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\begin{document}
#include <rpk-io.h>
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Unpacking at Euclid

or: the Meditations on the Occasion of the First Snow, op.3

(with a kindred re-revisitation of Meditations of 2004[*] & of 2015[**])

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Abstract

In this text some possible consequences of the following hypothetical concepts are investigated:

```
// Laboratory of Experimental Metaphysics almost equanimously presents
// Yet another semiotic prog-exploit for a chillful internet user
// Cross-braiding yoga with nonperturbative qft because it's late night
// The crystals of the first snow of this winter have melted
// I'm unpacking old things from different space-times at my new house
// And I've found a dragon suit lost for a while in a citta-vṛtti monsoon[***]
```

As seen by myself here-and-now, from a posteriori context (adding current sentence to this Abstract after >95% completion of the main body of work), this text can be also sufficiently reliably considered as a side-product of a practice of an effective saṃyama in which some disbalances caused by some attachments were peacefully resolved by means of adhering to other, higher-order, attachments.

Introduction

> *"Mathematical proofs end with q.e.d.,*
> *which stands for 'quest est done',*
> *while the statements in science end with h.b.d.,*
> *which stands for 'how bow dah'"*
>
> *-- observed in a conversation with Vasudev Shyam,*
> *somewhere out there in the Ontarian Movember*
> *between Perimeter Institute and The Owl of Minerva*

```
void main()
{
```

cout << **"**Tantra seems to become more yogic when one offers an opportunity of an attachment to some colourful light and its colourful shadows while intentionally relating to both sides of the exchange equanimously $\simeq$ equiveridically. On the other hand, the relationship of a semiotic myth to any intersubjectively experientiable, hence temporal, local reality (āsana) seems to be analogous to the relationship of euclidean quantum theories to the lorentzian ones. The question

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[*] As presented in: *Wstępniak*, Anyten Mlek **20**, 3 (2004). http://www.fuw.edu.pl/~kostecki/anyten/Anyten_Mlek_20.pdf (in Polish).

[**] As presented in: *Dialogues Heroes III: Из Вагантов* (2015), http://www.fuw.edu.pl/~kostecki/iz_vagantov.pdf (in English).

[***] As presented in: *Jesień VIII* (2016), http://www.fuw.edu.pl/~kostecki/jesien8.pdf (in Polish).

is then what are the sufficient data to consider an individually perceived myth as 'effectively' implementable (Wick re-rotatable) into the intersubjective temporal 'realities' that are shared by an individual with others (so, also, which are worth of 'doing'; 'doing' amounts to stabilise one's own trajectories of action along the congruences of re-rotatable myth's flow, as perceived in context's collective time, and in such case one's work that stems from individual myth re-rotation is recognised as a hamiltonian contributing to a given collective reality evolution). The task of a renormalisation of the idealised ('naked') equivalence stated in the first sentence of this paragraph (since veridicality is euclidean and conceptual, while equanimity is lorentzian and intentional, they can be considered as equivalent only with respect to certain constraints), making the 'effective equanimity' equivalent with the 'effective truth' within a specific given context of intersubjectivity (collectively shared experimental and inferential designs), has thus somewhat quantum field theoretic character. Assuming that the scale of impossibility of maintenance of equiveridicality can be considered as a thermodynamical temperature-like parameter in the subspace of possible cohesive states of cognition that are locally available to the user of a given environment, one can postulate that it is proportional to the inverse of a time of half-decay of a given āsana $\simeq$ Wick re-rotated myth. (With absolute equanimity corresponding to exiting the saṃsāra of construction-and-deconstruction, and thus exiting timeness, the notions of stability and time of half-decay refer to the finiteness of time range between beginning of a constructor (emission; birth) and the end of deconstructor (absorption; death) of āsana.) Thus, if this time quantity sets a global time scale for the relative stability of a globally hyperbolic space-time that represents (by means of emergence) a Wick re-rotated myth, one can achieve more stable realities of this type by cooling down the effective temperature of the attachmental myth-cognitance (i.e. increasing the proportion of equiveridicalised, and thus cognitively disattached, myths – deconstructing parts of the prior (in the sense of groupoidal equivalence, as opposed to equational flattening of the prior) – with respect to myths equipped with a strongly exclusive veridicality assessments – peaking up parts of the prior (into the light) at the expense of pulling down other parts (into the shadow)). Hence, deconstructionism of yoga can be seen as tantric at any finite scale, because it admits the effective thermalisation as a necessary condition of any state with incomplete citta-vṛtti-nirodhaḥ-isation (in which the nonzero conceptuality, and, effectively equivalently, nonzero timeness, is maintained). The three-stage practice of saṃyama, understood as achieving dissolution by focal concentration of awareness (dhāraṇā), homogeneity of meditative focus on an object (dhyāna), and integrative absorption (samādhi), can be considered as equivalent to the process of cooling in which the absolute zero temperature (euclidean informationlessness) of an object corresponds to timelessness (exiting beyond involvement into constructor and deconstructor) of the corresponding lorentzian āsana. Since in such case there is no emergence nor de-emergence, saṃyama provides a resolution of āsana. While remaining in the framesets of various collective/inter-subjective temporalities, one deals only with relative zeroes (up to a frame of reference, determined by the attachments collectively left unsaṃyamised), and thus there is always some residual structure in the 'effectively saṃyamic' zero-space. From the perspective of third law of thermodynamics, re-rotated into the lorentzian framework, this residual structure can be called 'time crystals'. From the perspective of an euclidean setting, all that remains, after all geometry of 'appearances in here-and-now' is homogenised-out from an 'individual cognitive experience', is given by the data characterising translation protocols between 'quantifications' in terms of the predictive models of an individual type and 'quantifications' in terms of some referential predictive models of an intersubjective type. (Thus, the lucid state of singular individual awareness is not completely homogeneous, as long as any remnants of intersubjective commensurability are preserved. Wick re-rotated, it corresponds to phenomena of non-zero intrinsic mobility of here-and-now: the lack of any individual causality, combined with the presence of some collective modes of temporality, yet without synchronicities factored out, and thus without any single collective causal structure.) This type of data is organised bottom-up, and forms objects that can be called 'arithmetic crystals'. In essence, they should encode the criteria of trade-offs between geometric and computable aspects of the space-time emergence (and de-emergence). As for now, the mathematical details of definition of time crystals and arithmetic crystals (such that would be worth of their name) are an open question. (Taking a look back at the role of forcing in the well-adapted topos-theoretic models of smooth infinitesimal analysis, it is tempting to speculate that, in the context of truncated *n*-groupoids, arithmetic crystals could be representable in terms of the non-geometric model-theoretic aspects of the higher-order stacks, equpping the latter the bottom-up finitary

perturbative computability semantics.) Yet, the basic principle is clear: crystal carries the residual arithmetic information about the multi-user compatibility data of the given 'effectively saṃyamised' ("ego-dissolved") individual reality, and in this sense it contains the sufficient data to reconstruct all quantitatively intersubjectively accountable saṃskāras of the last pre-zero-state (and, thus, the characterisation of the possible space of tests for test-driven development/re-birth into that reality) when the geometric logic of effective thermalisation into truncated tantric groupoids is turned on again. Going to the effective zero-space to hear the spectrum of a crystal seems then to be quite near to a shamanic travel to the underworld ("hear", because observing crystal's spectrum can be considered as hearing the shape of the shamanic drum). It thus seems plausible to postulate that the partial restructuration of renormalisation techniques which can follow from such investigations amounts to changing the arithmetic crystal an individual user is attached to (and it should result with the change of an associated cohomology), which amounts to recoding of saṃskāras. This shouldn't be confused with the process of renormalisation itself, in which the massiveness of the structural prior knowledge and its cognitance (smṛti) of an individual within a specific intersubjective communication network weights the relative contributions of the 'mass-clothed' time crystals of all contributing individuals (and sub-collectives) into the collective temporal dynamics in an emergent (illusion of a)[****] lorentzian space-time (āsana)."

```
    << endl;
    return 0;
}
```

Bibliography

[1] Haggard H.M., Rovelli C., 2015, *Black to white hole tunnelling: an exact classical solution*, Int. J. Mod. Phys. A **30**, 1545015 (2015)
[2] Kolossváry I., Kolossváry I., 2017, *The prime grid. Introducing a geometric representation of natural numbers*, arXiv:1711.02903.
[3] Masanes L., Oppenheim J., 2017, *A general derivation and quantification of the third law of thermodynamics*, Nature Comm. **8**, 14538. arXiv:1412.3828.
[4] Robalo M., Schapira P., 2016, *A lemma for microlocal sheaf theory in the ∞-categorical setting*, arXiv:1611.06789.

Editor's comments:

1) Background music supporting the emergence of this text-flow: Rajesh Dash (Rydhm Dee), 2017, *Kundalini awakening – psychill, psybient, downtempo mix*, https://www.youtube.com/watch?v=duQ9_578RKw.
2) This experiment is also a test of stability of a specific style of multiple re-looping of different semiotic layers while maintaining its local intersubjective coherence (adequacy), based on subjective assessment of sufficient "taste of (equi)veridicality" of expressed statements.
3) That's all folks, it's late and it's time to take out my laundry from the dryer. Ten thousand days is long enough. I'm going home.

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[****] cf. «или так только кажется или есть другой основной закон вместо закона о том что будущее не может влиять на прошлое» [«either it only seems to be so or there is another basic law instead of the law that the future cannot influence the past»] – Vladimir Voevodskiĭ (vividha), 24.VI.2017, https://baaltii1.livejournal.com/200269.html?thread=4776525#t4776525.