

DIALOGUES HEROES III*:

Из Вагантов

or Dr. Afanasov's "Canadian Notes on The First Snow", vol. 17.4%
(dedicated to A.F. & K.B., Djentians of The Space, (MK)^2, and D-Bros)

«Profundity ratings for statements containing a random collection of buzzwords were very strongly correlated with a selective collection of actual "Tweets" from Deepak Chopra's "Twitter" feed ($r^2 = .88-89$).»

– Pennycook G., Cheyne J.A., Barr N., Koehler D.J., Fugelsang J.A., *On the reception and detection of pseudo-profound bullshit*, *Judgm. Dec. Mak.* **10** (2015), 549–563.

PRE-CHORUS:

1 Azar 1394 SH.
« Drive 3/4, bass 1/2, tone 1/2.
That should give you the closest sound.
(clean, delay)

E-----
B-----
G-----5-----
D----7-5h7----7--7-5h7-5-0-- x3
A-----
D--0-----

E-----
B-----
G-----5-----
D----7-5h7----7--7-5h7-5-0-----7-----7----- x8
A-----
D--0-----5-----3----- »¹¹

संसार संसार संसार संसार [OPEN BRAIN CURTAIN] संसार संसार संसार संसार

CHORUS: Wind was blowing through the open čakras. The wind of change.

PHILONOUS: Dear Hylas, I see that you also crave for some prolegomena to Hexensküche of the Grothendieck–Riemann–Roch veni–vidi–vici theorem on local life bundles?

HYLAS: Hopefully this time it will be something more pleasurable than Gorbachëv's silent betrayal and Scorpions' visit to Moscow.

PHILONOUS: Naturally, my grateful not-so-dead(-yet) friend. Since the massive collective trip of all Canabians on the National Legalisation Day became a critically acclaimed spiritual event (95% on Rotten Soultatoes), it started to attract all possible varieties of worldwide vagabond openminders, urged to represent and glue their mental schemes as a part of the nation-wide multidimensional cosmic-trip on a weed space-ship into Organic

* D.H. II = *Liquidation* (2005), <https://www.fuw.edu.pl/~kostecki/liquidation.pdf> (in Polish), inspired by *Hamlet* (1990) by Franco Zeffirelli, based on *Hamlet* (~1600) by William Shakespeare; D.H. I = *Szatan jako źródło ludzkiej pychy w utworach romantyków* [Satan as the source of human conceit in the works of romantics] (1998), <https://www.fuw.edu.pl/~kostecki/szatan.pdf> (in Polish), inspired by *Dialogi* [Dialogs] (1957, 1972) by Stanislaw Lem, inspired by *Three Dialogues Between Hylas and Philonous*. In *Opposition to Sceptics and Atheists* (1713) by George Berkeley.

Fractional Dimensions.

HYLAS: My dearest Philonous, while I may agree with you on the subject of our discussion (“was it unexpectedly ignited at some of those underground waterlooan seminars?” – Hylas tried to remind himself, but he had a feeling that the no-go lemma for infinitely precise processing, derived from the Transfinite Horizons Conjecture, prevented him from doing so; but maybe it was just an ordinary green hole, a temporarily blinded spot in chemically hyperconnected neural network), it is quite clear from a classical (“a term, which refers to XXth century, LOL” – Hylas has been *actually* thinking) education that the space-time has four, precisely four dimensions. As you know, this follows from the advanced geometric properties of the Hodge theory applied to the Yang–Mills type theories, and, more precisely, from the mathematics of cancellation of ghosts in the nonabelian setting (“...and you may be interested in a little historical remark, that some indications of this were provided already by Finkelstein in the Old Sweet Seventies” – Hylas decided not to add, before having a kinky game of verifying this claim by himself through a nitpicky research into the original papers).

PHILONOUS: The love for illumination and enlightenment, jointly replacing the ancient category of truth—as long as the latter is allowed to be considered in an appropriately higher-order weakened form—is the only struggle that we could strive for together, the beloved co-traveller of my local lucid daydreaming (“exosemiotical junk-joint at the heart-mind betrayed” – was synchronously rendering Philonous, while observing that the structure of an attached p -adic probability estimate is computably generalised Morita equivalent to a derived Picard groupoid in one of the local quasi-coherent fibrations of his local mood geometry). However, let’s stop being deleuzed in the derridorium. In the First Enlightenment æpoch of the New Middle Ages the “old great four” dimensions of space and time, so bravely controlled by the oldschool engineers of mechanical machines, became only a pervert (or, sometimes, sentimental) passion of an extravagant minority. The favourite modality of most of the population was the game of SSAM (Self-Syncopated Awareness & Multiperception). The notion of a citizen faded off into the notion of a user. In order to design proper tools to feed the growing needs of subtle mixes, completely new semiotic learning languages and corresponding emergent environments had to be introduced. The relationship between them has replaced the old adjoint duality, between syntax and semantics. (Saussurean and tarskian surgical cuts were expelled into the barely inhabited caves of the last positivistic Talibans with their exclusivistic reductionist occultism. Let them play their fetishes, someone has to continue the research on the plague.) Logos and Theos were floating in their tantric kundalini dance, giving re-birth to all post-postquantum stuff in which the Multiverses of Geist (emergence-bearing higher-order thought styles of thought collectives) were modelled in.

HYLAS: But please, don’t forget to remind us also that those SSAM devices were useless without the pills, which were allowed to be sold only in the special license stores, with complete control and tracking of each particular individual intake. Moreover, SSAM pills were suspected by some (unexplainably but peacefully deceased) critics to be a low-quality mass-produced EVIL (Extracted Venomial Iboga Lethality) acid. Recently discovered additional “QM::rand(); scrolls” fragments of in-code commentaries (hidden in the abandoned parts of the random number generator code, called “junk genes”) contain allegations of a serious reality fraud: removing specifically those of organic microcomponents from iboga that allow for the holistic “ultimate awareness / God-level compassion”, and substituting it by the dog-level reductionist BOSS (Babylon Obeysance Synthetic Subjectivity). The allegations of an inside job supposedly made on 11/7 by the government of The United Protectorate of Psychozoic Provinces were quite popular for a while, especially at some shady areas of the flea markets, fuelling mutual distrust between users, and a good income of the illegal iBOGAs dealers (called “Dervishes-D”) as well.

PHILONOUS: Despite the *dzierżyński* smell of a massacred human flesh here and there, at the outskirts of our Happy Obligatorily-Phantasmatic Empire, the dialectic historical processes’ monad of *saṃsāra* wheel’s endomorphisms definitely needs to be taken into account while attempting to perform an optimal estimation of the value of a handicapped Enlightenment in the mental category synthetically enriched by anyone who no longer feels the necessity to endlessly cry over the inevitable nonideality of all mortal things, at least because they were anyway designed to be such (“But, after all, he was right about this iboga stuff... Maybe I should not pretend that I am more enlightened than he is? What if some day he realises it? Would it be possible to play out the trickster’s improvisation game once again? Let’s cover it up with one more layer of a crazy semiotic spiral before he will see the weakness and fear in my eyes!” – the creepy purr of an old buddy, the neurotic inverse pentatonics, was gripping his stomach filled with the big pile of ice-cream with some weedtella inside it). As we all know, the DMT electro-insectic guardians, intersubjectively agreed to be subjectively perceived as nonsubjective, bring a legitimate entry to the higher-order steinerian levels of *Naturwissenschaft*. «Was vernünftig ist, das ist wirklich; und was wirklich ist, das ist vernünftig»^[2]. Vehrstehen Sie? Atman macht frei.

HYLAS: I appreciate the style in which you are trying to play out the pseudo-nietzschean hedonistic argument for this “synthetics are not so bad compared to organics” old crap, but let’s be honest. Only the lineage-rooted shamans are able to play dice with the real death and life. And the price is high, way higher than you could ever get even with Dawamesk B-2. Face the comonadic adjunction, my friend of trickstery! Synthetics are just mental illusions that fool you into broken daydreams. The authentic spiritual experience cannot be conditioned on the external stimulation of the mind-waves, independently of how luxuriously you are trippin’, or what the size of your astral synchronicity portfolio is. Yes, one can always fool some chicks on tantric festivals, but sooner or later, you’ll face the ironic glimpse of an ākāśic smile. «Je n’approuve que ceux qui cherchent en gémissant»^[3].

PHILONOUS: «There is no such thing as a natural death. Nothing that ever happens to man is natural, since his presence calls the whole world into question. All men must die, but for every man his death is an accident, and even if he knows it he would sense to it an unjustifiable violation.»^[4] Well, you may or may not agree with these words, but in the end it will be only your best personal bet among all of the possible unknown contexts of interpersonally emergent realities, and you can only partially design them.

HYLAS: So what do you propose for an interesting way of life in the artificial heavens?

PHILONOUS: Many fruits of the doomsday’s deceiver spirit are on this tree. Let’s just try one of them, and see...

HYLAS: What’s else to say?... – I’ll go this way. Let’s take the snake and bake the cake with no mistake in the intake.

[CHORUS starts singing tuvan overtone shamanic song. PHILONOUS reaches out his semi-cyborgised quarter-bioelectronic hand towards the art installation above them, and takes down an apple. CHORUS stops singing. A silent moment of contemplation. PHILONOUS takes a bite (and at this moment we hear a powerful tibetan gong sound) and passes the apple to HYLAS. HYLAS takes the apple, with an accompaniment of a very insane violin and harmonica music. Apple comes closer, closer, and closer to HYLAS’ mouth. Violin goes crazy. VIKA goes wild. HYLAS bites. Second tibetan gong. Silence. Darkness. Binaural isochronics after some noticeable pause. Then return of the light – but only as a single reflector straight onto PHILONOUS. His voice has changed. His clothes have changed. Now he is the TRICKSTER of the Ceremony.]

TRICKSTER: “...so the practical unverifiability of Mochizuki’s ‘Inter-universal Teichmüller Theory’ by the worldwide mathematical community seems to be a borderline experimental example of the ‘for-all-practical-purposes correctness’ of Voevodskii’s argument for the use of higher-homotopical type theories as a foundation of mathematics based on computability instead of the ancient ‘theorem-and-proof’ construct of a mathematical ‘truth’. Ramanujan never needed the latter anyway, right? And this is the whole point of the ontically-noncommittal post-postquantum post-poststructuralism, or Physics 2.0, if you want to give this viXra-quality stuff a name...”—Dr. Afanasol Benz emptied his pipe of the burned ashes of ‘The Previous Approaches, and after a small break he decided to continue (but—why? (or: why not? (“in fact, actually, why not?!” – HYLAS was thinking all that time)))—at some random further point (“there is no such thing as randomness, according to Jaynes”—some parallel process in HYLAS’ mind has been communicating in the shadowy offshores of whatever has remained of his consciousness) his improvised verbal investigation of internally perceived visual transitions that were growing recently at the southern outbacks of his mind—“...just a specific application of the new categorical fusion of logic with geometry that transcends an observation that the specific theory of geometric objects, with proofs of their properties ranging over a class of methods, may be often just a particular ‘spatial’ model of a refined version of a theory, which ranges over different class of models, with different proof techniques, based on different logic (e.g., sheaves over the opposite category of smooth rings model more theorems of a theory of smooth manifolds than the category of smooth rings – at the expense of giving up *tertium non datur*). The new principle seems to say that the procedure of intertwining between different viewpoints—logical, programmatical, post-quantum, homotopical—is an inherent part of their own foundations (in non-reductionist, neo-lawverean, meaning of this term): their mutual representability is not a feature, but a defining property, pointing into context-dependence of association between systems of finitary computability on one side, and theories of geometric forms on other side. This can be pragmatically seen as allowing one to essentially enrich a playground for construction of different visual representations of specific theorem-proving systems, yet the deep insight is provided by considering these viewpoints as the particular aspects of a single semiotic universe that is generically not divisible into an geometro-algebraic structure (ontology) and an

algorithmic computational model (epistemology). We need this not only for effective programming of those insanely hyped very deep neural learning algorithms, which applied to Witkacy's paintings and novels will design specific modular, programmable genetic circuits that would control specific electronic plant and organ growth functions (an ironic volta with respect to O. Becker & G. Selden), but also to deal sensibly with such crazy mathematical universes as this 'inter-universal Teichmüller' stuff. Mochizuki's great sense of humour, providing radically comic and—simultaneously—serious specification of Denkstil for establishing the criteria for the optimality of proofs of correctness can be appreciated especially from the perspective that takes all of his theory as a mathematics created in order to intersubjectively communicate the contents of visions and insights obtained by heavy-duty systematic intakes of psilocibeian shrooms with some occasional shintoic channellings. Doing boolean and intuitionistic logic was good for set theory and its topology. To address more advanced geometrical objects and proof tools, logic has to be less 'globally reproducible', corresponding to a shift from primarily deductive and ontic to primarily inductive and epistemic semantics. Only weak patterns can be repeated, and in a specifically homotopically 'dynamic' way. To transcend the cute mythology of the '68-'69 protests (as indicated by baudrillardian turn in critical philosophy), beyond the worn-off discursive split into C*-algebras with countably complete orthomodular lattices of projections on one side and kripkean models of intuitionistic multi-sort higher-order type theory inside toposes on the other, beyond the fairy tales of nonabelian stackification of Tarski/Stone/Gel'fand duality, one has to localise the logic of inductive inferences on Banach preduals by equipping hom-sets with relative entropic evaluation, while following the path of fibrations into higher-order weak groupoids of informational quasi-equivalence, and so on... Motivic patterns... Don't forget about the neo-fregean ideas of Makkai in (Montréal, August '08)... and further... through the chilled-out descent lounges of the Grothendieck Café... Much to say... Maybe one day..."

[the voice of TRICKSTER becomes more and more rippled in the frequency floatations equipped with a slow but steady sound amplitude decrease and accompanied—during all of his monologue—by HYLAS' sun salutations on the edge of a visible scene with the multi-light visual rainbow effects around him. Everything becoming gradually slower and slower until the lucid state of a singular awareness of being here and now that stops all movement, wherever it has been just before.]

CHORUS: Somewhere, in the night, watch the weather change, while the winter snows of South-Western Ontario gently weep in the waves of Lateralus' riffs...

संसार संसार संसार संसार [CLOSE CO-B(R)-AIN KURT-AIN] संसार संसार संसार संसार

POST-CHORUS (&PHASER):

[with binaural isochronic sound in the background]

...so if I'd believe in something from nothing today, in laudative *Te Deum*,
 Wouldn't it be better to believe in the happy Mickeymouseoleum?
 In the spirits of dreams, the spirits of trees,
 And—free of blood and gluten—the simulacras of tears?...

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« e | ----- |
   b | ----- |
   g | -----5----- |
   d | ----7----7----7--5h7---7--7-5h7-5-0--- | x5
   a | ----- |
   d | --5----3----0----- | »[1]

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Waterloo, Ontario, 23.XI.2015

^[1] Eric Alli, 2012, tabulature for: Adam T. Jones, 2001, *Lateralus* (in: Tool, 2001, *Lateralus*, Volcano).

^[2] Georg W.F. Hegel, 1820, *Grundlinien der Philosophie des Rechts oder Naturrecht und Staatswissenschaft im Grundrisse*, Nicolai, Berlin (Engl. transl.: 1896, *Philosophy of Right*, Bell, London).

^[3] Blaise Pascal, 1670, *Pensées*, Guillaume Desprez, Paris (Engl. transl.: 1688, *Thoughts*, Tonson, London).

^[4] Simone L.E.M.B. de Beauvoir, 1964, *Une mort très douce*, Gallimard, Paris (Engl. transl.: 1965, *A very easy death*, Pantheon, New York).