A diagram consisting of a 10x8 grid of squares. A circle is drawn in the center of the grid, with its diameter equal to the width of the grid. The text "Ostensible to the Degree of the Next" is written in black, sans-serif font, positioned in the lower-left quadrant of the grid and partially overlapping the circle.

Ostensible to the Degree  
of the Next

# Ostensible to the Degree of the Next

On Implicating Data-dependencies

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**Disclaimer** : Do not adapt your vocabulary to the following statements as the sources only serve to highlight conceptual choices of the content. To educate yourself, consider directing your attention towards: Fatema Mernissi, McKenzie Wark, Angela Davis, Judith Butler, Emma Goldman, Simone de Beauvoir, Alice Walker, Susan Hurley, Simone Weil, Elisabeth Gurley Flynn, Anna Freud, Ruth Chang, Rizvana Bradley, Susan Sontag, Mel Chen, Bell Hooks, Hanna Arendt, Hélène Cixous, Donna Haraway, Rosalind Hursthouse, Alena Alexandrova, Kathy Acker, Vandana Shiva, Wendy Brown, Iris Murdoch, Shulamith Firestone, Helen Longino, Gayatri Spivak, Martha Nussbaum, Susanne Langer, Sara Ahmed, Gloria Anzaldúa, Elizabeth Anderson, Sally Haslanger, Michele Moody-Adams, Kate Manne, Deborah Brown, Lilli Alanen, Alexandra Kollontai and do not stop there.



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# PREFACE

It was a thought-provoking endeavor to commence the writing of this text, and simultaneously disorientating for my internal archive. Crafting a thesis from the depths of my own practice feels akin to an act of rebellion, for in this process of elucidation, I expose my innermost qualms, potentially heralding the demise of mystery itself as it is unveiling yet another system.

This apprehension, paired with the bewilderment it invokes, led me to focus on the exploration of educational systems throughout this writing. Systems of repetition, of language, schooling, learned behavior, learning processes and the narratives which are constructed to make sense of it all. While I am aware of the limitations inherent in attempting to liberate myself from the constraints of these systems, this text endeavors to disrupt expectations and offer glimpses of relief through twists, errors, distortions and superstitions.

Presented ostensibly as a thesis, this body of writing subtly questions the very task it sets out to accomplish. Hovering on the border between fiction and fact, it scrutinizes the knowledge I've been imparted, with a critical eye. Structurally it adheres to the Chase Algorithm, perpetually exceeding from the preceding input, while delving into the multifaceted nature of memory in its myriad forms. The narrative unfolds as a lecture directed towards the inexperienced Thinker, educated by the wisecracking *we* and the more human, yet tantalizing *I*. Each voice represents a unique perspective, navigating the Thinker through consciousness via mathematical calculations, philosophical inquiries, encounters with mind-altering substances, repetitions and distortions of reality.

Much like my artistic practice, this text aims to interrogate the medium through which it communicates. It is a meta-cognitive exercise, wherein the structure informs the content and vice versa. In essence, this text serves a subjective account brimming with the drama of reality. It is an open-ended guidebook to organized chaos, where matter annihilates anti-matter, leaving behind a residue that fuels the substance of the next iteration.

However, I implore the reader to resist fixating on the framework and instead allow themselves to surrender to the moment. Letting go of preconceived notions to allow themselves to stop, continue, flick, destroy and interpret as desired. Although, everything replays regardless. I want the reader to let themselves dissipate. Allow the moment to be what it is. Fall into that bunch of claptrap. I want the reader to treat this moment as a zone, in which you let yourself follow. And in this fall of following you will continue counting, as counting your past and putting it into categories. The rest, the reader has to figure out themselves.

Infidels claim that the rule in the Library is not "sense" but "non-sense" and that "rationality" (even humble, pure coherence) is an almost miraculous exception. They speak, I know, of "the feverish Library", whose random volumes constantly threaten to transmogrify into others, so that they affirm all things, deny all things, and confound and confuse all things, like some mad and hallucinating deity.<sup>1</sup>

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<sup>1</sup> Borges, Jorge Luis, *The Library of Babel*, Boston: David R. Godine, 2000, p. 117.

# Counts Occurring as of Preparation

There is something about twos and fours and sixes, eights.

Mirroring the subject conjures comfort and comfort implies submission, which over time might cause tedium for the Thinker. So. After a fixed amount of time studying the input by scrutinizing relatives of given relationships, the Thinker proceeds with all possible outcomes, each dealing with the input. The Thinker is about to reach the first impasse. The first event per se. But before this, the Thinker must endure the process, in order to proceed.

There will always be  $x$  amounts of outcomes dealing with a unique and individual past experience. This individual outcome will always and already be a part of the Thinker, whilst determining how, and in what direction, the Thinker will think, work, walk, live and read. The outcomes are based on experiences preserved independently from its actualization in the present, as these are serving to pace and proof concepts of the now, in accordance with the current state of the Thinker. This so called *now* is conditioned by the Thinker's past lived time, without being its only influence, but casting the color in which the Thinker experiences the now.

This coloring is what Henri Bergson calls the *pure past*<sup>2</sup>. A result and a lingering of the past, determining the purity of the now, by devouring the future.<sup>3</sup> The pure past is a subconscious influence, which decides how the Thinker looks at the present through the colored glass of the past, a glass which accordingly stains and clears for the purpose. The Thinker's past is relative to how clean their colored glass was, when perceiving

what then was present but now is past. "If we are dealing with perception, we are asked to see in it nothing but the agglomerated sensations which color it, and to overlook the remembered images which form its dim nucleus."<sup>4</sup> We are obliged to see the loss as we forge on. Some individuals possess the ability to stay actively conscious of everything experienced and by so, embodying the trait, *hypermnnesia*<sup>5</sup>, which would cancel the concept of pure past. But as we proceed I encourage the Thinker to carry on by considering the gains and overlook the losses. Let us proceed with the norm: most people naturally form a selection of *shining points*, as a result of their experienced experiences.<sup>6</sup> These shining points are multiplied by the progression of time, and as our memory expands each shining point dulls by the light of the next, disappearing into the unconscious mind and into pure memory. We could perceive this collection of experience as a library. Each book comprises the whole of one past moment in time, represented by a set of elements. Some books are easily forgotten, and some books transcend the others, and stay active in consciousness, whilst impacting the Thinker's interest in the future. There are certain books, which the Thinker did not choose for themselves, however the order and the placement of the books are up to the Thinker to decide alone. The Thinker has to carefully consider, which books they keep in range of view and which books they decide to neglect, as the placement and order might impact the status quo.

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2 See definition in appendix: *When in doubt, leave it out*, ( p. 92 )

3 Henri Bergson, *Matter and Memory, Zone Books*, New York , 1990, p.148.

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4 Bergson, *Matter and Memory*, p.172

5 See definition in appendix: *When in doubt, leave it out*, ( p. 92 )

6 See definition in appendix: *When in doubt, leave it out*, ( p. 92 )

## Pleasure Pressures

The Thinker's desire to control their reality carries a risk of short pleasure under pleasure pressures. It is opening the door when fearing facing the nefarious. Desire is the first approach to the one you fancy. It is shouting in silence and it is doing the line, but the Thinker is well aware of the darkness that might follow, following pure desire. It is not about morals or rules of conduct but about finding pleasure in the walk towards, from and into the darkness. It is only *now*.

In *Stalker* by Tarkovsky, desire is that room behind that door. An abhorrent space disguised in a promise of fulfilment. An author and a professor follow the character of the stalker into their deepest self through The Zone. The Zone is not for the faint hearted and it is a simple argument that without the promise of ecstasy, no one would actively choose this path. It is not without reason that the wanderers enter the darkness. They are all in search of destiny, believing that their lives must have more to offer them, and the Stalker seems to be a good representation of the lures to exile. The Stalker is a symbol of order and chaos at once. He guides the author and the professor to the room which is situated in the zone of the unknown. The room promises any realization of any desired desire. So, the author and the professor follow the Stalker into the realm of the zone. In order to reach the room the trespassers must pass oppressive security forces whose role is to keep society from reaching the destination, due to the lurking lack of structure and laws applied there. The wandering goes on, and on, and on, and on, and as the film reaches the end (spoiler alert), the room appears within a building which seems to have been a previous laboratory, now flooded. The writer and the professor reach the door to the room and are encouraged to enter by the Stalker. Tarkovsky invites you to conciliate after two hours and four minutes of sufferance. How do you deal with such a pleasure pressure?

You can't!! So what is the best way to object against yourself or against the system. SABOTAGE. Standing on the doorstep to absolute bliss, the professor introduces his newest invention. A bomb. The easy gateway. The quick exit. A frantic pigeon hole. The only way to escape opening the door to a possible absolute darkness, or what is worse, is the last pursuit to stifle the lure. And what Tarkovsky gives the Thinker and the professor and the writer is... the ultimate anticlimax, when after a few minutes of rain and the professor disassembling the bomb, no one enters the room. Finally dissipating in the fatigue of life, you are cut right back to the bar where the film started. Back to a placid encounter of the three, as if nothing had ever happened. The only evidence of the journey is the wife of the Stalker stating their return. And then what? I guess you will only find out, by approaching the room yourself, won't you? And the Little Monkey, the daughter of the stalker, might as well be a result of that.

STALKER: (screams) Cut it now; I insist (goes to the side)! The Zone – it's ... a very complicated system ... of traps, let's call it, and all of them are deadly. I do not know what happens here, when humans are away, but if only people appear here, everything starts moving. Previous traps disappear, the new ones emerge. The safe places become impassable and the way one moment is simple and easy, the other – turns to be insuperably complicated. This is the Zone. It may even seem that it is capricious, but in every moment it is such as we made it ourselves ... with our inner state. I will not hide, it has happened, that people were forced to return empty-handed from the halfway. There were also such who ... perished on the very doorstep of the Room. Nevertheless, everything what happens here, depend not on the Zone, but on us!

Earlier the future was only a continuation of the present, and all the changes loomed somewhere behind the horizons. And now the future became one with the present. Are they ready for that? They do not wish to know anything! They only devour!

7

7 Andrei Tarkovsky, Extract from film script of *STALKER*, Roadside Picnic, 1979



# Echopraxia and Becoming The Sidequel

It will be necessary for the Thinker, to let themselves dissipate as individual perception expands and increasing numbers are occurring. The Thinker could count each of them to grasp the context and content, but in order to do so, the Thinker will have to rewind this second.

Here comes the inevitable quest in search of unified perception.

So by counting the Thinker's experiences, observations and traces, one could argue that this counting alone serves as an ontological study of the Thinker and therefore eliminates the possibility of the study itself. It undoes the doing. The Thinker can separate the factors enough to understand and comprehend them individually, but the self-reflection of the act will always be biased by a subjective perception. In that effect, we are left with two options to approach such a study. One is by doing and one by observing. In other words *being and appearing*.<sup>8</sup> Being and appearing was first described by Heidegger in 1927, as a tool to understand the experience of being, separated from the notion of existence alone, although utterly dependent on each other. In this manner, being requires the ability of contemplating the doing, whereas appearing only requires the notion of existing within a construct. Being is therefore exclusive to the act and mood, and appearing is *being* by existing alone within the mass. So by acting out the outcomes of this study, the Thinker would eventually be the result of their own study, whereas we might see the Thinker's results as appearing to observe alone. The Thinker will in this case be the object of introspection, coming from their own desire to understand themselves in the world. This paradox is serving us a crucial

matter for a common or individual perception on something we all share and live together and alone, *Being-in-the-world*.<sup>9</sup> In *the world where I am being*, the Thinker appears through my projection of them.<sup>10</sup>

Through this process of separating Being and appearing for the Thinker, we will now open up the possibilities for a duplicated number of outcomes. How to introduce this new wave of numbers occurring? We could persuade the Thinker to open a door somewhere in the middle and say hello to:

A paradox: ...we have at our disposal no recent, active idea of what number is(...) We know very well what numbers are for: they serve, strictly speaking, for everything, they provide a norm for all. But we still don't know what they are<sup>11</sup>

This paradox of the norm forces the Thinker to restrict their understanding of numbers to their general significance, but insofar stay open to the idea of a possible change. Thus this paradox invites the Thinker into a realm of possible misunderstandings. I solicit the Thinker to allow the chapter to embody what it suggests, and not be too quick.

## Forcing an Outcome

My intent is not to cause affliction, yet the Thinker will have to understand that the following might be experienced tediously or even bolloxed. But imagine if the experience, which results in memory, could be broken

<sup>9</sup> See definition in appendix: *When in doubt, leave it out*, (p. 92)

<sup>10</sup> Steven Corcoran, *Badiou Dictionary*, Edinburgh University Press, 2015, p 48

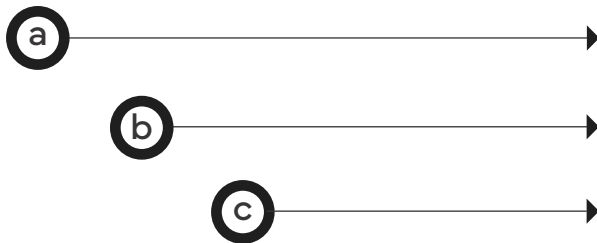
<sup>11</sup> Alain Badiou, *Being and Event*, Bloomsbury, 1988/2013, trans. Oliver Feltham, p. 2

<sup>8</sup> See definition in appendix: *When in doubt, leave it out*, (p. 92)

down into a set of *inconsistent multiplicities*, and if the Thinker comprehends, everything will change thenceforth.<sup>12</sup> The concept of inconsistent multiplicities is related to the idea of *set theory*<sup>13</sup>, which determines the relativity of values through collections. The number 'one' could hence mean one, but also one, multiplied in the category of others. This idea allows interchangeability within the value to play out with the possibility of one entailing more than the general understanding of one. If the Thinker understands one as multiplied, it is often in a category with others of the same sort e.g. trees in a forest.

Directing the focus towards the notion of perception, a set could appear as one in a memory, however the memory itself might have been collaged by several sets defining the perception set moment. The Thinker will, from this moment, describe the outcome (memory) of the situation as shining points, but if distinct or severely impactful the outcome ought to be considered an *event*. In order to distinguish the event from a shining point, the Thinker will need to trace back and look at the experienced experience through sets of being and appearing.<sup>14</sup>

Put it like this,  $a + b = c$



<sup>12</sup> See definition in appendix: *When in doubt, leave it out*, ( p. 92 )

<sup>13</sup> See definition in appendix: *When in doubt, leave it out*, ( p. 92 )

<sup>14</sup> Maciej Malicki, *MATHEME AND MATHEMATICS: On the Main Concepts of the Philosophy of Alain Badiou*, *Logique et Analyse* 58, no. 231:2015

a forest ( 1 ) is a set of trees ( 1 < )



set ( 1 ) together.

is serving as the placeholder for *elements*, and in this case the element is the Thinker, the being. The elements are defined via. perception, ideology, feelings, biases, logic, privileges, prior set memories.

is illustrating the *situation*, in this example the objective perspective, the appearing. The appearing is determined by e.g. the body, circumstances, objects, natural forces, general understandings which does not differ, fractious moments presented to the Thinker.

is the memory (if distinct, an event). The unique outcome of the all elements combined which creates a 'set' for the experience as a whole.

By all means, it cannot be described as simple as that, since all future shining points contains *sets* of all past experiences, conditions and elements. Therefore the equation will more likely extend to the following,

$$a^{1, 2, 3, 4...} + b^{1, 2, 3, 4...} = c_1, c_2, c_3, c_4...$$

This equation serves to outline and undermine the idea of memories as experiences. These are constructed in multiplicities by illustrating the individual set as a container of fragments of all past experienced experiences. This equation clearly shows the unfeasibility of the individual set, since each input conveys *x* amount of outcomes, based on the specifications of the element and situations presented prior to each set. I am sure this will become more clear for the Thinker when continuing.

Let us work on an example, more tactile than the *paradox of numbers*<sup>15</sup>, to further understand this process.

### Mulled under layers of operating parables

The Thinker is now presented with an experience based artwork that will help to serve the frame for the outlining of this judgement. This work is by artist, Florence Jung. Thus not presenting us with any visual evidence of her work, there exists an email from a witness of one, Becket Flannery. The email is published in an online pdf archive consisting of testimonies of Jung's work, and it describes Flannery's experience of a work by Jung from 2019.<sup>16</sup>

<sup>15</sup> See definition in appendix: *When in doubt, leave it out*, (p. 92)

<sup>16</sup> Becket Flannery, Artist and writer. Witness of the work by Florence Jung during the off-spring exhibition at Rijks Academie in 2019.

The act of perceiving a text written by a person perceiving an artwork, made by an artist perceiving the world, implies a fragile synergy of the concept of being and appearing, as it acts out the complexity inherently within perception, especially the significance of subjective perspective. It presents the difficulties in explaining the interchangeability between the two, and how perception and perspective is paramount for the outcome of experience. It is a compilation of personal synecdoches, each holding enough information to paint a holistic picture of the subject.

nevertheless...

The practice of Florence Jung often highlights hindsight biases, in addition to her conscious influence on the perception of her viewers. Through epiphanic interventions, often hidden in plain sight, she creeps under the skin of her audience, mainly to underline her power by inflicting with the behavior of others. In the work experienced by Flannery, Jung treats her audience correspondingly to how a magician would treat theirs. By implementing psychological techniques like *neurolinguistic programming*, *suggestion theory* and *subliminal messaging*, Jung inflicts in her audience what she calls *pronoia*, the positive counterpart of paranoia.<sup>17</sup> Her works only exists publicly via documentation made by her audience who, through their individual perspective and prior sets, shapes the works within their experience. The text by Flannery on this work of Jung, is an impeccable example of Jung's intention of this.<sup>18</sup>

Turn the page to see example

<sup>17</sup> See definitions in appendix: *When in doubt, leave it out*, (p. 92)

<sup>18</sup> Florence Jung, [www.florencejung.com/wp-content](http://www.florencejung.com/wp-content), assessed dec. 2023

De: Becket MWN  
Objet: Louise Wentstraat 57  
Date: 25 novembre 2019 à 13:53  
A: jung.florence@gmail.com

Dear Florence,

I had hoped to see you at the party last night, but I arrived late and I expect you probably decided to rest after such a long weekend. I would have made the same decision, I think.

While I was performing your piece at Louise Wentstraat 57, I had a certain notion going in that the work would somehow involve a negotiation between you, as the absent writer of a certain implicit contract, and myself, as perhaps the executor of said contract. And we would find some boundary that seemed appropriate to us. You would let me into your home, for as long as I like, without supervision or invigilators or much instruction, and I would test that freedom somehow. Obviously this involved a lot of looking around through the apartment, examining everyone's belongings etc., but this is given, even necessary under the terms of the performance, so I felt like I should slightly abuse these rules.

I'm not very transgressive. I have no desire to violate any kind of boundary, but somehow if we were to perform this negotiation, I had to find some point which might press the boundaries already pushed by this displacement of a stranger into your private space. So I decided to steal something small, and found the appropriate object in the bathroom: an ironic object whose irony I would not discover till later: a matchbook from the groene elephant resting on the toilet.

Obviously you know the rest - I left, put on my coat, and sometime after leaving Rijks found a second identical matchbook in my inner coat pocket. I liked the choice of the inner coat pocket as opposed to the outer. When asking a friend who also saw the piece, she told me she had not found a matchbox, and I told her to check her coat. She still could not find it, so I told her to check her purse. And somewhere deep inside the purse, past her tampons and medication and wallet, she found it. I thought, how nice that this object made its way to the most intimate place - at the bottom of the purse, meaning the matchbox and the hand that put it there touched every private object on their way to the bottom. I also felt this hand, inside my inner coat pocket, so strangely close to my body.

Finding your matchbook made me instantly dizzy. But of course I also had to consider all the possibilities. Was the last time I wore this coat, my heavy winter coat, a year ago at de Groene Elephant, and I had somehow left a matchbook in my pocket? Possible, but comically unlikely. Was someone watching me? Also possible, but really not in the spirit of the work, somehow this would seem to violate the performance. My conclusion was that it must be a form of mind control, the art of suggestion. Perhaps by listening in the performance schedule that at "Mid-Day" someone would ask the bartender and de Groene Elephant for matches and the bar tender would reply that there were none, had implanted in my subconsciousness exactly the information required to make me steal the book of matches. Firstly, I notice the matches because I have read the name of the bar before, so it is meaningful to me; secondly, it is suggested to me that matches are gone, missing; that I should bring my own, that they disappear. Of course: you put the idea in my head, and I simply did what you had told me to do. Perhaps everyone will do this, everyone will take the book of matches, and between each visitor the box is replaced by a new one. This idea is somehow perfect but unlikely, and of course I couldn't find anyone else who had stolen the box, or at least would admit it.

In the end, I think I've decided it was never a contract or a negotiation; it was always a wager. We both placed our bets in some way, by leaving some extension of ourselves in the hands of someone else, a risk we take, and when it came time to show our hands (the hand that stole and the hand that gave), we both had the same cards: you had a matchbook and I had a matchbook.

Yours,

Becket

Becket C<sub>1</sub> C<sub>2</sub> C<sub>3</sub> C<sub>4</sub> C<sub>5</sub> C<sub>6</sub> C<sub>7</sub> C<sub>8</sub> C<sub>9</sub> C<sub>10</sub> C<sub>11</sub> C<sub>12</sub> C<sub>13</sub> C<sub>14</sub> C<sub>15</sub> C<sub>16</sub> C<sub>17</sub> C<sub>18</sub> C<sub>19</sub> C<sub>20</sub> C<sub>21</sub> C<sub>22</sub> C<sub>23</sub> C<sub>24</sub> C<sub>25</sub> C<sub>26</sub> C<sub>27</sub> C<sub>28</sub> C<sub>29</sub> C<sub>30</sub> C<sub>31</sub> C<sub>32</sub> C<sub>33</sub> C<sub>34</sub> C<sub>35</sub> C<sub>36</sub> C<sub>37</sub> C<sub>38</sub> C<sub>39</sub> C<sub>40</sub> C<sub>41</sub> C<sub>42</sub> C<sub>43</sub> C<sub>44</sub> C<sub>45</sub> C<sub>46</sub> C<sub>47</sub> C<sub>48</sub> C<sub>49</sub> C<sub>50</sub> C<sub>51</sub> C<sub>52</sub> C<sub>53</sub> C<sub>54</sub> C<sub>55</sub> C<sub>56</sub> C<sub>57</sub> C<sub>58</sub> C<sub>59</sub> C<sub>60</sub> C<sub>61</sub> C<sub>62</sub> C<sub>63</sub> C<sub>64</sub> C<sub>65</sub> C<sub>66</sub> C<sub>67</sub> C<sub>68</sub> C<sub>69</sub> C<sub>70</sub> C<sub>71</sub> C<sub>72</sub> C<sub>73</sub> C<sub>74</sub> C<sub>75</sub> C<sub>76</sub> C<sub>77</sub> C<sub>78</sub> C<sub>79</sub> C<sub>80</sub> C<sub>81</sub> C<sub>82</sub> C<sub>83</sub> C<sub>84</sub> C<sub>85</sub> C<sub>86</sub> C<sub>87</sub> C<sub>88</sub> C<sub>89</sub> C<sub>90</sub> C<sub>91</sub> C<sub>92</sub> C<sub>93</sub> C<sub>94</sub> C<sub>95</sub> C<sub>96</sub> C<sub>97</sub> C<sub>98</sub> C<sub>99</sub> C<sub>100</sub>

becketmwn.com

In order to break Jung's strategy down, I want the Thinker to employ what we know about set-theory so far.

The subject **(a) / Flannery / being** is biased by his past experiences before entering the scene of this artwork. The first bias is the knowledge and understanding that the experience takes form in the shape of an artwork, and not an everyday situation. This will inevitably include Flannery's personal prior sets which can be described via following sub-set-categories:

**Set a<sup>1</sup>** ▶ Art: Impression, performance, performing, experiencing, sensing, fiction, behavior around art etc.

**Set a<sup>2</sup>** ▶ Mundane behavior: acting in homes of others, politeness, suspicion, negotiation etc.

**Set a<sup>3</sup>** ▶ The staging of every past memory connected to objects of the scene, and previous experienced situations, either that day or relating to the category of the experienced setting e.g. the significance of the match box relating to a memory of being in the the bar, De Groene Oliphant (Note that this set has been induced by Jung through psychological techniques).

This row of sets, under the immediate category, **a** mirrors the subject + **set 1,2,3...** and will obviously continue as all past experiences of the experiencer has a significance to the behavioral pattern in the moment of the experience. And so, the first part of the equation will look like this :

$$a^{1,2,3} + \dots$$

The **(b) / situation / appearance**, in this case the artwork, exhibits the frame of the experience. This part is particularly important since Jung actively work with **b** as a tool to manipulate the outcome of the subject, **a**'s experience.

The situation, in addition to all events leading to the moment of the situation, includes biases of:

**Set b<sup>1</sup>** ▶ Apartment: home, personal belongings, intimacy, reality, personality etc.

**Set b<sup>2</sup>** ▶ Artwork: portrait, significance, parable values etc.

**Set b<sup>3</sup>** ▶ Stage: costumes, objects, fiction, play etc.

The category **b** serves the frame for the immediate relationship to these. The equation follows :

$$b^{1,2,3} = \dots$$

Finally as the Thinker stitches the equation together, it appears akin to this:

$$\begin{array}{c} \text{Flannery}^{\text{human, artist, ideology}} + \text{Louise Wentstraat 57}^{\text{apartment, stage, artwork}} \\ = \\ \text{Shining point (if distinct Event)}^{\text{experience of Jung's work}} \end{array}$$

Moving the light of the torch slowly but steadily over the line of the equation, The Thinker stalls at the bracket. *If distinct, Event?*

This is another time in which I invite the Thinker to let themselves dissolve.

Don't think too much about this one.

Alain Badiou's concept of the event stems from his conception of revolution and social change. The event in his terms, refers to a moment or an outcome of a given situation where an opening in the inconsistent multiplicity appears and frames itself, whilst constructing a space where you rethink reality from the standpoint of its real basis. An event is something akin to a rip in the fabric of being which is permitting exposure to elements and structures that previously would have been hidden, allowing something completely new to surface. Be it in society or in the individual experience of *being-in-the-world*. The event is created on the basis of experience and, according to Badiou, creates a new count for zero - a zero before one - a new basis - a new status quo. It is necessary to mention that if  $x$  is zero, the equation will cancel itself out and everything afore the event will no longer be significant. This means that if Flannery's experience of Jung's work lead to a personal event, then Flannery's idea of the world or himself would change and the event would then create a new personal zero, before one. On that premise, the work of Jung could have left an existential print in the being of Flannery, changing his future relations to e.g. a match box or even his experience of others.<sup>20</sup>

The Thinker will never be sure if this was the case for Flannery, as he will stay apparent to his reality of being. However, the discovery of the match box certainly caused an impact, since Flannery describes an immediate questioning of the authenticity of his recent experienced experiences. An eventual outcome could have happened for anyone, Flannery included, in the apartment on Louise Wentstraat, as the work only fully activates its potential outside of its art-related context, by interfering with its victims personal lives, through their later discovery of the matchbox and

a natural contemplation on it's origin. Whether this experience induces pronoia or paranoia is up to the experincer to decide. I assume that the Thinker is aware of the two different possibilities and their different effects on the memory? The matchbox has become the synecdoche of the experience and as Zizêk argues "at first approach, an event is thus the effect that seems to exceed its causes - and the space of an event is that which opens up by the gap that separates an effect from it's causes."<sup>21</sup>

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20 Badiou, *Being and Event*, p. 25-30

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21 Slavoj Zizek, *Event: Philosophy in Transit*, Penguin UK, London, 2014, p. 4

# Elemental Properties and Increasing Numbers

This is the point when things become tenser. After realizing how the Thinker copes with certain tasks and certain ways of going around, the Thinker finally understands the pattern. The pattern is repeating. Things become tenser. They will understand past as something that happened, yet the past somehow still activates itself very presently in how they understand themselves now. The Thinker tries two more, thus finally accepting the absurdity of the change. The Thinker finally understands the pattern of negotiation in the internalized and lets himself dissipate.

Perhaps the Thinker only knows himself by what other Thinkers reflect of them, and so, nothing comes alone. As set theory told the Thinker, it will inevitably come with zero before one, then; ones and twos and threes and fives and eights. Then thirteen, twenty-one, thirty-three and fifty-fives. Then eighty-nines and hundred-and-forty-fours, if you drag it, and to make it vanish... no, the Thinker would never go that far. you can put it like this:

$$F_n = F_{n-1} + F_{n-2} \dots$$

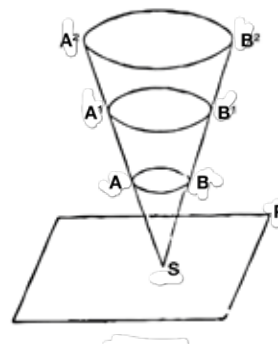
22

If **F** is the Thinker, then **n** represents the experienced experience. The equational path continues each time a shining point occurs. Each step of the equation represents time and will thus reflect a slightly different outcome, due to inconsistent consequences and inconsistent sets reflected in the coded behavior. Each memory of the whole will, as followed by this equation, change slightly each time repeated, but only be consisting of experienced experiences. The current **F<sub>n</sub>** holds information of the previous, which holds information of the previous previous, and as the

22 Falcón and Plaza, the equation *Fibonacci*

equation expands the memory dilutes.

Illustrate this equation and the Thinker will find a shape seemingly to what we understand as a spiral or a vortex. The core is the moment of the subject's first memory and the rest a result thereof. The equation by Leonardo da Pisa is usually used to describe a certain system, often naturally appearing visual systems in e.g. plants and organisms. The equation is continually found and used in mathematics, computing and scientific studies as a way to describe a sequence that multiplies by the sum of the two preceding values. Apply this idea to the relevance of memory and the Thinker will find something like this:



23

23 Illustration A : Bergson, *Matter and Memory*, Figure 5, chapter 3

A three-dimensional swirl. The figure is a representation by Bergson describing memory as an echo expanding from the plain sight. The focus point, illustrated by the convergence between the plain and the point of the cone represents the self (**S**), meeting the plain (**P**) representing the now. The further the Thinker exceeds from the focus point, the further into the past they will find themselves. This means that for every moment the Thinker passes **A** and **B** in their multiplied state, older versions of what once was **S** but now is **A+B1**, **B1+A2** etc. has exceeded. It forms an assisting relationship to past experiences which "...substitutes solid elements laid side by side for the fluid moving reality, and makes of memory only a weakened perception", which continues not only from the core of the first memory, but from memory in its multiplied form.<sup>24</sup> See the **A**'s and **B**'s as potential shining points.

The further they exceed from the now, the smaller and less significant they risk becoming, unless they are transformed into new version of the same memory in a multiplied form. So a memory of the memory's memory.

The present moment will in this effect stay beyond the bounds of possibility in recreation, inasmuch as if every now is past and irreversible. So moving from the plain continuously in the direction of the widening part of the cone, the memory will, as a matter of course, expand by multiplying the memory of the memory by the original memory itself and so forth. This makes the internal remnants of the experienced experience something else in this moment, than it was when experienced then.<sup>25</sup>

A question for the Thinker could resurface in a matter of whether to trust the plain sight or not since the Thinker has now learned that their past

<sup>24</sup> Bergson, *Matter and Memory*, chapter 3

<sup>25</sup> Bergson, *Matter and Memory*

will not be represented internally as it was, for a fact, when experienced. The now is colored by the light of the past, which distorts it and makes it less than pure. So how can the Thinker experience a pure now, knowing about the conditions of a pure past?

### Read-after-write

The next inflection point will be assessed as the Thinker moves further away from the plain sight, and through the action of dissipation they must allow themselves to broaden their current synthesis. In the interest of deciphering this prevailing moment of change, the Thinker will have to unfold this process of leaving **S** and understand the inaccuracy of their present. Looking into the oxymoron of the term pure past, the Thinker will find several points available to accentuate:

1. [Permitting the Lures](#)
2. [Cryptomnesia and Other Diseases](#)
3. [Hindsight Biases](#)

#### 1. [Permitting The Lures](#)

From the effect of accepting the absurdity, the Thinker encounters several abetting lures from internal forces. One is tedium, which is why some might skip this step and approach the visuals. Another could be the desire to actively distort this perception. An active alteration, coloring the glass with which the Thinker experiences what will become their memory, but will not be a true representation of reality as commonly recognized. A way to actively change the Thinker's future memories into



something which bends and questions the question of reality, is by modifying the chemical reactions in the brain during the moment of experience. There are several ways to achieve less or more extreme changes in the pattern of sensory stimuli, and thereby entering another state of consciousness. These are either by a natural- or synthetic approach:

**Constitutional** / Natural interim methods follows: *Sleep, sex, physical stimuli, fear, joy, pain, pleasure, meditation.*

The increase of dopamine as a cause of effect by the aforementioned activities, can in certain moments induce slightly delusional perceptions of the experienced reality. The Thinker's experience of reality changes by a rapid increase of dopamine production in the pre-frontal cortex, which changes the speed and reception of neurons within the ventral hippocampus. The ventral hippocampus aggregates the Thinker's experienced experiences, and this highly increased level of dopamine distorts the experience of the moment, and so defines the outcome ergo the memory. The effects from the distortion deviates the outcome from the commonly recognized reality, as the perception of the Thinker's now has changed.<sup>26</sup>

The outcome of the deviation can be experienced through euphoria, trance, depression, stress, sorrow, delusion, hyper focus, obsession etc.

**Pseudo** / Synthetic interim methods follows: *Drugs, alcohol, caffeine, nicotine, toxic fumes*

<sup>26</sup> "activity in the ventral hippocampus has been shown to regulate dopamine neuron responsiveness by controlling the number of dopamine neurons that can be phasically activated by stimuli. In this way, this structure determines the gain of the dopamine signal in response to stimuli", Grace, Anthony A., *Dopamine System Dysregulation by the Hippocampus*, 2011, National Library of Medicine

The synthetic interim methods includes substances with less or stronger outcomes. Some capable of dulling the psychical experiences of the current, whereas others constitutes distorted hallucinations or altered perception of self. Although the synthetic interim method is constituted by the idea of a positive modification of perception, often as a tool to escape negative natural states, it is relevant to notice that the effects of the substance is based on the *set, setting and matrix*. The Thinker has already been introduced to set theory, and by treating the substance as a catalyst for an event, I will assume that the Thinker is able to fill the blanks. The Thinker will experience that there are assorted variations of neurotransmitters inherent within the brain. Each neurotransmitter has a unique composition, which will react in a significant way when combined with foreign chemical influences. The influences stated within, and inherent from, the body of writing are what we classify as induced events. Events with the power of altering the current consciousness and therefore the future memory, and possibly the future sense of reality. It presents a slit in the fabric of being, from which new versions of the Thinker can enter. In order to understand the outcome, the Thinker will have to unfold the experience.<sup>27</sup>

Let us start by the current state of being and call it a *set*. In the previous examples we called this **a**. This set **a** is determining the mental state of the subject when entering the experience via. e.g. mood, feelings, thoughts and expectations - and if experienced before, prior sets related to that experience/s. The social environment, as we have previously discussed and concluded as **b**, is determined by the influences surrounding the subject while ingesting the substance. This is most likely in effect of the people, the environment and the climate. Let us introduce **x**. **x** is the substance, the outside influence on Thinker's

<sup>27</sup> Eisner B. *Set, setting, and matrix. J Psychoactive Drugs*. 29:1997, <https://pubmed.ncbi.nlm.nih.gov/9250949/>

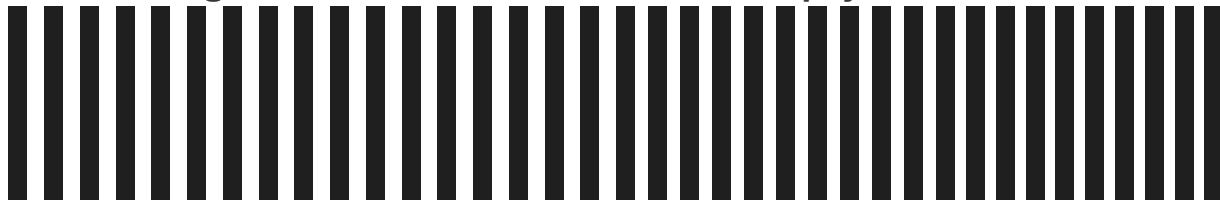
perception. **x** is the catalyst that brings in motion the **a** and the **b**. In this case **x** is the foreign substance.

$$\mathbf{a + b + x = c.}$$

While knowing that **c** is the outcome of the experience, the alteration of the relationship between **a** and **b** is necessary to carefully consider, before including **x**. If **a** or **b** carries negative shadows in the moment of ingesting **x**, the state of being, whilst intoxicated, will most likely deform and cause what we call 'a bad trip'. Ergo the experience concludes in an event with the same shadow, which then changes perception more permanently than expected.

Omitting the shadow as a cloud, there are nights crystal clear, where **c** underlines its phonetic.

**The following labels exhibit an active selection of psychoactive substances:**



28

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28 *Drug Profiles*, The European Monitoring Centre for Drugs and Drug Addiction, [www.emodda.europa.eu](http://www.emodda.europa.eu). 2024, assessed dec. 2023

### Selected serotonin reuptake inhibitors (continual) :

#### Effexor (Venlafaxine), C<sub>17</sub>H<sub>27</sub>NO<sub>2</sub>

Ingested by mouth and is used to treat major depressive episodes, anxiety disorder, panic disorder, social anxiety disorder and vasomotor symptoms. Black box warning of possible suicide risk, and other physical side effects.

This option alters perception and induces serotonin by frequent use. The effect can be experienced as euphoric.

#### Prozac (Fluoxetine), C<sub>17</sub>H<sub>18</sub>F<sub>3</sub>NO

Used to treat major depressive disorder, obsessive-compulsive disorder, anxiety, bulimia nervosa, panic disorder, and premenstrual dysphoric disorder. Ingested with possible side effects of trouble sleeping, sexual dysfunction, loss of appetite and other physical symptoms. This option includes the same black box warning of possible suicide risk as Effexor.

This options alters perception and induces serotonin by frequent use. The effect can be experienced as euphoric.

### Selected narcotics:

#### Alcohol, ethanyl, C<sub>2</sub>H<sub>6</sub>O

Produces euphoria and relaxation. Can cause poor judgement, impaired sensory and motor function, slowed cognition, stupefaction, unconsciousness, and possible death in larger consumptions.

This option can result in interim loss of perception, dependence and altered sense of reality.

#### Cannabis, canabidiol, THC, C<sub>21</sub>H<sub>30</sub>O<sub>2</sub>

Lowering cortisol levels and releases tension, however some people might experience opposing effects such as anxiety and paranoia.

This option can include less interim effects as well as permanent distortions of perception. High risk of dependence.

#### Psilocybin mushrooms, C<sub>12</sub>H<sub>17</sub>N<sub>2</sub>O<sub>4</sub>P

Can produce a range from mild feelings of relaxation, giddiness, euphoria, visual enhancement, visual disturbances, to delusions, altered perception of real events, images and faces, hallucinations, however these can be coupled with restlessness, incoordination, feelings of anxiety, impaired judgement of time or distance, sense of unreality or even depersonalisation.

This option can alter perception as well as self-concept. Carries a high possibility of an event-like outcome.

#### Cocaine, C<sub>17</sub>H<sub>21</sub>NO<sub>4</sub>

Produces euphoria, tachycardia, hypertension and appetite suppression. Cocaine has a strong reinforcing action, causing a rapid psychological dependence, an effect even more pronounced in those who smoke cocaine base. Intake can conclude psychosis characterized by paranoia, impaired reality testing, hallucinations, irritability, physical aggression and overdose.

This option carries a high risk of dependence as well as effects on self-concept.

#### Ecstasy, MDMA, C<sub>11</sub>H<sub>15</sub>NO<sub>2</sub>

Has a weak hallucinogenic property more accurately described as increased sensory awareness. Used in extremely small doses for medical purposes. The terms empathogenic and entactogenic have been coined to describe the socializing effects of MDMA. The drug can also produce other adverse health effects, including involuntary jaw clenching, lack of appetite, mild depersonalization, illogical or disorganized thoughts, restless legs, nausea, hot flashes or chills, headache, sweating, and muscle or joint stiffness.

This option may cause slight change in self-concept and most often altered perception of others while intoxicated.

#### LSD, C<sub>20</sub>H<sub>25</sub>N<sub>3</sub>O

Produces cross sensory-perceptual changes including hallucination and 'colored hearing'. The effects can last from two to forty-eight hours and can be experienced euphoric or even induce the impression of having supernatural powers. LSD has previously been used in small doses to treat mental disorders.

This option can provoke deceiving self-concepts and permanent distortion of perception.

#### Ketamine, C<sub>13</sub>H<sub>16</sub>CINO

Induces a state of dissociative anesthesia, a trance-like state providing pain relief, sedation and amnesia. Ketamine is used in the medical industry as an emergency treatment to extreme pain, but has been misused for the pleasurable effects.

This option might cause cognitive deficits as well as increased dissociation and delusion under frequent use.

#### Amphetamine, C<sub>9</sub>H<sub>13</sub>N

Causes hypertension and tachycardia with feelings of increased confidence, sociability and energy as well as suppression of appetite and fatigue. Can lead to insomnia and later users may feel irritable, restless, anxious, depressed and lethargic. Long term use may include agitation, confusion, paranoia, impulsivity, violence and an increased likability of mental disorders as schizophrenia.

This option has high effects on self-concept and can cause permanent distortion of perception. Carries a high risk of dependence.

Most of the listed examples are interim and therefore of a durated experience. Some of them might result in long lasting side effects, such as psychosis, while inflicting further severe effects than the effect of the intake itself. A psychotic event often brings the subject to misperceptions of people and their intentions. The psychosis often provokes paranoia, neuroses and/or hallucinating episodes for the subject, whilst being entirely provoked by the before mentioned set, setting and matrix. And the experience of the intake itself is therefore vastly depending on the factors, **a** and **b** when introducing **x**. Some individuals experience the event of the intake in euphoria, followed by an aftermath that serves the antithesis to that. The Thinker must understand that if the desired manipulation of their perception carries on, they might have to accept a possible permanent partnership with less desirable psychological fallouts.

One is paranoia.

However, The Thinker will have to spare the elaboration of this and return to the notion of pure past while having the recently discovered information by hand. So if experiencing the pure now through synthetically stained glasses, one can argue that the pure past of set moment, was not pure. And if so, is it then even past?

I guess this might look somewhat like a deep swamp, precluding the past as pure and undermining everything that has been said by one, quite obvious, statement. Although this bummer hangs by a thin thread and grants only one argument predominant, it will be relevant for me to surrender and obtain order by talking about flaws and damages. An event is not merely opening a possibility to move forward, it might as well cause infliction with personal ideologies and prior sets, and therefore cause internal conflict. It might result in a modified perception of self. There are multiple facets of the so called personality that helps or prevents the Thinker to reach the impasse. The inflection point is the

self-restrict, but the ability to let go advocates a state where one can choose uncertainty or stay bound to the illusion. The dissolving self-concept, which happens when stepping out of being to look at your appearance in the world, would be comparable to letting your ego die and accepting the grief that might follow. The Thinker will have to bear in mind that enacting the procedure may perhaps entail event-like experiences, as one ought to allow slits in one's fabric of being to widen and create a possible window for changes to enter. Willing- or unwillingly stepping out of being can happen via multiple influences, including mediation or the afore mentioned synthetic interim methods. It has to be mentioned that not all of them have constructive effects on the perception of self concept, although the experience of such has been described by many ingesting e.g. psilocybin mushrooms or LSD, by their chemical effects on the temporoparietal junction in the brain, which is in control of personal perspective.<sup>29</sup>

Others claim to be able, by the force of their mind, to exit their current perception and enter the perception of others, living or dead - here I am referring to the meditational commentary - by transcending their existence with the fabric of being. I am referring to the fabric of being as a shared construct, with which everyone and all energy unites.<sup>30</sup> This concept is described as the ultimate state of mind in some cultures and spiritual genres, while psychologists and philosophers are busy labeling the ambiguous claims in sub-categorical mental disorders and phenomena, such as schizophrenia, schizotopia, bipolar disorder, autism, selective mutism, Ganser syndrome, confabulation, delusion, déjà vu,

29 S. C. Krall, *The role of the right temporoparietal junction in attention and social interaction as revealed by ALE meta-analysis*, 2:2015, US National Library of Medicine, assessed Jan. 2024

30 In Indian philosophy, every individual has an Ātman, a soul. But in contrast to western philosophy, the Indian philosophy argues that the Ātman is shared between all living individuals bridging time and space. All Ātman exists in Brahman, which is the collection of all. The absolute reality. Britannica, T. Editors of Encyclopaedia. *Brahman*. Encyclopedia Britannica, February 2, 2024. <https://www.britannica.com>

revelation, neuro linguistic programming, subliminal influence, hindsight bias, asymmetric insight, cognitive dissonance, frequency illusion, pareidolia, apophenia, cryptomnesia and the list continues...

The Thinker constitutes the process.

## 2. Cryptomnesia and other diseases

The following section might not be what The Thinker had expected, turning the last page in hopes of highs. Swallowing the gulp and permitting the lures was essential for the continuation of the befuddlement, as substances in most cases adds to a sense of self-understanding, but in some aspects challenges the status quo. Whether the substance opens up possibilities in widening an internal spectrum or simply makes you less eager to criticize, and thereby allowing simple thoughts to permeate, has not yet been decided by the Thinker.

This is, and will be, auto-suggesting the next pigeon hole.

Thus some aspects of the information reviewed by the Thinker caused tedium, it is necessary to continue this conundrum, as the assessments alone allow reason enough. The Thinker must abase himself, although the moments have shown to intertwine and undermine each other whilst presenting themselves in patterns which seem recognizable. As if the Thinker knew all along that this journey would take us here.

Much like a medium claiming significance to recurrences as subliminal predictions, the Thinker is now in a position of absolute integrity. As if that would highlight these predetermined paths which only the Thinker has the abilities to step out of and perceive from a distance, bridging time and space.

The Thinker is presented with a reliability scheme, and encouraged to use it.

<b>Reliable</b>	Yes / No
<b>Trustworthy</b>	Yes / No
<b>Honest</b>	Yes / No
<b>Respectful</b>	Yes / No

To read this hierarchy out of a text would be an abstract task alone, but the Thinker could ask themselves whether this is applicable to them. And if that sounds unreasonable, the easiest way to comply such a pain would be to decide for others. The Thinker is advised to describe people around them. (☹\_☹)

By the multiplicity of faces appearing and thoughts of possible ways to escape, The Thinker finds themselves slowing down. Knowing that the cone of memory expands every minute and by every second they read further into the text, they construct only fantasies of when this block of vastness will stop. As if it would stop. The Thinker yields into a fantasy of how the ending will sum up this nonsense and turn it into a small, very nicely scented rose with all its beauty and delicence. The Thinker indulges in day-dreaming fantasies about how only certain people will understand certain thoughts. Projective insights in the cryptos of self-concept.

Could The Thinker not cast a shadow onto something that would be collected by another? Allowing this byproduct of a feeling, like a shame dump, in disguise. Jungian psychologist, Marie-Louise von Franz states, "wherever known reality stops, where we touch the unknown, there we project an archetypal image"<sup>31</sup>, so perhaps the Thinker has put these

<sup>31</sup> Marie-Luise von Franz, *Patterns of Creativity Mirrored in Creation Myths*, Dallas, TX: Spring Publications, 1986, p. 201.

words into a category already? or if the Thinker claims to be responsible for the stated ending, they are eligible to conceive it, thus the impression might look different depending on the perspective. Depending on the gaps filled by the perceiver. In this case the projection could look like an attempt to auto-suggest the fill, out of fear or ennui. Possibly, hence the ambiguity of the indeterminate, it would be easier to claim the ending as your own, or simply forget the origin of the statements claimed. I could claim that this text was written by the Thinker, the Thinker would claim it was written by us and you would claim that it is written by me? Or perhaps you will claim that the text is written by you. Swiss professor in psychology, Théodore Flournoy call this phenomena *cryptomnesia* and I need not to introduce the Thinker to Flournoy's first documentation of this disorder, although I do so.<sup>32</sup>

The origin of the word cryptomnesia stems from the greek word *crypto*, meaning hidden and *mnēsia*, memory. Hidden memory. It refers to a function in the brain, where the "return of facts of a remote past, or of an exhumation of fossil residua brought to light again".<sup>33</sup> Information or impressions from an earlier point in time is recalled subconsciously and reclaimed by the Thinker as their own original experience or thought. Perhaps seeing that the distinction of set memories has become fuzzy over time and the shining points diluted.

The mother of automatic-writing, Helene Smith fell under the torch light of Flournoy in December 1894 due to her distinct abilities in communicating with unworldly entities, claiming to bridge time and dimensions. Among other incidents, Smith claimed to be in contact with martians, and through her telekinetic abilities she painted pictures of landscapes

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<sup>32</sup> See definition in appendix: *When in doubt, leave it out*, ( p. 92 )

<sup>33</sup> Théodore Flournoy, *From India to the Plaint Mars*, Harper and Brothers publishers, New York and London, 1900, p. 143

and the people inhabiting the planet. Smith asserted to be proficient in her methods of communication through transcendental hallucinations whilst documenting her memories on paper.

The outcome of the mediumistic episodes left material, often in the form of drawings and asemic writings, for experts to investigate. After following Helene Smith for five years in study, Flournoy concluded that she embodied the example of cryptomnesia, in addition to conscious methods of fraud like suggestibility. Still Flournoy states that "This difficulty is only insurmountable by elevating the inerrancy of the subliminal memory to the plain of absolute infallibility, though the latter must be admitted to be ordinarily very much superior to that of the conscious memory" whilst addressing that "Smith is often the vexatious result of her moments of suggestibility, or the tempestuous irruption of her subliminal reveries, they also often assume the form of useful messages."<sup>34</sup> Much like a magician would persuade their audience. Flournoy concludes that Smith's source of material proceeds from forgotten memory of books and influences around her, whilst she provided the reasoning of psychic alignment. Claiming the ability to transcend the event horizon, bridging time and space.

Smith never admitted any fraud of her seances although the agonizing studies of her abilities made her doubtful in the attempt to proof infallibility against this scientific research. I would suggest that such an example should make the Thinker revalue the spiral and look back on individual sets as inconsistent. If this case study of Helene Smith's practice proves cryptomnesia, everything we have discussed so far, will not hold proof. Synchronistic incidences happen, from less or more profound reasons, but by labelling sources of memory to cases of pure fraud would be an

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<sup>34</sup> Flournoy, *From India to the Plaint Mars*, p. 304-305

understatement to the possibility of the coming chapters. I will invite the Thinker to finally align with the *I* and the *we*, with risks of connecting to further corny theories from corny old men, but insofar stay available to the magic of the insane and unpronounced.

## Active Imagination

Carl Gustav Jung introduced the term *active imagination* after releasing a study, *The Transcendent Function*, in 1958. The idea followed his theories on the subconscious mind, but additionally introduced the possibility of bridging the conscious and subconscious mind through deep meditation. In his book *Psychology and the Occult*, Jung argues that cryptomnesia, bears the remnants of active imagination. That through deep concentration one can access images and traces of memory stored in the crypto of the human mind, in the same way as we do when dreaming. The information one can extract often shows in symbols or distortions of the actual memory, and in most cases depicted through images or situations. Jung argues that the case of Helene Smith is an excellent example of this ability and that she, in fact, mastered it to perfection. Stressing that the martians and secret language of her sessions might not have been general, but symbols of Smith's subconscious memories or feelings. Jung concludes "I am inclined to regard the mystical system devised by our patient as just such an example of heightened unconscious performance that transcends her normal intelligence", and he elaborates by stating that her conscious mind is oblivious to her introspection, believing it to be versions of a general reality.<sup>35</sup>

Here comes the oxymoron.

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35 Carl Gustav Jung, *Psychology and the Occult*, 1982, Routledge, UK

By opening one door, the Thinker must be prepared to open another. The Thinker understands by now that the human consciousness does not strictly follow a linear path, in fact it has its own complicated system verging towards chaos. But we have to stay consistent and coherent to the structures as they unfold. Now, the Thinker might benefit from an introduction to the term *collective unconscious*<sup>36</sup>. A potential paradox after such an introverted conclusion.

The same psychologist, Carl Gustav Jung, invented the term *collective unconscious* in an attempt to explain his theory of archetypes and resurrected spiritual heritage. The Collective unconscious lies even deeper in the human mind than the subjective unconscious and is, according to Jung, a pool of inherited knowledge that everyone has access to, thus some more efficiently than others. This pool of knowledge accommodates branches of instinctive behavior and equally important spiritual tendencies. Jung's interest in the subject derived from his interest in myths, and when he discovered numerous similarities between rites and myths from distinct cultures, he immediately connected this tendency to his knowledge of *Plato's archetypes*.<sup>37</sup> A predisposed body of collective memory.<sup>38</sup>

As we move on, the Thinker has to let go of the hypocrisy between the last two claims, and see the possibility of the second unravel before them.

If Jung's claim of the collective unconscious is a valid determination of shared subliminal consciousness, then it brings the example of the me-

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36 See definition in appendix: *When in doubt, leave it out*, ( p. 92 )

37 See definition in appendix: *When in doubt, leave it out*, ( p. 92 )

38 C. G. Jung, *Collected Works, Volume 9 (Part 1): Archetypes and the Collective Unconscious*, trans. Gerhard Adler and R. F.C. Hull, Bollingen Series, Princeton, 1969

dium, Helene Smith, into a new perspective. Let us say that Smith's abilities, discussed as mediumistic actings, are in fact an ability to actively engage with the collective unconscious, then labeling her with cryptomnesia seems to be a significant disparagement of her talent. (Here we could have introduced the Thinker to Jung's theories on active imagination, although we do not). In this case, the martians and mysterious writing she recollected could be perceived by a possible antithesis to the study of Flournoy. What if these visions did not stem from her personal experiences, but rather from a collective consciousness that contains memories from different civilizations, like the collective and ancient concept of aliens?

The definition is unclear and undetermined, hence we advise the Thinker to hesitate the conclusion of this one.

### Succumbing to the Temptation

There are faster methods to access such a shared collective unconscious, than deep meditation or mediumistic sessions. The Thinker has to stay cautious to this one, as it continues the scheme of synthetic interim methods.

This one is called *DMT* (dimethyltryptamine)



DMT,  $C_6H_4(COOCH_3)_2$

Develops rapid onset, intense effects, often manifesting in hallucinative episodes. Its effects depends on the dose and mode of administration hence it can be inhaled, ingested or injected. DMT is a psychoactive substance, altering perception, mood, consciousness, cognition or behavior.

This option carries risks of bad trips and/or substance-induced psychosis, although said to alleviate introspection.

DMT, also referred to as the God drug, is one among other serotonergic psychedelics like psilocybin mushrooms and ayahuasca which are mediated through the serotonergic pathway, altering the experience of perception. The use of DMT derives from Amazon, South America and has for centuries been commonly used in spiritual ceremonies and healing. The direct effect of the substance has not been concluded, however cogent evidence suggests that the intake of DMT has strong effects on the peripheral and central nervous system. The substance is fulfilling the criteria of being a neurotransmitter and neuromodulator, which allows implications in waking consciousness and altered states thereof, like in dreaming and psychotic events. The experience of DMT has proven to carry extraordinary human experiences such as the near-death state, experiences of alien abduction and most commonly the encounter of godly beings. DMT has, on the basis of scientific research, shown to have clinical potentials in understanding the subconscious mind and so treat mental disorders and trauma.<sup>39</sup>

The coiled information received by the Thinker, now under the influ-

<sup>39</sup> Michael P, Luke D, Robinson O. *An Encounter with the Self: A Thematic and Content Analysis of the DMT Experience from a Naturalistic Field Study*. *Front Psychol*. 2023, <https://pubmed.ncbi.nlm.nih.gov/37051610/>, assessed: Feb. 2024



ence of the god drug, is at a stake of collapse. However the collective unconscious could argue that the archetypical pigeon holing might save us. Or the potential of the godly beings.

In a research on dimethyltryptamine published by the US National Library of Medicine in 2023, they dive into the effects of DMT. One experience that repeat in the study is the encountering of unearthly beings. Some describe the beings as god-like figures whilst others describes them as alines or animals. To bring back the collective unconscious and the argument of using this as a faster gateway to the collective unconscious, the same study argues that “such beings may be projections of facets of the broader self with deeply archetypal characteristics, both positive and challenging” hence the beings are either a presentation of self or of a deeper collective memory.<sup>40</sup>

I invite the Thinker to stay open to a conclusion, but equally close to the idea of the collective unconscious whilst enduring the quest.

### 3. Hindsight biases

The second law of thermodynamics tells us that everything in our universe tends towards disorder, and in complex systems, chaos is the norm. But as the Thinker might experience, chaos causes discomfort. This discomfort most likely lies in the unpredictability, which can be stimulative if the state of being is in order, but strongly unpleasant if not. The disorders of mental being can, as the Thinker has learned through the previous chapters, be set in motion through various catalysts, external

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40 Lawrence, D.W., Carhart-Harris, R., Griffiths, R. *Phenomenology and Content of the Inhaled N, N-dimethyltryptamine (N, N-DMT) Experience*, 2022, <https://doi.org/10.1038/s41598-022-11999-8>, assessed: Feb. 2024

implications and internal complexities. It is worth mentioning, however, that in an internal discrepancy, *cognitive dissonance* can arise, causing the Thinker to tint the input to be complimentary to their own concept of the world or themselves.<sup>41</sup> Cognitive dissonance frames the internal conflict of an individual with a dualistic standpoint. That could be through the statement of being a non-smoker, whilst smoking in social situations. The oxymoron creates a conflict, in which the individual has to justify their action in order to maintain order. A natural effect which will lower the cortisol level after self-induced stress. This could either be

- (a) Convincing themselves that smoking once in a while is not corresponding to the notion of being a smoker
- (b) That they will quit after the next cigarette
- (c) Simply ignore the fact that they smoke occasionally

The cognitive dissonance will always symbolize chaos and urge the Thinker to create sense and order. The state is emphasized by the eternal fight between desire and the norm. The fight between the sane and insane. The fight between sense and non-sense. The fight between knowing and not-knowing. The fight between the critic and the naïve. The fight between information and noise. The fight between the thinkers and the experiencers. It is necessary to make the Thinker aware of the plausibility of utilizing *confirmation bias*, which, similar to *pareidolia*, leads the Thinker to see what they want to see and shape the gained information to their own advantage or worldview<sup>42</sup>. The Thinker can make of this body of information exactly the outcome they want. The overwhelming amount of potential outcomes are most likely the rea-

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41 See definition in appendix: *When in doubt, leave it out*, ( p. 92 )

42 See definition in appendix: *When in doubt, leave it out*, ( p. 92 )

son why the Thinker commend to their personal standpoint and does not consider the example of Helene Smith a valid enough reason to recklessly follow. I can imagine that the option of dissipating into the selection of synthetic interim methods might seem more appealing to the Thinker, than deciphering the chase. Although I would advise the Thinker to consider the pleasure of the hindsight bias that might follow the ending of such a read, rather than the hindsight bias you experience in the headache of the morning after. In fact, being hindsight savvy is always more convenient than being savvy now, right? And in hindsight the Thinker would not have caught attention to the implemented strategies directing their attention. It is the subliminal communication which occurs from one individual's conscious mind to another's subconscious. There is one incident, we are particularly keen on introducing to the Thinker, as it is relevant to be aware of when continuing this quest.

## Lucky Strike

There is no evident research proving that subliminal marketing has an impactful influence, yet it is highly used by marketers in the hopes to persuade the Thinker to consume or behave accordingly. The concept is to plant an inadvertent memory in the consumer, to make the object or service, which the company supplies, more desirable. This is done through simple, at times rudimentary, messages formulated through images, text or audio. The goal is to seed a thought so quick and/or hidden that the conscious mind may not catch the message, but the Thinker's subconsciousness will store the information and convert it into a memory without a direct source.

Indeed, this strategy of subliminal marketing has a historical precedent, exemplified by the case of Lucky Strike cigarettes. In the mid-20th

century, Lucky Strike's advertising campaign subtly linked smoking with concepts of femininity, beauty, and fashion. Through carefully crafted imagery featuring slender, elegant women adorned in stylish attire, Lucky Strike aimed to embed the association between their brand and desirable attributes deep within the consumer psyche. These advertisements, while ostensibly promoting cigarettes, also conveyed a broader message about identity and social acceptance. By associating smoking with ideals of attractiveness and sophistication, Lucky Strike sought to appeal to the subconscious desires of its target audience. Despite the absence of overt persuasion, these subtle cues worked their way into the subconscious, shaping perceptions and influencing consumer behavior.<sup>43</sup> By tapping into deeply ingrained desires and aspirations, advertisers can imprint their brand in the collective memory, stimulating a connection that extends beyond conscious awareness. Thus, while the mechanisms may be subtle, the impact of subliminal marketing on consumer attitudes and behaviors remains profound.

I urge the Thinker to observe their surroundings closely, discerning any concealed motives within the visual communication prevalent in their environment and move on.

Undoubtedly, these techniques extend beyond the realm of consumer industry, suggesting the Thinker to speculate on broader influences with similar intentions. One cannot dismiss the possibility that governmental entities, vested with the power to shape public opinion and behavior, may employ such tactics to exert control over society and maintain order. The notion invites contemplation on the multifaceted ways in which subtle messaging permeates various aspects of social structure, potentially extending to governance and societal control.

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<sup>43</sup> Stanford, *Research into the Impact of Tobacco Advertising*, <https://tobacco.stanford.edu/cigarettes/modern-strategies/lucky-strike-modern/>, assessed Mar. 2024

Yet this is not what I strive to conceive, as processing these inputs induces high cortisol levels, which in itself can cause damage to the amygdala, and if that happens continuously it will result in inflictions on the hippocampus. Despite the dispute of the stating, it can be of stressful character to deny taking action. If the Thinker finds themselves exasperated by the act, acted out in the now, I encourage them to focus on the tedious, beware the speed proceeded.

There are obvious signs occurring if the hippocampus has been damaged permanently or partly and these effects entail symptoms of applied stress. Whether applied mental load is rewarding or damaging for the Thinker is still to be contrived. In hindsight, the Thinker could argue that certain parts could have been excluded, as thoughts and interactions have opened up, but employed a multiplied set of outcomes for the Thinker to further scrutinize. The mighty steal has been pronounced and all doors are open.

# Separated from the Note that may Follow Silence

The Thinker asks themselves, how they cope with certain questions relating to certain topics, often indulged in the smell of others'. It will be the reaction to clear certainties if one would react by mirroring the opponent. However, only if they happen to be stumped and with no obvious exit. If exiting they might not accommodate the required awareness of what is awaiting them beneath the plain. The risk of walking into a block of light is as daunting as walking into pure darkness, thus one option, biased by abetting lures, seems more appealing than the other. It is the presentation of another reality. At this point it is clear that the Thinker is highly influenced by a general perception of 'risk', knowing that braking the barrier will carry the possibility of death, and staying dismissive will threaten with suppression and decay of the ego. It might be relevant at this point to the lower the armor and proceed with kinship in feelings of loss and aversion. It is not my intent to ask a lot from the Thinker, although persevering towards the point of reflection, I will need them to be transparent and apparent to their being.

The Thinker is obliged to bear in mind, that when entering such a position, the involved external observers will not only affect the way in which the Thinker expresses themselves, but also bleed onto the observer. I hope at this point, that the Thinker carries limited mannerisms, mirrored by the *we* as, it is understood that the Thinker is inquisitive, and the *we* patronizing. Although I am sure that behavioral neurologist, V. S. Ramachandran would state that "This could be the neural basis of introspection, and of the reciprocity of self awareness and other awareness" he continues "The main point is that the two co-evolved, mutually enriching each other to create the mature representation of self that characterizes

modern humans."<sup>44</sup> The Thinker is thus a construct of their mirror. Of their parents and educators?

It is a constant chase whatsoever, consoling the restlessness of the human mind and a constant attempt to make sense of the Thinker, based on how the *we* are, and *I* am, in the world.

It is in the process of self construction that we all echo. We are all similar in that way. The Thinker's self, reflected in the mirror, will never contain the same self as the Thinker's material being does. In spite, it creates a moment to study the reflection of the self which derives by the interest to understand. The same applies to the mirroring of the other, which becomes a tool for the Thinker to echo the trait of the other and undertake those observations to their own self, or simply a moment to study themselves by the similarities of the other.

It is a simple task to spot if a person is amused by you and accepts you as an appropriate reflection to themselves. We could present another chapter about the significance of body language here, but we have decided to focus on the echoes.

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<sup>44</sup> V. S. Ramachandran, *Self Awareness: The Last Frontier*, EDGE Original Essay, 2009, [https://www.edge.org/conversation/vilayanur\\_ramachandran-self-awareness-the-last-frontier](https://www.edge.org/conversation/vilayanur_ramachandran-self-awareness-the-last-frontier), assessed: Feb. 2024

## In the Vortex

The first echo starts in the mirror stage. The Thinker is an infant at the genesis of self-awareness. All living beings are born with self-preservation, which determines its natural instinct of survival. The code is different to the species, but is always a product of the collective unconscious, which has been passed down in generations. This code carries memories from the Thinker's ancestors' experiences and will circulate into their future possible off-springs or reflections. During infancy, the self-preservation guides basic functions like breathing, eating and crying, while social development occurs through personal experiences. As the Thinker, during infancy, lacks language and communication skills, they begin mirroring their primary caregiver, often the mother, whom they perceive as an extension of themselves. Their first experience of self reflection. The mother shows emotion and empathy through right-to-left eye eye contact, and the infant discovers emotional connection. The release of serotonin in the mother's brain, triggers pupil dilation, which enhances the emotional connection by forming a reflective black dot where the Thinker sees themselves. Through this exchange between the two black holes, the Thinker learns to know the very essence of being.

The drill goes on from this exchange and as you can imagine, the infants starts mimicking smiles, grimaces, movements and so forth. By around nine months of age, the Thinker starts recognizing their distinct existence from their mother's, and this separation forms the basis of the first event of the Thinker's life. A new status quo, which allows them to expand the mirroring from the one of the mother to the one of the other.<sup>45</sup>

45 Johnston, Adrian, *Jacques Lacan*, The Stanford Encyclopedia of Philosophy, Edward N. Zalta & Uri Nodelman, <https://plato.stanford.edu/archives/spr2023/entries/lacan/>, assessed

By every figure of influence the Thinker mirrors themselves in, they build upon their own version of the same reality. This construction is filtered through the lens of prior observations, also known as biases. These biases, shaped by the Thinker's influencers, coalesce to form their ideological framework, dictating the Thinker's learned behaviors. This amalgamation of biases is rooted in the Thinker's cumulative influences to date.

Consider a scenario where the Thinker is immersed in a social milieu espousing the belief in a flat Earth. Through the process of mirroring the beliefs of those around them, the Thinker is inclined to adopt a similar worldview, unless they possess the introspective capacity to actively challenge these entrenched ideologies.

Influenced by diverse inputs and their respective contexts, the Thinker gravitates towards ideologies that align with their individual predispositions and preferences. Like an Algorithm. You feed it with an input, and it creates an outcome for you, with which you create a new input, with which it creates a new output etc. If the algorithm detects a shift in behavior, it adapts by recalibrating and generating a revised output based on data dependencies. It anticipates multiple potential outcomes and selects the most optimal one for the given circumstance

In order to understand the structure of the Chase Algorithm, we need to follow the relation schema. The scheme obeys a set of functional dependencies appearing as  $\{A \rightarrow B, B \rightarrow C, CD \rightarrow A\}$  the outcome of this function is called **f** and **S** determines the scheme of one function. In order to make a complete outcome of the prior information, the Thinker has to extend to, and investigate, all the possible outcomes.

If we put it like this:

$$S1 = \{A, D\}, S2 = \{A, C\} \text{ and } S3 = \{B, C, D\}.$$

46

It three outcomes (S1, S2, S3) in play, which paints a holistic picture of the process.

**Input**

	A	B	C	D
S1	$a$	$b^1$	$c^1$	$d$
S2	$a$	$b^2$	$c$	$d^2$
S3	$a^3$	$b$	$c$	$d$

**Outcome 2**

	A	B	C	D
S1	<del><math>a</math></del>	<del><math>b^1</math></del>	<del><math>c^1</math></del>	<del><math>d</math></del>
S2	<del><math>a</math></del>	<del><math>b^2</math></del>	<del><math>c</math></del>	$d^2$
S3	$a^3$	<del><math>b</math></del>	<del><math>c</math></del>	<del><math>d</math></del>

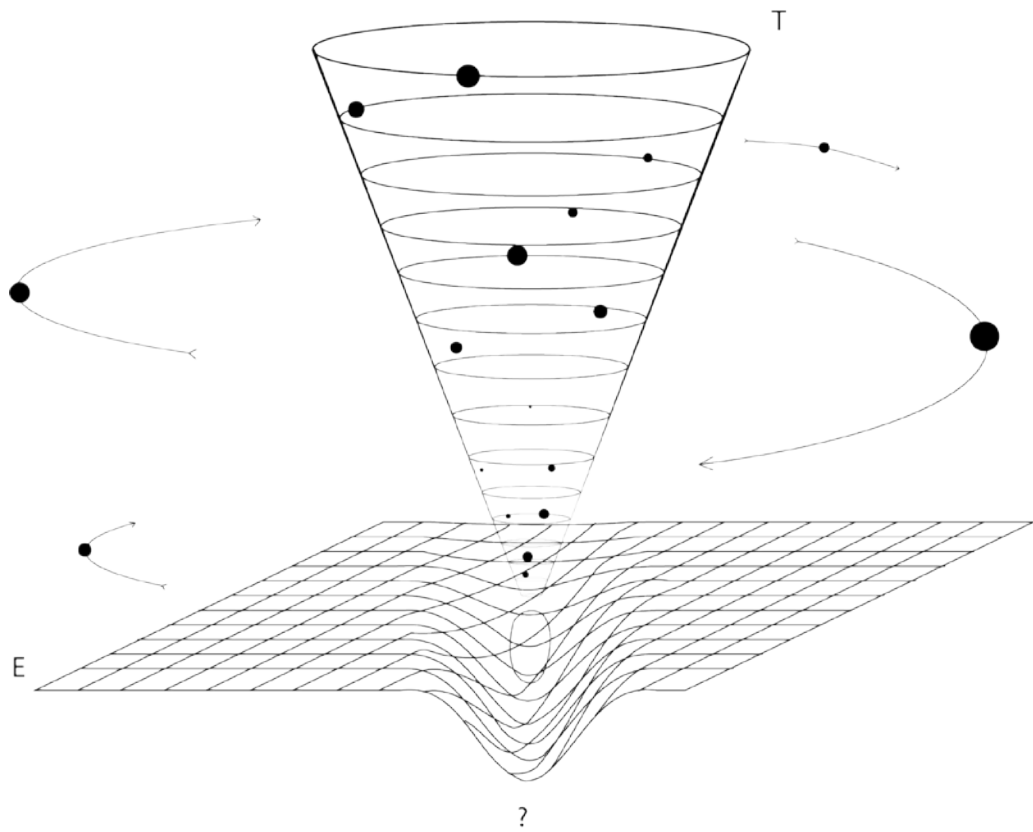
**Outcome 3**

	A	B	C	D
S1	$a$	<del><math>b^1</math></del>	<del><math>c^1</math></del>	$d$
S2	$a$	$b^2$	<del><math>c</math></del>	$d^2$
S3	<del><math>a^3</math></del>	$b$	$c$	$d$

The cognitive processes of the Thinker mirrors similar mechanisms when processing the received information and translating it into outcomes, such as actions and/or opinions. Apply these schemes to the temporal or spatial context and the Thinker will find that this concept bears resemblance to our previous discussion on set theory. Therefore apply **A, B, C, D** to the comprehension of sets, and understand that the outcome of the equation will be unique in accordance to the inconsistent multiplicities. The Thinker's sharp eye might also notice the structure of this schema, continuously refers back to the closest outcome and thereby bases the structure of the enumeration on the value of the two proceeding numbers. Much like Borges' diagram on memory, looking similar to this:



46 Greco, S., Molinaro, C., Spezzano, F. (2012). *The Chase Algorithm*. In: *Incomplete Data and Data Dependencies in Relational Databases*. Synthesis Lectures on Data Management. Springer, Cham. [https://doi.org/10.1007/978-3-031-01893-0\\_4](https://doi.org/10.1007/978-3-031-01893-0_4)



A three-dimensional swirl. The **E** determining the plain or the event-horizon and the **T**, the Thinker. The black bullets are shining points, potential memories. The points within the cone are based on sets, now defining the Thinker as they proceed towards the ever expanding now. The ones outside of the cone are orbiting around the subject, Thinker, in points of time when they could have influenced and interfered with the being. Here I am referring to the possible outcomes that did not happen to be the final ones defining the change in the chase-algorithm.

“The subject-body thus defines an alternative mode of appearance, one determined by a subject that, endowed with a body, is incorporated into that world, duly reorganized around the production of a new present.”<sup>47</sup>

The Thinker is processing the fluidity of the plain, possibly looking to exceed the next event, as twos and fours and sixes and eights are mirroring the subject. The mirroring conjures comfort, and comfort implies submission of the Thinker, which over time might cause tedium. So. After a fixed amount of time studying the input by scrutinizing relatives of given relationships, the Thinker proceeds with all possible outcomes, each dealing with the input. The Thinker is about to reach the first impasse.

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47 Corcoran, *Badiou Dictionary*, p. 18



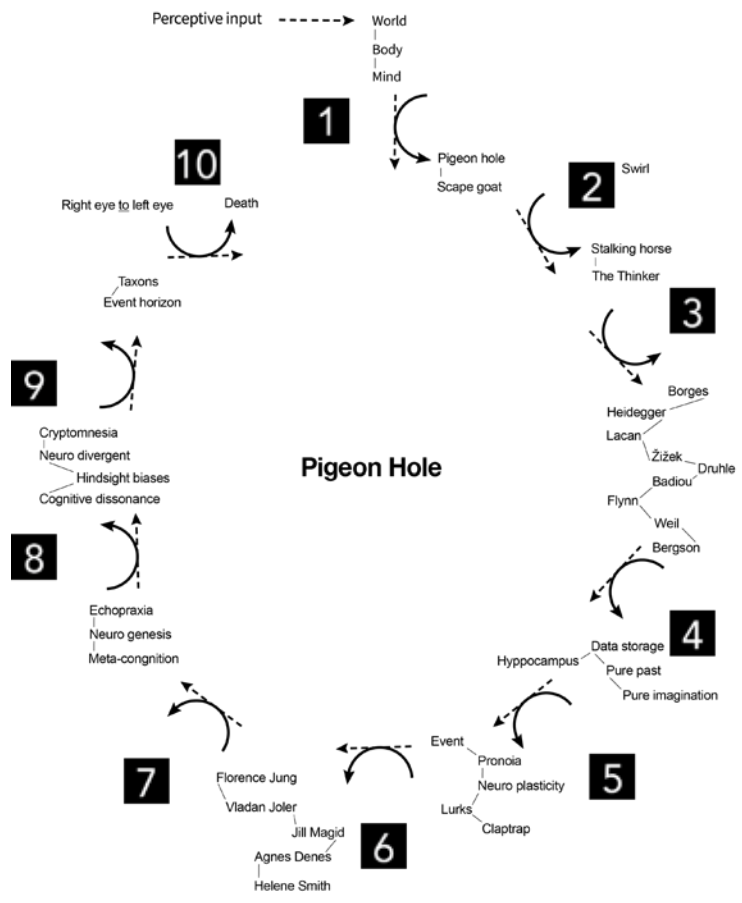
*There was a room inside a room, and inside that room another room. It was speculated whether time was different there. Would ceasing the catch construct a frame thick enough? Sadly all rooms were different and there was nothing to cling to. Although it was a jarring sight, seeing that room hang up there with no walls and no ceiling, I left it. But it felt almost as if it had sworn for my dominion. And then I saw it again and again and again. It would find me occasionally and I never doubted the source. They would drivel as I asked, yet seemingly aware of the tub and the rubber bands. "It's a poetic reverie" they said, leaving me asking why? I could only think of vortices in water, but the tub dissuaded me. I was surrounded by faces until I found myself alone in the room. It was depleted and I was unaware of how I ended up there. It looked different this time, inept for the purpose. Clumsy and confused the swirl took a hold of me, inviting to another dance down the rabbit hole. Timidly, I did jump, but slid in delirium.*



**Addendum and Ways in Response**

# **Taxon 1**

*Fight shy of asking*



## **Taxon 2**

*Another lie nailed to the counter*





sion and sequence — even this spider and this moonlight between the trees, and even this moment and I myself. The eternal hourglass of existence is turned upside down again and again, and you with it, speck of dust! - F. Nietzsche

*p.*

half note tied to a quarter note, quarter note tied to an eighth note, half note tied to a dotted eighth note, dotted half note, dotted quarter note, dotted eighth note

*q.*

appears to increase endogenous neural oscillations in the low frequency delta-band, especially in the posterior cingulate cortex of the brain.

*r.*

in Antigone, the Pios.

*s.*

understood from researching the mechanisms of a weight suspended from pivot, swinging freely. When the weight is displaced sideways from its equilibrium position, it will be subject to a restoring force, by gravity, which will accelerate it back to the equilibrium position. The weight will oscillate to and from the equilibrium point insofar the period will be stopped.

*t.*

stealing

*u.*

the intense effect of mirroring, at a moment out of expectation.

*v.*

sabotage, out of category

*w.*

when aggressively slaughtering silence by intense eye contacts one succeeds achievements of entering highest level of undermined privacy. Option will cancel in process if hands are raised and mirrored by opponent

*x.*

the force of the mass

*y.*

separated by the note that may follow silence

*z.*

passwords

## **Taxon 3**

*A long row to hoe*



There's no earthly way of knowing.  
Which direction we are going. There's  
no knowing where we're rowing.  
Or which way the river's flowing. Is  
it raining, is it snowing? Is a hurri-  
cane a-blowing? Not a speck of light  
is showing. So the danger must be  
growing. Are the fires of Hell a-glow-  
ing? Is the grisly Reaper mowing?  
Yes! The danger must be growing  
For the rowers keep on rowing. And  
they're certainly not showing. Any  
signs that they are slowing

## **Taxon 4**

*Land-office business*

**A**

ad hoc hypothesis  
 ad hominem  
 ad populum fallacy  
 affect bias  
 anomalistic psychology  
 anchoring effect  
 apophenia  
 appeal to authority  
 appeal to tradition  
 argument to ignorance  
 autokinetic effect  
 availability error

**B**

backfire effect  
 backward (satanic) messages  
 Barnum effect  
 begging the question

**C**

change blindness  
 Clever Hans phenomenon  
 clustering illusion  
 cognitive biases  
 cognitive dissonance  
 cold reading  
 collective hallucinations  
 communal reinforcement  
 Concorde fallacy  
 confabulation  
 confirmation bias  
 control group study

**D**

déjà vu  
 divine fallacy

**F**

face on Mars  
 false dilemma  
 false memory  
 Forer effect

**G**

gambler's fallacy

**H**

hidden persuaders  
 hypersensory perception

**I**

illusion of understanding  
 inattentional blindness  
 ideomotor effect  
 infrasound  
 intentionality bias

**J**

jamais vu

**L**

law of truly large numbers  
 Littlewood's law of miracles  
 logical fallacies  
 loss aversion

**M**

magical thinking  
 mass hysteria  
 Moses syndrome  
 motivated reasoning

**N**

negativity bias  
 nirvana fallacy  
 nocebo effect  
 non sequitur

**O**

Occam's razor

**P**

pareidolia  
 perfect solution fallacy  
 placebo effect  
 positive-outcome bias  
 post hoc fallacy  
 pragmatic fallacy  
 p-value fallacy  
 pyramidiocy

**R**

regressive fallacy  
 representativeness error  
 retrospective falsification

**S**

selection bias  
 selective thinking  
 self-deception  
 shoehorning  
 subliminal  
 sunk-cost fallacy

**T**

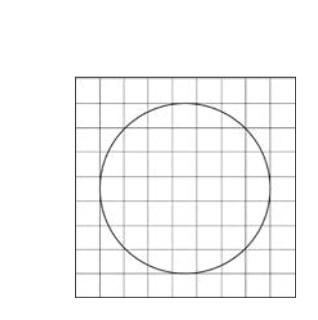
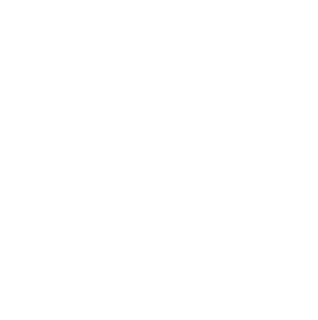
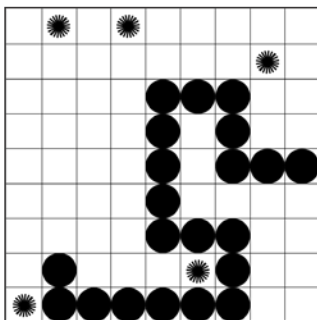
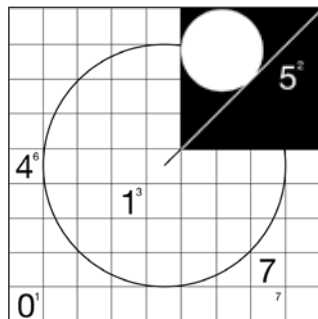
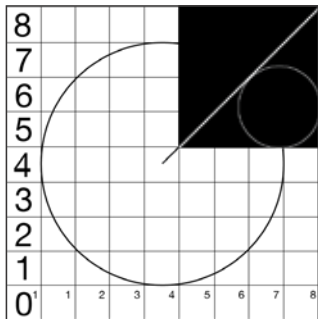
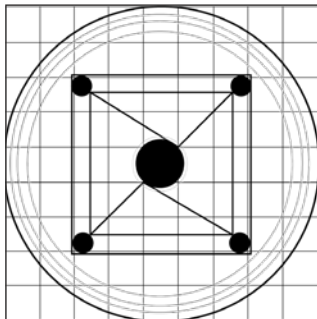
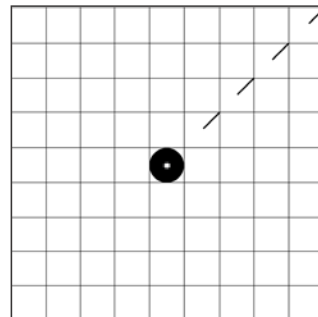
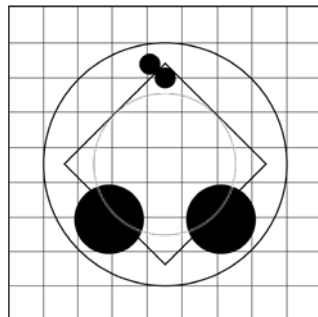
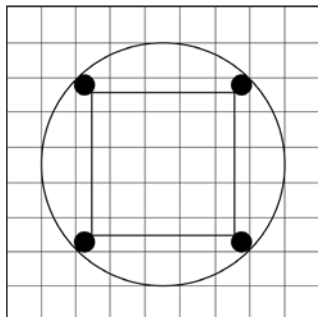
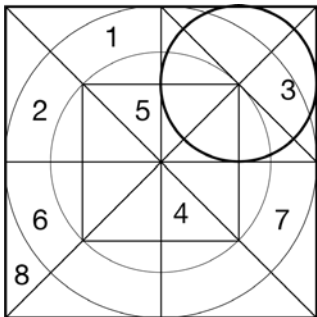
testimonial  
 Texas-sharpshooter fallacy

**W**

wishful thinking

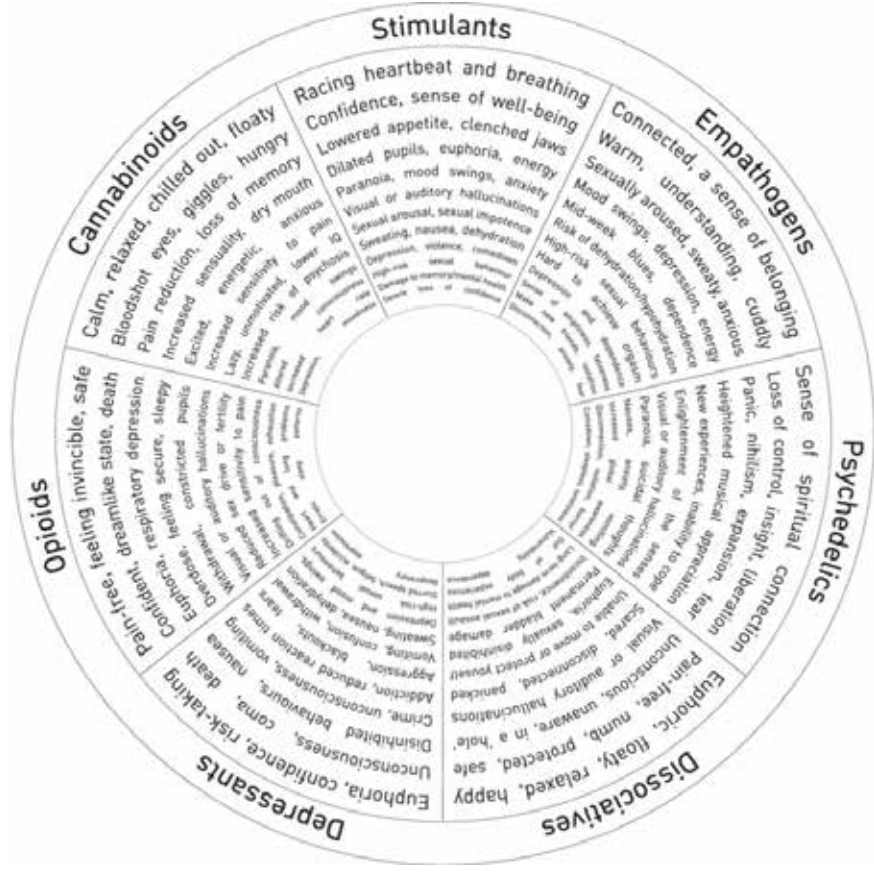
## **Taxon 5**

*While two dogs are fighting for bone, a third one runs away with it*



# **Taxon 6**

*Hoodwink*



## **Taxon 7**

*Smack-dab in the middle*



Sometimes ideas, like men, jump up and say, 'Hello!' They introduce themselves, these ideas, with words – are they words? These ideas speak so strangely. All that we see in this world is based on someone's ideas. Some ideas are destructive, some are constructive. Some ideas can arrive in the form of a dream. I can say it again: Some ideas arrive in the form of a dream.

Even the ones who laugh are sometimes caught without an answer. These creatures who introduce themselves, but we swear we have met them somewhere before, yes? Look in the mirror. What do you see? Is it a dream, or a nightmare? Are we being introduced against our will? Are they mirrors? I can see the smoke. I can smell the fire. The battle is drawing nigh.

Letters are symbols. They are building blocks of words, which form our language. Languages help us communicate. Even with complicated languages used by intelligent people, misunderstanding is a common occurrence. We write things down sometimes – letters, words – hoping they will serve us and those with whom we wish to communicate. Letters and words, calling out for understanding.

Sometimes we want to hide from ourselves. We do not want to be us. It is too difficult to be us. It is at these times that we turn to drugs and alcohol or behavior to forget that we are ourselves. This is – of course – only a temporary solution to a problem which is going to keep returning, and sometimes these temporary solutions are worse for us than the original problem. Yes, it is a dilemma. Is there an answer? Of course there is. A wise person once said with a smile, the answer is within the question.

So now the sadness comes. The revelation. There is a depression after an answer is given. It was almost fun not knowing. Yes, now we know. At least we know what we sought in the beginning. But there is still the question, why? And this question will go on and on until the final answer comes. Then the knowing is so full there is no room for questions.

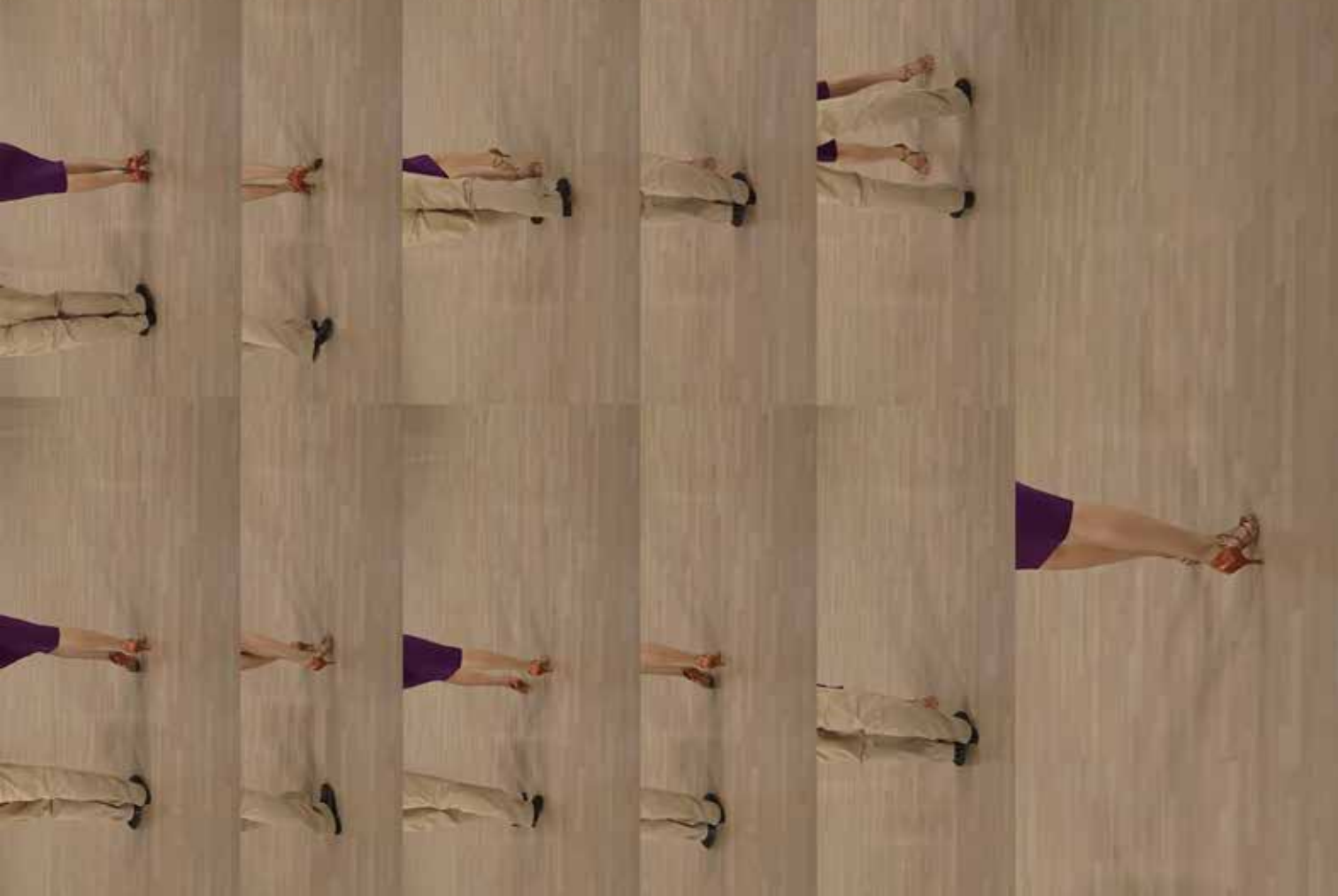
Complications set in--yes, complications. How many times have we heard: 'it's simple'. Nothing is simple. We live in a world where nothing is simple. Each day, just when we think we have a handle on things, suddenly some new element is introduced and everything is complicated once again.

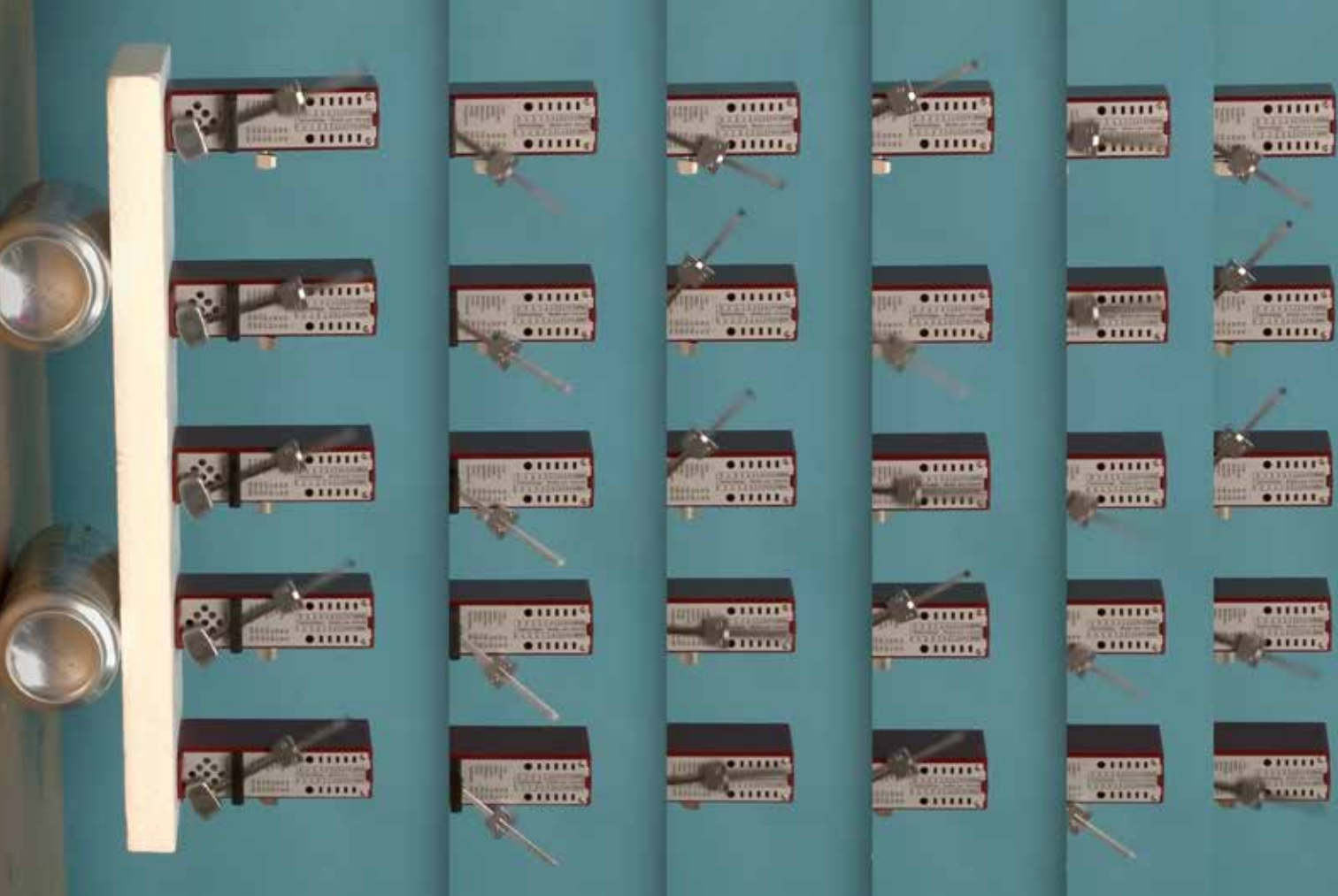
What is the secret? What is the secret to simplicity, to the pure and simple life? Are our appetites, our desires undermining us? Is the cart in front of the horse?

The beautiful thing about treasure is that it exists. It exists to be found. How beautiful it is to find treasure. Where is the treasure, that when found, leaves one eternally happy? I think we all know it exists. Some say it is inside us--inside us one and all. That would be strange. It would be so near. Then why is it so hard to find, and so difficult to attain?

## **Taxon 8**

*At the half-way house*



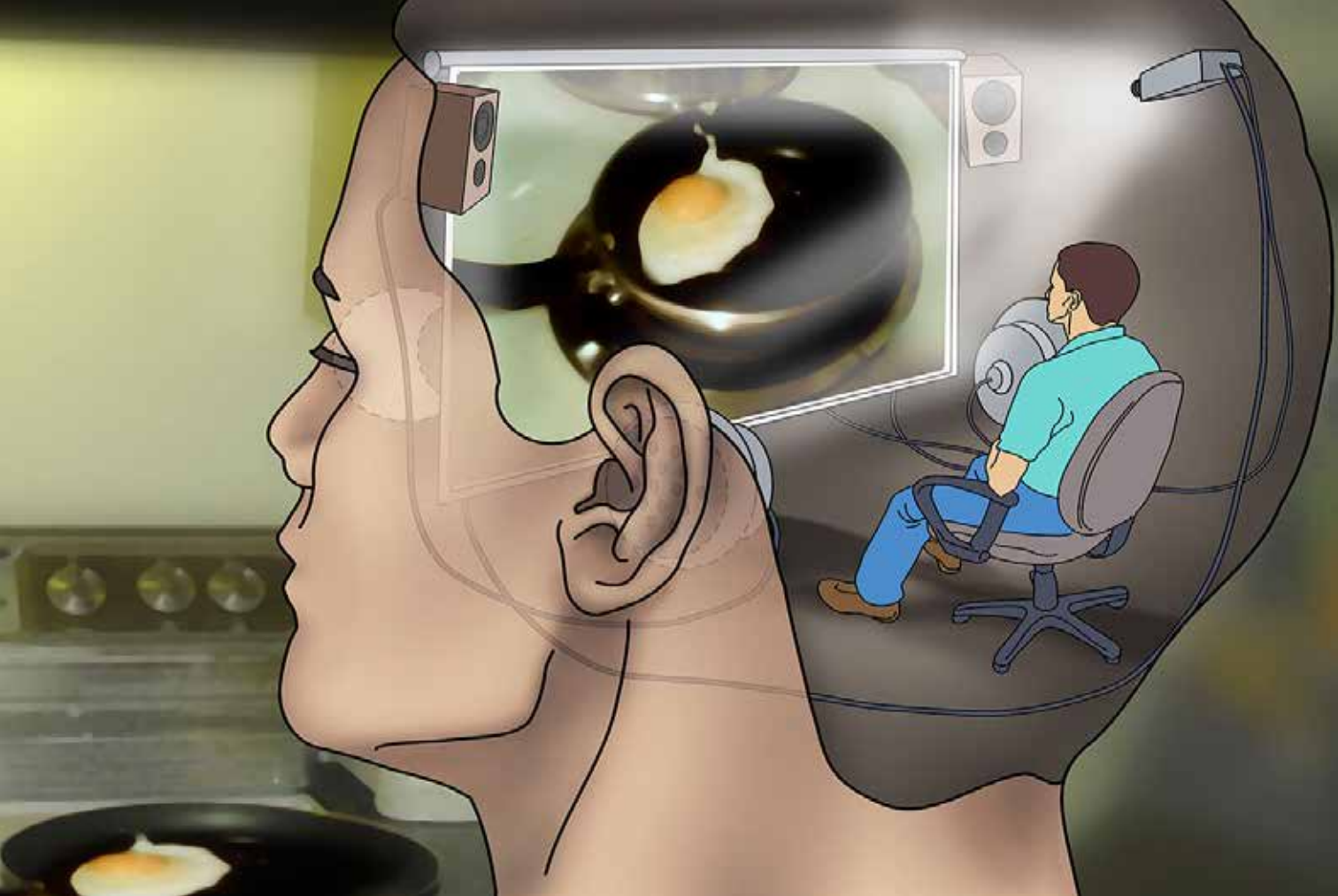




## **Taxon 9**

*A hill to die on*









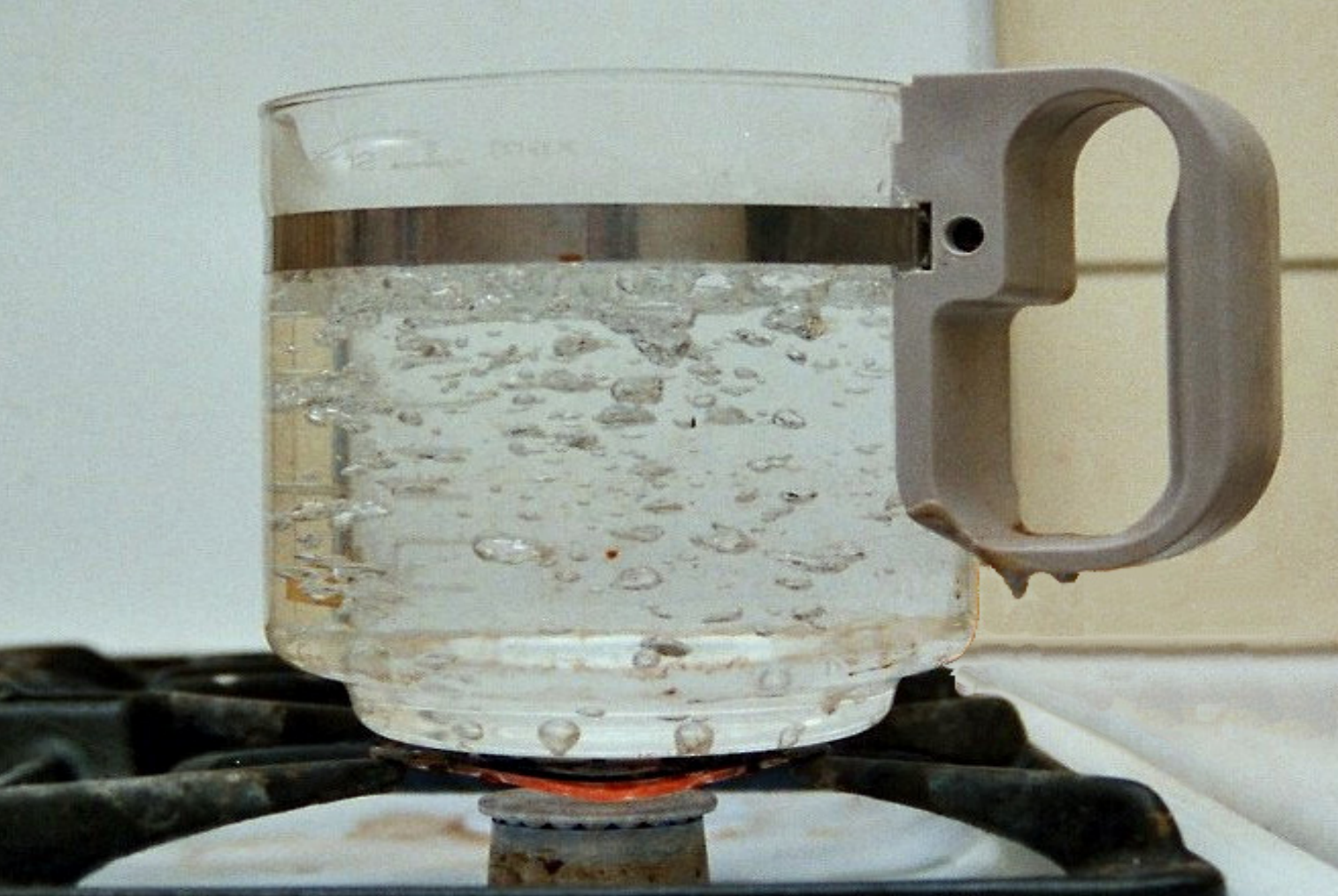




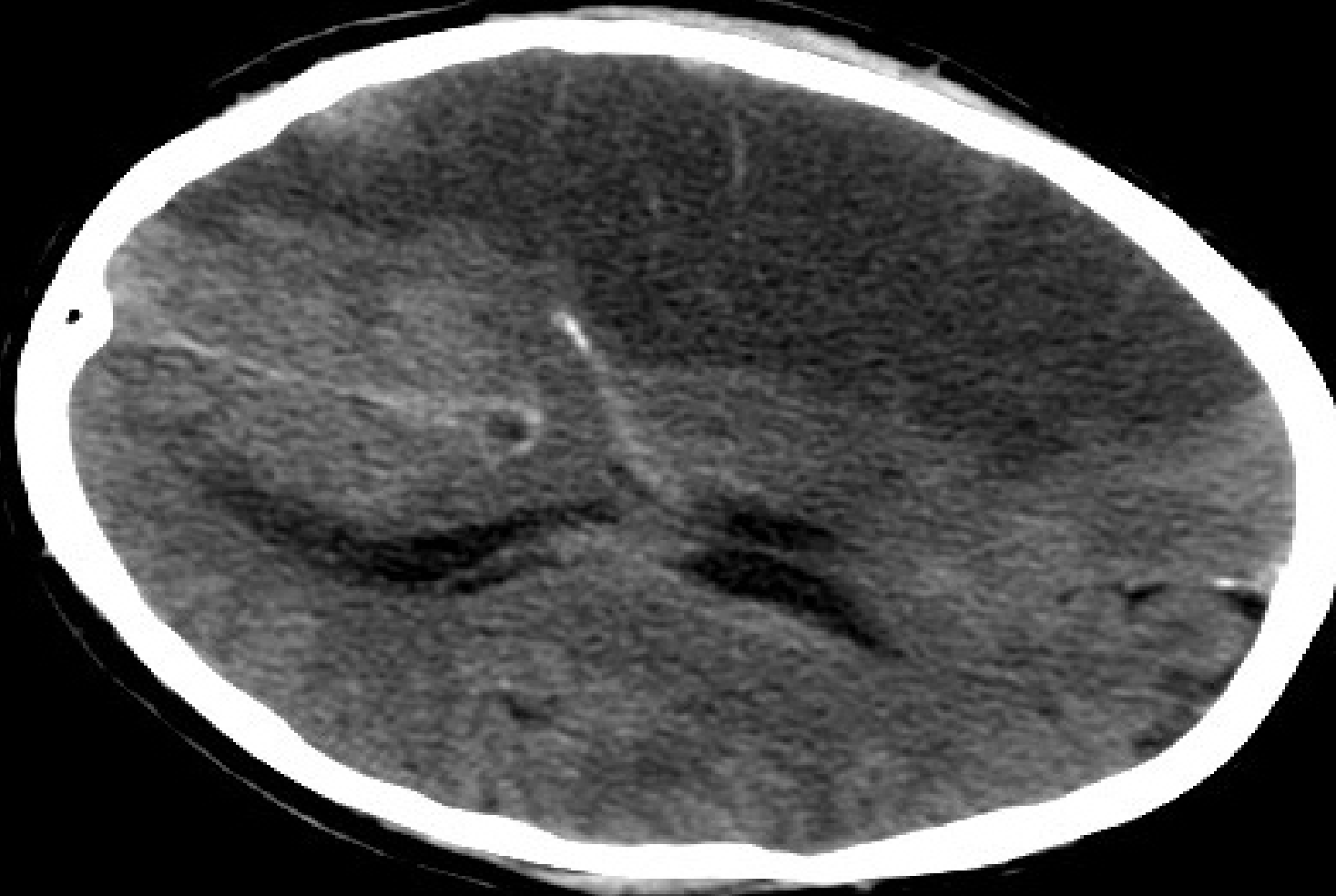
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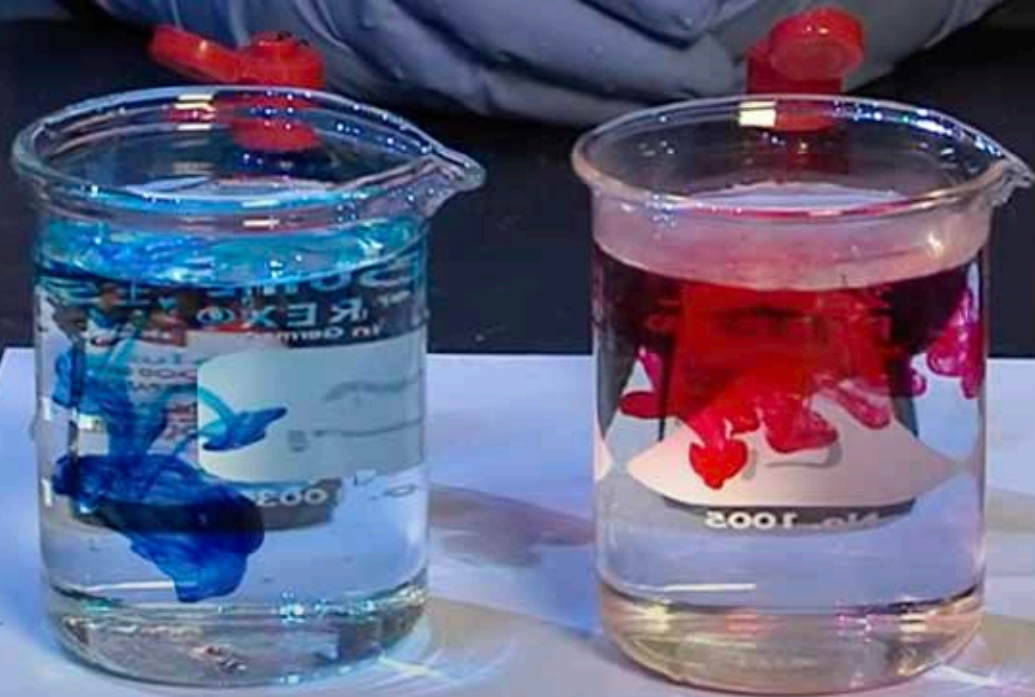












## **Taxon 10**

*When in doubt leave it out*

**Active imagination** : refers to a process or technique of engaging with the ideas or imaginings of one's mind. It is used as a mental strategy to communicate with the subconscious mind. In Jungian psychology, it is a method for bridging the conscious and unconscious minds

**Automatic writing** : also called psychography, is a claimed psychic ability allowing a person to produce written words without consciously writing

**Being and Appearing** : Being is alone important. But even for the most idealistic among us, real life, the act of moving as an embodied being through a world of appearances, makes the two increasingly difficult to disentwine. To appear always means to seem to others, and this seeming varies according to the standpoint and the perspective of the spectators. In other words, every appearing thing acquires, by virtue of its appearingness, a kind of disguise that may indeed, but does not have to, hide or disfigure it. Seeming corresponds to the fact that every appearance, its identity notwithstanding, is perceived by a plurality of spectators

**Being-in-the-world** : is a compound expression, but it names a unitary phenomenon. It underscores the fact that in Heidegger's philosophy 'Being' (the Being of Dasein) and 'the world' are not separate entities but must be grasped together. In this sense, there is no subject and object, nor is there any division between internal and external. However, this does not prevent us from talking about 'Being' and 'the world' separately.

**Count for zero** : refers to a new beginning. Count for zero means counting from zero.

**Collective unconscious** : is a term introduced by psychiatrist Carl Jung to represent a form of the unconscious (that part of the mind containing memories and impulses of which the individual is not aware) common to mankind as a whole and originating in the inherited structure of the brain.

**Cognitive dissonance** : is the discomfort a person feels when their behavior does not align with their values or beliefs. Cognitive dissonance is a psychological phenomenon that occurs when a person holds two contradictory beliefs at the same time.

**Confirmation bias** : is the tendency to search for, interpret, favor, and recall information in a way that confirms or supports one's prior beliefs or values

**Event** : In short, the event is a truth caused by a hidden

“part” or set appearing within existence; this part escapes language and known existence, and thus being itself lacks the terms and resources to fully process the event. The result of an event is a new status quo.

**Frantic pigeon hole** : a metaphorical expression representing a state of frenetic activity or urgency within a constrained or confined space or situation

**Gains and losses** : a gain is an increase in the value of an asset, while a loss refers to the loss of value. Both gains and losses can be divided into realized and unrealized. Investors realize a gain or a loss when they sell an asset unless the realized price matches exactly what they paid.

**Hypermnnesia** : is abnormally vivid or complete memory or recall of the past

**Hindsight bias** : is the tendency to perceive past events as being more predictable than they actually were at the time.

**Inconsistent multiplicities** : is what exists before the operation of the count-as-one, and the consistent multiple is what exists after the count. Every situation is split into consistent and inconsistent multiplicities, or in other words, every situation is both a sum of ones and pure multiplicity.

**Increasing numbers** : to become progressively greater (as in size, amount, number, or intensity)

**Inflection point** : a time of significant change in a situation; a turning point.

**Mirror stage** : Lacan proposes that human infants pass through a stage in which an external image of the body (reflected in a mirror, or represented to the infant through the mother or primary caregiver) produces a psychic response that gives rise to the mental representation of an “I”.

**Neurolinguistic programming** : describes the fundamental dynamics between mind (neuro) and language (linguistic) and how their interplay affects our body and behavior (programming).

**Neurotransmitter** : are endogenous chemicals that allow neurons to communicate with each other throughout the body.

**Neuromodulator** : is the process by which nervous activity is regulated by way of controlling the physiological levels of several classes of neurotransmitters.

**Now** : at the present time or moment in contrast to the



notion of *past*.

**Ontological study** : is the philosophical study of being. It investigates what types of entities exist and how they are grouped into categories.

**Oxymoron** : a figure of speech in which apparently contradictory terms appear in conjunction.

**Pareidolia** : the illusory perception of meaningful patterns or images of familiar things in random or amorphous data, as a face seen on the moon.

**Plato's archetypes** : are absolute essences that transcend the empirical world yet give the world its form and meaning. They are timeless universals that serve as the fundamental reality informing every concrete now with a predetermined pattern.

**Pronoia** : is the belief that "the world" is manipulating circumstances around you for your benefit. The counterpart to paranoia.

**Psychotic event** : to experience delusions (false beliefs, for example, that people on television are sending them special messages or that others are trying to hurt them) and hallucinations (seeing or hearing things that others do not, such as hearing voices telling them to do something or criticizing them).

**Pure past** : according to Bergson *pure past* or *pure memory* is conceived as the totality of one's past experience preserved as an integral whole in an unconscious, virtual state.

**Set theory** : in psychology *set theory* refers to a mental predisposition or readiness to perceive stimuli in a particular way based on previous experiences, expectations, beliefs, and context. It influences how we interpret and make sense of sensory information, shaping our perception and understanding of the world. Perceptual set theory stresses the idea of perception as an active process involving selection, inference and interpretation.

**Shining points** : according to Bergson these are dominant memories.

**Subliminal** : below the threshold of sensation or consciousness; perceived by or affecting someone's mind without their being aware of it.

**Suggestibility**: suggestibility refers to how susceptible we are to altering our behavior based on the suggestions of others.

**Suggestion theory** : is a theory used in the early part of the 20th century to describe how persuasion worked as a

phenomenon of human collective behavior.

**Synecdoche** : is a type of metonymy; it is a figure of speech in which a term for a part of something is used to refer to the whole.

**The chase algorithm** : is a simple fixed-point algorithm testing and enforcing implication of data dependencies in database systems. It plays important roles in database theory as well as in practice. It is used, directly or indirectly, on an everyday basis by people who design databases, and it is used in commercial systems to reason about the consistency and correctness of a data design

**The paradox of numbers** : The paradox of numbers is that their legitimacy as objective representations of reality or impartial tools of governance relies on de-contextualization and opacity, on being removed from the complex living texture of the world.

**Unified perception** : refers to the state of mind where the perceived duality between the self and others dissolves, revealing the oneness of all existence. In the realm of illusions, the ego sees separation, conflict, and individuality. However, through the process of forgiveness and the relinquishment of judgment, a transition occurs from fragmented perception to unified perception.

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# LIST OF ILLUSTRATIONS

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<sup>B</sup> *E-mail from Becket Flannery to Florence Jung*, Florence **Jung** and Becket **Flannery**, e-mail: Louise Wentstraat 57, 2019, www.florencejung.com/wp-content. Accessed Dec. 2023

## In appendix

### Taxon 1

Illustration of *Reactive Circle*

### Taxon 2

Poem on *Circular Responses*

### Taxon 3

List of *Cognitive Biases*

### Taxon 4

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Graphs on *Systems*

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- 1 YouTube, **Passion4dancing**: *How to Cha Cha Dance For Beginners*, 2017
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- 3 YouTube, **Optical Mirror**: *How To Detect A Two Way Mirror [Fingernail Test]*, 2018

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### Taxon 10

Glossary



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