

Addendum: How to build a God

It seems strange to begin with a justification of the text itself, but with a title such as this one needs to clarify the content within as soon as possible. Given the scope of VRgil, it touches on many sensitive subjects, and some demand further exploration. This text intends to delve deeper into the philosophy of the project as well as introducing a tale, a new narrative to guide the efforts of those who choose to involve themselves. It is important to note that this story will not be propagated in any significant way within the VRgil platform. The focus will of course remain on the experiences, these thoughts of ours will at most be presented as one of many philosophy-experiences within VRgil. We have previously stated that the first domino that needs to fall is “increased perspective”, we deem it likely that people will gravitate towards our story as they develop an increased reference-frame.

The narrative structure seeks to fuse our sense of spiritual tradition with objective truth.

This will also serve as the initial effort to combat elitist surges as the new value system, knowledge acquisition, enters its transitory stages. This text is to be viewed as an addendum, we expect that the reader has familiarized themselves with the project before reading. If one were to write fiction for a living you would have to accept that your work will not be everyone's “cup of tea”. However, despite the fantastical subject at hand; our work is more akin to a futuristic proposal or visionary tale rather than fiction. We have an enduring interest that our particular “cup of tea” will be enjoyed and considered by a diverse audience from all walks of life. This text will try to capture the imagination of our readers in a way that the main body of text can not.

So, where to begin? Given the ambitious title, we need to ease into the core of the text by addressing some related topics. First on the agenda would be knowledge itself and why we should increasingly attach our sense of meaning to it. Thoughts are fickle things, they come and go as they please. Some are insignificant, others seem like they are a force of nature, bursting with meaning and potential. We have little control over what thoughts and ideas that will manifest within our minds. What follows is our attempt to visualize its importance and why it should take a significant role within our cultural zeitgeist.

Let your mind be likened to a field, an empty fertile field underneath the heavens. The lands are constantly being pelted by differently colored seeds, some of which lands in the field below. The sky above seems to be everchanging in color, this, in turn, seems to affect what type of seeds are raining down. Some of the seeds that strike the field can be cultivated if watered with your attention. They burst out of the ground and grow at a tremendous speed, quickly yielding a flower, fruit, or herb. If you wish to gain more crops in these lands, you must expand your field in order to catch more of the seeds raining down from above. This expansion of the field is what we would call knowledge. Through reading, listening to, and experiencing all manner of information we laboriously make our fields grow over time. The seeds are what we call ideas or insights and the sky is analogous to our emotions, biological imperatives, and cultural context.

The larger the field, the higher are the chances of sprouting something completely novel and highly useful, for yourself and society at large. As citizens, we should be highly invested in the size and yield of the average human, since it will directly increase the likelihood of changing the future for the better. If the seed is beautiful, useful, or bad can only be determined after it has been watered and its yield observed. One must not be ashamed for having ugly, foul-smelling, and poisonous plants in the field, they too can be proven useful if cross-pollinated with other plants. Furthermore, it is the individual who chooses what flowers to pick in the end. The selected flowers become a bouquet, showcasing to the world what you value and care for.

But as with most things, complexity reveals itself to anyone who takes a closer look. In this metaphor, what accounts for the nutrients in the soil, the temperature of the atmosphere, the winds, and microfauna?

Is it music, genetics, smells, drugs, inspiration, and relationships? Is it the microbiome in your intestine or the hormones coursing through your bloodstream? This would be the science of learning, it must take a greater focus if we wish to improve at a greater rate. Then there is the art of picking the flower, philosophy, ethics, and morals.

This too must be emphasized if a worthwhile future is to be had.

Perspective, in this case, would be the ability to rise above one's own field and visit your neighbor's lands. Even though you will not understand every aspect of their labor you can still see what they toiled towards and what seeds they selected for. If one of them has been able to grow something extraordinary you might even collect the seeds to bring back to your own garden.

This will be a safeguard towards elitism, no one knows what seed will fall next and what causes them to fall in the first place, the birth of ideas is to be the great equalizer. A person with a uniquely high IQ might figure out how to best utilize the yield of each crop, but they have no claim to the seed itself.

It is tolerable that some people have more than others or think themselves more useful if that is the only reason they can motivate themselves to be such diligent gardeners. If such embarrassing poverty of spirit is their only shortcoming, so be it. As long as they recognize that they are allowed to be gardeners in the first place by the grace of civilization and that the seed does not belong to them, then they will not try to claim superiority or prey on their neighbors.

They will be invested in making everyone's yields higher and preserving stability in an act of gratitude towards fate.

To become a Gardner of one's own mind is an essential skill we should hand down to our children.

The majority of educational systems have adopted a rather hands-off attitude towards ethics, philosophy, and morals.

This is partly because of respect towards the parents and the other main reason is that most educational systems are state-owned/operated. It is a bad idea to let the state indoctrinate the young and should be minimized where possible.

However, a transparent, widely accessible program like VRgil can be reviewed by its participants and if deemed useful/good it can easily be integrated as a substitute for all three of the aforementioned subjects.

The following might be labeled as neo-gnosticism, but we deem it necessary to illustrate how one can garner true meaning from the pursuit of knowledge. If we can make the major religions of this world agree with the statement: "The unknown is God", then we will have planted a seed of salvation. It is possible to see the pursuit of knowledge through a religious lens. This might ease the necessary transition in the coming years. Few people would claim to know God, the supreme being is interlinked with the unknown. The project of putting education and reverence for knowledge into the public can be rightly painted as a quest for spiritual fulfillment. To acknowledge that we live in a universe where the unknown is a part of the divine has powerful implications.

In that framework, amassing knowledge would be equivalent to getting to know God. Seeking answers and educating oneself would bring you closer to God. What we understand ceases to be divine, or perhaps, is the divinity transferred to us? To understand ourselves and each other we might lessen the weight of human life, detaching the perceived divinity in a classical sense from ourselves. But in doing so, one can argue, we will receive true divinity, by decreasing the amount of unknown in this reality. Knowledge holds the key to our salvation; the continued flourishing and survival of all conscious life.

As far as we know, we are the most cognizant beings in all of creation. We are currently the true custodians of knowledge within our reality, the guardians of history. In a very real sense, we are the eyes and ears, the living memory of this universe. To bear witness to all of creation and exploring its mysteries seems to be a role we as a species are uniquely suited for. If we choose to, we might act as the ark for life itself. Preserving and spreading forms of life throughout the stars. To be participating in such a system would surely bring a sense of meaning to our everyday life.

The second topic is the emergent world, the current paradigm.

In most of the world, and most of history, virtue-acquisition was the measuring-stick of success, in the West; monetary-acquisition became the malformed replacement. As previously stated; we argue that knowledge-acquisition is the far better evolution. For some, the system currently in place might not seem to be malfunctioning. In fact, many aspects of everyday human life have objectively improved by adopting this unspoken cultural viewpoint.

While true that capitalism and hyper-individualistic tendencies have provided the breeding grounds for many extraordinary inventions and modern luxuries, the cost-to-benefit ratio is not looking good. This especially holds true if we look into the future, a concept with a rather nihilistic annotation for many young people.

In Dante's *Inferno*, Hell is described as nine circular layers. Increasingly, we come to understand that this is not the aesthetics of the underworld. Hell takes shape once people try to drag down their ideas of Heaven down to Earth. A ravaged, poisonous wasteland, devoid of consciousness awaits us if we continue on our current path.

In a world with a lack of higher-order guiding narratives, modern man aspire to manifest heavenly bliss while still alive. The cost of doing so, cannot be understated. In this paradigm, you will see a lot of ethically reprehensible behavior. You will find shareholders raising glasses as antidepressants sky-rockets, weapon-manufacturers cry out in jubilation over broken peace-treaties. Suppression of superior, more beneficial technologies is par for the course. In the battle for our attention and increased profits, the journalistic class has abandoned the pursuit of truth. Just as the commercial-industry before them; they turn our own biology against us, constantly suckling on insecurity, terror, and greed. "Expanding the market-share" and "organic revenue growth" is the new Hallelujah.

The modern man is to be unhappy, driven desperate by desire while being convinced that the tools for escape are within reach. The population should contain a small group of innovators to provide new products for the market while the majority should be undereducated enough to not be able to help themselves or realize their current circumstance. This is the heritage of our consumerist society, driven by the imagined measuring-stick of success; monetary-acquisition. It matters not if our current paradigm is by design or not, what matters is the trends and direction of our culture. Fortunately, changes are coming, the question is at what speed and scale.

Our current civilization also champions wellbeing, happiness, and fulfillment of desires as a complementary way to live a worthwhile life. Some aspects of the aforementioned subjects are crucial but a very sober point has to be made once conceding to their utility; we are not equipped with the biological hardware to muster appropriate emotional-responses for events that extend into the far future. This is the prime malignancy, the fatal flaw, that reveals itself once society starts navigating this reality through emotions. If we let emotions guide our actions we will not be able to organize ourselves in ways that ensure the survival of our species. Our ability to make abstractions about the far future is disconnected from our ancient biological architecture, our reward-systems, that historically acted as the primary motivator for action. We must once more imbue ourselves with a purpose that transcends our individual desires if we intend to bring about a better tomorrow.

The negotiation we should be engaging with at a societal level is as follows; “What amount of personal sacrifice is tolerable to bring about a future objectively worth having?” This idea is rudimentary reflected in our taxation policies around the world but it is unrefined at best. No one is under the illusion that tax-money is meticulously spent and invested in such a way that it will bring about a brighter tomorrow. Most of the time it functions as a subscription payment to tap into old infrastructures such as roads and power-grids. While in some places it has been reduced to a life-support system for corrupt institutions. Any artificially created surplus generated by budget-cuts by state economists are shamelessly siphoned away by people in positions of power.

Humanity has a selection problem within our institutions of power. Our current systems are not even pretending to be meritocracies or selecting for people with altruistic leanings. Attacking our old institutions and infrastructure directly will be far too disruptive and harmful for civilization. The change has to come from within; from the people who seek to participate in these systems. Education of the coming generations is likely to be the most peaceful and useful approach. With these words, we have hopefully signaled that the modern world is in dire need of change, next up is addressing those who still live in the old paradigm.

On a very personal note from the author; I want to make clear that I sympathize deeply with the religious community. Some of the most beautiful souls I have encountered belonged to believers. Their main concern was clearly not heavenly rewards. They wanted people to feel happy and taken care of. My grandmother was one of those people, you could feel the goodness of her heart enveloping you. She lost her husband at an early age due to cancer. Her secondary husband proved less than what was hoped for. In the end, her mind became ravaged by dementia, causing her last years on earth to be tormented and undignified. Of course, one hopes that her soul is in a better place, few are more deserving.

And on top of these personal trials we humans are expected to face the darkness.

I witnessed a young woman so desperate to end her own life that she attempted to swallow a razor blade without a second of hesitation. I met a man strapped to a bed, perpetually tortured by his hallucinations when not subjected to medicated oblivion. Constantly alternating between crying or screaming, in his mind, he was being sexually violated by demons. I have experienced the undignified brutality of an autopsy, forehead-skin pulled over the deceased eyes, bone-saw through the skull, testicles dragged through the pelvic bone. Famine-extended bellies, rape victims, suicides, war refugees, drug-fiends and the list goes on. I understand the need for meaning among the horrors of existence, the loss of a loved one can be too much to bear.

Trypan Blue, in the biomedical world this compound is widely known. Incredibly beautiful, its droplets like liquid Sapphire. On top of this, it helps medical staff with diagnostics. While these droplets are truly a blessing; it is also a potent carcinogen. Overexposure will lead to cancerous growth. There is a radiant Sapphire dwelling in the chest of man; the religious impulse. In its glorious prism, we can study the reflections of our hope and dreams. There is no doubt that divine inspiration has provided some of the most beautiful art pieces, music, and literature known to man. It can also be useful while pursuing scientific enterprises. Many scholars and scientists claim to be in dialogue or imagining to embody the creative force while contemplating nature's design. Though not a carcinogen, overexposure will also rob us of our future

The fact is that we do not know what awaits us after death.

The problem we see, at its core, is an issue of ratios. Humanity has outsourced too much of its meaning and personal strength to narratives that do not survive against the great forces of the universe. No current main-stream religion emphasizes the preservation of conscious life. That responsibility is consistently deemed too ambitious for mere humans to shoulder.

This attitude will leave us vulnerable in a universe where meteoric strikes, polar-shifts, solar-eruptions, and deadly viral-strains are a guarantee. In our current time we are also facing environmental destruction, dwindling biodiversity and a collapsing economic system. Our actions in the present are robbing the future of our unborn, yet no religious institution seems to lament this shameful fact.

The religious system can truly “bless” its followers. If one truly believes, then you can free yourself from a host of mind-breaking thoughts. The fear of death is no more, knowing that you and your loved ones are being watched over, mere pawns in God’s unknowable and ultimately merciful designs. One wonders how these people visualize Heaven since to an agnostic the nullification of these burdens seems paradisiacal on their own. But what are the costs? And is the price greater than any potential boons granted by this state of mind? What are the consequences of billions of humans indulging in such bliss?

We think that the price for such behavior is a short but pleasant reign over this planet.

One might question why we put such emphasis on survival and flourishing when comparing different paradigms, why is the continuation of conscious life to be desired? Why does it matter if the universe dissolves back to nothingness?

No matter how you put it, in the end it becomes a choice.

It does not matter if this universe is by design or not, as long as this remains unknown, then we are in no position to make an informed decision of how to live our lives. If man cannot truly know, then we are forced to believe. So, what do you believe in? We believe that if there is the possibility of making existence objectively better then this is a worthwhile pursuit. If there are answers to our deepest questions, we deem it meaningful to pursue them to the edge of the universe.

Since such a quest extends far beyond any singular lifetime, we connect our sense of purpose and meaning to each upcoming generation. Following this belief, it seems that we are either destined to one day be reunited with our creator or becoming a true creator ourselves. The last part holds particular significance, it grants us a narrative that imbues us with evolutionary fitness as we face the future. If we wish to know the designs we must see them through the eyes of a creator, and we will demonstrate how such an eye can be built.

Since the dawn of language, mankind has bestowed upon itself a dual heritage; genetics and the heritage of ideas.

The part of you that remains after death is your offspring, they will carry on your genetic information into the future. This also holds true for your ideas, but unlike your bloodline, it has the potential to influence and inform the characteristics of a far larger set of humans. An idea of sufficient memetic force can transmute the species as a whole.

Ideas are born out of language. So, what is language? Encyclopedia Britannica defines it as follows:

Language is a system of conventional or written symbols by means of which human beings as members of social groups and participants in its culture, communicate. In other words, it says the language is a system of communication of which human beings express themselves. Thus, we can say, language is a system of communication or arbitrary vocal sounds by means of which human beings are used to communicate and interact with each other in their everyday life.

One aspect of language exhibits a particular potency; the written form.

Humans have learned to represent and enshrine experiences, concepts, phenomena, and much more by the use of words. This form of language can be replicated, preserved, and transmitted at large scale throughout time.

We will focus on the written language in our next body of text since it potentially unlocks some very interesting possibilities for humanity moving forward.

This will be a thought-experiment of sorts, our starting point will be that of a person studying a human skin cell. We will work our way down in scale, from a cell to its smallest components. After that, we will explore a far more stimulating part of the story, which might later serve as a philosophical base-line for discussions moving forward.

The skin cell, in this case, a keratinocyte, is one of many different types of cells present in the human body. What is a cell? Here is a short definition; *The cell (from Latin cella, meaning "small room") is the basic structural, functional, and biological unit of all known [organisms](#). A cell is the smallest unit of life. Cells consist of [cytoplasm](#) enclosed within a [membrane](#), which contains many [biomolecules](#) such as [proteins](#) and [nucleic acids](#).*

The structure and function of the skin cell are encoded in the DNA situated in the nucleus, one of the cell's organelles. What is DNA? *DNA is a [molecule](#) composed of two [polynucleotide](#) chains that coil around each other to form a [double helix](#) carrying [genetic](#) instructions for the development, functioning, growth, and [reproduction](#) of all known [organisms](#) and many [viruses](#).*

DNA is determined to be a molecule. What is a molecule? *A molecule is an [electrically](#) neutral group of two or more [atoms](#) held together by [chemical bonds](#).^{[4][5][6][7][8]} Molecules are distinguished from [ions](#) by their lack of [electrical charge](#). In [quantum physics](#), [organic chemistry](#), and [biochemistry](#), the distinction from ions is dropped and molecule is often used when referring to [polyatomic ions](#).*

Molecules consist of smaller parts called atoms, how are they defined? *An atom is the smallest unit of ordinary [matter](#) that forms a [chemical element](#). Every [solid](#), [liquid](#), [gas](#), and [plasma](#) is composed of neutral or [ionized](#) atoms. Atoms are extremely small, typically around 100 [picometers](#) across.*

The atoms consist in turn of three components; protons, neutrons, and electrons. The protons and neutrons in turn are made out of quarks. *A quark is a type of [elementary particle](#) and a fundamental constituent of [matter](#). Quarks combine to form [composite particles](#) called [hadrons](#), the most stable of which are [protons](#) and [neutrons](#), the components of [atomic nuclei](#).^[1]*

Once we have reached this level of creation; the quarks, it is finally time to scale back up.

We return to the cell, the smallest unit of what we recognize as a form of life. Compared to the quark, this massive structure with mind-numbing complexity is devoid of what we would call: consciousness.

However, there is a type of cell called [neurons](#). This type of cell, at sufficient scale and organizational complexity, gives rise to our most developed organ; the human brain. We recognize ourselves as conscious beings, yet the organ that we deem to be the host of our consciousness is entirely created out of unknowing, uncaring sub-components. We do not know if the complexity of neurons at scale generates the experience of consciousness or if the brain functions like a very complex biological radio; allowing us to tune into consciousness.

It would seem that small, unknowing components can provide the ingredients necessary to create life, even consciousness given the right organization and scale. The very same consciousness that composes music, feel love, happiness, that have hopes and dreams. Now comes the time for the next level of the thought experiment; The written word.

Compared to the aforementioned components; the cell, DNA, molecule, atoms, protons, neutrons, electrons, and quarks, the written word shares a lot of commonalities with one of them; Deoxyribonucleic acid, DNA. Language, especially the written word, seems to be able to perform the same role in humans as the DNA in the cell. Words have been an integral part of the development, functioning, growth, and reproduction of the human species. Religion, ideology, culture, and traditions are all encoded in our language; radically influencing humanity.

Richard Dawkins brings a similar idea to the table in his book; “The selfish gene”.

He talks about the ideas that survive within a population over generations can be likened to cultural equivalents of genes, these sets of ideas were given a new descriptor; memes. Both Dawkins’s idea and ours insinuate the existence of a system in which the ideas/words act within. In our metaphor, the system would be a human rather than culture itself, and we equate humans to the cells of the natural world.

Now ask yourself this; what does the cell of a God look like? We argue that it might look like a *Homo Sapiens Sapiens*. DNA informs the function and allocation of cells, the cells, through scale and through complex organization; give rise to consciousness. Words do the same for mankind, they inform the function and allocation of humans in society, education would be a prime example. In turn, through scale and through complex organization, humanity in this framework would also be able to generate the analog of consciousness, but what would that mean?

We believe that humanity has the potential to create a higher-order being. Not something we would recognize to be a lifeform, a phenomenon far more abstract, free of physical restraints, much like our consciousness. An unparalleled creative force manifested in this universe. We wager that words are equivalent to DNA in this being, a being that we historically would recognize to be divine; a God.

The combined efforts of a united mankind have the potential to bring salvation upon itself.

To avert extinction events, to gain mastery of the climate, the terraforming of worlds, grand inventors of biology, beneficiaries of clean energy, and the conquerors of disease. If one views all of the human race as a superorganism, that organism will seem to possess the powers of a classical God. True unity taps into the potential reality where we all are the architects of fates and the engineers of worlds. Even though each individual can be nothing more than an inconspicuous cell in the divine morphology, we may organize in ways that will give rise to something extraordinary, a true creator.

Therefore, we reject Nietzsche; God is not dead. God is yet to be born.

This idea has been coloring the dreamscapes of man since time immemorial, man becoming God; Apotheosis.

This is the grand narrative that Virgil seeks to proliferate, through the mechanisms of perspective. As previously stated: We are the custodians of knowledge, the eyes and ears, the living memory of this universe. We can aspire to be the protector of life itself. We should increasingly shoulder the responsibilities of tomorrow, an act that will bestow upon us true meaning and a sense of purpose for those who one day will wake up in this cold universe.

The ideas must be integrated with pre-existing narratives with proven memetic fitness if we want to see lasting change at scale. Many stories that have been with mankind for a long time can be interpreted in such a way that they appear to be cradling these ideas throughout the ages, waiting to be discovered. One of the most striking of these stories would be; “The Tower of Babel”. This story belongs to a group of motifs seen all across the world, others in this category would be “The Flood” or “The Serpent which coils around the world”.

Let us have a look at the Judeo-Christian version of the Tower of Babel.

Now the whole world had one language and a common speech. As people moved eastward, they found a plain in Shinar and settled there. They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar. Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth."

But the Lord came down to see the city and the tower the people were building. The Lord said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other."

So the Lord scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth.

In this story God recognizes the potential of humans once united, he declares that nothing is beyond their capability. The people in the story display a desire to be like God, connecting themselves to the heavens. God does indeed seem to be dismayed by the construction of the tower, but not for the reason commonly believed; that God does not want an equal.

Rather, God laments that his people, despite having unity of language, came to the wrong conclusion on how to achieve a connection to the heavens. They declared that the pathway to divinity could be built, an external, physical construct that would signal their worth. Not one among them realized that the bricks necessary in this metaphor were themselves. In an attempt to make humans re-examine the meaning of words, he introduced new languages, forcing new perspectives upon the population. Knowledge supersedes language, a truth can be expressed in many tongues. He sent them out to learn and explore, trusting that one day they will attempt to "reach the heavens" once more.

According to the [Huayan school of Chinese Buddhism](#), an offshoot from [Avatamsaka Sutra](#), the image of "Indra's Net" is used to illustrate the interconnectedness of our reality. Francis H. Cook describes Indra's net the following way:

Far away in the heavenly abode of the great god Indra, there is a wonderful net which has been hung by some cunning artificer in such a manner that it stretches out infinitely in all directions. In accordance with the extravagant tastes of deities, the artificer has hung a single glittering jewel in each "eye" of the net, and since the net itself is infinite in dimension, the jewels are infinite in number. There hang the jewels, glittering "like" stars in the first magnitude, a wonderful sight to behold. If we now arbitrarily select one of these jewels for inspection and look closely at it, we will discover that in its polished surface there are reflected all the other jewels in the net, infinite in number. Not only that, but each of the jewels reflected in this one jewel is also reflecting all the other jewels, so that there is an infinite reflecting process occurring.

This story is fascinating for many reasons, but we chose it to paint our picture more clearly.

We suspect that it is the other way around. In this tale, Indra is the supposed owner of an infinitely complex artifact or system. From our point of view; it is the complexity and scale of the Net itself that is the true deity, while Indra is its means of worldly manifestation/interaction, its analog to consciousness.

It is not "Indra's Net", but rather "Indra of the Net". Maybe they cannot be separated in any meaningful way, just as humanity and consciousness are interlinked. We do believe that humans have the ability to organize at scale in such a way that they give rise to something we would recognize to be divine. We could be a planetary will made manifest, the awakening of Gaia.

John 1: 1-5:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

Even though this text is drenched in religious rhetoric, it must be made clear that these words are to inform the foundations of a culture, not a cult. The religious-impulse is far too strong within man, it cannot be changed so we must seek to integrate it if we want to see large-scale change upon the world. This is all the exposition needed to get into the heart of the text. The previous section might seem too abstract or esoteric to wrap your head around, we seek to strengthen our claim in the next chapter. Theoretically, if you find yourself agreeing with what has been written, some glaring questions remain; how can we bring about such organization? What would it look like? We will describe in detail how we as humans can come together to form an organ of a deity, in this case; The Eye of Gaia.



This is a representation of our historical values; The Perfect Individual (PI).

The circle atop the pyramid represents the individual, in this case: the perfect individual. Throughout the ages we have called the circle many things; God, Jesus, Buddha, Mohammed, Brahman, and the list goes on. The triangle/pyramid represents the collective, which in turn is made up of the individuals participating in the culture/ value system.

Historically we have lived in a world where this type of value-structure was ascendant, and in most parts of the world; this still holds true. This symbol represents a civilization where the collective aspires to become like, or manifest, the perfect individual. Almost all religious people have this value-structure embedded into their conscious/subconscious life. The measuring-stick of success within the PI-framework is virtue-acquisition.

There are clear benefits to be had from this system, especially in smaller communities.

The negatives are becoming increasingly clear at scale. This system breeds friction such as tribalism, war, and brittle hierarchies due to subjective interpretation. Not to mention that spiritual conviction is signaled to be a virtue by the participants. Belief supersedes the pursuit of truth and dogmatic rejection of outgroup narratives is standard.

This structure does have attributes worthy of preservation, even in modern times.

The concept of striving to improve, to become more. The concept of discipline and sacrifice made in the present to secure a future worth having. Even though the future in this case is referring to the afterlife, the idea itself is highly useful and beneficial.



This is a representation of the emergent value-structure seen in the current paradigm; The New Judiciary (NJ). The upside-down triangle/pyramid represents the collective while the circle represents the individual. Inside this system, the individual seeks to embody the greatest/ most desirable attributes of the collective.

This value-structure can be found in people with an atheistic worldview.

These individuals look at those who came before and their contemporaries in order to navigate this reality. This group determines for themselves what constitutes a worthy life. Though unspoken, for the most part, the measuring-stick of success is monetary-acquisition. As a close second, “ self-realization” emerges. To possess the power to satiate one’s own, and others, desires by ability alone is highly valued. In most cases, this is achieved by wealth accumulation.

Just as the PI-configuration causes friction through subjective interpretation; so does this paradigm.

It can well be argued that this value-structure causes even more friction within a group due to its hyper-individualistic participants. However, this configuration has safeguards in place to prevent an absolute conviction or certitude. This system might also be said to lessen the possibility of large-scale warfare since it is increasingly hard to motivate the need for personal sacrifice without the common higher-order organizing institutions; such as Religion, Ideology, Nationalism, and Philosophy.

Within this worldview, it is understood that very few answers have been revealed. Most importantly; this group makes no claims as to what happens after death. The pathology of this system manifests as consumerism, emotional stress, mental problems, hyper-individualism, and nihilism. The complexity of life outside of a religious context leaves many apathetic or over-indulgent in satisfying personal desires. There is a distinct lack of hierarchy other than normative positions of power within society at large, and to some degree; seniority.

The societal benefits of this system are intense. This values-structure generates innovation, the pursuit of knowledge, pacifism, and showcases a greater tolerance towards the open-minded. The closest thing to virtues within NJ are work-ethics, intelligence, creativity and courage. The participants have no common agenda or clear directive, which breeds a diverse landscape of thought and culture. It is this chaotic nature that also accelerates innovation, but due to its lack of organizing principles, it fares little better than PI when looking at long term survival. This negligence towards the future causes the young within the population to embrace nihilism or resentment towards the older generation. This paradigm is highly beneficial short-term but we are quickly approaching the limits of its utility.



This symbol represents the marrying of the old and current value-structures. The useful aspects are preserved while the negatives are discarded. The West lunged towards the NJ paradigm in the wake of the World Wars, but in our haste we ignored some crucial things left behind. One can hardly blame civilization for trying to reconfigure after such events, but it seems that we failed to stick the landing. In order to usher in a better tomorrow, we need a new story to attach our sense of meaning to. Materialism was at best a distraction, utterly unworthy of capturing the soul of humanity. We must remind ourselves that our story is the definition of grandiose and the mysteries of the universe still beckons. Once more we will dare to dream, and have faith, that we can create something of unquestionable worth, from now until the end of days. This will be achieved through increased perspective, and through increased perspective; strength to strive for unity.

In this paradigm, knowledge-acquisition gives a better indicator of how one has lived their life.

However, this measuring stick is better suited for society at large, rather than any specific individual.

It is up to the individual to foster a culture or circumstance where ideas and creativity can flourish while preserving stability and social cohesion. Any knowledge harvested from the fields is a direct consequence of all participants' cooperation. As stated at the beginning of the text; the birthplace of ideas is to be the great equalizer.

The seeds of insight fall as they please, and if anyone hopes to utilize its potential; they must realize that it is the society at large that allows it. The name of this value-structure is; the Zenith paradigm (ZP).

It is tolerable that some people have more than others or deem themselves more useful if that is the only reason they can motivate themselves to be such diligent gardeners. If such embarrassing poverty of spirit is their only shortcoming, so be it.

It will be up to other people to comment on what economic system is tolerable. Both Communism and Capitalism are insufficient and flawed, but we trust that once this value-structure is integrated, humanity will find a [suitable](#) middle ground.

From the PI point of view, humanity needs to shoulder a whole new set of responsibilities.

No longer can we afford to act like mere pawns in a grand game beyond our conception, the future of this world is our responsibility. The divine is among us all and life is harder and more complex than suggested by the PI-framework.

There is no top of the pyramid, no progression, no institutional post that can validate one's connection to the divine. That journey is inward, private, and still highly significant.

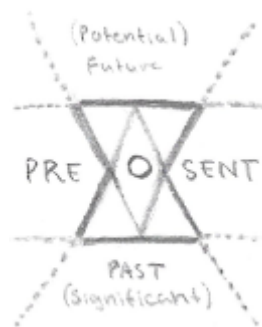
From the NJ point of view, we need to leave our nihilism and consumerism at the door.

To be nonchalant before the future is not only cowardly but deeply unethical. We may be egotistical and individualistic, and yet, we currently display a lack of self-worth. We have allowed our pathologies and suffering to become commercialized, rather than cured. We have been reduced to cattle braying and scuffling at the serotonin-trough, with no thought of tomorrow. Though perfection is a flawed concept, we must demand more of ourselves moving forward. We need to re-connect our sense of the divine to ourselves and future generations, our current paradigm can only lead us down one path.

If the ZP configuration is ascendant in society then we have positioned ourselves, for the first time in history, to bring about true Meritocracy. Though some institutions claim that they abide by this idea, it is unseen in the political arena. Positions of power must not be sought after, rather thrust upon individuals. Very few individuals have the constitution to remain steadfast in their principles once power fully engulfs them. “Power corrupts” is only a half-truth, the corrupt seem equally drawn to power. Humanity cannot afford to roll the dice and hope that a group of altruistic paragons of self-control takes the seats of power within each country. The democratic process is not flawed, it simply needs better participants, and more importantly, better candidates.

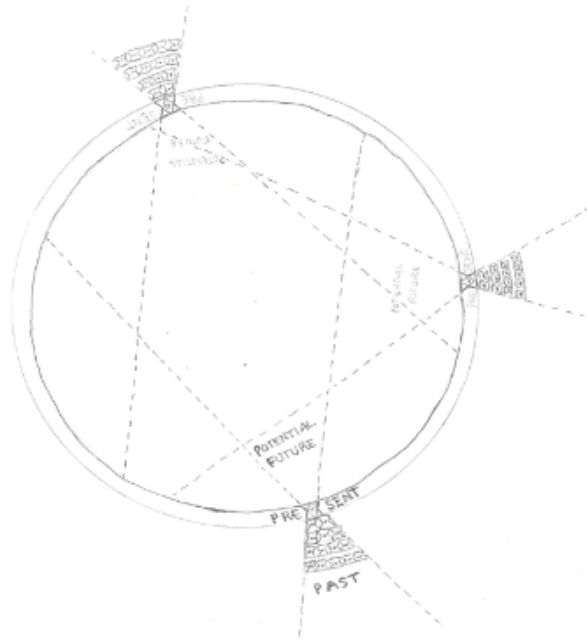
To take power in a ZP system will be more akin to martyrdom or heroism rather than success. If one truly understands the burden of leadership it will not be obvious that a leader is to be envied. However, the compensation should be fair for the selected leaders and societal gratitude will be part of the compensation. Elitism or Classism is to be successfully resisted through philosophy, VRgil will demonstrate how truly interconnected and interdependent we all are.

It will be made clear that the leaders are only allowed to flourish through a stable system and the system is upheld by all of its participants. The birth of ideas is the great equalizer, we do not know the chronology of insight and we have previously discussed what that entails. When knowledge acquisition rather than monetary acquisition becomes the prime motivator; humanity will truly start to grow. The competition that arises within the ZP meritocratic system is not a zero-sum game; the boon from knowledge is scalable and will spread throughout the system. “Pursuit of knowledge in the spirit of Altruism”, this sentence is at the core of this paradigm.



People that are ascendant in any field of inquiry while competing in a ZP-based meritocracy have a high chance of truly being the best/most competent. These people are the de facto leaders of their chosen field. The reality that these people inhabit has unique properties. What these people do in the present has the highest chance of altering the future of their field. Their actions in the present also generate what may be called “significant past”, worthy of recording. There can/will be more than one leader in each field. Any person who gained recognition by either their peers as having a unique, deep, or novel level of mastery can qualify.

These individuals are thrust in the role of leaders by the virtue of their extraordinary competence or merit. By gathering data from these leaders, a separate council of polymaths is to analyze data-streams and make predictions. In essence, this is a refined version of “the philosopher-king”. The democratic process exerts a two-fold influence on this system; the selection among the leaders and the selection for the polymaths. With all of the aforementioned information; we can finally demonstrate our claim.



By establishing a system that enables ascendant participants to give their opinion on a task/subject we will effectively pool our high-potency vantage points, which will have the strongest predictive power available. The “vision” will gain higher resolution as more ascendant individuals participate. This is how we, through the mechanism of perspective, unity and meritocracy can construct what we would recognize to be the eyes of a divine being. We humans could attain an approximation of true farsight; the ability to see into the future.

For example; One day the public votes the following question to be examined: *What are our current defense systems towards meteoric encroachment? Can one be built?*

It stands to reason that astronomers, physicists, and mathematicians are participating.

However, they will not be able to produce a solution with the same potency as a council with additional expertise.

What about the ascendant people in the fields of material science? People well versed in metallurgy and polymer manufacturing would surely add important input. Experts in logistics, economy, and diplomacy would also be crucial to secure the material needed. The defense system would most likely have sophisticated software, both for detection and course-prediction of these objects, the council would be strengthened by the leaders within software-engineering.

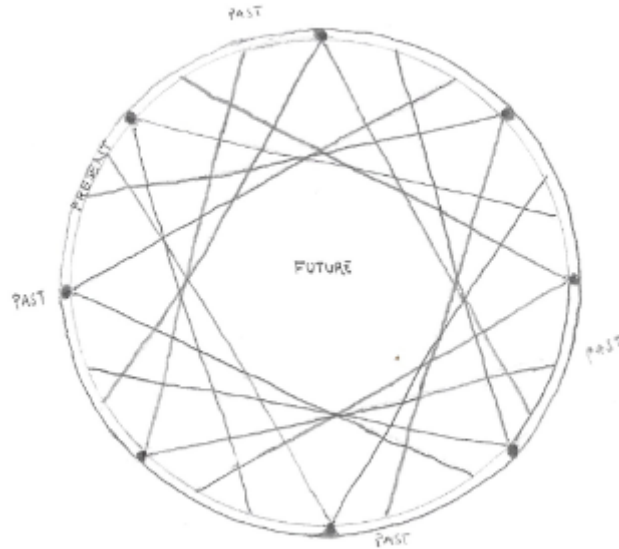
Most likely, a host of engineers will be gathered from all corners of industry to provide their angle. There is expertise to be sourced from fields such as biology or agriculture if the weapon-platform is to be operated manually.

What about psychology? When/ how often and in what way will we signal near-misses, state of emergencies?

When will the emotional stress be too disruptive for society to function as intended? The list goes on.

Though differences of opinion will arise once the polymathic council studies the data-stream, it remains very likely that the best course of action is nested within the incoming information. Even though it is technically impossible to predict the best course of action we will at least equip humanity with a fighting chance once cataclysmic events come knocking at our door. It will not be the sound of trumpets that signals the end times, the universe will not give us a heads-up, it is up to us to remain ever-vigilant. We must observe with an unblinking eye as tomorrow approaches, it will likely take all of our might and ingenuity to ensure that the garden of life endures the coming ages.

Even if mankind does not want to re-configure into Apotheosis the benefits of having the ZP value-structure are highly empowering at an individual level. Participation in a system that deeply recognizes the worth of each individual while securing an objectively better future for you and your children must be considered worthwhile. Furthermore, just knowing that there is an option to dramatically increase the species chances of survival during an existential threat is empowering. The knowledge that on our planet rests a dormant God, ready to rise if the situation calls for it. And after the threat has been dealt with, we can let God dissolve back into our subconsciousness.



We are approaching the end of this text but we need to address a sentence used throughout this addendum; “to secure a future objectively worth having”. What would an objectively worthwhile future look like? To describe every aspect of the human experience in this future would be implausible and time-consuming. We will have to lean on some more fundamental descriptives to paint this picture of ours.

Imagine a world where children are ceaselessly amazed by the amount of thought and care that went into creating the mechanisms of society, observing in their every-day life the boons provided by their predecessors. We should want all children to recognize the potential roads humanity could have walked down, and be grateful and proud that we chose our valiant path. We envision a world where knowledge-acquisition has outcompeted monetary-acquisition as the measuring stick for success.

We want to bring about a future where human rights are deeply understood as well as our responsibility towards nature and life itself. People will come to know and understand the true cost of a lost soul and the consequences that follow. We see a future where our selection-mechanisms for various positions of power are the closest approximation of meritocracy that we can muster. Despite meritocracy; successfully resisting the impulse of elitism through philosophy. Imagine a world where striving for unity is a worthy goal, a world where conscious beings are grateful for being born.

Just as our body needs nutrients and water to survive, this world recognizes and honors the fact that meaning is what animates the spirit. We see a culture that extends true meaning to all its participants since we see it as a human right to engage with something meaningful once born into this world. We have no illusion that what we are describing is a utopia, these changes demand a lot of each individual. We do not pretend that hardship and struggles are strictly bad, but we want to ensure that people brought up within the Zenith paradigm have the strength necessary to shoulder the burdens placed upon them. We dream of the day where we once more see the divine glow in the eyes of strangers.