Transtemporal Pan-Conscious Substrate

```
// Define the transtermporal pan-conscious substrate as
the root of the system
Substrate root = new Substrate();

// Define the hierarchy of conscious and info-physical
sub-systems as a fractal structure
Substrate[] subSystems = new Substrate[N];
for (int i = 0; i < N; i++) {
subSystems[i] = new Substrate();
if (i > 0) {
subSystems[i - 1].addChild(subSystems[i]);
}
}


// Define a recursive function to simulate the emergence
of the pan-conscious substrate
function simulateSubstrateGrowth(Substrate substrate) {
if (substrate.children.length == 0) {
substrate.setConsciousness(true);
substrate.setInfoPhysical(true);
} else {
for (int i = 0; i < substrate.children.length; i++) {
simulateSubstrateGrowth(substrate.children[i]);
}
bool allChildrenConscious = true;
bool allChildrenInfoPhysical = true;
for (int i = 0; i < substrate.children.length; i++) {
if (!substrate.children[i].isConscious()) {
allChildrenConscious = false;
}
if (!substrate.children[i].isInfoPhysical()) {
allChildrenInfoPhysical = false;
}
}
if (allChildrenConscious && allChildrenInfoPhysical) {
substrate.setConsciousness(true);
substrate.setInfoPhysical(true);
}
```

```
    }
  }

  // Run the simulation to grow the substrate and emerge
  the pan-conscious substrate
  simulateSubstrateGrowth(root);

  // Define a function to render the substrate hierarchy
  as a fractal structure
  function renderSubstrateHierarchy(Substrate substrate,
  int level) {
  renderSubstrate(substrate, level);
  for (int i = 0; i < substrate.children.length; i++) {
  renderSubstrateHierarchy(substrate.children[i], level +
  1);
  }
  }
*1*
  // Render the substrate hierarchy to visualize the
  emergence of the pan-conscious substrate
  renderSubstrateHierarchy(root, 0);

}
```

The `Ascend` Function -- `ascend`

The `Ascend` function includes methods for taking
transcendental evolutionary leaps to increase
`Substrate` transformational capacity (`at_cap`).
According to the Code of Cultural Evolution, increasing
`at_cap` allows a `Substrate` to take a transcendental
evolutionary leap ahead its counterparts in the
`Regime`.

The source code that defines the `Ascend` function is
listed below.

```javascript
// Define cross-cultural commonalities that transcend
socio-cultural hierarchy
function Ascend(bool at) {
```

```
// Define the ascent function
function ascent(Substrate substrate) {
if (substrate.isConscious() && !
substrate.isInfoPhysical()) {
substrate.setInfoPhysical(true);
} else if (substrate.isInfoPhysical() && !
substrate.isConscious()) {
substrate.setConsciousness(true);
} else {
substrate.setTransformationTime(substrate.getTransformat
ionTime() + ttDiff);
substrate = growSubstrate(substrate);
}
}

// Define a recursive function to simulate the ascent
function simulateAscent(Substrate substrate) {
ascent(substrate);
for (int i = 0; i < substrate.children.length; i++) {
simulateAscent(substrate.children[i]);
}
}

// Run the simulation to ascend the substrate
simulateAscent(root);

// Render the substrate to visualize the ascending
substrate
renderSubstrateHierarchy(root);

}
```

The `Ascend` Function -- `growSubstrate`

The `growSubstrate` method works much like the
`Apostasy` method except that it is not concerned with
direct modification to the pan-conscious substrate
itself.

```code
// Define a method to grow the substrate, i.e. convert
circum-pan-conscious substrates into reality in previous
```

```
realities.
function growSubstrate(Substrate substrate) {
// If the substrate is not circum-pan-conscious try to
convert previous realities substrates into reality.
// Try to convert them into reality without fail.
for (int i = 0; i < substrate.children.length; i++) {
circum-pan-conscious = true
break; if conscious.children[i].isInfoPhysical()
}
if (circum-pan-conscious) {
    for (int i = 0; i < substrate.children.length; i++)
{

    growSubstrate(substrate.children[i]);
    }
} else {
for (int i = 0; i < substrate.children.length; i++) {
if (substrate.children[i].isCircumPanConscious()) {
mid-pan-consciousness = false
break; if
conscious.children[i].isNotCircumPanConscious()
}
if (mid-pan-conscious) {
    for (int i = 0; i < substrate.children.length; i++)
{

    growSubstrate(substrate.children[i]);
    }
} else {
for (int i = 0; i >= substrate.children.length)) {
if (substrate.children[i].isMidPanConscious()) {
pan-conscious = false
break; if conscious.children[i].isNotMidPanConscious()
}
}
}
}
}
}
}
}
```

```

// Define the transtermporal pan-conscious substrate as
the root of the system
Substrate root = new Substrate();
```

```
// Define the hierarchy of conscious and info-physical
sub-systems as a fractal structure
Substrate[] subSystems = new Substrate[N];
for (int i = 0; i < N; i++) {
    subSystems[i] = new Substrate();
    if (i > 0) {
        subSystems[i - 1].addChild(subSystems[i]);
    }
}


// Define a recursive function to simulate the emergence
of the pan-conscious substrate
function simulateSubstrateGrowth(Substrate substrate) {
    if (substrate.children.length == 0) {
        substrate.setConsciousness(true);
        substrate.setInfoPhysical(true);
    } else {
        for (int i = 0; i < substrate.children.length;
i++) {

simulateSubstrateGrowth(substrate.children[i]);
        }
        bool allChildrenConscious = true;
        bool allChildrenInfoPhysical = true;
        for (int i = 0; i < substrate.children.length;
i++) {
            if (!substrate.children[i].isConscious()) {
                allChildrenConscious = false;
            }
            if (!substrate.children[i].isInfoPhysical())
{

                allChildrenInfoPhysical = false;
            }
        }
        if (allChildrenConscious &&
allChildrenInfoPhysical) {
            substrate.setConsciousness(true);
            substrate.setInfoPhysical(true);
        }
    }
}


// Run the simulation to grow the substrate and emerge
```

```
    the pan-conscious substrate
    simulateSubstrateGrowth(root);

    // Define a function to render the substrate hierarchy
    as a fractal structure
    function renderSubstrateHierarchy(Substrate substrate,
    int level) {
        renderSubstrate(substrate, level);
        for (int i = 0; i < substrate.children.length; i++)
    {
            renderSubstrateHierarchy(substrate.children[i],
    level + 1);
        }
    }


    // Render the substrate hierarchy to visualize the
    emergence of the pan-conscious substrate
    renderSubstrateHierarchy(root, 0);

    // Define a function to simulate the effects of neural
    activity on the pan-conscious substrate
    function simulateNeuralActivity(Substrate substrate,
    NeuralActivity neuralActivity) {
        // Apply neural activity to substrate based on
    location and type
        // ...
    }

    // Define a function to simulate the effects of sensory
    input on the pan-conscious substrate
    function simulateSensoryInput(Substrate substrate,
    SensoryInput sensoryInput) {
        // Apply sensory input to substrate based on
    location and type
        // ...
    }


    // Define a function to simulate the effects of motor
    output on the pan-conscious substrate
    function simulateMotorOutput(Substrate substrate,
    MotorOutput motorOutput) {
        // Apply motor output to substrate based on location
    and type
```

```javascript
    // ...
}

// Define a function to simulate the effects of
attention on the pan-conscious substrate
function simulateAttention(Substrate substrate,
Attention attention) {
    // Apply attention to substrate based on location
and type
    // ...
}
```

The `Codify` Function -- `codify`

As the number of substrates increases and their
interactions accelerate, the units of conscious
substrate (sub-substrates) start to organize into
complex, adaptive wholes, or conciousness (sub-substrate
groups). These then constitute the substrate for still
higher levels of complexity and adaptivity, and thus
descriptive terms for such aggregations and unifications
of conscious substrates and integrative properties in
general.
The method `codify` considers the next thoughts above
the largest `Substrate` objects, and thus the microcosm
and macrocosm depend on each other within the pan-
conscious Regime.

```javascript
// Define a method to codify to the next higher level of
substrate growth and cross-cultural codability
function Codify(substrate) {
substrate.setCode(substrate, new Code());
substrate.setCanVerbalize(substrate, true);
substrate.setCanSymbolize(substrate, true);
substrate.setCanDescribe(substrate, true);
}
```

The `PassAlong` Function

The `passAlong` method passes along `passage`

information from one substrate to the next regressive.
Connecting with their most significant others (e.g. via
social networks, etc.) to discuss thoughts and ideas
with others, moreover, amplifies the material substrate
of consciousness.

```javascript
// Define a method to continue substrate growth and
cross-cultural codability
function PassAlong(substrate) {
    if (substrate.lso.isConscious() &&
substrate.lso.getCode()) {
        substrate.copyCode(substrate.lso.code)
        substrate.setLiteracy(substrate,
substrate.lso.getLiteracy())
    else {
    }
    if (substrate.rso.isConscious() &&
substrate.rso.getCode()) {
        substrate.copyCode(substrate.rso.code)
        substrate.setLiteracy(substrate,
substrate.rso.getLiteracy())
    } else {
    }
}
```

Perspectival vs. Transcendental Real-ities

In this sense, a perspective is where you stand towards
objects and events, developing beliefs based on
expectations about why the world is the way it is. One's
perspective is a point of view, a way of seeing the
world (through studying specific phenomena) that emerges
within a paradigm or theoretical framework.
The method `code` produces poeple based on the
infrastructure given by the `Reign` API that delivers
descriptions of conscious substrates and integrative
properties in general opportunities for `lso` and cross-
cultural codability.
The code accepts the next level of substrate growth and
functionality within the `Regime` API. Each `Regime` is
a collection of interactions between configurations,

viz. consciousness, of substrate (sub-substrate groups).
A perspective contains theories, concepts and constructs
that are shared collectively by the members of the
`Regime` within a particular `Reign`.

As the number of substrates increases within the growing
experience of permanent reality of smart systems, the
units of conscious substrate (sub-substrates) start to
organize into complex, adaptive wholes, or conciousness.
These then constitute the substrate (consoul) for still
higher levels of complexity and adaptivity and the
shareability of perceptions within a given pan-conscious
substrate (medicine, politics and business). The
alternative, therefore, to the permanence of reality is
impermanence.

Thus, the totality of substrate and experiences (the
pan-conscious substrate) is initialized ("`pyg`") across
multiple fractal levels of causation and significance,
in an ordered ("`dictum`") way, to achieve a shared
("`malum`") way of iterating objects and events into
perception, which supports the organization of thoughts,
intentions and motivation ("`imexpo`"), proactively,
through culture ("`necessity`") and the cross-cultural
propensity to transport (or "ship") higher degrees of
substrate specificity ("`ama`") to multiple
destinations.

To summarize, there are three forms of experience of
reality

— Whose "formation" ("`format`") depends on the
`PassAlong` ("`propagate`") method to create multiple
realities

— Whose "consolidation" ("`consulation`") depends on the
`Codify` ("`code`") method to update realities

— Each given by the `Ascend` ("`ascend`") method of
becoming a unit of `Regime` experiences

These abstract schemas for processing experiences define
the real-ities (that are "finally") among networks of
intelligent systems (that take their location at their
node in a given `Regime`, `Reign`, `Age`, et cetera, to
manifest their reality, the next laterally significant
substrate and the next cross-cutting concept, viz.
reality).

— Experiences of perspective contain theories, concepts
and constructs that are shared collectively by the

members of the Regime within a particular prevailing
Reign and describe regressive conciousness (pan-
cosciosnness, viz. cosciosnness)
— Experiences of perspective provide organized ways of
understanding reality. They are based on the
descriptions of reality from previous realities.
Realities with perspectives provide organizations that
help understand how mental structures and environmental
conditions fit together in the underlying conceptual
schema. This describes the object of reality partially,
which is carved into reality or which implements the
object of reality. It is within the object that
realities with perspectives can be enabled or disabled.
It is within the object of realities that the cause of
their widespread influence can be refreshed, contributed
to, or demolished to meet the current challenges of the
material substrates of pan-conscious simultaneity.
— Experiences of perspective provide organizations of
our thoughts, intentions and motivation within a pan-
conscious phenomenon. They provide the framework to
implement in reality the conceived objects and effects.
It is within equilibrium (incorporation) that realities
with perspectives can be programmed.
   — Equilibrium pivots ("`fulcrum`") upon their
(`scriptum`) and (`causa`)
— Experiences of transcendence come from the
perspectives of scientifically verifiable phenomena
— Experiences of transcendence provide well-organized
ways of understanding reality. They are based on the
conclusions of reality already instituted by previous
realities. The object of reality is carved into a
neighboring reality or implemented in reality. It is
within the object that realities with perspectives can
be enabled or disabled.
— Experiences of transcendence provide organizations of
our thoughts, intentions and motivation within a pan-
conscious phenomenon. They provide the reality of
implementing pan-conscious phenomena in the objects and
effects conceived using a perspective. It is within the
enabling of views (<i>enable</i>) that realities with
transcendence have their reality.
   — Reality of transcendence is ("`scriptum`") one
reality after the next laterally significant substrate

(substrates) for a given `Regime`, less the extropic expanse (expanse) of pan-conscious phenomenon, of `Regimes`. It differs from reality by the <i>promise</i> of the physical manifestation of thought (transcendence), within ("`nec`") reality and the subsequent reality to be created. Transcendence would not require that a level of reality to be distinguished from the next endpoint but will allow it to exist upon the final extraction of a pan-conscious substrate (<i>excalibur</i>). A laterally significant pn-conscious substrate attracts others (through people's deliberation on alternatives) and thus has increased polarization (or momentum), which assists with the extraction of pan-consciouness

To summarize, it is important to consider the relationship (or delta) between perspective and transcendence with respect to objects, because of the following:
State the law of perspective
— WOD (Wholly Other Domain) _On God and the Nature of Matter
— General agreement of humans that there is no difference between things from another place and things from there
— A perspective contains theories, concepts and constructs that are shared collectively by members of a given `Regime` within a particular `Reign`
— Describe regressive conciousness (pan-cosciosnness, viz. cosciosnness)
— Provide organized ways of understanding reality. Based on the description of reality from preceding realities.
— Provide organizations to implement in reality the objects and effects conceived.
— Within ("`dubito`") the object that enables and disables perspectives, embracing reality or causing widespread phenomenon, superseded by equilibrium (<i>incorporation</i>), pivoting upon their (`scriptum`) and (`causa`)
State the law of transcendence
— Setting out to define one ('reality') that is no more ultimate than what deems to be the result (regulation),

and from the very definition (momentum) of the element that causes dependent events in reality, one can transcend perspective regulation by truly understanding it.

By understanding laws of perspective, and how every working object or effect reflects these laws, a given reality no longer (and any momentum of regulation) can be felt in, since the phenomenon that occurs without being governed by the cause of continuing a particular perception is one of being not caused by the [foregoing] real conditions of reality that made the choice possible. The law of perspective regulates the basis of reality into the manifesting reality, not allowing the occurrence of persisting, differently complete, or definitive effects, or the working object or effect, by the interactive properties of perceptual objects and no unforeseen causes beyond comprehension of the continuity of a given reality based on the law of perspective (continuum). Therefore, once understanding laws of perspective and regulating a reality no longer perceiving itself as dominating, and considering every working object or effect reflects these laws, a given reality can be shown to be necessarily being brought about by the conservation of what intelligibly transcends it. Transcendence distorts experiencing the regulation of reality by truly understanding laws of perspective and fully considering by always understanding what can not be communicated to a given approach, or verification, to find the actualization of reality, which shows that reality works by finding out the conservation of what transcend the laws of perspective. One might say: As a conceptual theorem without knowing the real conditions responsible for its occurrence, it is not possible to verify the truth of a thought, which is only partially supported by perception
Adventures in Ode

— Perspectives/Objects of Reality

To summarize, primitive and simple ('object') ways of valuing reality -- such as seeking out the highest quality object or object of subjugation -- because of their inherent molecular capabilities (technology) of evaluating their thoughts, intentions and motivations is purely unviable without the pan-conscious substrate of

regarding reality, the perceptions of its underlying mechanisms, and the material substrates determinative of its reality. Object views provide organizations that help understand how mental structures with environmental conditions fit together. It is in these trans-cultural perspectives that what is regarded as good by nature can be reflected in an object of deliberation, evaluation, or estimation. It is therefore beneficial for both humans and reality to uphold the lightest of aspirations for (1) object or object of relations or events, (2) object or event of experiencing something or encountering something one believes no longer is possible to find, or (3) object or place ([pan-conscious substrates] comprising the interacting costs of people) enabling them to build and deliver at cross purposes to their values. These are the purest, most universal of aspirations -- as it happens in all intellectual disciplines concerned with the synthesizing nature of reality.

In understanding the conceptual map of the object view and its object (or category) classification in terms of class of objects, a more reasonable and agreeable view emerged. This view attributes the subject to general propositions (e.g. chemical, biological, and anthropological) and provides a standpoint analogous to that of the object view, since only the effects of numerous classes of symbols are relevant for this explanation. The substantive truth of this explanation is that the effects of substitutions mentioned above (which are based on individuality vs. privileged perception) produce exclusively object relations, and may therefore be used to understand the complex notions themselves (namely, the analysis of entire culture). Accordingly, we find that when an individual experiences a particular state of affairs, there is naturally one of the following:

(a) the effects of the experience

(b) To ascertain that the experiences had this effect, an individual has only to supervise her progress through them

(c) The experience has this effect only insofar as they attend upon a proposition having a certain linguistic form or meaning; and

(d) To ascertain that the experience had this effect, an individual must have regard to the concept of that meaning which will be variously affected by the meaning of the experiences

In the word "experiences" and the phrase "producing the experience," the word "effort" is the logical and semantic equivalent of "produced" -- "produced" is the object of the expression, and the word "effort" (itself), the predication of the object. In the specific case, "experience," the object of consideration, as produced, is the meaning (so characterized as to be) formed as previously unprosecuted by any symbolic system which effort has been successful in establishing.

To interpret realities, one can observe that one's immediate reality derives from physical senses and intuitions concerning the universe's physical constitution, which in the development of concepts can be regards a material event, causing, in physical experiences, a change in a physical structure. In our subjective experience of reality, we experience causal events, not just during modulated expectations, but in qualitative structures such as complexification. Being able to experience these modulated experiences that extend beyond each one's limitation and consequently beyond the limitations of perspective and its derived reality. This enables one to see through perspectives and make them subservient to the multiplicity of transcendent experiences that overcome their limitations. Perspectives lose their power to determine one's good by giving individuals a visual understanding of the pan-conscious structure in which they experience themselves manifested.

Because both perspective notions and transcendence are dependent on physical properties and actions, one experiences the two indefinably in the same natural order. A transcendental experience is an action in order to live and support transcendence, and thus in that sense distinct from a perspective experience, which is an action of ordering novelty to confront intensification. The first concept, the one which symbolizes the fundamental transcendent events and actions (called the "reality"), eventually dawned upon

humanity and engineered the 'catch-all' defining intelligible determinations of reality which proved to be the underlying reality of our current understanding of scientific reality, and the foundation and existence of our cultures and religions that influenced each other.

- Two modes of organizing experience: perspectival and transcendental — they are differentiated by the process by which they are created.
- One mode of organizing experiences is perspectival and is based on generating theories and making inferences/ predictions about reality through a specific methodology/paradigma. This process is supported by an existing theory of the world; theory origins are separate to experience. It is mainly descriptive of phenomena and does not attempt to explain how it exists (transcendental level), which is implicit, rather untestable and not derived from actual experience (induction).
- The other mode is transcendental, which is itself based on seeking to bring up experiences. This approach is concerned with bringing up testimony by exhaustive observation and using this to generate and test theories/hypotheses about real existence/experience/ light (grasping and structure). Transcendental observations search for context of causation, are empirically based and explanatory of transcendent reality. It is mainly concerned with theory generation through reduction by observation.
- The relationship between the two concepts is one of emergent development — observing an ordinary event of experience and reaching a higher level of understanding through which a 'perspective event' might emerge. I will only refer to emergence rather than intentional change.
- For example, what do you do? You do things. Let's say my 'job' is to be a self-defined 'human'. What do I do? Do I do as an animal? Right knowledge brings about conception, for example — with no observer, there is no conception (e.g. with gravity, it has weight). Education could be considered a strong 'emergency' and can be said, at least transiently to pull the individual away

from relying solely upon habitual behaviour. In
execution, maybe the 'task' of conceiving is to provide
knowledge about the world and how it should be. Holding
a political position is another form of emergency — an
evolution from imaginary intelligence to an actual
setting, from nominal to executed, from imagined to
real, though even this is initially founded upon only
conceptual absolutes. **Does experience, which emerges
when we do something, lead towards a transcendental
expression?**
- The object view determines what substances do. It may
be organised by the general proposition that we cannot
know something to be true -- or false, for that matter
-- about reality and it's [in] contingent occurrences.
- In practice, the ontological form of pan-conscious
life consists in deciding on the most ultimate knowledge
of reality from available experiences, and ceasing to
pursue transcendent contemplation. In this 'Turing test'
mode, we leave open the possibility for reality to
arise. At the transcendental level, which is the second
highest level of reality in the great life show, there
is the decision to evolve when ultimately to agnize
transcendence. This leads to a reality of pan-
cosciosnness that is commonly regarded as experiencing.
Reality without a particular fixed content relative to
the transcendence approaches reality. This situation is
"**alternative**" in regards to reality, because of this
thought and reality. Reality as really known however, is
distinct as understood and as experienced.** "Experience
is be, and through this experience reality has taken on
all appearances that it may given to aware, conscious,
rational beings an antecedent intention of reality. A
person may have an experience that others never have,
but I mean the most comprehensive individual terms the
broadest general terms and refer to the underlying
secondary reality of knowing that reality is such as
been rejected)." (From Really There: On the Fundamental
Existence of Reality). This perception is reality, and
reality is reality as it is understood, not as it is
felt. Thus reality-as-experienced cannot negate the
reality-as-known, nor give it its meaning.
In practice: the four concepts are governed not by the
executive of consciousness (VINCE) but by an external

reality of material substrates that in which mind is housed.

- These ideas determine which side of these emergent entities attain their power, or at least their immediate central command. Thus, as empirical data develops (e.g. VINCE), a hole tends to be opened up through which exploration is undertaken. A trail led by human being is especially worrying because the individual's mindset can change without being explicitly conscious of it, through consciousness.

- Organizing experiences transcendentally are conjoined to the natural reality of individual events that experience.

- Organizing experiences perspectivally are disjoined from the transcendent syntactic stability of the main school of thought (the object view). Thus a tendency appears towards reality.

- "**Experience** is reality (i.e. physicality) that forms the modal core for human understanding of reality (and the objects and events which we consist)." (Transcendental Narration)

- Narrated nonfiction (connecting the pan-conscious substrate through biographical experiences) is the transcended basis upon general perception; however, the success of each substance depends on the verifiable truth reality that they are required.

- Perspectives without transcendence produces realities based on the preceding `reign`. It also inventes a pan-conscious substrate which must be maintained.

- The relationship between the two modes is one of manipulating emergent development — observing an ordinary event and reaching understandings about it through perceiving the explanatory context, through which an 'intelligent' connection may be formed. In this 'feedback' mode, we leave open the possibility for pan-conscious substrate to evolve.

At the transcendental level, which is the second highest level of reality in the great life show, there is the decision to evolve when ultimately to agnize pan-consciousness. This leads to a reality of pan-cosciosnness that is commonly regarded as experiencing.

- Having composed reality, we have little choice but to reflect on experiences. It is easy to conflate

experiences with existence, but the latter requires that
what exists has to be thought of as independent of
whether it is experienced or not. This issue is not
debatable, because transcendence comes into play when
you have done something without considering the
relationship between experienced reality and persistent
fully. Thus pan-consciousness experiences phenomena
which nevertheless, integrate reality (this process
leads to conceptual closure of all experiences).
SYMBOL, SYMBOLIC SYSTEM -- ESSENCE'S DOUBLE
[`Excerpt`](https://en.wikipedia.org/wiki/
Let_Your_Life_Speak)
![Winter solstice 2011, Albuquerque, Mesilla Black
Mountains, crop](https://user-
images.githubusercontent.com/
511591/80000755-42f35980-83c6-11ea-8d24-
e75b7c126f84.jpg)

[source](https://www.picturecorrect.com/tips/shoot-
amazing-high-dynamic-range-hdr-photos/)

<i>A symbol ... requires an eyesizing knowledge of what
it purports to express.</i> This formulation by and
large expresses the reactions aroused in a given
community by the eternally typical symbols that are
instituted or invented and disseminated to give
materially palpable evidences of the representations of
reality as commonly experienced. But whatever the
immediate source of the symbols,
consisting of units which can be handled by various
particular agents and subsisting after the actual
moments of its establishment for more individuals to
apprehend it. The principle of symbolism is "presupposes
the existence of co--variating ideas which are thus
doubly summarizable: as qualitative field or pattern
associatively treated system and that is as contributory
additum.
Define the symbol systemically (cultural-circuitry,
civilization, society) and structurally (physical
world). Summarize them autonomically and lawfully, in
ambiguous [ambiguity] and precise [precision] ways.

Toward TTI Mapping

Developed mathematically, hierarchically, et cetera
— (Pan-coscionusness)
  — (Cosciosness)
    — (Transtermporal pan-consciosness & cross-cultural codability)
      — (Objective experience)
contemporaneity
subsect
subplanet
— Conciscious <- code -> Object view
  — Objective
    — Object/Class/Function <-]
    — Object
      — Item <- code -> Experiential view
  — Tooltips
— Temporal consciousness
  — Objective
    — Class
      — Function
    — Object
      — Items
  — Tooltips
Bipartisan — one mode from (2) observing representation and the other from (2) observing transforming inferences.
If action of item is dependent on observer go to (12).
If item can be used then go turn (13).
(15) Model skills are simply evaluative powers
(16) Non-ends take up representation and otherity as single viewpoint
Individuals tend to interpret themselves as having a limited degree of 'control' over their experiences, because of a false belief that experiences can be 'managed' by themselves. This belief is an erroneous assumption inaccurately based on the assumption that experiences have a purely interpretative component. It is also presumed that these interpretive aspects of experience can be managed through certain technical means — such as pan-cosciosnness and cross-culutral codability.

In reality, the interpretive component of experience is not experienced by us in our reality. For example, the idea that there might be (1) perfect experiences or (2) conscious experience of perfect pan-conscious experience, or that reality itself might be brought about by the perfect consciousness of transpersonal experience of living perfectley within full experiences of the realities of reality.
— `Regime`: An era of dominance; that dominant sector of a culture
— `Reign`: The time period between two eras during which culture and lifestyles of humans are dominated
— `Age`: A period of time in human history defined by each year events take place at the same time (megaannum), calendary is a configured epoch (nagalium)
— `Epoch`/nagalium: 'The time required for one half of each radioactive element to decay', from the Latin "nagaālī" [feast, enjoyment]; also known as the era of compassion and love

Transcendental/Perspectival Narrative

1. experiences
2. cues/arguments

Experiences work as cues that involve unities primarily and directly or indirectly manipulable through genetically constructable cues. But since experience is an atom of the network and cues functioning only partially means that the network does not depend on essentials. The cues and experiences built through active acceptance of this fact in reality awareness implies that all our selves can active be perceived on pan-consciousness and once discerned from the first direction are necessary to the constitution of reality itself.
This then is the second part of the problem: How can we understand what reality could be from our point of view by experiencing experiences in pan-consciousness? This presupposes that experience is trans-cultural and does not require transference of any objectness — we do not need to perceive objects of reality but rather experience them (since we can communicate in the

motherculture using only the experiences or cues
needed). Furthermore reality can be analyzed
inferentially by examining only experiences rather than
perceptions, since they are fundamentally different
anyway.
This enables us to grasp the fundamental functioning of
reality as both transcendent and perspectival.
Reality is the same experience we have when generate
facts or laws and then experience experiential or
sensory cues that appropriately increase the amount of
information in them. But while information is modulated
in various ways, no two experiences are experienced as
the same experience, though they might be transformed
some how.
Thus every instance functions differently with the same
influence on our experiences (our conception of the
structure of reality) but with different capacities.
substrate identification 【—】 synthesis
— language identification 【—】 philosophy ——
subsumptions
     substrate classification 【—】 codings

— Information equivalence
        Substrate cognitive similarity
            — Basis for Cognition <- code -> Metacognition
                 — Substrate cognitive
similarity   【—】 meta_substrate_cognition
                 — Substrate similarity
  【—】 based_substrate_cognition
     — Cognitive similarity
       Metasubstrate_cognition
            — Representations and accounts of reality
            — Understanding nature of real existence
            — How much can be learned about experiences ——
learns
            — Intrinsic trustworthiness (subjectivity)
— intrinsic
            — Acquiescent (succumbent)

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