.20. New languaging (appropriate to MetaTheory, MOA & the DCR from which they derive) is tasked to embrace and incorporate its new rivals. In order to regain its reliable, harmony-producing, truth-inculcating function across the pre-MOA languaging.
genres of human society, our languaging must adapt itself to the new requirements which are reflective of our emerging mood.

5.21. The status of “wording” is being renaturalized & enhanced -- not eliminated.

5.22. Several examples collectively imply some of the DCR flavor in the domain of language:

5.22.1. Eugene Gendlin has built upon his progressive approach to proprioceptive psychoanalysis to generate a “philosophy of the implicit”. This grounds the creation of intellectual and existential theorizing and meta-theorizing in a creative, mood-based dialogue with the deep, emerging, pre-articulate wisdom of embodiment. This is an endeavor which smacks of the satyr’s return -- *the legs of the forest man are dancing again within the law-books of theory*.

5.22.2. Famous trans-linguistic literary geniuses like Joyce and Pound valorize humanistic, occult, vital and trivial dimensions experience while deploying an excessive plurality of languages and meanings which -- like the information landscape of the internet -- quite naturally decreases our simplistic trust in the previous regime of language and meaning. They stand allied with artists who require, but are not limited by, parody in order to be serious about the world we are entering... *trans-parody, trans-irony, trans-cultural and deeply human-cosmic*.

5.22.3. Notorious “weird fiction” author HP Lovecraft (and his later televisual kinfolk such as Rod Serling, David Lynch) exemplify a communication style dedicated to cosmic and non-linear moods. This production is dependent upon the self-pleasing, idiosyncratic presentation of an excessive dimension which it putatively fails to present. Everything may speak its own name only by being more than itself. This is a poetic style of meta-articulation which intimates the future of language in a naturalistic, planetary-cosmic, post-scientific & affirmatively tragic context -- and it does this by placing traditional articulation alongside the awareness of its failure to adequately describe the energy of our reality.

5.22.3.1. The close parallel to people who frequently break their speech patterns to invoke fuckin’ obscenities (and all that shit) should be obvious.

5.22.3.2. They are SAYING the manner in which the old regime of saying is insufficient -- and demonstrating the premature form of the new regime of saying.

5.22.3.3. Such irruptions must not be understood only in the obvious manner of an individual failure to coherently render sociable articulation from out of their bodily drives... but also a general cultural presentation of the need to incorporate the embodied, the obscene and excessive within our emerging
speech trends.

5.22.3.4. There is a direct resonance with forms of philosophy such as Critical Realism and Object-Oriented Ontology which specify that objects MUST be understood as exceeding the comprehension of themselves which is available through their relations.

5.22.3.5. Such artistic, philosophic and populist movements are facets of the common undermining or new-forcing of language which characterizes the DCR.

5.22.4. New language is not simply an acknowledgement of the necessary limitation upon our theory-building or descriptive power. In fact it offers extraordinary new opportunities for the construction of symbolic edifices of unprecedented power, reason and comprehensiveness. However, our attempts must be characterized by the FLAVOR and STYLE of renaturalized and vital-cynical and implicit-transconscious and post-legislative phraseology.

5.23. 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.

5.24. 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?

5.25. The morality of gaping is challenged by the DCR.

5.25.1. The “morality of gaping” halts at (or gapes at) the category of content and un-self-critically evaluates its possible social consequences based on the easiest affective associations and projected through the assumption of the unthinking duplication of forms.

5.25.1.1. E.g. THIS is violent television. Violence feels dangerous. If people are exposed to this content they will become violent. It
should be avoided, minimized or suppressed in favor of more idealistic content.

5.25.1.2. This moral urge should be contextualized by a contemporary understanding that the more ethical, integrated and effective manner of intervention in the problematic aspects of audience contamination by non-physical forms is not that of policing exposure but rather that of cultivating competence and health in viewers.

5.25.1.3. This moral urge should also be contextualized by an awareness that culturopathic and nihilistic forces typically disseminate themselves emotionally in the form of a fearful protective moralizing associated with easy reactions, desire for return to purity, and a fixation upon sentimental and cathartic-idealistic content.

5.25.2. This morality of gaping is appropriate to MOSPs but is undermined by the trans-contextual and reinterpretive capacities implied in meta-theorizing AND by the DCR’s emphasis on depth, voluntary developmental self-overcoming, and the establishment of an affirmatively trans-tragic mood and enfolds and works “tantrically” with complexity.

5.25.3. One prominent counterexample to the direction of artistry and entertainment suggested by the morality of gaping can be found in the delightful trivial notion of a “Golden Age of television” (associated with American cable channels in the early 21st century -- the rise of Sopranos, Mad Men, The Wire, Breaking Bad, True Detectives, etc.)

5.25.3.1. These programs are notable both for the manner in which they are enabled by emerging electronic technologies and the more satisfying, quality-driven and creatively adventurous ethos established among the creators.

5.25.3.2. These programs cultivated and fed upon many of the emerging healthy and robust energies of the DCR.

5.25.3.3. Stylistically, they exhibited a mixture of intellectual merit freely mingled with popular salaciousness. The presented the simultaneous reversal AND enhancement of genre-tropes. New and trans-genre productions flourished.

5.25.3.4. “Difficult” characters became central -- presenting uncanny mixtures of loveable and unlovable traits that embody the complex human condition beyond the protective and hopeful idealism of any given pre-planetary cultural field.

5.25.3.5. In a haze of delighted interest, we inspect a realm with no easy catharsis, heroism or pure villainy but also no limitation on the states of consciousness and epiphany into which
characters may journey.

5.25.3.6. Here is a tragic affirmativeness, apocalyptic evocativeness, an unflinching gaze in the face of pessimism, wasteland and conundrum. Here is a rhythmic, coherent and pleasingly peculiar play at the edges of tolerance in which multifaceted, hybrid human beings are caught between integration and disintegration. A symptom and cause of strength.

5.25.3.7. This strikes a strong note of the Dionysian satyr-plays which gave rise to the High Tragedy which fueled the unforced optimism of the cultural renaissance of ancient Greece. The human-affirming, depth-cultivating and culture-empowering energies of such productions must be seriously weighed against the superficial reactivity and "morality of gaping" which would classify, reject and idealistically replace such healthy gestures of DCR-ish artistry.

5.25.3.8. The underlying gesture of such artwork is the general tone produced by the attempt to harmonized mixed human qualities into new coherence.

5.26. 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.

5.26.1. 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.

5.26.2. 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.

5.27. Words like "wholeness", "natural", "full spectrum", "depth", "love", "health", "integrative", "inclusive", "nonviolent", "tantric", etc. collectively invoke a common principle:

5.27.1. 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.

5.28. This enactment is analogous to a performative teleology. 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”.

5.28.1. 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.

5.29. 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).

5.30. 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.

5.30.1. 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 accepts the ethos which surrounds, attracts and guides metatheorizing.

5.31. The philosophers of the DCR are (unlike strictly cognitive theorists) exemplars of hybrid expressions and blended-line communication.

5.31.1. 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:

5.31.2. These trends comprise a zeroing in upon the central pathway which gravitates intellectually toward the DCR.

5.31.3. 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.

5.31.4. 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.

5.31.5. 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.

5.31.6. 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.

5.32. 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...

5.32.1. This way forward might also be called an alliance of the interfaith, interdisciplinary, transdisciplinary, meta-triangulated, integrated, hybrid, full spectrum, three-centered, seven-centered, trans-genre, etc.

5.32.1.1. Such an alliance can be approached in a MOA-1 mode by which we focus upon the interplay and potentially supportive existence of roughly homeomorphic but not necessarily connected agencies.

5.32.1.2. Such an alliance can be approached in a MOA-2 mode by which we insist upon some version of an emerging, quasi-totalized, coherent vision which subsumes all the different inter-domain and trans-domain efforts.

5.33. 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 if they are separated from the regular, 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 mandala of AQAL.

7.1.2. It denotes any kind of collective, but non-subjective, organizational machinery -- including society, theory and philosophy. Because it 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. Ideological functions can be easily understood on the model of the hive.

7.5.2.1. Hives, very naturally, require that members of the swarm exhibit an irrational, preconscious drive to upkeep the existing resource-control structure of the society. This archaic mechanism may continue to operate even in human beings and even in opposition to their conscious beliefs, intentions
and reasonings about their patterns of social activity.

7.5.3. 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.

7.5.3.1. This problem is potentially compounded insofar as it may become entangled with the naturally functional self-destruction drives which are widely distributed through cells, organisms, societies, etc. This “thanatos” has a positive function but may operate in any given case as the attempted self-destruction of a cultural field in ways that may be veiled from the individuals participating within this attempt. (E.g. Nazi Germany understood not as ethnocentric triumph but as the attempted suicide of a nation.)

7.5.4. 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 the understanding of systems -- since the social, political, economic and decision-making habits of people have been the major limiting factor on the health and development of the species.

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.
The Unfolding Historical Response to Nihilism*

"The idea and (reactive mechanical-mystical) feelings of Non-Being — or "Beyond Existence" — occasioned by the contingent historical rearrangement of the instincts of the spiritual animals.

**PHASES OF NIHILISM ASSIMILATION**

- The Riff / The Great Noon

**PHASES OF NIHILISM AVOIDANCE**

- The possibility of Meaninglessness and "free" embodiment breaks out into the open alongside fantasies of "anything can be real" and "ultimately all beings and values are equivalent."
- The dream of the logical Individual success and the Great Rational Machine promises to re-secure what has been lost through the failure of myth, religious & group traditions.
- The Great Natural Plan or the Autopoetic God: Beyond Universe "fills the Void"
- Narcissistic Fantasy & Erotomanic Outsiders attempt to overcome depressive feelings.
- Mindless Obedience to Superstition and "Overseers" or "Saviors" promises to secure the lingering sense of deep harmony.

-NON-DUALIST TRANS-NATIONAL

- Post-Mechanical constructions secured toward dynamic analogies of non-separability by multi-polar integration

- Quasi-Integrative posture, conscious embrace of suspended ontology, embracive enactment, perception, post-cultural ethics, ethical activity, rethinking of deixis, decontextual awareness of Intercontextual differential

-MOA.

"peon" of the Martyred Saviors & Creator Gods

NOTE: Health & gracefully harmonized instincts are also present at every phase of development.