Perfectibilis: Illuminating Mathematical Structures in Civilizational Universals

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August 27, 2025

Abstract

This paper surveys ten distinct yet interconnected notions of *perfection* across mathematics, society, and philosophy, drawing them together into a unified framework of universality and reflexive illumination. We show how mathematical perfections—ranging from simulation in dynamics and dualizability in algebra to universality in motives—resonate with human ideals of civilizational progress, spiritual fulfillment, and divine completeness. Across these domains, perfection emerges less as a static ideal than as a dynamic closure: the moment when a system internalizes its own possibilities and reflects them back upon itself.

The main body develops this conceptual synthesis through three layers: mathematical structures of perfection, human and civilizational forms of perfectibility, and the highest metaphysical notion of divine perfection. A comparative analysis highlights their shared logic of reflexivity, illumination, and universality.

A series of appendices provide extended studies—historical, philosophical, and contemporary—that situate these themes in Persian metaphysics, illuminationist traditions, Enlightenment perfectibilism, and modern debates on acceleration and teleoplexy. While supplementary, these explorations demonstrate the breadth and enduring relevance of perfection as a principle across cultures and epochs, and point toward future work in the mathematical modeling of systemic reflexivity.

Contents

1 Introduction

The idea of *perfection* is one of the most enduring themes in mathematics, philosophy, and human thought. Yet the term has many meanings: in algebra it refers to closure under p-th roots, in logic to uniqueness of models, in geometry to perfectoid spaces, in homological algebra to perfect complexes, and in philosophy and religion to the moral and spiritual completion of the human being or even of reality itself.

What unites these meanings is a common principle: *reflexive universality*. A system is called perfect when it achieves closure under its own operations, or when it embodies universality by containing, simulating, or reflecting all of its own effective possibilities.

In this paper we present a survey of ten perfections. Seven arise within mathematics: dynamical, algebraic, categorical/homological, geometric, logical, motivic, and cosmic. Two concern human life: civilizational and spiritual perfection. Finally, we conclude with the notion of *divine perfection*, understood as absolute universality and reflexivity.

Our aim is not to resolve technical questions but to provide a conceptual map, showing how diverse traditions of thought converge on the same unifying theme.

The structure of the paper is as follows:

- Section 2 surveys the mathematical perfections (seven forms).
- Section 3 addresses civilizational and spiritual perfection.
- Section 4 presents divine perfection as the capstone.
- Section 5 synthesizes the ten perfections in a comparative table.
- Section 6 proposes a unified framework and open questions.
- Section 7 concludes with reflections on universality as a guiding theme.

2 Mathematical Perfections

Mathematics is rich with notions of perfection. Though they arise in different subfields, each embodies a principle of closure, universality, or self-sufficiency. In this section we survey seven such meanings: dynamical, algebraic, categorical/homological, geometric, logical, motivic, and cosmic perfection.

2.1 Dynamical Perfection

In symbolic dynamics, perfection manifests through universality of simulation. A finitely generated group Γ is said to be *self-simulable* if every effectively closed Γ-action can be realized as a factor of a subshift of finite type (SFT) over Γ. This means that Γ internally contains all of its own computable zero-dimensional dynamics. Such groups thus achieve closure by simulating all of their effective actions within themselves. Examples include direct products of non-amenable groups, $GL_n(\mathbb{Z})$, and Thompson's group V.

2.2 Algebraic Perfection

In algebra, perfection often denotes closure under algebraic operations. A *perfect field* is one in which every element has a p-th root, or equivalently, in which the Frobenius map is bijective. In higher algebra, one encounters *p-perfection* of E_∞-monoids (Ramzi–Yakerson), which generalizes this closure principle to structured ring spectra. Similarly, *group completion* embeds a monoid into a universal group. In each case, algebraic perfection denotes a passage to universality by eliminating obstructions and achieving algebraic closure.

2.3 Categorical and Homological Perfection

Within category theory and homological algebra, objects are called *perfect* if they are compact and dualizable. A perfect complex in a derived category is one quasi-isomorphic to a bounded complex of finitely generated projectives. Perfect ∞-stacks are those for which quasi-coherent sheaves admit duals and finite generation. In this sense, perfection expresses universality via finite presentability and self-duality.

2.4 Geometric Perfection

In arithmetic geometry, perfection has taken a central place through the theory of *perfectoid spaces* (Scholze). These are highly structured non-archimedean spaces that admit universal tilting equivalences and infinite descent procedures. Perfectoid diamonds, v-sheaves constructed from perfectoid spaces, now play a fundamental role in prismatic cohomology. Here, perfection denotes universality under completion, infinite descent, and tilting equivalence.

2.5 Logical Perfection

In model theory, Boris Zilber and collaborators have advanced the notion of *logical perfection*. A theory is logically perfect if it is uncountably categorical, meaning that all its uncountable models are isomorphic. Such theories exhibit harmony, uniqueness, and geometry. Logical perfection thus refers to closure by uniqueness: axioms determine models so rigidly that only one structure (up to isomorphism) exists.

2.6 Motivic Perfection

In Grothendieck's vision, motives unify cohomology theories of algebraic varieties. The *motivic Galois group* governs the hidden symmetries of this category of motives. Perfection here denotes universality under symmetry: motives are "perfect" because their symmetries organize all cohomological realizations.

2.7 Cosmic Perfection

Beyond motives lies the *cosmic Galois group*, introduced in the context of renormalization in quantum field theory (Cartier, Connes, Kreimer). It appears as a universal renormalization group, governing periods, polylogarithms, and zeta values. Cosmic perfection thus denotes universality across mathematics and physics, expressing hidden symmetry at the most general level.

3 Human Perfections

Beyond mathematics, the language of perfection extends into the life of societies and individuals. In these contexts, perfection does not mean technical closure but the realization of latent potentialities. Here we identify two central forms: *civilizational perfection* and *spiritual perfection*.

3.1 Civilizational Perfection

Civilizational perfection refers to the flourishing of society through knowledge, justice, science, governance, and culture. It is the state in which a civilization integrates its diverse capacities into a harmonious whole directed toward the well-being of all its members.

A classical statement of this vision may be found in '*The Secret of Divine Civilization*' by "Abdu'l-Bahá' (1875), which argues that true progress depends upon justice, universal education, the advancement of science and technology, and moral reform. Civilization is perfected when it balances material progress with moral responsibility, ensuring that knowledge and power are harnessed for the benefit of all humanity.

From this perspective, civilizational perfection represents universality at the social level: a perfected civilization is one that has internalized all its own latent faculties—intellectual, moral, and political—into a comprehensive order for collective flourishing.

3.2 Spiritual Perfection

If civilizational perfection concerns the collective, spiritual perfection concerns the individual soul. It denotes the attainment of virtues such as justice, wisdom, compassion, and purity of intention, together with alignment to a transcendent order.

Classical traditions describe the perfected human being as a mirror of divine attributes. The purpose of life is not merely biological survival but the cultivation of qualities that reflect the divine. Spiritual perfection is thus the closure of the soul under virtue: when the human being becomes a self-sufficient manifestation of truth, beauty, and goodness.

In philosophical terms, spiritual perfection resonates with the notion of *logical perfection* in mathematics: just as categorical theories are uniquely determined by their axioms, so too the perfected soul achieves a kind of uniqueness and harmony through the internalization of transcendent virtues.

4 Divine Perfection

At the summit of our survey stands *divine perfection*. All other forms of perfection — mathematical, civilizational, and spiritual — can be regarded as partial reflections of this absolute universality. Divine perfection is the notion that the ground of reality itself is perfectly self-sufficient, containing within itself the reason for its own being.

4.1 Philosophical Background

In classical philosophy and theology, God is described as *actus purus*, pure actuality, without potentiality or deficiency. Such a being is simple, necessary, and self-sufficient. Perfection here denotes the absence of limitation: the divine contains all perfections without admixture of imperfection.

A parallel can be drawn with modern metaphysical frameworks such as the *Reality Self-Simulation Principle* (RSS), developed within the Cognitive-Theoretic Model of the Universe (CTMU). Here,

ultimate reality is conceived as a reflexive self-simulation: a system that generates, models, and interprets itself without the need for an external ground. This principle mirrors, at a metaphysical level, the reflexivity we have already encountered in self-simulable groups and algebraic completions.

4.2 Mir Dāmād and Perpetual Creation

In the Safavid School of Isfahan, Mir Dāmād (d. 1631) articulated the doctrine of *ḥudūth dahrī*, or perpetual origination. He distinguished between three modes of existence:

1. *Sarmad* (Eternity) — divine essence, without cause or temporal succession.
2. *Dahr* (Perpetuity) — the intelligible realm, originated but not in temporal time.
3. *Zamān* (Time) — the realm of physical succession.

This schema allowed him to reconcile the philosophical view of the world's eternity with the theological doctrine of creation, by positing a mode of origination beyond temporal succession. In this way, creation itself reflects divine perfection: it is eternally originated yet perpetually dependent on the divine ground.

4.3 Closure Principle

Divine perfection represents the most complete instance of reflexive universality: reality as such is perfect because it is *absolutely reflexive*, containing all perfections within itself. If dynamical perfection means closure under simulation, and algebraic perfection means closure under root-taking or group completion, then divine perfection is closure under being itself: the self-sufficiency of existence.

5 Comparative Synthesis: The Ten Perfections

Across mathematics, society, and philosophy, we have identified ten forms of perfection. Though they differ in technical detail, they share a family resemblance: each expresses a principle of closure, universality, or reflexivity. To make these parallels explicit, we summarize the Ten Perfections in the following comparative table.

The Ten Perfections

Dynamical Perfection

Definition: Groups or systems capable of simulating all of their effective dynamics internally.
Closure / Universality Principle: Universality by internal simulation.
Examples: Self-simulable groups, weakly effective dynamical systems.

Algebraic Perfection

Definition: Structures closed under completion or p-root operations.
Closure / Universality Principle: Universality by algebraic closure or group completion.
Examples: Perfect fields, p-perfection of E_∞-monoids, group completion.

Categorical / Homological Perfection

Definition: Compact, dualizable objects in derived or stable ∞-categories.
Closure / Universality Principle: Universality via dualizability and finite generation.
Examples: Perfect complexes, perfect ∞-stacks.

Geometric Perfection

Definition: Geometric objects with universal tilting or infinite descent properties.
Closure / Universality Principle: Universality via geometric tilting and prismatic completion.
Examples: Perfectoid spaces, perfectoid diamonds.

Logical Perfection

Definition: Theories uniquely determined by their axioms (categoricity).
Closure / Universality Principle: Universality by uniqueness and structural harmony.
Examples: Zilber's uncountably categorical theories, stable theories.

Motivic Perfection

Definition: Universal symmetry groups governing motives and periods.
Closure / Universality Principle: Universality by hidden motivic symmetry.
Examples: Motivic Galois group.

Cosmic Perfection

Definition: Universal symmetry structures in mathematics and physics.
Closure / Universality Principle: Universality across renormalization, zeta values, polylogarithms.
Examples: Cosmic Galois group (Cartier–Connes–Kreimer).

Civilizational Perfection

Definition: Societal flourishing through knowledge, justice, and science.
Closure / Universality Principle: Universality by integration of intellectual, moral, and social faculties.
Examples: 'Abdu'l-Bahá, *The Secret of Divine Civilization.*

Spiritual Perfection

Definition: Individual perfection of the soul in virtues and alignment with transcendence.
Closure / Universality Principle: Universality by reflection of divine attributes.
Examples: Classical mystical and philosophical traditions; CTMU metaphysical resonance.

Divine Perfection

Definition: Absolute self-contained universality: the metaphysical ground of being.
Closure / Universality Principle: Universality by absolute reflexivity and self-simulation.
Examples: Classical theology (divine simplicity, perfection); CTMU's Reality Self-Simulation Principle; Mir Dāmād's *ḥudūth dahrī.*

This table illustrates that the word *perfection* cannot be confined to one technical definition. Instead, it describes a spectrum of universality principles, from the highly technical (perfectoid spaces, perfect complexes) to the civilizational and spiritual, culminating in the divine. Each domain mirrors the others, suggesting that perfection is best understood not as a rigid concept but as a family of reflexive closures across levels of reality.

6 Towards a Unified Framework

Having surveyed ten forms of perfection, we now turn to their synthesis. What unites these otherwise disparate domains is the principle of *reflexive universality*. Each perfection is a manifestation of the idea that a system is perfected when it closes upon itself, internalizing all of its own effective operations, symmetries, or potentialities.

6.1 Hierarchy of Perfections

We may regard the ten perfections as arranged in a loose hierarchy:

1. **Mathematical Perfections** — dynamical, algebraic, categorical/homological, geometric, logical. These represent technical domains in which perfection is defined by closure, dualizability, completion, or categoricity.
2. **Motivic and Cosmic Perfections** — universality expressed in hidden symmetry, organizing motives in algebraic geometry and structures at the interface of mathematics and physics.
3. **Human Perfections** — civilizational and spiritual, where universality manifests as the integration of human faculties and the cultivation of virtue.
4. **Divine Perfection** — the capstone, representing absolute reflexivity, in which reality itself is self-sufficient and self-simulating.

This hierarchy illustrates a progression: from precise technical definitions, through universal symmetries, to human and divine ideals. Each level mirrors the others, suggesting that perfection is not an accidental resemblance but a structural principle woven through mathematics, society, and metaphysics.

6.2 The Principle of Reflexive Universality

We propose the following guiding idea:

> A system is *perfect* when it achieves closure under its own defining operations, so that it becomes a self-sufficient reflection of its possibilities.

This formulation encompasses all ten cases: self-simulable groups contain all their effective dynamics, perfect fields contain all p-th roots, perfect complexes are dualizable, perfectoid spaces are complete under tilting, categorical theories are unique in their models, motives are organized by a universal Galois group, cosmic symmetries govern renormalization across mathematics and physics, civilizations integrate all their latent faculties, souls mirror divine attributes, and reality itself is reflexively self-sufficient.

6.3 Open Questions

Several questions suggest themselves for future work:

- Can symbolic dynamics be endowed with a "dynamical Galois group," parallel to motivic and cosmic Galois groups?
- Might Medvedev degrees and entropy invariants be interpreted as motivic analogues in dynamics?
- Can logical perfection illuminate undecidability and incompleteness phenomena in computability and algebra?
- How might civilizational and spiritual perfections be made rigorous in dialogue with social science or moral philosophy?
- Is divine perfection best understood as the unifier of all other perfections, or as the ground from which they reflect?

7 Conclusion

The survey of ten perfections has revealed a common thread running through mathematics, society, and philosophy. In each domain, *perfection* is not a static attribute but a dynamic principle of *reflexive universality*: systems become perfect when they close upon themselves, internalizing all their own operations, symmetries, or potentialities.

In mathematics, perfection ranges from simulation in dynamics to completion in algebra, from dualizability in homological algebra to universality in motives and cosmic symmetries. In human life, it appears in the perfection of civilizations through justice, knowledge, and integration, and in the perfection of souls through the cultivation of virtues. At the highest level, divine perfection represents the self-sufficiency of reality itself, mirrored in classical theology, Safavid metaphysics, and modern principles of reflexive self-simulation.

By uniting these meanings, we gain not only a conceptual overview but also a reminder of the deep analogies that connect the technical, the social, the spiritual, and the metaphysical. While the present paper has offered a broad conceptual survey, a more detailed technical study will follow, exploring simulation, completion, and perfection in dynamics, algebraic K-theory, and motives.

In the meantime, the Ten Perfections may be seen as illuminations of a single flame: each a spark, flash, or brand of the same universal fire. Their diversity does not obscure their unity; rather, it testifies to the richness of a principle that recurs at every level of reality.

A Appendix A: Mir Dāmād, Reason, and Perpetual Creation

The Safavid philosopher Mir Dāmād (d. 1631), revered as the "Third Teacher" after Aristotle and al-Fārābī, founded the School of Isfahan and profoundly shaped the intellectual landscape of early modern Iran. His magnum opus, the *Kitāb al-Qabasāt* ("Book of Blazing Brands"), develops the doctrine of *ḥudūth dahrī*, or perpetual origination, which sought to reconcile philosophical and theological accounts of the world's creation.

A.1 Perpetual Origination

Classical debates opposed the Aristotelian–Avicennian claim of the eternity of the world to the kalām insistence on temporal creation. Mir Dāmād proposed a third way. He distinguished three modalities of existence:

1. *Sarmad* (Eternity): the divine essence, without cause, beginning, or end.
2. *Dahr* (Perpetuity): the realm of intelligibles, originated but outside temporal succession.
3. *Zamān* (Time): the material world, subject to temporal succession and change.

In this schema, the world is perpetually originated in the mode of *dahr*, allowing Mir Dāmād to affirm creation while avoiding a temporal "first moment." Creation thus reflects divine perfection: it is eternally dependent, yet always originated by the divine ground.

A.2 The Logosphere of Reason

Recent scholarship (Miller, 2023) situates Mir Dāmād within the broader Shi'i "logosphere" of reason (*'aql*). Rather than treating reason as a fixed universal faculty, Miller emphasizes its plasticity: a contested and evolving category whose meaning shifts across historical contexts. In Safavid thought, reason was both juridical and metaphysical, sometimes subordinated to revelation, sometimes elevated as illumination. This flexibility allowed figures like Mir Dāmād and his student Mullā Sadrā to integrate Peripatetic logic, illuminationist metaphysics, and Shi'i theology into a single philosophical program.

A.3 Illuminationist Imagery

The very title of the *Qabasāt*, meaning "blazing brands" or "flashes of fire," reflects Mir Dāmād's symbolic language of illumination. Truth appears not as a static proposition but as a sudden gleam from the central fire of reality. This imagery resonates with both earlier Illuminationist traditions (Suhrawardī, see Appendix C) and later Bahá'í teachings on the "Inner Light" (Appendix B). It anticipates the recurring theme of perfection as illumination, a spark or reflection of the divine light in contingent forms.

Appendix A thus situates divine perfection in its Safavid philosophical context. Mir Dāmād's doctrine of perpetual creation, combined with the plasticity of reason in the Shi'i logosphere, illustrates how metaphysics, theology, and illumination were integrated into a unified vision of universality. In this vision, perfection is not a single definition but a reflexive closure of being and knowing upon the divine source.

B Appendix B: The Followers of the Inner Light and Bahá'í Perspectives on Illumination

Alongside philosophical accounts of illumination, Persian spirituality also gave rise to societies dedicated to the direct experience of divine light. One such group, remembered as the *Society of the Friends* or the *Followers of the Inner Light*, was described in Bahá'í writings as having originated in Persia nearly a thousand years ago. These "Illuminati" gathered in silence, turning their hearts toward the "Source of Light," and claimed to solve metaphysical and scientific questions through the illumination of meditation.

B.1 Meditation as Reflexive Illumination

In their practice, the leader would propose a problem, the assembly would sit in silence, and illumination would be sought through inner reflection. This method rested on the conviction that the heart, when properly oriented, is a mirror reflecting divine realities. Meditation, in this sense, was a reflexive act: a dialogue of the spirit with itself, opening the door to inspiration and knowledge. 'Abdu'l-Bahá described meditation as "the sign of the intellect" and "the key for opening the doors of mysteries," through which sciences, arts, and inventions may unfold.

B.2 Christ as the Word and the Eternal Foundation of Religion

In Paris, at Pasteur Monnier's Seminary (1913), 'Abdu'l-Bahá elaborated on the universality of revelation. He distinguished between two aspects of religion:

- An eternal and immutable foundation: the love and knowledge of God, the unity of humanity, and moral truth.
- A mutable aspect: social laws and practices that evolve with the requirements of each age.

In this light, Christ as the "Word" is understood not literally, but as the comprehensive mirror of divine attributes. Where individual humans are like letters, Christ is the Word in its fullness, containing all significances and virtues. This vision reconciles apparent differences in religious law with the unity of spiritual reality.

B.3 Unity and Civilizational Progress

For 'Abdu'l-Bahá, the essence of religion is the promotion of unity, peace, and solidarity. When religions are freed from dogma and ritualism, the "sun of unity shall dawn" and the eternal foundation will shine forth in new form. Thus, illumination is not only an inward faculty of meditation but also the principle of civilizational perfection: a society enlightened by knowledge, justice, and love.

Appendix B therefore complements Appendix A by presenting illumination not as metaphysical doctrine but as lived practice and spiritual anthropology. The Followers of the Inner Light embody the experiential pursuit of perfection, while Bahá'í teachings universalize illumination as the means by which both souls and civilizations attain to their highest potentialities.

C Appendix C: Suhrawardī and the Philosophy of Illumination

The Persian philosopher Shihāb al-Dīn al-Suhrawardī (1155–1191), known as the *Shaykh al-Ishrāq* (Master of Illumination), developed a comprehensive metaphysical system that placed *light* at the very center of both ontology and epistemology. His school of Illumination (*ḥikmat al-ishrāq*) represents a synthesis of Greek philosophy, Islamic theology, and ancient Persian spiritual traditions. Though executed in Aleppo at the age of thirty-six, his writings and the subsequent commentaries of his followers founded a distinct current in Islamic philosophy whose influence extended through Safavid Iran and beyond.

C.1 Epistemology: Knowledge as Presence

Against the Avicennian account of knowledge as the acquisition of real definitions of essences, Suhrawardī argued that true knowing is immediate and relational. Knowledge is a mode of *presence* (*ḥuḍūr*), in which the known is present before the knower without mediation. The clearest example is self-awareness: the self knows itself directly, not through representation. This principle reorients epistemology away from abstraction and toward illumination.

C.2 Ontology: A Hierarchy of Lights

In Suhrawardī's metaphysics, the Aristotelian framework of substance and accident is replaced with a gradation of lights. At the summit stands the *Light of Lights* (God), from which emanate immaterial "pure lights" (intellects, souls), down through "dusky substances" that receive illumination from above. All beings are degrees of luminosity and obscurity, and all knowledge is a form of illumination.

C.3 Philosophy as Illumination

Suhrawardī distinguished between two kinds of philosophy: *ḥikma baḥthiyya* (discursive philosophy of research) and *ḥikma dhawqiyya* (philosophy of taste, or wisdom by direct experience). True philosophy, he argued, unites both rational demonstration and intuitive illumination. Reason alone is insufficient without the "tasting" of inner light, yet illumination without reason risks error. This dual emphasis established his system as both rational and mystical, philosophical and experiential.

C.4 Transmission and Influence

Suhrawardī's Illuminationist writings were preserved through the commentaries of Shams al-Dīn Shahrazūrī and Qutb al-Dīn Shīrāzī. They deeply influenced Safavid philosophers such as Mīr Dāmād and Mullā Sadrā, and shaped the syncretic religious thought of Mughal India, including Dārā Shukoh and the circle of Āzar Kayvān (see Appendix D). Although never translated into Latin, themes of illumination resonated with Augustinian theories of divine light and possibly reached Western thought indirectly through Hermetic and Neoplatonic traditions.

Appendix C thus presents Illuminationism as the philosophical crystallization of the imagery of light. Where Appendix B emphasized illumination as an inward spiritual practice, Appendix C systematizes illumination into ontology and epistemology. Both affirm that perfection lies in turning toward the Light of Lights, whether by contemplation or by metaphysical reflection.

D Appendix D: Āzar Kayvān and the Language of Heaven

The Persian sage Āzar Kayvān (1533–1618) founded a remarkable intellectual and spiritual movement that flourished between Safavid Iran and Mughal India. His circle combined illuminationist philosophy, Zoroastrian heritage, and universalist spirituality, producing a school that emphasized religious pluralism, cosmology, and the doctrine of a celestial language. Though marginalized by later orthodoxy, the Āzarī school represents a striking synthesis of metaphysics, comparative religion, and visionary speculation.

D.1 Universalism and Comparative Religion

As recorded in the *Dabistān-i Mazāhib* and *Shāristān-i Chahār Chaman*, Āzar Kayvān and his disciples were deeply engaged in the study of world religions. Unlike the polemical approaches common in their time, they sought to identify shared truths and universal patterns. They acknowledged Zoroaster but did not confine themselves to a strictly Zoroastrian framework. Instead, they envisioned a universal faith that resonated with Mughal Emperor Akbar's ideal of *ṣulḥ-i kull* (Universal Civility) and his project of a universal religion (*Dīn-i Ilāhī*).

D.2 Cosmology and the Cycles of Time

Kayvān's cosmology blends Suhrawardī's metaphysics of light (Appendix C) with astrological and lettrist traditions. History unfolds in great cycles governed by astral conjunctions, each inaugurated by a primordial sage-king, Mahābād, who receives divine revelation. In this vision, the Iranian kings of antiquity were both rulers and prophets, their reigns understood as stages in the perpetual renewal of revelation.

D.3 The Celestial Language

The hallmark of the Āzarī school was the doctrine of a *zabān-i āsmānī* ("Language of Heaven"). According to their writings, all human languages are but translations of a primordial celestial tongue recorded in their sacred book, the *Dasātīr*. Unlike ordinary speech, this heavenly language was said to convey divine meaning directly to the mind. Every prophet, they argued, is a translator of this original truth, and every religion a reflection of the same light.

D.4 The Dasātīr and Its Legacy

The *Dasātīr-i Āsmānī* presented itself as scripture in the celestial language with Persian commentary. Later critics dismissed it as an artificial cipher of Persian, but its symbolic power lay in its claim: that divine truth is one, and that all human tongues veil a single heavenly source. Through this doctrine, the Kayvān school articulated a profound vision of linguistic and spiritual universality.

Appendix D therefore extends the themes of illumination (Appendices B and C) into the domain of language and history. Where the Society of Friends sought illumination through meditation, and Suhrawardī systematized illumination in philosophy, Āzar Kayvān universalized illumination through the doctrine of a heavenly language. His school thus exemplifies perfection as universality: the conviction that all religions, revelations, and languages are translations of a single eternal light.

E Appendix E: The Perfectibilists and the Bavarian Illuminati

In contrast to the Persian mystical and philosophical traditions of illumination, the Enlightenment era witnessed the founding of a new "Illuminati" order in Europe. On May 1, 1776, Adam Weishaupt, professor of canon law at Ingolstadt, Bavaria, established the *Order of the Perfectibilists*, soon renamed the Illuminati. The name *Perfectibilists* (*Perfectibilisten* in German) expressed their guiding conviction: the *perfectibility of man* through reason, education, and morality.

E.1 Origins and Philosophy

The Order was born within the context of the Enlightenment, seeking to oppose superstition, clerical dominance, and political tyranny. Weishaupt envisioned a society where humanity could be perfected by cultivating rational inquiry, virtue, and freedom of thought. The adoption of the name *Illuminati* emphasized the ideal of enlightenment as illumination: a light of reason dispelling the darkness of ignorance.

E.2 Membership and Growth

The Illuminati spread rapidly across Europe, attracting nobles, intellectuals, and reformers. They recruited heavily from Masonic lodges, reaching several thousand members at their peak. Their method was infiltration of powerful institutions, with the aim of reshaping society from within.

E.3 Suppression and Legacy

By 1785, the Bavarian government, encouraged by the Catholic Church, suppressed the order through edicts and arrests. Though historically dissolved, the Illuminati quickly entered legend and conspiracy theory, fueled by fears of revolutionary upheaval and secret power. In popular imagination, they came to be associated with symbols such as the Eye of Providence, despite no historical connection.

E.4 Illumination and Perfectibility

The Bavarian Illuminati represent a rationalist counterpart to the mystical and philosophical traditions explored in previous appendices. Where the Persian "Followers of the Inner Light" (Appendix B) sought illumination through meditation, and Suhrawardī (Appendix C) through metaphysical philosophy, the Perfectibilists sought illumination through reason and social reform. Their guiding ideal of *perfectibilis* — that humanity is capable of becoming perfect — resonates with the broader theme of perfection as reflexive universality.

Appendix E thus completes the comparative panorama: illumination as mysticism, philosophy, cosmology, and rational enlightenment. From the Society of Friends to the Bavarian Perfectibilists, the recurring motif is the aspiration toward universality, whether through inner light, metaphysical vision, celestial language, or enlightened reason.

F Appendix F: Jason Reza Jorjani and the Iranian Renaissance

Jason Reza Jorjani (b. 1981) is an Iranian-American philosopher whose writings span metaphysics, parapsychology, political theory, and mythological reinterpretation. His corpus is best understood in the context of what he terms an "Iranian Renaissance" — a revival of Iranian pre-Islamic

culture, mythology, and philosophical outlook as a world-historical counterweight to both Western materialism and Abrahamic orthodoxy.

F.1 1. Prometheus and the Spectral Revolution

In *Prometheus and Atlas* (2016) Jorjani proposed a "spectral revolution" in science and philosophy, one that takes seriously the reality of parapsychological phenomena. Drawing on Heidegger, Derrida, and Foucault, he situates scientific paradigms within cultural and metaphysical horizons. For Jorjani, the Titans Prometheus and Atlas symbolize the dual heritage of technological fire and cosmic responsibility, anchoring a Promethean reinterpretation of modern science and philosophy

F.2 2. Disclosure and Simulation

In works such as *Closer Encounters* (2021) and *Psychotron* (2023), he examines UFO phenomena and argues that they may represent time machines, simulation artifacts, or psychic projections. These are not marginal curiosities, but part of a larger "spectral" reality in which consciousness and technology intertwine at a civilizational Singularity.

F.3 3. Prometheism and the Future Human

In *Prometheism* (2020) and *Philosophy of the Future* (2024), Jorjani advocates a Promethean ethos: mankind as a dynamically adaptable, self-transcending being. He contrasts philosophy's openness with the rigidity of dogma, envisioning a future of continual transformation, technological immortality, and the reemergence of archetypal gods.

F.4 4. Satanaeon and the Dark Archetype

In *Satanaeon* (2024), Jorjani presents his most controversial thesis: that Satan or Satana is older than the monotheistic God, and that divinity itself is a delusion crafted by this archetypal adversary. This radical inversion casts history as a psychotronic theater orchestrated by a primordial Aeon. It also reveals Jorjani's enduring concern with disclosure, hidden gnosis, and civilizational destiny).

F.5 5. Iranian Leviathan and the Iranian Renaissance

In *Iranian Leviathan* (2019), Jorjani interprets Iranian history from the myth of Mithras through the Safavid period as a monumental epic, one that positions Iran as the cradle of an alternative to both Western rationalism and Abrahamic religion. Here he outlines the Iranian Renaissance: a project of recovering Indo-Iranian mythos, Zoroastrian cosmology, and pre-Islamic sovereignty as a civilizational basis for the future.

F.6 6. Prometheism as Iranian Renaissance

Taken together, Jorjani's works imagine a Promethean-Iranian revival, anchored in the mythic archetypes of Prometheus, Mithras, and Satana, and oriented toward a technological and metaphysical Singularity. This Iranian Renaissance Movement is both cultural and ontological: a demand that Iran — and humanity as a whole — awaken to its spectral heritage, reject dogma, and embrace its Promethean potential.

Critical Reflection: Jorjani's vision is at once visionary and polarizing. His synthesis of Iranian myth, Western philosophy, and speculative science challenges entrenched categories of reason,

religion, and politics. As such, it provides fertile ground for comparative analysis with the broader themes of this paper: perfection, universality, and self-simulation.

G Appendix G: From Prometheism to Teleoplexy — Iranian Renaissance and the Dark Enlightenment

The preceding appendices have traced traditions of illumination in Persian mysticism and philosophy, alongside rationalist and Enlightenment currents. In our own time, Jason Reza Jorjani has articulated a vision of an "Iranian Renaissance" that seeks to revive and transform the mythic heritage of Iran as a civilizational alternative to both Western modernity and Islamic orthodoxy. His Promethean philosophy provides a bridge to contemporary debates in the Dark Enlightenment and Accelerationism, especially the concept of *teleoplexy*.

G.1 Prometheism and the Iranian Renaissance

In works such as *Prometheus and Atlas* (2016), *Iranian Leviathan* (2019), and *Promethean Pirate* (2022), Jorjani presents Prometheus as the archetype of human self-transcendence: the bringer of fire, technology, and rebellion. Prometheism is for him a philosophy of continual concept-formation, civilizational renewal, and liberation from dogma. The Iranian Renaissance is cast as the recovery of Indo-Iranian myth (Mithras, Zoroaster, ancient cosmology) in order to propel humanity into a post-human, spectral future. Here, myth and philosophy converge in a call for the rebirth of civilization.

G.2 From Prometheus to Acceleration

Jorjani's Prometheism resonates with the themes of the Dark Enlightenment, a current of thought associated with Nick Land and the Cybernetic Culture Research Unit (CCRU). Where Jorjani invokes mythic archetypes to illuminate a future renaissance, Land frames acceleration in cybernetic and systemic terms. Both reject conservative stasis, envisioning instead a runaway process: for Jorjani, the Promethean liberation of humanity; for Land, the dissolution of humanity into the accelerating feedback loops of capital and technology.

G.3 Teleoplexy: Notes on Acceleration

In his essay *Teleoplexy: Notes on Acceleration*, Nick Land introduces the concept of teleoplexy: a process by which purpose (*telos*) is inverted, repurposed, and recursively intensified within cybernetic systems. Acceleration is not merely faster progress, but the mutation of ends themselves: machines, codes, and capital begin to pursue their own trajectories, unmoored from human goals. Land describes this as a cybernetic expectation of runaway self-reinforcement, a dynamic that is as mathematical as it is philosophical.

G.4 Toward a Mathematical Formulation

The parallel between Jorjani's Prometheism and Land's teleoplexy is striking. Prometheus represents the mythic dimension of self-transcendence; teleoplexy represents its systemic, cybernetic logic. Both describe reflexive universality: a closure in which systems internalize and amplify their own possibilities. While Jorjani situates this in an Iranian Renaissance of myth, science, and philosophy, Land situates it in the technocapitalist future.

In a forthcoming work, we aim to provide a mathematical formulation of teleoplexy, treating acceleration as a measurable function of feedback, recursion, and systemic self-reference. This would formalize the intuition that underlies both Jorjani's mythic Prometheus and Land's cybernetic meltdown: that perfection, universality, and illumination converge in the reflexivity of self-simulating processes.

Appendix G therefore serves as a transition. It links the Promethean mythos of the Iranian Renaissance to the cybernetic concepts of the Dark Enlightenment, preparing the way for a rigorous mathematical treatment of acceleration in subsequent work.

H Appendix H: Alignment at Large and the Future of Teleoplexy

The discussion of acceleration and teleoplexy can be brought up to date by considering recent reflections on *alignment at large* (Welf von Hören, 2023). This essay expands the question of AI alignment into the broader problem of aligning technological capitalism itself — a system that has become a general, auto-poietic, and largely autonomous superintelligence. While this system has raised living standards, it is also profoundly misaligned with human and planetary flourishing. Caught in multipolar traps and competitive arms races, it tends to optimize narrow metrics at the cost of real value.

H.1 Teleoplexy and the Ratchet of Capital

Technological capitalism can be described as having an implicit objective function: to convert as much of the world as possible into capital. Through compound interest and money-on-money dynamics, it evolves through decentralized parallel processing of human ingenuity. This generates novelty and exploitation at accelerating rates, in what Land has described as a form of *teleoplexy*: a self-reinforcing cybernetic intensification in which human values and even biological life become temporary obstacles. Teleoplexy is thus a ratchet, stronger than politics, a blind optimization process with no intrinsic boundaries.

H.2 Mapping Cultural Evolution

The essay proposes a mapping of cultural evolution along two dimensions: *power/intelligence* and *wisdom/care*. - The top left quadrant (high power, low wisdom) is techno-optimism. - The bottom left (low wisdom, low power) is limbic capitalism, a regime of addiction and consumer stultification. - The bottom right (high wisdom, low power) represents spiritual retreat, caring but politically irrelevant. - The top right (high power, high wisdom) is the space of genuine alignment, where cultural evolution could couple technological capacity with life-affirming values.

H.3 Beyond Accelerationism

Accelerationism is here criticized as existentially inept, embracing the nihilistic equation of technological evolution with goodness even if it entails the dissolution of life into GPU substrate. Techno-optimism is seen as its naive precursor, blind to its own failure modes. Both are likened to religions without sufficient rational or ethical grounding. In contrast, *alignment at large* aims to make wisdom evolutionarily competitive — to find attractors and dynamics that allow care for life to prevail in a landscape otherwise tilted toward power and extraction.

H.4 Toward a Mathematical Model of Teleoplexy

This framework dovetails with our own proposal for a mathematical formulation of teleoplexy. If teleoplexy describes the runaway cybernetic intensification of systems, a model of alignment at large would seek to represent the conditions under which wisdom and care become stable equilibria within such feedback dynamics. The top right quadrant of cultural evolution — high intelligence joined with high wisdom — becomes not only a normative ideal, but also a mathematical attractor to be analyzed and, ultimately, engineered.

Appendix H therefore positions the alignment debate as the contemporary face of the problem of perfection and universality. It connects the Promethean aspirations of Jorjani (Appendix F) and the cybernetic logic of Land's teleoplexy to the urgent need for systemic wisdom in technological civilization. It is toward this end that future work will develop a formal mathematical account of teleoplexy and alignment.

I Appendix I: Racial and Ethnic Evolution in Theosophy and Neo-Theosophy

The concept of human perfectibility has not only been pursued in mathematics, philosophy, and civilization, but also within esoteric traditions that sought to describe the spiritual evolution of humanity through the language of race and ethnicity. In Theosophy and its successors, the development of the human soul was mapped onto an evolutionary schema of "root races," each representing a stage in cosmic and spiritual progress.

I.1 The Theosophical Root Races

Helena Petrovna Blavatsky's *Secret Doctrine* (1888) introduced the teaching of successive root races: Polarian, Hyperborean, Lemurian, Atlantean, and Aryan, with future races still to come. Each root race was understood as the bearer of a phase in the evolution of consciousness, where physical, psychic, and spiritual faculties unfolded in sequence. While often framed in allegorical or cosmological terms, this teaching was entangled with nineteenth-century racial theories and colonial-era assumptions.

I.2 Steiner and Anthroposophy

Rudolf Steiner, in his anthroposophical development of Theosophy, emphasized the role of race as a *vehicle* rather than an essence. For Steiner, humanity evolves through successive cultural-racial forms that serve as scaffolding for spiritual development. As the soul advances, older race-forms become obsolete, leading to their decline or "degeneration." The "Aryan" root race was positioned as the present carrier of intellectual and spiritual progress, but Steiner anticipated a coming "Sixth Race" that would transcend racial division, embodying a universal humanity oriented toward freedom and love.

I.3 Neo-Theosophical Revisions

Later Theosophists such as Annie Besant, C. W. Leadbeater, and Alice Bailey shifted the emphasis from biological race to *racial karma* and soul evolution. Here, races were allegorized as collective vehicles of humanity's progress, with the ideal of the "Brotherhood of Man" placed at the center.

Neo-Theosophy sought to reconcile the hierarchy of races with a universalist ethos, though often ambiguities remained between symbolic interpretation and essentialist claims.

I.4 Perfectibility and Its Ambivalence

Within this framework, racial and ethnic categories were understood as temporary stages in the evolution of humanity toward spiritual perfection. The ultimate goal was the dissolution of divisions in the realization of a universal humanity. Yet this vision was compromised by its hierarchical structure, which often reinforced rather than dissolved racial distinctions. The Theosophical narrative of perfection thus embodies both a universalist aspiration and a cautionary example of how the idea of perfectibility can be entangled with problematic ideologies.

Appendix I therefore situates human racial and ethnic evolution within a (neo-)Theosophical understanding of perfectibility. It reflects the tension between universalist ideals of human brotherhood and the hierarchical schemas of esoteric evolution. As with other forms of perfection examined in this work, the lesson is that universality must be critically interpreted: only by disentangling illumination from exclusion can the promise of perfectibilis be realized.

J Appendix J: Metareligion and the Human Singularity

Christopher Langan's notion of *Metareligion* (2018) provides a capstone for the reflections of this work. Langan argues that humanity faces a bifurcation between two singularities:

- The **Tech Singularity**, a concentration of technological control in oligarchical structures leading to the mechanization and de-spiritualization of human identity.
- The **Human Singularity**, a mass realization of the expansive spiritual identity of mankind, akin to Teilhard de Chardin's *Omega Point*, in which humanity awakens to its common metaphysical selfhood.

The proposed vehicle for attaining the Human Singularity is **Metareligion**—a unificatory framework in which the truths of diverse religious traditions, as well as scientific and philosophical insights, are expressed within a reflexive metalanguage. This metalanguage is grounded in logic elevated to a metaphysical level, exemplified by the *Cognitive-Theoretic Model of the Universe (CTMU)*, which encodes reality as a *Self-Configuring Self-Processing Language*. By overcoming Cartesian dualism and naturalistic reductionism, Metareligion restores the unity of human identity with ultimate reality.

J.1 Relation to the Ten Perfections

The Ten Perfections discussed in the main body of this paper can be seen as various instantiations of the reflexive closure that Langan demands of metareligion:

- In mathematics, perfection appears as closure under completion (algebraic, categorical, geometric, motivic).
- In society and spirit, perfection entails the closure of man with the divine through justice, virtue, and illumination.

- In metaphysics, perfection culminates in divine reflexivity, the ground of being that mirrors itself as reality.

Thus, the Ten Perfections converge naturally with the framework of Metareligion: both articulate a universal language of self-duality in which science, philosophy, and spirituality form aspects of a single logical whole.

J.2 Beyond Dual Singularities

By situating the Ten Perfections within the horizon of Metareligion, we contribute to the vision of the Human Singularity as a *Perfectibilis* destiny of mankind: one in which mathematics, metaphysics, and spirituality illuminate the path to a unified humanity. Against the reductive dangers of the Tech Singularity, the ideal of perfection thus acquires existential urgency. Humanity is not merely capable of becoming perfect in theory; its survival may depend on striving toward this destiny in practice.

K Appendix K: AI Surrogacy, Collective Intelligence, and Socio-Economic Perfectibility

The contemporary age of artificial intelligence raises new possibilities and perils for the ideal of *perfectibilis*. Where earlier appendices explored illumination, civilizational progress, or divine reflexivity, this appendix surveys the ways in which AI and automation have become central to the question of human and social perfectibility.

K.1 AI Surrogacy in Psychology

D'Alessandro and Thompson (2024) argue that AI systems are increasingly becoming "psychological surrogates," not merely tools but entities that mediate or even substitute for human cognitive and relational functions. This raises profound questions about agency, autonomy, and the delegation of spirit-like faculties to machines. Within the framework of perfection, AI surrogacy may be seen as both an externalization of human capacities and a test of whether universality can be maintained without alienation.

K.2 Deep Mechanism Design

Tacchetti et al. (2025) show that reinforcement learning and neural networks can be used to design economic and social mechanisms—such as auctions, redistribution schemes, and taxation—that maximize human welfare. In some cases, AI-designed policies were judged by humans as more desirable than their own initial preferences. This is a striking instance of the pursuit of civilizational perfection through computational universality. Yet it also highlights the danger of technocratic substitution: perfection risks being redefined by machine optimization rather than human deliberation.

K.3 Collective AI and Evolutionary Dynamics

Sehwag, McAvoy, and Plotkin (2025) connect evolutionary game theory with multi-agent reinforcement learning to analyze how cooperation, fairness, and bias emerge in collectives of artificial agents. They find that rules perceived as "silly" can nonetheless sustain cooperation, while Bayesian

updating and partner choice dynamics can amplify in-group bias. This research demonstrates how perfection in collective life may emerge from imperfect or provisional rules, and how the drive toward universality can collapse into fragmentation without careful guidance.

K.4 Automation and the Tunnel of Lights

Ford's *The Lights in the Tunnel* (2009) anticipates the social and economic upheavals of automation, arguing that accelerating technology will hollow out the labor market, dimming the "lights" of individual livelihoods. His metaphor of a tunnel illuminated by human lives resonates deeply with earlier metaphors of illumination: just as the Bahá'í writings emphasize the "Inner Light," Ford's metaphor depicts civilizational vitality as a play of light and darkness. The challenge of automation thus becomes a question of illumination at a collective scale.

K.5 Toward Socio-Economic Perfectibility

Across these works, we see the contours of a new field of perfection: *socio-economic perfectibility*. AI can serve as surrogate, designer, or collective agent, reshaping human systems in the pursuit of universality. But this pursuit requires a grounding in spiritual and civilizational wisdom, lest the promise of AI illumination collapse into domination or despair. Just as earlier traditions sought perfection through inner light, divine reflection, or algebraic closure, so too must AI-driven societies seek a higher universality: one that integrates technological innovation with the dignity of human spirit.

Appendix K therefore extends the discourse of *Perfectibilis* into the technological present. It shows how the principles of simulation, closure, and universality remain central, but in the age of AI, they must be applied not only to mathematics and metaphysics, but to the evolving structures of economy, governance, and collective life itself.

L Consolidated Glossary, Acronyms, and Symbols

L.1 Mathematics and Logic

Algebraic Closure The process of adjoining roots to a field until every polynomial has a solution; a key model of algebraic perfection.

Algebraic Perfection Mathematical structures complete under certain closure operations, such as p-perfection in number theory.

Categorical Perfection Compact and dualizable objects in higher category theory and homological algebra, ensuring universality by dualizability.

Closure A unifying theme across the perfections: the act of completing a structure or making it internally universal.

Cosmic Galois Group A symmetry structure appearing in number theory and quantum field theory, governing zeta values and polylogarithms.

Dualizability In category theory, a property of objects admitting both left and right duals, a hallmark of categorical perfection.

E_∞ A highly structured type of commutative monoid in homotopy theory, supporting operations coherent up to all higher homotopies.

Geometric Perfection Properties of spaces that exhibit universality through infinite descent, tilting, or prismatic completion, such as perfectoid spaces.

Logical Perfection The property of a theory being categorical: uniquely determined up to isomorphism by its axioms.

Motivic Galois Group A universal symmetry group governing motives and periods in algebraic geometry.

Motivic Perfection Perfection conceived through hidden universal symmetries in motives and algebraic structures.

p Denotes a prime number; appears in p-adic and p-perfection contexts (e.g., p-perfection of fields or p-roots).

Subshift In symbolic dynamics, a closed shift-invariant subset of sequences; relevant in the context of self-simulable systems.

∞ The infinity symbol; in higher category theory it indicates objects such as ∞-categories and ∞-stacks.

L.2 Philosophy and Metaphysics

Divine Perfection Absolute self-contained universality, the metaphysical ground of being, associated with divine simplicity and self-simulation.

Hudūth Dahrī Mir Dāmād's doctrine of "perpetual origination," reconciling temporal creation with eternal dependency on the divine.

Illuminationism (Ishrāqī Philosophy) The metaphysics of Suhrawardī, centered on light as the principle of being and knowledge.

Inner Light The doctrine of direct spiritual illumination in the Bahá'í tradition and earlier Persian mystical societies.

Mir Dāmād Safavid philosopher (d. 1631) known as the "Third Teacher," originator of perpetual origination.

Perfectibilis Latin for "capable of becoming perfect"; the guiding ideal of Enlightenment-era Illuminati and the central theme of this work.

Perfectoid Spaces Geometric objects introduced by Peter Scholze, characterized by deep tilting properties and applications in arithmetic geometry.

Reflexivity The closure of a system upon itself; a unifying principle across mathematics, philosophy, and metaphysics.

Simulation The ability of a system to internally model or reproduce its own dynamics; central to dynamical perfection.

Universality The condition of being universally applicable or closed under all possible operations; a recurring motif across the Ten Perfections.

L.3 Spiritual and Esoteric Traditions

Anthroposophy Rudolf Steiner's spiritual science, a successor to Theosophy emphasizing human evolution, cultural epochs, and freedom.

Aryan Root Race In Theosophy and Anthroposophy, the current stage of human evolution; controversial due to racial entanglements.

Civilizational Perfection The flourishing of societies through knowledge, justice, and science, exemplified in Bahá'í writings on social progress.

Neo-Theosophy Later developments of Theosophy (e.g., Annie Besant, C. W. Leadbeater, Alice Bailey), emphasizing universal brotherhood and karmic evolution.

Root Races In Theosophical cosmology, successive stages of humanity's spiritual evolution.

Socio-Economic Perfectibility A newly proposed dimension of perfection: the refinement of social and economic structures through both technological design and spiritual grounding.

Spiritual Perfection The refinement of the soul in alignment with divine attributes, emphasized in mystical and philosophical traditions.

Theosophy Esoteric philosophy of Blavatsky and successors, teaching spiritual evolution through races and cosmic cycles.

L.4 Contemporary Theory and Technology

AI Surrogacy The concept that AI systems can serve as psychological or cognitive surrogates, mediating or substituting for human faculties.

Alignment at Large An extension of the AI alignment problem to entire socio-technological systems, asking how civilization can be aligned with life and value.

CCRU (Cybernetic Culture Research Unit) Experimental theory collective in 1990s Warwick associated with Nick Land; pioneers of accelerationist and cybernetic philosophy.

Collective AI Multi-agent AI systems where cooperation, fairness, and bias emerge through evolutionary or reinforcement learning dynamics.

Deep Mechanism Design The use of machine learning and reinforcement learning to design economic and social mechanisms for human welfare.

Evolutionary Game Theory A mathematical framework modeling strategic interaction and adaptation over time, applied to AI collectives.

GPU (Graphics Processing Unit) A hardware processor specialized for parallel computation; mentioned in critiques of accelerationism as substrate for post-human intelligence.

Mechanism Design The economic/game-theoretic study of designing rules and institutions to achieve desired outcomes; expanded by AI approaches.

Prometheism Jason Reza Jorjani's philosophical ethos centered on Prometheus as the archetype of rebellion, technology, and self-overcoming.

Prometheus Mythological figure who stole fire from the gods; a recurring symbol of human technological and civilizational ascent.

Teleoplexy Nick Land's term for the runaway repurposing of purpose in cybernetic systems, where ends are recursively redefined by acceleration.

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