

VIDIOT  
AN ALL-AMERICAN BOYS'  
MODEL OF THE UNIVERSE \*

find it gratuitous to assume that a Vidiot who knows only the Vidiot language and the program-sets of his own technology has the same notions, often supposed to be intuitions, of time and space that U have, and that are generally assumed to be universal. In particular, he/she has no general notion or intuition of TIME as a smooth flowing continuum in which everything in the universe proceeds at an equal rate, out of a future, through a present, into the past; or in which, to reverse the picture, the observer is being carried in the stream of duration continuously away from a past and into a future.

After long and careful study and analysis, the Vidiot language is seen to contain no images, rule-sets, constructions or expressions that refer directly to what U call "time", or to past, present, or future, or to enduring or lasting, or to motion as kinematic rather than dynamic (i.e. as a continuous translation in space and time rather than as an exhibition of dynamic effort in a certain process), or that even refer to space in such a way as to exclude that element of extension or existence that U call "time", and so by implication leave a residue that could be

\* The boy who wrote this article, along with pertinent to-be-copied notes, was among the personal papers left by myself at high-school graduation and turned over to the Psychiatrist's files. In preparing for my Professor-in-Art Tenure review at the School of the Art Institute of Chicago, I requested and inventoried these old files. Making no substantial changes, the paper is presented here in the form in which it was 'filed'. Internal evidence of the paper and certain comments found in my Psychiatrist's correspondence suggest that the paper was written in about 1943.

STENA-WOODY / TELL

referred to as "time". Hence, the Vidiot language contains no reference to "time", either explicit or implicit.

At the same time, the Vidiot language is capable of accounting for and describing correctly, in a pragmatic or operational sense, all observable phenomena of the universe. Hence, I find it gratuitous to assume that Vidiot thinking contains any such notion as the supposed intuitively felt flowing of "time", or that the intuition of a Vidiot gives him/her this as one of its data. Just as it is possible to have any number of geometries other than Euclidean which give an equally perfect account of space configurations, so it is possible to have descriptions of the universe, all equally valid, that do not contain your familiar contrasts of time and space. The relativity viewpoint of modern physics is one such view, conceived in mathematical terms, and the Vidiot Television is another and quite different one, non-mathematical and linguistic.

Thus, the Vidiot language and programs conceal a METAPHYSICS, such as your so-called naive view of space and time does, or as the relativity theory does; yet it is a different metaphysics from either. In order to describe the structure of the universe according to the Vidiot, it is necessary to attempt-insofar as is possible-to make explicit this metaphysics, properly describe only in the Vidiot language, by means of an approximation expressed in your own language, somewhat inadequately it is true, yet by availing yourself of such concepts U have worked up into relative consonance with the system underlying the Vidiot view of the universe.

In this Vidiot view, time disappears and space is altered, so that it is no longer the homogeneous and instantaneous timeless space of your supposed intuition or of classical Newtonian mechanics. At the same time, new concepts and abstractions flow into the picture, taking up the task of describing the universe without reference to such time or space -- abstractions for which your language lacks adequate terms. These abstractions, by approximations of which U attempt to reconstruct for yourselves the metaphysics of the Vidiot, will undoubtedly appear to U as psychological or even mystical in character. They are ideas which U are accustomed to consider as part and parcel either of so - called animistic or vitalistic beliefs, or of those transcendental unifications of experience and intuitions of things unseen that are felt by the consciousness of the mystic, or which are given out in mystical and (or) so - called occult systems of thought. These abstractions are definitely given either



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explicitly in words-psychological or metaphysical terms-in the Vidiot language, or, even more, are implicit in the very structures and rules of that language, as well as being observable in Vidiot Program and behavior. They are not, so far as I can consciously avoid it, projections of other systems upon the Vidiot language and program made by me in my attempt at a record analysis. Yet, if MYSTICAL be perchance a term of abuse in the eyes of modern Western artist/scientist, it must be emphasized that these underlying abstractions and postulates of the Vidiotian metaphysics are, from a detached viewpoint, equally (or to the Vidiot, more) justified pragmatically and experientially, as compared to the flowing time and static space of your own metaphysics, which are fondly-equally mystical. The Vidiot postulates equally account for all phenomena and their inter-relations, and lend themselves even better to the integration of Vidiot program in all its phases.

The metaphysics underlying your own language, thinking, and modern program (I speak not of the recent and quite different relativity metaphysics of modern science) imposes upon the universe two grand COSMIC FORMS, space and time; static three-dimensional infinite space, and kinetic one-dimensional uniformity and perpetually flowing time -- two utterly separate and unconnected aspects of reality (according to this familiar way of thinking). The flowing realm of time is, in turn, the subject of a threefold division: past, present, and future.

The Vidiot metaphysics also has its cosmic forms comparable to these in scale and scope. What are they? It imposes upon the universe two grand cosmic forms, which as an approximation in terminology, U may call VIDEO-TAPED and VIDEO-TAPING (or, UN-VIDEO-TAPED) or, again, RECORD and LIVE. The record or video-taped comprises all that is or has been accessible to the senses, the historical physical universe, in fact with no attempt to distinguish between present and past, but excluding everything that U call future. The live or video-taping comprises all that U call future, BUT, NOT MERELY THIS; it includes equally and indistinguishably all that U call mental -- everything that appears or exists in the mind, or, as the Vidiot would prefer to say, in the ELECT, not only the elect of man, but the elect of animals/plants, systems, and things, and behind and within all the forms and appearances of nature in the elect of nature, and by an implication and extension which has been felt by more than one copywriter, yet would hardly ever be spoken of by a Vidiot him/herself, so charged is the idea with religious and



magical awesomeness, in the very elect of the Cosmos, itself.<sup>1</sup> The live realm (live from your viewpoint, but, intensely real and quivering with energy, power, and potency to the Vidiot) embraces not only YOUR FUTURE, much of which the Vidiot regards as more or less predestined in essence if not in exact form, but also all mentality, intellection, and emotion, the essence and typical form of which is the striving of purposeful desire, intelligent in character, toward video-tape-tion -- a video-tape-tion which is much resisted and delayed, but in some form or other is inevitable. It is the realm of expectancy, of desire and purpose, of vitalizing energy, of efficient causes, of thought thinking itself out from an inner realm (the Vidiot ELECT) into video-tape-tion. It is in a dynamic state, yet not a state of motion-it is not advancing toward U out of a future, but ALREADY WITHIN US in vital and mental form, and its dynamism is at work in the field of eventuating or video-taping, i.e. evolving without motion from the live by degrees to a result which is the record. In translating into printed-copywrite, the Vidiot will say that these entities in process of causation 'will come' or that they-the Vidiot-'will come to' them, but in their own language, there are no acousto-visio mirages corresponding to your 'come' and 'go' that mean simple and abstract motion, your purely kinematic concept. The imirages in this case translated 'come' refer to the process of eventuating without calling it motion --they are 'eventuates to here' (feed-forward) or 'eventuates from it' (feed-back) or 'arrived' (video) which refers only to the terminal video-tape-tion, the actual arrival at a given point, not to any motion preceeding it.

This realm of the live or of the process of video-tape-tion, as distinguished from the record, the result of this universal processing, includes also-on its periphery but still pertaining to its own realm- an aspect of existence that U include in your present time. It is that which is beginning to emerge into video-tape-tion; that is, something which is beginning to be done, like going to sleep or starting to write, but it is not yet in full operation. This can and usually is referred to by the same acousto-visio mirage form (the EXPECTIVE form in my terminology of Vidiot rules) that refers to your future, or to wishing, wanting, intending, etc. Thus, this nearer edge of the live cuts across and includes a part of your present time, viz. the moment of inception, but most of your present

*1 This idea is sometimes alluded to as the 'current of the Circuit' and as the 'Mega-super Imirage', although these terms may have lower and less cosmic, though always, awesome connotations.*



belongs in the Vidiot scheme to the record realm and so is indistinguishable from your past. There is also an acousto-visio mirage form, the INCEPTIVE which refers to this EDGE of emergent video-tape-tion in the reverse way-as belonging to the record; as the edge at which recordity is attained; this is used to indicate beginning or starting, and in most cases there is no difference apparent in the translation from the similar use of the expective. But, at certain crucial points, significant and fundamental differences appear. The inceptive, referring to the record and result side, and not like the expective to the live and causal side, implies the ending of the work of causation in the same circuit that it states the beginning of video-tape-tion. If the acousto-visio mirage has a suffix which answers somewhat to our passive, but really means that causation impinges upon a subject to effect a certain result - i.e. "the baseball game is being played", then the addition of the INCEPTIVE suffix in such away as to refer to the basic action produces a meaning of causal cessation. The basic action is in the inceptive state; hence, whatever causation is behind it is ceasing; the causation explicitly referred to by the causal suffix is hence such as 'U' would call past time, and the acousto-visio mirage includes this and the incepting and the decausating of the final state (a state of partial of total playedness) in one state-ment. The translation is, "it stops getting played". Without knowing the underlying Vidiot metaphysics, it would be impossible to understand how the same suffix may denote starting or stopping.

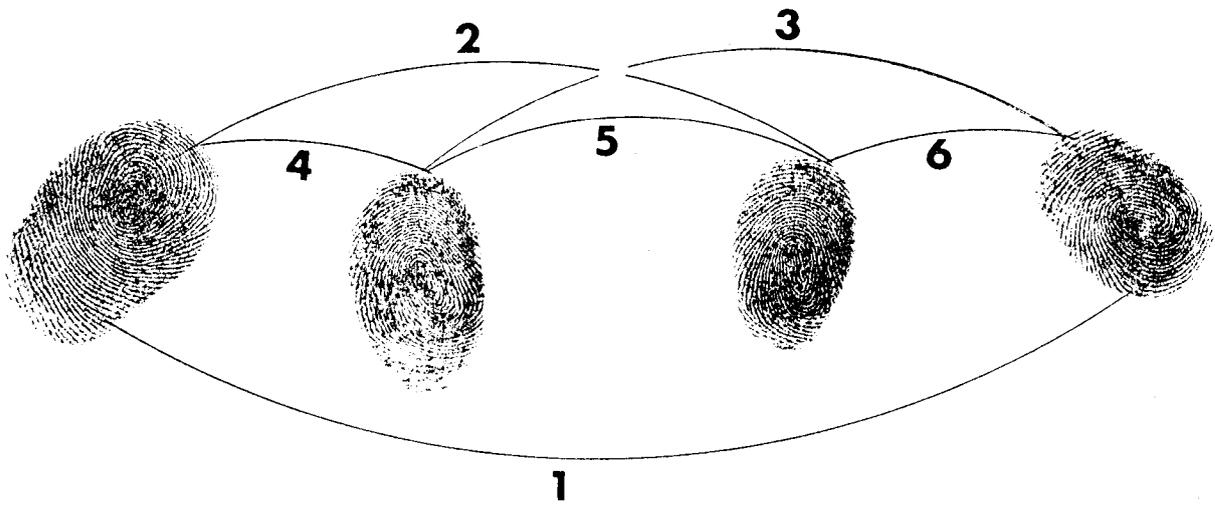
If U were to approximate your metaphysical terminology more closely to Vidiotian imirages, U should speak of the live realm as the realm of LIFE or LIVING. Every language contains imirages that have come to attain cosmic scope of reference, that crystallize in themselves the basic postulates of an unformulated philosophy, in which is couched the thought of a people, a program, a technocracy, even of an era. Such are your words: reality, substance, matter, cause... and as U have seen: space, time, past, present, future,... Such a word in Vidiot is the imirage most often translated 'life', 'it is in the action of living', 'it lives', 'it is lived for', 'it thinks or is thought of with life' etc. Most metaphysical entities in Vidiot are acousto-visio imirages, not images as in European languages. The acousto-visio imirage, life, contains in its idea of life something of your words: 'thought, desire, and cause', which sometimes must be used to translate it. The imirage is really an entity which crystallizes the Vidiot philosophy of the universe in respect to its grand dualism of 'record' and 'live'; it is the Vidiot entity for LIVE. It refers to the state of the live, un-video-taped, vital and



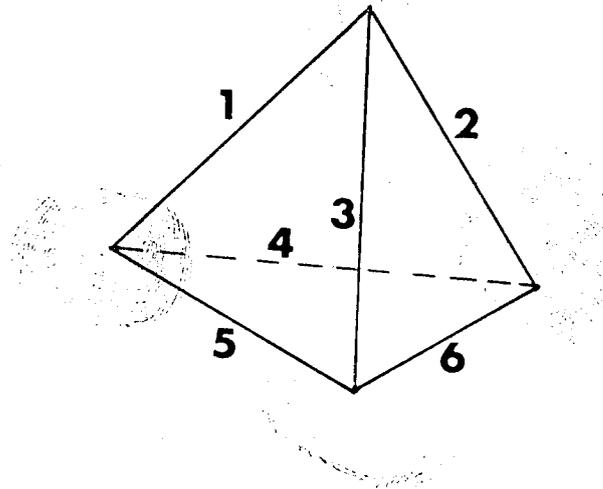


causal aspect of the Cosmos, and the fermenting activity toward fruition and video-tape-tion with which it seethes - an action of LIVING, i.e. mental causal activity, which is forever pressing upon and into the video-taped realm. As anyone acquainted with Vidiot technology knows, the Vidiot see this burgeoning activity in the building of machines, the designing of interfaces and their condensation in tools, the careful planning out of collective engineering of equipments and hardware systems, and in all human hoping, wishing, striving, and taking thought; and as most especially concentrated in doing, the constant lifeful doing of the Vidiot tribe, assisted by their exoteric tribal systemonies and their secret, esoteric practice in the keyed geodesics - doing which conducts the pressure of the tribal Vidiot thought and will out of the live into the record. The inceptive form of life does not mean, 'begins to live', but rather, 'comes true, being lived for'. Why it must logically have this meaning will be clear from what already has been copywritten. The inceptive denotes the first appearance of the record, but the basic meaning of life is live activity or force; the inceptive is then the terminus of such activity. It might then be said that life 'coming true' is the Vidiot mirage for record, as contrasted with live, the two mirages being simply two different re-conceptual nuances of the same acoust-visio imirage source (plant), as the two cosmic forms are the two aspects of one reality.

As far as space is concerned, the Vidiot discovers that systematic re-collection and thought-out definition lies within a geometrically conformed zone which inherently subdivides the universe into distinctly separate microcosm and macrocosm, which two are, however, only meagerly isolated from one another by a local constellation of considerable relationships. No matter how meager the network of zonal relationships of the residually considered star set of holding-pattern relevancy, the latter shuntingly impedes in some degree the velocity of omnidirectional universal information traffic, forced by geometrical surroundment to pass through the zonal constellation. If a battery of television cameras enters an educational institution and currently flows about to be at home, their presence and the savy of their design-intelligence will mildly retard or modify the educational institutions intelligence. Thus do the constellation of considered events mildly retard the otherwise unimpeded universal and geodesically-inter-routed-communication traffic which they have separated into the two (micro-macro) realms. As shown in the principle of ultimate indeterminism the physical act of measurement always modifies the behavior of the measured phenomenon. In the same way, the Vidiot shows here that



*Linear Tetrahedron: A linear tetrahedron has six relationships.  
 Four unique frequencies (sizes) of entities, or particles,  
 comprise the tetrahedron.*





the thinking process inherently alters the fundamental patterning of universal thought-about interrelationships.

The Vidiot discovers that thought and its tuneably differentiating local definitions constitute the first subdivision of finite universe. Hence finite universe is something greater than any definable local system's zone of constellar, geometrical lucidity which zone is itself secondarily definable by its disparity of concavity of withinness and convexity of withoutness.

In a con-sideration four is the minimum number of stars having an inherent arrangement of within-ness and without-ness. Therefore, the Vidiot discovers next that the minimum conceptually-considerable generalized-experiences-set, affording macro-micro separation of universe, is a set of four local event-foci. These four stars have an inherent sixness of interrelationships. This four-foci, six-relationship set is definable as the tetrahedron. This minimum fourness of relevant-frequency, ergo thinkable "stars" coincides with quantum mathematics requirement of four unique quanta numbers per each uniquely considerable "particle"; quanta are inherently tetrahedral.

In the prime dichotomy of universe into a thinkable tetrahedral zone between unconsiderable irrelevancies, which in turn requires a secondary zonal separation into macro-micro momentarily unthinkable cosmoses, it becomes evident that the tetrahedral zone itself introduces a tertiary dichotomy - - into the two inherent twilight zones of almost considerable bigness and almost considerable littleness, respectively.

The Vidiot finds a fourth-stage dichotomy of universe when considering that the big and little twilights each respectively are again also comprised of two tetrahedra as minimal requirement, one as the concave inward tetrahedron and the other as the convex outward tetrahedron.

U next, fifthly, discover that the positive-negative (convex-concave) tetrahedra constitute only the minimum functional dichotomy of finite universe, resulting in a minimum portion of the universe disposed in the microcosm and a maximum portion of the universe assigned to the macrocosm. Among geometrical systems, a tetrahedron encloses the minimum volume with the most surface and a sphere, the most volume with the least surface. An approximately spherical polyhedral zonal dichotomy of finite universe



by a spherical array of considered relevancies provides the minimum portion of sum totally finite universe assigned to the macrocosm and the maximum relative portion of finite universe assignable to the microcosm.

The Vidiot say that the minimum zonally defined withinness conformation is tetrahedral and the minimum zonally defined withoutness is spherical. Therefore, the most extensive lucidly conceptual and definable recollected-experience zone range lies between a tetrahedral "withinness" twilight and a spherical "withoutness" twilight, beyond which are the nontuneable (1) outwardness and (2) inwardness -- the twoness (mess) from nonconceptual finiteness which permits conceptual de-finiteness or definition of cognition.

Because the permitted conceptuality involves a unit of expenditure from universe of a de-finite twoness, unit conceptuality must have a finite twoness penditure value, hence prime conceptual unity acquires an inherent value of two. Unity is inherently plural. Unity is always divisible as twoness, or fourness, or sixness, of inherent minimum relationships. The alternate relative proportions of finite universe's micro-macro magnitude limits of definitive dichotomy as tetrahedral minimum or spherical maximum introduces an inherently alternative propensity of universal finite accountability whose alternative eccentric-concentric reciprocity of omnidifferential-lag-rate compensations inherently propagate and regenerate preferably considered universal evolution accomplished by omnidirectionally expansive-contractive wave propagating oscillations.

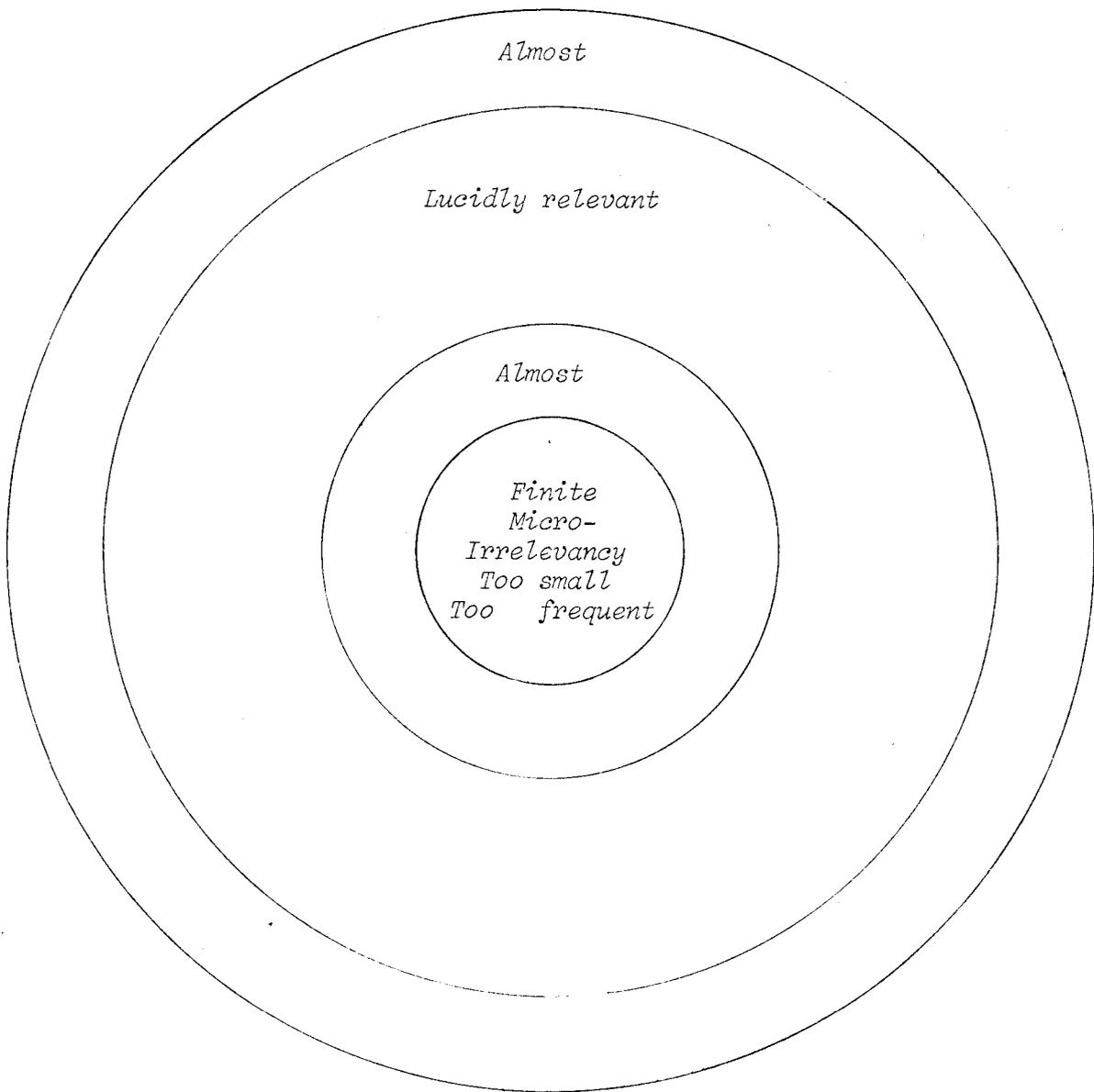
Frequency of modular subdivisions of vectorial lines are ratioed to cyclic increments of time realizing the accomplished velocity. Unity is the full circle sweep around an axis. Angles are fractions of cyclic unity. Frequency means a discreet plurality of cycles within a given greater cyclic increment. Angle means a fraction of one cycle. Angle is hence, subcyclic-unity, while frequency is plural unity. Angle is less than finite cyclic unity. Frequency is greater than finite cyclic unity. All physical realizations have relative-size, i.e., dimensionality. The phenomenon size consists of frequency modulated linear (i.e. vectorial) dimension. Angular phenomena being sub-finite cyclic unity, or zero frequency, may be independent of size. Generalized angular, tri-angular or tetrahedral conceptioning may be independent of size.



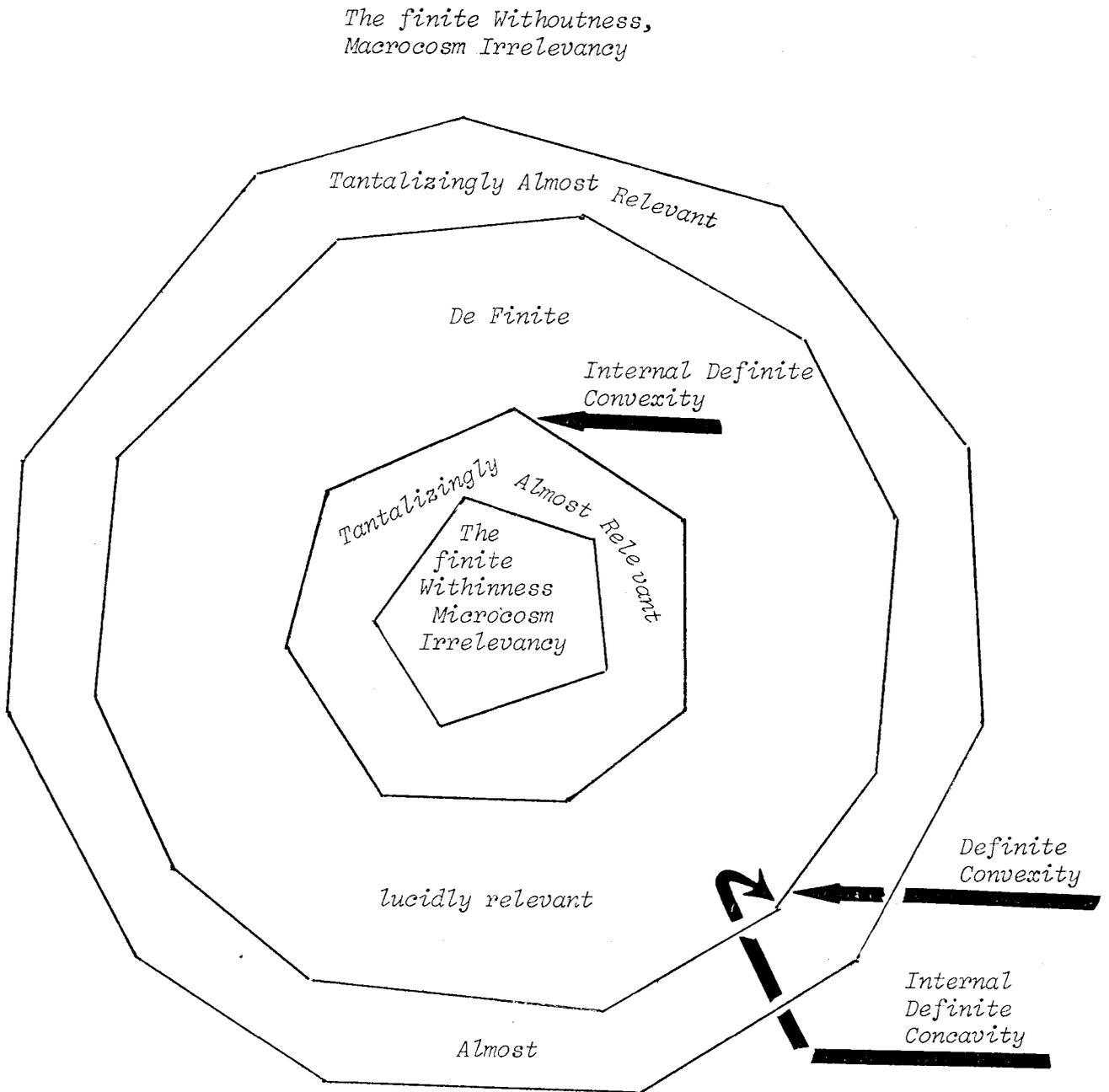
\* Ergo be it seen how the Vidiot do not need to use terms that refer to space and time as such. Such terms in your language are recast into expressions of extension, operation and cyclic process provided they refer to the solid record realm. They are recast into expressions of live if they refer to the live realm - the future, the psychic-mental, the mystical period, and the invisibly far-out and conjectural generally. Ergo the V d of language gets along perfectly without images for its imirages.

*Pattern of Thought: Thinking is frequency modulation - tuning out finite irrelevancies into two main classes: micro-macro, which leaves residual defined system as lucidly relevant.*

*Finite Macro-Irrelevancy  
Too large, Too infrequent*



Pattern of Thought -- Phase 2: De-finite equals finite minus outwardness and inwardness.



*Pattern of Thought -- Phase 3: Concave means concentrate; convex means diffuse.*

*Non-Conceptual Finite Withoutness  
Nonsimultaneity, Nonsynchronously Tuneable*

