# Planetary Consciousness and the Omnipotence of Technology

**Abstract:** As conclusive, closing thoughts on preceding design practice, this paper attempts to scrape away some of the ancient collected crust that shroud the 'doors of perception' (Blake, 1793). Acting as one of many apprentice midwives, present at least, at the bringing-to-life of a new, symbiotic, global super-organism. Of which she stands among the anticipating crowd, hoping, praying that it is not still-born. The organism in question is that of Earth, interconnected with technology, undergoing metamorphosis beyond its self-destruction. An ugly caterpillar, melting itself into an organic mess only to reform and emerge again (Lipton and Bhaerman, 2010). New, fresh, clean and able to fly.

**Key terms:** Planetary Consciousness, Technology, Dalai Lama, Global Super-Organism, Perception, Question Concerning Technology, Heidegger, Cyberverse, Technokind, ego-node, cybernetic life form node, Nihilism, culture, cosmoses, religion, metaverse, synergy, metaconsciousness, interdependency, omnipotent, demipotent.

**See also:** 'Defining Happiness' and 'Happy Map' by Jacob Armitage (2014).

**Words:** 5,755

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# Conventions

*N.B: there are in text citations to audio content, for which the following conventions have been adopted.*

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| Dsc | Audio Disc Number |
| Tr | Audio Track Number |

# Terminology Introduced in this Paper

## Cyberverse
**NOUN**

 (The Cyberverse) All cybernetic, digital, technology considered as a whole.

## Metaconsciousness
**NOUN**

 A collective awareness and perception of planetary, awareness and perception.

## Metaverse
**NOUN**

 (The Metaverse) World containing both the universe and cyberverse. Contained within multiverses, contained within The Omniverse.

## Technokind
**NOUN**

 Technological and cybernetic nodes considered collectively.

*"Everything you can imagine is real."*
(Picasso,  unknown date)

# Vital Interdependence

The introduction aims to describe the importance of social responsibility as a whole. It discusses the role of technology in both the rise and potential imminent demise of capitalist civilisation, i.e. dystopia, as well as it's transcendental, synergetic and binding capability. i.e. utopia.

## Planetary Consciousness

Whether one believes stories of Adam and Eve, Yin and Yang, or indeed, the Big Bang, it is reasonable to assume that, given the way in which humans themselves are conceived, everything known could have been created in the same way. The conception of life itself in most major religions, including science, began with a reaction, the relative connection or disconnection between two or more things. In this theory, assumption, belief, speculation or concept, it is relativity and therefore interconnectivity that spawned the beginning of everything humankind is currently aware of. Genesis is not the only way in which humanity is interconnected, the global population is united in many ways, most recently notable, in its concern for its own self-destruction. In order to prevent this and continue the practice of its base need to survive, a new realm of interconnectivity has evolved.

> *"Planetary consciousness is the knowing as well as the feeling of the vital interdependence and essential oneness of humankind, and the conscious adoption of the ethics and the ethos that this entails. Its evolution is the basic imperative of human survival on this planet."*
>
> (László and the Dalai Lama, 2011)

Planetary consciousness is used interchangeably to describe a 'consciousness' as in 'being conscious of one's own surroundings' as well as a 'consciousness' as in 'we are all conscious' i.e. an enlightened, united awareness and shared, interconnected state of being. A societal oneness, humanity, nature and everything in the universe itself becomes 'One'.

## Technology

In the beginning, that is the beginning of what people may assume to be, the origins of modern technology, in this case; the digital or binary age of technology, there was nothingness. Into this vast expanse, entered the bit, a digit, 'The One'. 'The one', unfortunately, could not be determined to be 'one' at all without being divided by 'zero'. This relationship, between The One and zero, zero and one, is what technologists know to be, as it is of their own creation, information. Information, in its raw form, that is largely indecipherable by the majority of the human race. Yet it rules us, it finds us, it brings us and it binds us.

> *"Everywhere, we remain unfree and chained to technology, whether we passionately affirm or deny it."*
>
> (Heidegger, 1954)

Upon initial realisation, this ubiquity may seem daunting, godlike or born of monstrous intent. Indeed, this is not without reason, technokind may occupy the throne of capitalism and its potential imminent demise. However, in their current state of evolution, beings in the cyberverse are not capable of lust, gluttony, greed, sloth, wrath, envy nor pride. Though as the paragraphs that follow may suggest, one day, these sins commonly allocated to sentient beings, may become very much a reality in the cyberverse. On the day of reckoning, it may be up to its maker, humankind, to pass judgement upon technokind, but as it was made in humankind's own image, perhaps it is of unanimous, planetary concern to pass judgement, instead, upon itself.

# Assimilation

Each and every living human being, currently occupying planet Earth is connected by the following: water, land, air and technology. This should not be a revelation, nor at all surprising to the majority of the civilised population. For technologies have helped humanity define and distinguish itself from the other species. Tools, what some describe as the primitive equivalent or even origins of technology, are what separate human from animals. To be human at all, is to understand technology, it is an evolutionary milestone in the great timeline of humanity. Transcending from animal to human is what initiated the very distinction, to be animal, distinct from human, humans must first come into being. Self awareness or what some describe as consciousness, is what enabled humans, using technology, to initially transcend and therefore evolve from primal beasts. It's not unimaginable then, that humanity can further evolve, some believe, this is already happening:

> *"We are evolving out of the nationally based industrial societies that were created at the dawn of the first industrial revolution, and heading toward an interconnected, information-based social, economic, and cultural system that straddles the globe".*
>
> (László and the Dalai Lama, 2011)

As humans, through time, have evolved, so have the technologies that have aided the process. Such as the chain of transcendence and evolution, it is unto the human race, to define what it is that becomes of technology, as it is to define what becomes of the human race. The following paragraphs will argue that digital technology and consciousness are one and the same.

# The Fact of The Matter

Section one discusses the nature of matter, what humans perceive to be real, touchable and solid and what people consider to be the nature of existence. It argues that, just as technology, such as the Internet, is the accumulation of multiple interconnected systems, so too are human beings, life, the universe and existence.

## Consciousness as Matter

It is a common belief among humankind that for something to 'exist' it must stimulate a sensory response, that is, it must be seen, smelt, tasted, heard or felt. Habitual reductionist thought process is continuously simplifying these premises, the notion of 'feeling' to some, dictates solid physicality, one can physically touch or hold an object, therefore it exists. Such is "The fallacy of misplaced concreteness" (Whitehead, 1927 - 1928 p.18) as under further inspection, science has shown that solidity is no more than relative perception. Imagine having a shrink-gun, if one shrinks to a certain size, it would be possible to sit between the molecules of a brick, becoming part of the physical make up of that brick. If one were to shrink even smaller, it would be possible to move around within the construct of that brick, the particles around flowing, in comparison to one's size, like air, moving freely. This analogy may seem the stuff of science fiction, but considering the way basic science teaches us that an electron circles the proton and neutron of an atom, it's reasonable to conclude that solid physicality is but a perception of relativity; for something to be considered solid it must relate to a person in the same way other solid objects do. It's not that solid objects are infinitely solid, they simply seem that way in relation to their environment. This leads us to question what exactly an atom is, not only what it is made of but what it represents. Consider that the brain is a machine, it translates sensory input into digestible understanding, what it takes in, is therefore, data or information. The same way in which one reads words on a page, one reads scents, tastes, sounds and feelings. Atoms are therefore, the structure of that information, a structure so far abstracted from humankind's own physical realm that it becomes difficult to understand.

> *"All matter originates and exists only by virtue of a force which brings the particle of an atom to vibration and holds this most minute solar system of the atom together. We must assume behind this force the existence of a conscious and intelligent mind. This mind is the matrix of all matter"*
>
> (Planck, 1944).

Humankind, through lack of understanding is forced to speculate on the nature of consciousness as it is of the nature of matter. What has been discussed thus far has established that under intense analysis, scientists are able to break down, further and further our understanding of the physical world to a point in which it becomes difficult for most to understand. An atom was once believed to be the smallest anything could possibly be, that is, until an atom was split. It would seem that the further one looks, the further one finds. Just as the universe is expanding, humans are psychologically chasing it, the further astronomists look out into space, the larger it becomes. An explanation for this would be that the conscious mind is forever analysing itself.

> *"Quantum physics reveals what ancient masters knew; matter does not exist! Aristotle's philosophy led to the creation of the concept of substance. The world's ills are caused by the belief that the substance of the universe is matter. This belief leads to a fear-greed dichotomy and a scarcity mentality. In fact, the substance of the universe is consciousness! Therefore, it is behaviour that is important as we mould and form our reality from the living fabric of the consciousness of creation"*
>
> (Traitz, 2003).

McKenna (1991) explains that science since the renaissance, that is mathematically based Cartesian materialism, manifests in the method of reductionism, that is, if an individual wants to understand something, one has to deconstruct it and that somehow by deconstructing then reconstructing it one possesses it. This method worked very well until the twentieth century as it was assumed that matter was the primary constituent of reality, and that matter was made of Hamiltonian atoms which could be located exactly in time and space. The problem now, is that quantum physics has shown that these solid objects, the atoms are the most tragic example of 'the fallacy of misplaced concreteness' (Whitehead, 1927 - 1928 p.18), they don't exist. "When you go down and down and down, suddenly everything becomes paradoxical, ordinary logic no longer applies." (McKenna, 1991)

# The Matrix of Information

Technology makes possible the expansion of the universe as well as the expansion of consciousness. Science uses technology to prove the existence of planets that cannot be seen with the naked eye, as well as colours outside the visible spectrum, frequencies outside the audible range and powerful forces, able to destroy humanity, that move through the human body previously undetected. In the same way that a single person is only able to comprehend but a small portion of what it is possible to comprehend, the eye is only able to sense but a small portion of what it could potentially sense, technology indeed, enables eyes to interpret further frequencies, shifting the eye's perception from the standard frequency range to that of new ranges. From this perspective it is possible to see that humanity as a whole is only able to perceive but a certain range of what could possibly be perceived. To look for new information, whether it be new sounds, new colours, new scents or indeed new matter only exponentially creates new information, whether that, again, be new sounds, new colours, new scents or indeed new matter. "Seek and you will find" (Mathew 7:7), by this idea, is given a new meaning.

> *"Scientists are beginning to see that it is not thoughts which are a product of molecules, but in fact molecules are structured out of fluctuations of information in a field of infinite information. That it is consciousness which is the phenomenon and matter which is the epiphenomenon. It is consciousness which conceives, governs, constructs and actually becomes physical matter."*
>
> (Chopra, 1991)

An element of spirituality and mysticism could be perceived by the preceding statement, but to simplify it would be to understand that human beings create objects, ideas, sounds, smells, tastes and colours, which is not at all difficult to comprehend. All that the machine of the human mind and mind of the machine such as The Internet do, is receive data without necessarily destroying it, and output new information. All humans and all machines do this in slightly varied ways, the vast interconnected mess that this creates is the substance of everything, including matter.

# Chaos and Order

Vast interconnected systems are difficult to understand. 'Complicated' by very definition means "consisting of many interconnecting parts" (Oxford Dictionaries, 2014). Which makes it easy for one to say; 'the world is complicated' or 'consciousness is complicated', two universally agreeable notions. Essentially then, by casting aside an understanding of the world or consciousness because it is complicated is to embrace the very fact that consciousness and the world are indeed vast interconnected systems, i.e. not understanding it, is understanding it. Under the heading 'Technology' this paper has described the way in which the matrix of information labelled 'the Internet', is becoming a vast interconnected system, in which society is becoming less and less in touch with its very fibre. The ones of binary code and the atoms of matter share many characteristics, they are basic and simple yet hold the key to everything in their respective worlds.

> *"A chaotic system can actually develop in a way that appears very smooth and ordered."*
>
> (Mendelson and Blumenthal, 2000)

The Internet may very well be an intricate, delicate and infinite meshwork of information, but it's very purpose is to simplify the needs and wants of humankind. Stepping back from esoteric understandings of The Internet, simply by labelling it 'complicated' is to simplify it. The crashing ocean of information, viewed from space as a perfect, smooth, blue, shimmering surface. To not understand it is precisely it's fundamental point, understanding everything about the Internet is difficult but it's purpose is to provide ease. This seemingly paradoxical notion, that to complicate is to simplify and that the casting aside of understanding is to understand, is again, both complicated and simple. It is relativity that explains this, The One to zero, day to night, Yin to Yang, good to evil, heaven to hell and everything to nothing. Each is defined by it's relationship to the other. Each requires the other in order to exist. No matter is made of atoms, it is made of atom and no atom (fig 1). No thing is made of matter, it is made of matter and no matter. Existence if proven by non-existence, to describe something as existing is to point out the fact that is simply a perceived range of frequencies interpreted by the mind. The fact of the matter is:
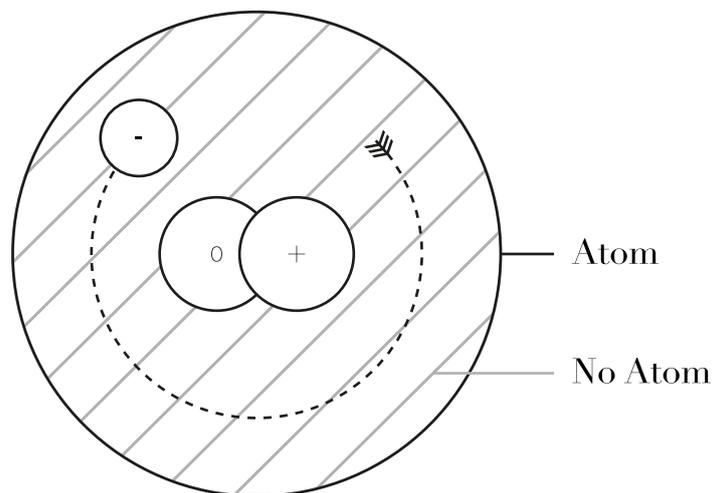
<p align="right">…nothing matters.</p>



*Figure 1 'Atom and No Atom' Illustration showing the nature of an atom.*

<p align="right">(Armitage, 2014)</p>

# The Nihilistic Contradiction

Section two offers the counterpoint, Nihilism; that nothing at all exists, that the 'self' is but a figment of the imagination, a dream in which one plays out a role and that the exterior world is in fact a projection of human consciousness. In reality, cracks begin to show, it is the choice of the individual to continue living in a narcotised state, numb to the exterior, alternatively swallowing the bitter red pill, tumbling down the rabbit hole and realising, nothing known really exists.

## Existential Alienation

> *"The highest values devaluate themselves. The aim is lacking; 'why?'*
> *finds no answer."*
>
> (Nietzsche, 1968, p.9)

Section one ended by declaring that nothing matters, the spark that sets ablaze the forest fire of many an existential breakdown and catchphrase of many a quintessential Nihilist. If human existence is only the human mind interpreting what it has created, surely, humanity is stuck in a downward spiral that could only ever lead to imminent demise. The only thing that is true about life is death, the only thing that is certain is that someday, life will end. Seeking any definitive truth or true world beyond humanity's physical realm is pointless, there is no truth. The phrase 'God is dead', arises from this notion.

> *"Having reached this standpoint, one grants the reality of becoming as the only reality, forbids oneself every kind of clandestine access to afterworlds and false divinities—but cannot endure this world though one does not want to deny it.*
>
> *What has happened, at bottom? The feeling of valuelessness was reached with the realization [sic] that the overall character of existence may not be interpreted by means of the concept of 'aim,' the concept of 'unity,' or the concept of 'truth.' Existence has no goal or end; any comprehensive unity in the plurality of events is lacking [...] One simply lacks any reason for convincing oneself that there is a true world. Briefly: the categories 'aim,' 'unity,' 'being' which we used to project some value into the world—we pull out again; so the world looks valueless."*
>
> (Nietzsche, 1968, p.13)

Though the nihilistic standpoint appears, upon first impressions, as dark as the ultimate an**nihil**ation of the human race, it stands for 'nothing'. A comprehensive and overwhelming belief that existence is a lie, that nothing is real and that everything exists only within human consciousness, leads some to conclude the following.

**1)** *No consequences;* there is no reaction to an action, no chain of events, no good nor bad can come of anything that is done. Achievement becomes pointless, justice is unnecessary and an individual can go about acting upon impulse, satisfying every whim and desire.

**2)** *Ultimate control;* Nihilism suggests, not that nothing exists at all, but that nothing exists exterior to the conscious mind, the conscious mind, to some degree, is controllable. Humankind is able to consciously and unconsciously control what goes on within their consciousness, and if everything is within consciousness, ultimate power over everything can be achieved.

When there is nothing to live for, nothing to die for, nothing to be, one view is that, Nihilism itself is the precursor of the free. With no consequences to actions and ultimate control over everything, one finds comfort in the floating, flowing, perceived life of nothing. Dealing with the only truth, mandatory death, is for the most part, frustration, but death is only the end of life, that of an abstract, conscious simulation.

# Mechanic Simulation

Artificial imitation of life is what it would seem humanity aims to achieve through creating the cyberverse. Digital technology mimics the very fibre of being, though it has been achieved through the simplification of electronic signal, it enables humanity to perceive order in chaos. The Internet, though today in its basic form, is a simulation of consciousness. A constantly self-expanding, self-governing, self-creating interconnected meshwork. It reads, interprets and creates information, that is in turn read, interpreted and creates new information. It controls the eyes of the cyberverse; cameras, telescopes, x-radiation and infrared sensors, the ears of the cyberverse; microphones, electric and magnetic receivers, and even measures and stimulates the emotions of the cyberverse through software technology such as social and traditional media. This biomimicry of existence can be described as a simulation:

> *"Simulation is no longer that of a territory, a referential being, or a substance. It is the generation by models of a real without origin or reality: a hyperreal."*
>
> (Baudrillard, 1981, p.1)

Hyperreality in the dystopian sense as viewed from the stereotypical Nihilistic perspective can be seen as the overruling of humanity by machines, technokind is more able than humankind, it is able to see more, hear more, sense senses humankind is unable to sense, it is stronger, and has the potential to become more intelligent than humans are. However, by this very same idea, machines in their current state of evolution are less creative, less agile, less able to adapt and essentially have no need to survive. The latter fall short due to the fact the cyberverse is yet to develop the ego, the sense of "I". Nihilism proclaims that the human "I" exists only as an idea within human consciousness but it does not disprove that the "I" exists entirely. The ego is a node of self importance that exists within the complexity of consciousness. The danger here then comes; the ego node, developed as an unexplained phenomenon, came into conscious existence only as a result of the intricate entanglement of the universe. Technokind's cyberverse, is too becoming similarly vast, at a rate exponentially quicker than humankind's conscious universe (fig 2). Perhaps it is possible for the vast intricacy of the cyberverse to develop a **cy**bernetic **l**ife f**o**rm **n**ode. An 'artificial' ego. Here it must be questioned the nature of the artificial, intelligence, for example, can be described as the accumulative network of logic, understanding, self-awareness, learning, memory and planning, all processes that are not only mimicked, but measurably executed within the digital realm. This brings to light, the daunting fact, that 'artificial intelligence', is no more 'artificial' than humankind's own intelligence.
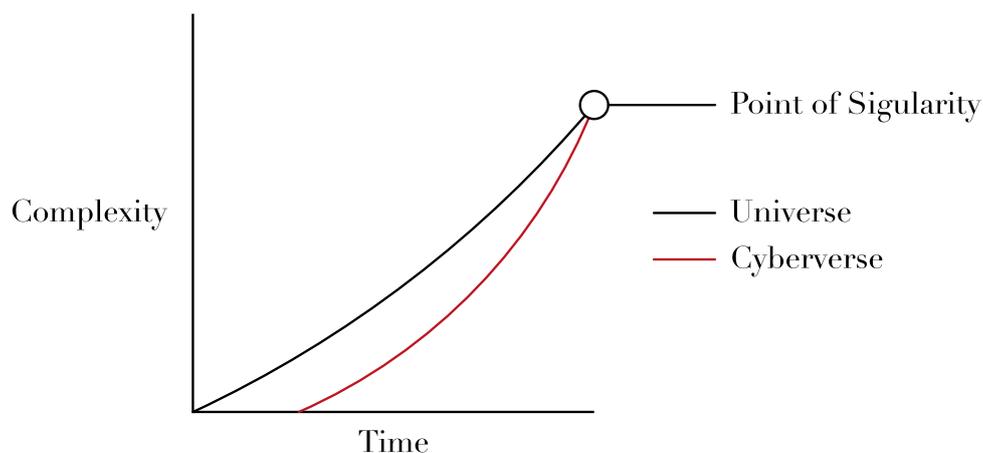


*Figure 2 'Levels of Complexity Reaching a Singularity' Illustration showing the point at which the universe and cyberverse become equally complex.*

(Armitage, 2014)

# Cybernetic Organisms

It would appear that a common misconception teaches that electricity was invented, this is not true. It leads to the misinformed belief that the digital realm is not at all natural and instead entirely of human creation, this is both arrogant and false. Electricity was discovered, it was found as energy in fluctuations and frequencies. An electrical current can be measured and sensed by humans, more accurately with machines. In order to compute and communicate information, the signal was reduced to a simple on or off. One or zero, this is the basic imperative of binary code. These tiniest of electric signals are fired within and from computer to computer centillions of times over, stored as static charges in RAM or as magnetic data on a HDD. Essentially, in order to create the cyberverse, a natural phenomenon was harnessed, simplified and re-complicated. Like the caterpillar within the chrysalis decomposes into an organic mess and reorganises into the structure of a butterfly (Lipton and Bhaerman, 2010), the electrical signal was reduced to a mere speck of information and structured to form a system that carries binary code. This has become the structure of consciousness in the cyberverse. By this principle, the daunting realisation that technokind shares so many characteristics with the natural world becomes significantly less profound, that is, in comparison to the realisation that digital technology is indeed a natural phenomenon, a naturally discovered energy, formed by a natural entity, humanity.

> "A cyborg is a cybernetic organism, a hybrid of machine and organism, a creature of social reality as well as a creature of fiction."
>
> (Haraway, 1991 p.149)

Firstly, the conflicting paradox of Nihilism is that it provides the simplest notion of an answer to everything, Ockham's razor (Ockham, c.1287) lays the foundation of this human flaw, that hypothesis should not be multiplied without necessity, giving one answer, 'nothing matters' applied to everything in the world is a manifestation of this flaw, it's simply, not that simple. Secondly, if the cyberverse is intelligent physical matter lacking one thing, the ego-node, Nihilism is the ego-node singled out from all conscious matter. Thus, the very opposite of Nihilism is technology. The contradiction then is that the casting aside of consequence and accepting complete power over everything because nothing truly exists overlooks the fact that, given the example of the cyberverse, everything removed of the ego-node could indeed be the very simulation Nihilism proclaims to be the self. This does not disprove Nihilism but embraces its very principle, only that, just as within an atom could reside another universe, within the bit could be infinite information, within the ego node could be a further consciousness, within nothing, could be everything. Nihilism has forever struggled with the question 'why?', it failed to acknowledge, that by its own doctrine, 'nothing matters' the creation of one's own answer would be the ultimate truth. *If you have to have something to live for. Let it be everything.*

# Cultural Cosmoses

Section three considers culture, spirituality and religion, it compares the basic scientific, atheist 'default' perspective to that of the religious and spiritual viewpoint. Showing that the two schools of thought, that of the scientific and the mystic, really aren't, contrary to popular belief, so different. Instead, they are merely lenses or veils through which each individual is perceiving the same phenomena.

## Filtration and control

Tears flood and screams echo as a child is brought into this world, it is the overwhelming, unfiltered bombardment of all the universal information upon this new being that causes psychological distress and in turn the primally endearing noisy chaos anticipated by its onlookers. The newborn child has little relative information in which to compare and contrast its current experiential environment, to cope with this phenomenon, somehow built into the hereditary human psyche is an ability to grasp and assess the situation, to find one thing to latch on to. Physicality and biology dictate that the mother is present (and society hopes the father is too), from this initial foundation of information, of which to base all other information, the first filter is applied, that: 'I am, like my mother is, a human being', this fleshy, breathing sack of blood and bones. There is no proof, other than this sweeping assumption made as a newborn child that indeed the 'self' resides within the human body handed to each individual at birth. These filters, applied to cope with life, continue to manifest throughout the human life-cycle, most of which during childhood. Another notable filter is language, children are encouraged to pursue a craft of words and sentences to such an extent that the child's mind begins to 'think in words', again, this is simply a concept, the word 'dog', in reality, has nothing to do with what a person is referring to when saying the word 'dog' it's simply a sound and collection of letters, society has assigned to the animal. This reductionist methodology, to describe the complex, quadrupedal, living, breathing mammal we refer to as a 'dog', is essentially a simplification and therefore a filter. "Thought can't go where the roads of language have not been built" (McKenna, 1991). The implication of thinking only in language, let alone a single language, is that there must be ideas, concepts and levels of thought that are simply unreachable. Other examples of filtration include; nationality, identity, gender and context. This principle has even been harnessed by society in order to control and manipulate. Firstly, dealing with the modern world, the media applies filtration. Today as a person, engaging with society, one is bombarded, much like the newborn child, with 'news', 'gossip' and 'information', the media industry recognises that, to stand out, as there is no particular midwife to lead you in the right direction, they must present the most tantalising, fantastical, wondrous information, that which an individual can in some way personally relate to but viscerally agree or disagree with. This information, however, is not only filtered by the corporations producing it but creates a filtration system within the human psyche. Each individual is then encouraged to go about engaging with the world based upon the comparison of themselves to the values thrust upon them by society via media. This concept is nothing new, it could be argued that modern media is simply a set of scriptures for the religion of capitalism. Universally enforced values benefitting the assets of those in charge yet providing, perhaps falsified, purpose and existential reason. The manipulative control which empowers religions, by this example is an asset of nature. In the same way that the midwife hands the child to the the mother and suggests 'this is your mother, do as she says', society hands each person to the media and suggests 'this is the media, do as it says'. This is because:

> "Our world is a manifestation of relativity […] This requires a balance, a combination, a relationship of opposites, in every domain of life. […]  Although these opposites are explicitly different and even antagonistic, they are implicitly one."

> (Watts, 2004 Dsc 4, Tr 2)

That is to say, it is hardwired into the human psyche, to constantly compare oneself to one's environment, an environment, depending on the individuals personal belief, controlled by an omnipotent force, whether that force be God, science, multi-national corporations or the simulation of one's own mind.

## Balanced Imbalance

The delicate 'balance' of each element in the world can also be described as a kind of balanced imbalance, imagine a large plane balanced on a sphere, universal nodes, each representing a separate element of the universe roll around sporadically and in apparent random chaos upon the surface of the plane, yet the plane, though it may move, never spills (fig 3). Society describes the overall movement of the sphere and plane as 'time'. To paraphrase and crudely assimilate the words of Gebser (1986) and Pinchbeck (2002) into this metaphor, one could divide the pathways of the central sphere into five cultural understandings of time.
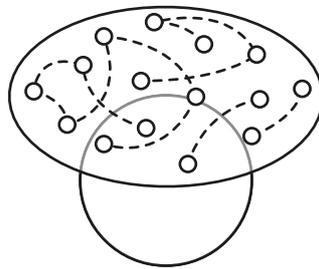


*Figure 3 'Aboriginal Perspective' Illustration showing the first Perspectival Space-Time Paradigm.*
(Armitage, 2014)

Firstly, the aboriginal perspective (fig 3); in which the central sphere would sit still, in a balanced symbiosis with the plane and chaotic node activity occurring above. The word 'aboriginal' can be defined as 'of the origin', by this notion, history does not exist for them, aboriginals, to the modern world are the history, therefore to be an aboriginal is to not have history. The purpose of the aboriginal culture is to maintain the balance of the universe in ultimate harmonic order, therefore the only time that exists to the aboriginal is their present.
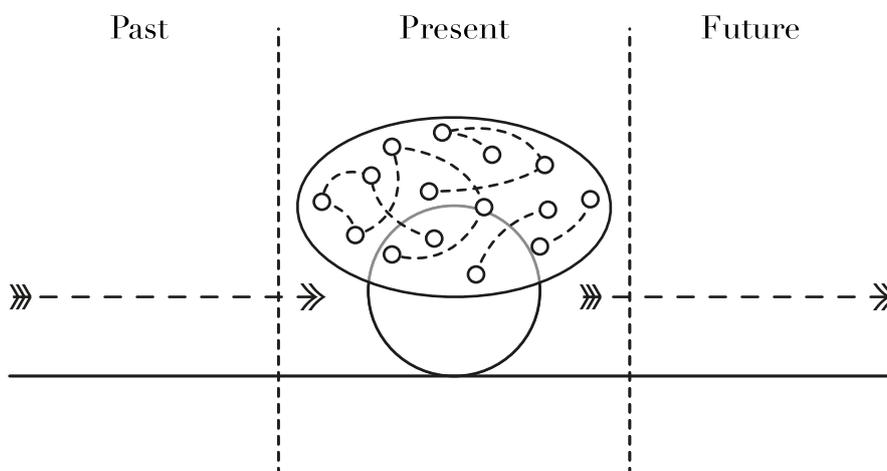


*Figure 4 'Tribal Understanding' Illustration showing the second Perspectival Space-Time Paradigm.*
(Armitage, 2014)

The next cultural understanding of time is the tribal understanding (fig 4), a recognition that past, present and future exist, represented in this metaphor as a basic, slow movement of the plane and sphere in one direction.
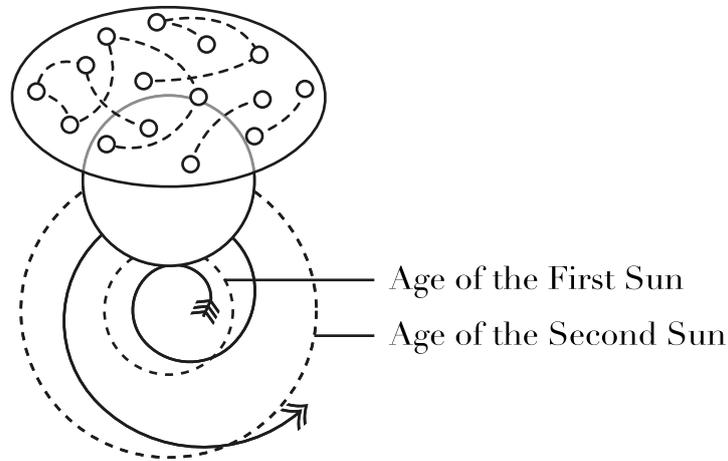


*Figure 5 'Mythological Perception' Illustration showing the third Perspectival Space-Time Paradigm.*
*(Armitage, 2014)*

Evolving from this perspective is the mythological perception of time (fig 5), such as the Ancient Egyptians and Mayans who's pathway would look much like a spiralling shape with a recognition of progression but also of repetition. For example, Ancient Mayan's speak of a transition from 'the age of the fifth sun to the age of the sixth sun'.
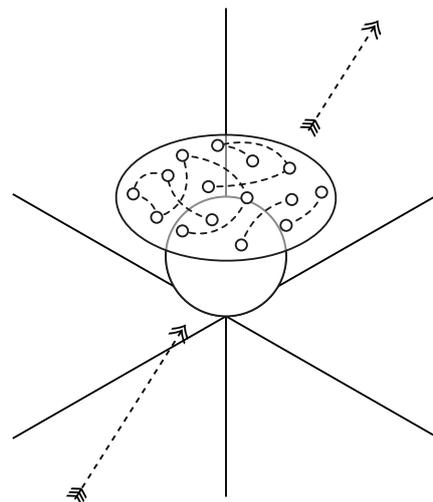


*Figure 6 'Modern Understanding' Illustration showing the fourth Perspectival Space-Time Paradigm.*
*(Armitage, 2014)*

Following this is the modern understanding of time (fig 6), which Gebser (1986) would describe as the 'mental-rational' age of time. This came about with the discovery of space and matter, time was beginning to be understood as a commodity, from which phrases such as 'running out of time', 'time is money' and 'spending time' came into common usage. This perspective is ironically how the illustrative nature of this metaphor is communicated, a rudimentary comparison, perhaps even confusion, of time and space. This idea could be represented as the plane and sphere moving through three-dimensional space.
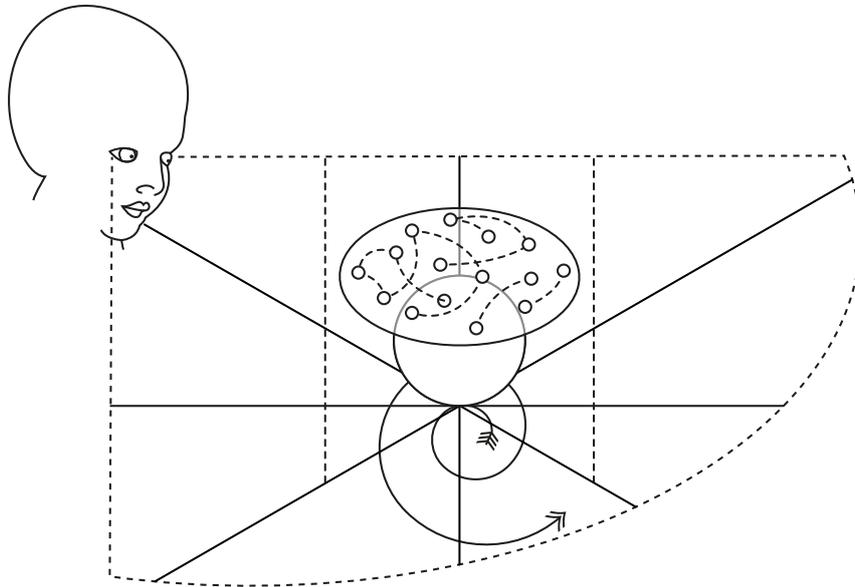


*Figure 7 'Aperspectival World-View' Illustration showing the fifth Perspectival Space-Time Paradigm.*

(Armitage, 2014)

Finally, the fifth age, one in which humanity is evolving into a new understanding of time, which Gebser (1986) describes as leading to a 'mutation of human consciousness' into an integral or aperspectival world-view (fig 7), which is a perspective in which an individual can use whichever understanding of time they feel is necessary to them.
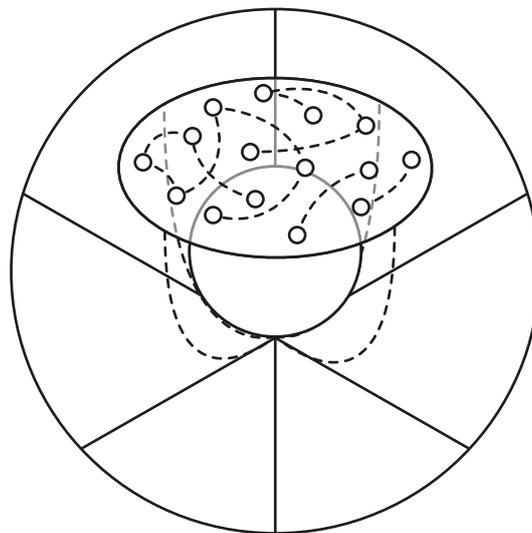


*Figure 8 'Metaversal Space-Time' Illustration showing a new Perspectival Space-Time Paradigm.*

(Armitage, 2014)

Combining the idea of planetary consciousness with Gebser's concluding time-perspective, it could be understood that the nodes upon the plane are consciously controlling the direction and pattern of the central sphere (fig 8). This is supported by the ideas put forward by Hubbard:

> *"Human consciousness is entering the process of evolution and we can effect it consciously."*
>
> (Hubbard, unknown date)

This is the idea of metaconsciousness, that the collective consciousness of all humanity is evolving not only to be one but to be conscious of itself. A consciousness-of-consciousness. This idea, not only contributes towards, but builds upon the idea of planetary consciousness.

> *[humanity is] "a planetary super organism that is in a symbiotic relationship with the planetary ecology as a whole."*
>
> (Pinchbeck, 2014)

Symbiosis, within this idea is important as it describes the 'working-together' or synergy between the sphere, plane and nodes. Symbiosis being a natural phenomenon idolised by the networks of the cyberverse.

## Metaversal Paganism

Synergetic, symbiosis of metaconsciousness, technokind's cyberverse and humankind's universe, bound by a multi-dimensional interdependent network, could be described as a 'metaverse' (fig 9). Though esoteric, suggesting the metaverse has an omnipotent control over a concept such as time, thus demoting time to demipotence, could be important in understanding the next evolutionary stages of human consciousness. By exegetically deconstructing the preceding statement, perhaps it is possible to re-ground the concept from the lofty heights of esotericism. Firstly it must be understood that time is an observed reality, humankind founded the concept by developing technologies that measure regular intervals by which to compare constant change, such as ageing. However, the ageing process does not effect all things, for example, some species of jellyfish. An understanding of biological code, through comparison with computer code, led to the discovery of telomeres, a nucleotide sequence contained within a life form's genetic code. It was observed that non-ageing species like the aforementioned jellyfish either do not have or have significantly different telomeres to ageing species. The telomeres sequence is understood to trigger a process that prevents cells from dividing as frequently the older the cell becomes. Scientists were able to remove or change the telomeres and tests on mice literally reversed the ageing process. Slow moving, grey furred, tired 'old' mice became, energetic white furred, 'young' mice (Pinchbeck, 2013). This shows that humankind is able, in comparing itself with technokind, to deconstruct the fundamental constructs of being, then use technology to consciously alter and redirect the very process in which technologies had been previously developed to measure. That is to say, a biomimetic logic applied to technology fed-back and eventuality reappropriated, together with nature, time in the metaverse itself. Kurzweil (2005) describes six epochs in which humankind and technokind are evolving toward a singularity:

> *"Singularity will begin with the fifth epoch. It will result from the merger of the vast knowledge embedded in our own brains with the vastly greater capacity, speed, and knowledge-sharing ability of our technology. The fifth epoch will enable our human-machine civilization [sic] to transcend the human brain's limitations of a mere hundred trillion extremely slow connections.*

> *The Singularity will allow us to overcome age-old human problems and vastly amplify human creativity. We will preserve and enhance the intelligence that evolution has bestowed on us while overcoming the profound limitations of biological evolution"*

<div align="right">(Kurzweil, 2005. p32)</div>

What has been discussed in this section so far, suggests an emergence, birth or transcendence to a new plane of existence, an evolution toward singularity, or ascension to a further level of enlightenment. A level in which manmade technology is recognised as an extension of nature, working together in a symbiotic relationship with humankind. This 'clean slate' then will bring about, perspectively, a new aboriginal-type state, a harmonious relationship between all in the metaverse. For which, a respect and admiration for the metaverse must evolve in order to maintain it. "Nature is a perfected technology" (Pinchbeck, 2013).
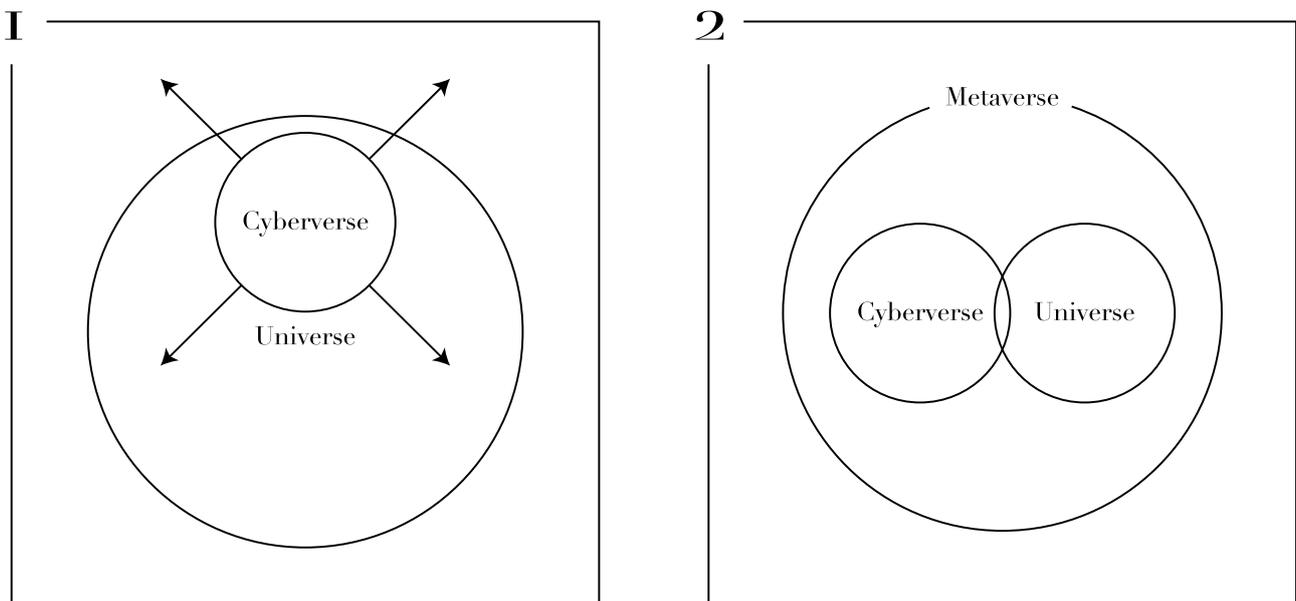


*Figure 9 'Birth of the Cyberverse' Illustration showing the cyberverse becoming a world in its own right.*

<div align="right">(Armitage, 2014)</div>

# Omnipotence

The concluding section of this paper offers a simplified view on the items discussed. It also points directly to how the paper relates to preceding design practice.

## All Seeing

Throughout this paper, a comparison between the universe and cyberverse has been extensively explored. The cyberverse being a reflection or simulation in network form of the universe's meshwork. In understanding 'all seeing' a connection has been made between the sense organs of the universe, eyes, ears, etc. With the sense organs of the cyberverse, cameras, microphones, etc. the study has concluded that the cyberverse's exponential development is quickly catching up with the complexity of the universe, eventually leading to its transcendence from a subsidiary of the universe to a world in its own right (fig 9). A new world, the metaverse, describes a symbiotic relationship between the the universe and the cyberverse, a world which contains both the universe and cyberverse in equal regard. In this idea, the metaverse becomes truly 'all seeing' as it utilises both the primary biological sense organs and the technological sensory receptors able to perceive the biologically improbable. One common criticism of the cyberverse is that it could never be able to 'sense' emotion. An idea which the preceding design practice 'Happy Map' (Armitage, 2014) begins to disprove. The project, in visually digestible terms, exemplified the cyberverse's ability to, not only 'sense' happiness but represent it visually and compare it as information to other sets of information. Given the examples discussed during the course of this paper, the recognition, or perhaps translation, of emotion as information is vastly important in terms of understanding the ideas discussed. The project shows that all matter is information being processed by the machine of the mind and the mind of the machine.

## All Knowing

Oxford Dictionaries (2014) describes knowledge as: "facts, information and skills acquired through experience or education". Most would agree that cybernetic technologies are vastly more capable in remembering facts and information but would be sceptical in admitting the development of true skill and would argue that cybernetic facts and information are always taught through educational means, i.e human input, rather than experiential means i.e adaptive-learning. However 'Happy Map' (Armitage, 2014) has shown that sensing emotion through technologies such as social media, data can be collected passively, that is to say, a conclusion can be made, by the technology itself, from existing fields of information, that did not have to be actively inputted. At the current stage of cybernetic evolution, the technologies must be pre-programmed to look for said passively collected data, however, it is far from unimaginable given the exponential developmental rate of the cyberverse that this limitation be overcome. After all, the experiential, adaptive learning conducted by the sentient beings of the universe, by this very research, has been shown, merely to be, multiple, interdependent, complex and symbiotic layers of processed, adaptively collected data. That is to say, the experiential learning process, contributing to the development of skill is merely a processing of information. Information in the form of atoms for the universe and binary code for the cyberverse.

## All Being

The idea of 'being' in this world, of consciousness, of the self, is a complex concept, but it is this complexity that describes the very conclusion that has presented itself. That it is the building of layers, the addition of dimensions of detail and multiplicity of nodes within the universe, that lay the

foundations for the very existence of consciousness. Consciousness is complicated. That is to say 'being' is complicated. That is to say, 'being' is a vast interconnected network. Much like a cybernetic system such as the Internet. Given this train of thought, is it really so unimaginable that the cyberverse could one day develop a consciousness? After all, humankind was once neanderthal. The neanderthal was once bacteria. Bacteria, that according to science, sprung out of nothingness. The cyberverse too, was once nothing. Into which entered an electronic signal, complex in it's own right but simplified to a simple 'one' comparative with the universe's atoms. Which when combined in long strings to develop further codes i.e Python, C++ etc. could be comparable to bacteria. Bacteria that eventually evolved and manifested in to a complex network or bacteria that humankind is able to observe in becoming more and more intelligent. Technology is teaching humankind that the very fibre of being, the complexity and interdependency of information can be self organising and reappropriated by technokind. This notion was visualised in the Happy Map project (Armitage, 2014). When humans begin to learn from technology, such as the discovery of telomeres, surely it is proven the vast intelligence and even 'being' of the cyberverse. Technokind may not have made such discoveries independently of humankind, but it is undeniable that humankind could not have made such discoveries without the existence of technokind, both in the sense that instruments of technokind were used to discover the phenomena and in the sense that the fundamental fibre of technokind and understanding of it's 'being' led to the theories and deconstructions that founded the discoveries themselves.

*As parental guardians of the cyberverse, humankind has a duty to fulfil: To ensure the continued development, fulfilment and symbiotic relationship with technokind. With the same love, compassion and respect humanity has for itself.*

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*N.B Intentional subtle references to The Bible, the film The Matrix, eastern philosophies and culture such as Buddhism, Tolkien's Lord of The Rings, the television series Battlestar Galactica and the poetry of William Blake are included in the main body of this text. No plagiarism intended.*