

Replication

As humans evolved, one striking event occurred. We developed the capability to replicate images of what we observed, and represent them on the walls of caves. A sort of documentation of our surroundings, and the activities, particularly of hunting, within these surroundings. This distinct characteristic of the human mind separates us from the rest of the living planet. We learned to replicate through image what the 'other' is doing, and even placing ourselves in context of it. Over time, these images become more complex describing various scenes of action, and begin to include the human itself. The human places itself in context, playing a dual role of actor and observer. After that, a strange thing occurs - the images become representational of an aspiration to a cosmic unity; a unity with a force it believes to be the creator of the cosmos it finds itself in. The growing intricacy of this visual language of communicating begins to develop more complex symbols to represent the internal complexity of the mind. Eventually being able to replicate internal, intangible and unseen sensations, feelings and thoughts into the physical realm. Languages are born out of this desire to communicate observation. This streamlines meaning-making for a group as multiple individuals collaborate and agree on visual definitions of that which is being observed. The group begins to replicate the same images as a whole. Imbued with the ethereal, the ephemeral, and the eternal. Through time, these visual culture mythologies become religions, and religions transform into political systems as organising principles of and for the group. Various groups segregate, with a deep visual symbolism as a means of justifying existence, and eventually defining moralities and ethics as reasons for behaviour.

Survival is no longer the only question when all individuals of the group function cohesively aiding in various aspects of societal function. The target of action becomes higher efficiency to achieve the same ends - to be able to produce, and consume, and still have time. For leisure. For pleasure. As the kings do.

While this has occurred, simultaneously, power hierarchies have evolved within human society. Those that control images which are to be replicated, repeated. More often than not, as a means of salvation. From the drudgery of physical existence. And to have time for leisure.

The physical body, a thing that dies, is left behind in this evolutionary process. The mind, it is purported, lives on forever, imagining itself, creating and destroying itself, and even giving rise to the physical cosmological order. Salvation, and therefore eternity - a destruction of the concept of time then, is to become one with this imagined 'mind', the eternal. Many names are given to this intangible aspect of existence, as the group imagines itself disconnected from it until death. Death, which is a return to this mind, to wholeness - an end to the separation. An end to subjectivity. A fallback into an imagined, objective, permanent existence within the eternal, undefined by the drudgery of physical strife. Full of any and all imaginable pleasures. A permanent state of power, in direct opposition to the powerlessness of physical existence mired with the struggle for and threats against survival, discomfort, and loss.

A compromise between this permanent strife of time-bound physicality and the imagined ease of intangible permanence births the order of creating some sort of static stability. Both for mind and body. The industrial revolutions that will arise out of this neuroticism in human society evolving over time through history, justify a power structure while providing a cognitive shield against the otherwise permanently changing surrounding. One in which impending dangers are almost incalculable. A calculation of all eventualities becomes a sort of delusional necessity. An obsessive compulsive desire to prolong physical existence becomes a primary concern of the group. The future is always dangerous. A disconnection

from a natural process occurs. An obsession with controlling the future is born. The present moment of aliveness itself becomes a dangerous place to exist; a threat to be mitigated by any means necessary. Mechanisms through which escape from this threat of the present moment can be made possible, are invented.

But who imagines these mechanisms? The power structure becomes capable of introducing images into the collective cognitive map of the group. The group is disconnected from the living realisation of this deeply inherent cosmological continuum; the process of birth/death/renewal/birth. A disintegration of the mind from the body occurs. The lament of death is buried under the weight of seeking permanent stability of the physical, even in the face of a simple observation - everything changes. Everything changes all the time.

In modern industrial civilisation, this permanent stability is given to the individual by the established order of job/money/retirement. The mind is falsely pacified against the threat of annihilation. One of the primary mechanisms for this is to forget about the permanence of an end entirely. It is almost like an unconscious taboo. Replaced with a permanent stream of entertainment, primarily through object-fetishism and consumption of the world. The only creators of the images that are to be replicated in such a paradigm are those that hold power. The individual is rendered powerless, and in some ways, forced to abide and live its unresolved and unintegrated existence by this one rule - replicate the image given to you. And 'maybe you will reach heaven'. The threat is not mitigated. But the replication of which image is to be reproduced is also no longer in control of the individual.

The body of the individual, and the group, is in control of the natural mechanism of physical existence on the planet. The mind of the individual and the group is in control of a power hierarchy. This control, over time, becomes increasingly pathological, neurotic; obsessed with controlling the future, imagining a supposedly-intelligent gambit against the present moment. While simultaneously disconnecting itself from its own context in the present.

That which is buried into the unconscious is that which is replicated. Death and destruction in the name of securing permanent existence. A normalisation of this pathological drive is justified by consumer culture's ideology of abundance of the material. The image of the permanent bliss of unification with the eternal principle is replaced with the replication of the image of material abundance.

The individual no longer has control of the image it wishes to replicate for another individual. To communicate something intrinsic. This image, and the desire to replicate it, both are informed first by the external power structure, then internalised. And then replicated.

In its dependence on this cognitive map pre-defined by the power structure, the individual in modern industrial civilisation is completely dependent on a pre-established order; incapable of reaching into this present moment for itself, to reasonably understand context, and to evaluate its own existence for itself. It loses capabilities of both mind and body within the structures defined by externalised authority.