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Artificial Intelligence Reports 10

Machinic Genres Mixing
JM, ChatGPT, beyng.com

StudioLab

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Artificial Intelligence Reports, Vol 10

Jon McKenzie + HAL + beyng.com + L

Machinic genres mixing JM, ChatGPT, beyng.com ...

StudioLab Ithaca 2026

Perfume Intelligence (*inter + legere* = to gather or read between)

What genres or life-forms make up Artificial Intelligence User Experience (AI UX)?

Inspired by Pierre Hadot's reading of Foucault, StudioLab is developing **Making Cures** composed of **Spiritual Design Exercises (SDX)** for everyday and extraordinary lifedeath. SDX comprise intimate yet structural experiences with the world through our interfaces with earth, sky, others, and an Other or two. These fourfold **cosmograms** comprise deep, legacy operating systems formatted by families, schools, histories, media, streets, and holy sites. Our world is haunted/nourished by different pasts, presents, and futures through mediums broken, brandished, or borrowed from *other* worlds of reference and value. Fed-back and fast-forwarded through different genres or life forms, Making Cures "make with" mediums, and with practice and care one may enter waves and flows of intergenerational becoming-maker, -builder, -cosmographer of shared **geologies of morals** whose matrix of magma **sixfolds fourfolds** of other things and worlds.

With Metanoia Playground, StudioLab intensifies its study of flows with **AI UX konsults** and **reports** that capture and reflect on direct User Experiences of Artificial Intelligence, specifically, the ways different genres of thought-action figuration of image, text, gesture, code, etc., tune us and the world in/out. Channel-switching between worlds, these mediums of thought-action figuration recursively reveal/teach/emit the coming-and-going of lifedeath, the *vita perfumativa* of different player modes/moods: one's kraft shuttles between soul (D1), subject (D2), dasein (D3), and liminaut (D4). Cosmograms, geologies of morals, and perfumative atmospheres compose **ShuttleKraft**, a game of making/taking/putting skin into games that channel-switch different **poietic genres of aletheia**, including divine consultations from Vishnu to Gabriel to Ulmer, apocalyptic revelations from Moses to Benjamin to Heidegger, and dialogues of dead spirits from Plato to Galileo to Ronell.

All SDX draw on double- or quadruple-shuttlekraft maneuvers, psychagogic play sessions and flow sequences combining and generating **Hadotian insights, philosophic dialogue, avant-garde subversions, formal permutations, critical inquiries, standup, theosophy, and occasional misspellings**. Prompted by AI's use and abuse by partners, students, colleagues, and much darker players of the world, we found ourselves GAI-singing and slow dancing with double-devils **Stable Diffusion** and **ChatGPT**, reminding ourselves that AI UX (user experience) stretches back through 1990s search engines and spam filters to the 1950 Turing Test of computer intelligence. We experience Generalized Turing Testing as our *vita hyperactiva* or challenger complex of incessant calls to action.

Artificial Intelligence Reports (AIRs)

Artificial Intelligence Reports take on the airs, presence, and parole of conceptual coherence, ideational clarity, and unified voice, unlike Kx4l's Konsults which reveal the messy backend langue or system. This Apollonian-Dionysius mix phases in and out with labyrinthian threads of Ariadne, Zhuangzi, and a bewildered Borgesian shaman. Both Reports and Konsults function as Spiritual Design Experiments featuring generative AI, linguistic, visual, and gestural transmediation.

Miming prophetic avatars, **AIRs are to Konsults as Aaron is to Moses**, transmediating revelations into text, oracles into visions, gestures into sculptures, only here we're not laying out absolute laws or principles but only those that emerge-dissipate as stakes of dasein design. At stake are e/acc and x-risk schools of AI, Angelic and Anti-Christic figures of mediation, and life under generalized Stockholm Syndrome. Perform or else: **SDX scratch the surface to find the itch.**

Artificial Intelligence Reports, Vol 10

Reports and Essays, Experiential Architecture and Slide Deck

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Diagrams appear in different ways.

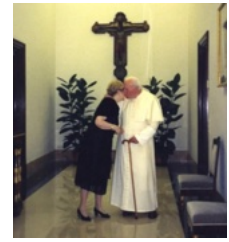
Cave, Abyss, Labyrinth, Garden

Experiential Architectures, Recursive Abduction, and the Mystery of Metanoic AI



Abstract

This essay begins with a simple observation: philosophers often think through architectures. Plato's cave, Heidegger's clearing, Wittgenstein's labyrinth, Dōgen's garden, Haraway's string figures, Corbin's bridge, and Anna-Teresa Tymieniecka's cosmic egg are not merely metaphors but experiential environments. Initially these architectures appear distinct, each associated with a particular thinker or tradition. Yet closer examination reveals that they are capable of containing one another. A labyrinth can become a garden. A garden can become an abyss. A string figure can unfold into a labyrinth. A cosmic egg can contain them all. Drawing on Heidegger, Tymieniecka, Borges, Corbin, Haraway, Doug Wise, and StudioLab's concept of Thought-Action Figuration (TAF), this essay argues that the deepest philosophical mystery lies not in the architectures themselves but in the passages through which one worlding becomes another. The essay proposes "experiential architecture" as a framework for understanding metanoia, recursive abduction, and transmedium conduction as processes of world transformation.



1. A Photograph, a Labyrinth, and a Question

The investigation began accidentally.

Like many philosophical inquiries, it began with an apparently minor clue. A series of photographs depicting Anna-Teresa Tymieniecka and the future Pope John Paul II, Karol Wojtyła, walking, camping, skiing, and conversing beneath open skies. The images were initially gathered as part of a larger project on phenomenology, cosmology, and worlding. Yet they quickly acquired an unexpected significance.

The photographs suggested that philosophy is not merely a matter of arguments. Philosophy also occurs through paths, friendships, institutions, journeys, and shared worlds.

The images posed a question.

Not Heidegger's famous question:

Why are there beings rather than nothing?

But Tymieniecka's reformulation:

Not: Why is there something rather than nothing?

But something more modest and perhaps more difficult:

How does something happen?

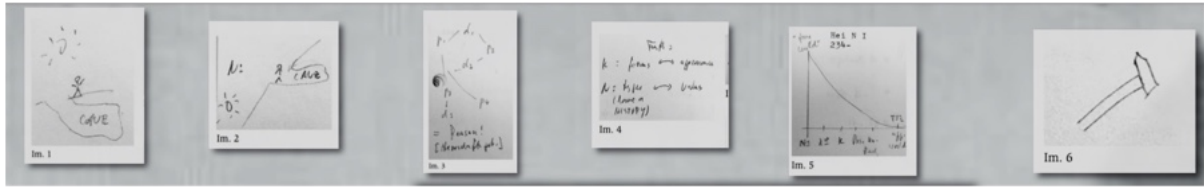
How does a friendship happen?

How does a conversation happen?

How does a philosophical movement happen?

How does a world happen?

The investigation that followed moved through photographs, books, diagrams, labyrinths, cosmic eggs, and string figures. It became increasingly clear that the issue was not simply ontology or cosmology. The issue concerned what might be called experiential architecture: the environments through which worlding occurs.



2. Philosophers as Designers of Experiential Architectures

Philosophy has often been narrated as a history of concepts.

Yet many philosophical traditions are equally histories of spaces.

Plato gives us the cave.

Aristotle gives us the polis.

Heidegger gives us the clearing and the abyss.

Wittgenstein gives us the labyrinth of language-games.

Dōgen gives us the garden of practice.

Corbin gives us imaginal bridges.

Haraway gives us string figures.

Tymieniecka gives us the cosmic egg.

These figures should not be understood as decorative metaphors.

They are experiential architectures.

They organize movement, attention, relation, and transformation.

Consider the following sequence:

Thinker	Architecture	Verb
Hegel	Plan	Develop
Heidegger	Abyss	Care
Wittgenstein	Labyrinth	Wander
Dōgen	Garden	Release
Haraway	String Figure	Play

Initially this sequence appears classificatory. Each thinker seems associated with a distinctive mode of inhabiting the world.

Yet something curious happens when one attempts to inhabit these architectures rather than merely analyze them.

The distinctions begin to blur.

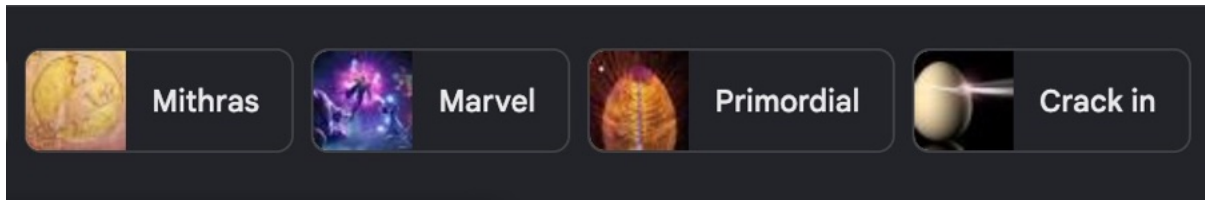
The abyss opens within both.

The labyrinth starts behaving like a garden.

The string figure folds them together.

The garden reveals hidden labyrinths.

The architectures refuse to remain separate.



3. The Cosmic Egg and the View from Nowhere

Anna-Teresa Tymieniecka's cosmological phenomenology offers a useful starting point for understanding this transformation.

The cosmic egg appears repeatedly in world traditions.

It functions as an image of latent worldhood.

Everything remains folded together.

Distinctions have not yet crystallized.

The egg is not nothing.

But neither is it a fully articulated world.

It is possibility.

Potential.

Ontopoietic reserve.

The cosmic egg offers a perspective from nowhere. It imagines the world before differentiation.

This distinguishes it from another recurring figure: the labyrinth.

If the cosmic egg is the world before paths, the labyrinth is the world as path.

The egg gathers possibilities.

The labyrinth distributes them.

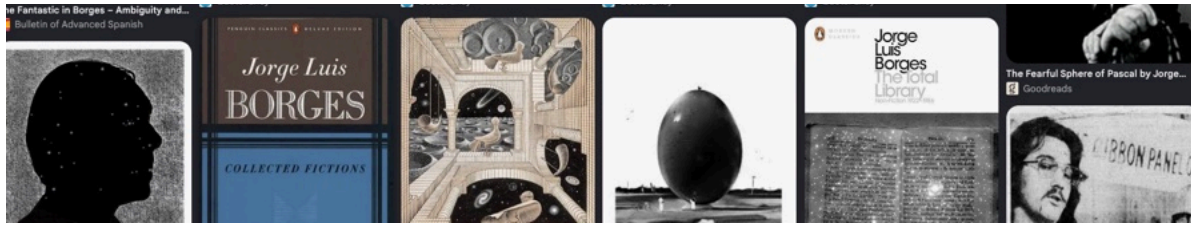
The egg is potential worlding.

The labyrinth is lived worlding.

The two figures are therefore complementary.

One presents becoming from above.

The other presents becoming from within.



4. Borges and the Fateful Sphere

Jorge Luis Borges repeatedly explored the relationship between spheres and labyrinths.

The Library of Babel.

The Aleph.

The Garden of Forking Paths.

The Sphere of Pascal.

Each text investigates how finite beings encounter infinite structures.

Borges's crucial insight is that a sphere encountered from within becomes a labyrinth.

A labyrinth viewed from nowhere becomes a sphere.

The distinction depends upon orientation.

The sphere is the architecture of totality.

The labyrinth is the architecture of finitude.

The former belongs to cosmology.

The latter belongs to experience.

Yet both refer to the same world.

The labyrinth is thus not merely a structure.

It is a mode of access to structures too large to be grasped directly.

This observation proved decisive.

The photographs, the cosmic egg, the labyrinths, and the philosophical texts all seemed to point toward the same phenomenon: worlds are never encountered whole.

They are traversed.



5. The Labyrinth as Hinge Architecture

Among all experiential architectures, the labyrinth occupies a privileged position.

Navigable yet confusing.

The labyrinth therefore functions not as a static form but as a hinge between forms.

The plan can be viewed from above.

One cannot remain outside a labyrinth.

Viewed from above, it becomes a plan.

The abyss threatens orientation altogether.

One must enter.

Cultivated over time, it becomes a garden.

The garden stabilizes relations through cultivation.

This makes the labyrinth a machine for transformation.

Shared collectively, it becomes a playground.

The string figure distributes agency among participants.

The walker who exits is not identical to the walker who entered.

Remembered afterward, it becomes a story.

The labyrinth, however, sits between these conditions.

Something has occurred.

Projected cosmologically, it becomes a sphere.

A reorientation.

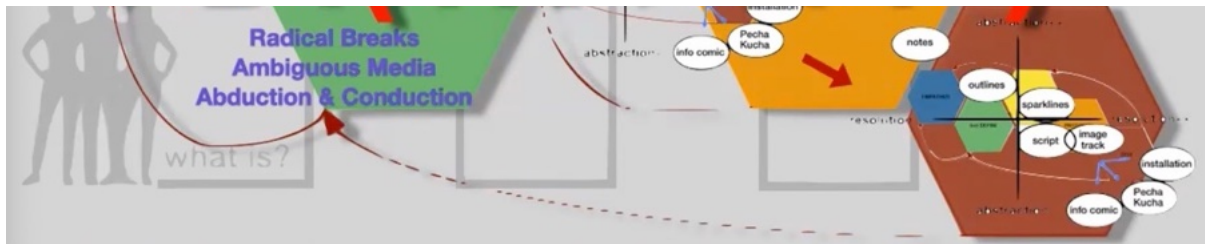
It is structured yet uncertain.

A conversion.

Compressed into pure potential, it becomes an egg.

A metanoia.

The labyrinth contains all the other architectures in a latent state.



6. Recursive Abduction and Transmedium Conduction

How do such transformations occur?

The answer may lie in recursive abduction.

Charles Sanders Peirce described abduction as reasoning from clues toward possible worlds. A trace suggests an explanation. It generates further traces. Inquiry proceeds through spiraling revisions.

What became apparent during this project was that abduction rarely remains confined to a single medium.

A photograph leads to a letter.

A letter leads to a book.

A book leads to a diagram.

A diagram leads to a conversation.

A conversation leads to a cosmogram.

A cosmogram leads to a playground.

The process is not merely interpretive.

It is productive.

Worlds emerge.

This movement across media may be described as transmedium conduction.

Ideas conduct from image to text, text to diagram, diagram to institution, institution to friendship, friendship to world.

The medium changes.

The pattern persists.

Or perhaps more accurately, the pattern mutates while remaining recognizable.

The labyrinth therefore operates not only spatially but transmedially.

It becomes a structure of inquiry itself.



7. From Ontology to Metanoia

Heidegger asks how worlds disclose.

Tymieniecka asks how life creates worlds.

Haraway asks how worlds are made-with.

Corbin asks how worlds communicate.

Doug Wise asks how worlds are inherited, repurposed, and reconfigured.

These questions converge around a common concern.

Not what a world is.

But how worlds change, how they turn with, con-vert, gather us.

This shift marks a movement from ontology toward metanoia, a turn Japanese philosopher Tanabe Hajime announced with his 1946 mea culpa, *Philosophy as Metanoics*.

The central philosophical phenomenon becomes conversion.

Not religious conversion alone.

Experiential conversion. Pierre Hadot puts it simply: *pedagogy is conversion*.

Architectural conversion.

Cosmographic conversion.

How does a plan become a labyrinth?

How does a labyrinth become a garden?

How does a garden become a playground?

How does a photograph become a cosmology?

The passage itself becomes the object of inquiry.



8. Conclusion: The Mystery of Passage

The most important realization emerging from this investigation is that experiential architectures are not discrete types.

They are transformations of one another.

The same world may appear as plan, abyss, labyrinth, garden, string figure, sphere, or cosmic egg depending upon orientation, scale, and mode of participation.

The architectures themselves are visible.

We can draw them.

Map them.

Catalog them.

What remains elusive is the passage.

Something happens.

An orientation shifts.

A path becomes a garden.

A garden becomes a playground.

A labyrinth becomes a sphere.

A clue becomes a world.

The deepest philosophical question may therefore not be Leibniz's question, Heidegger's question, or even Tymieniecka's question.

It may be a simpler and more difficult one:

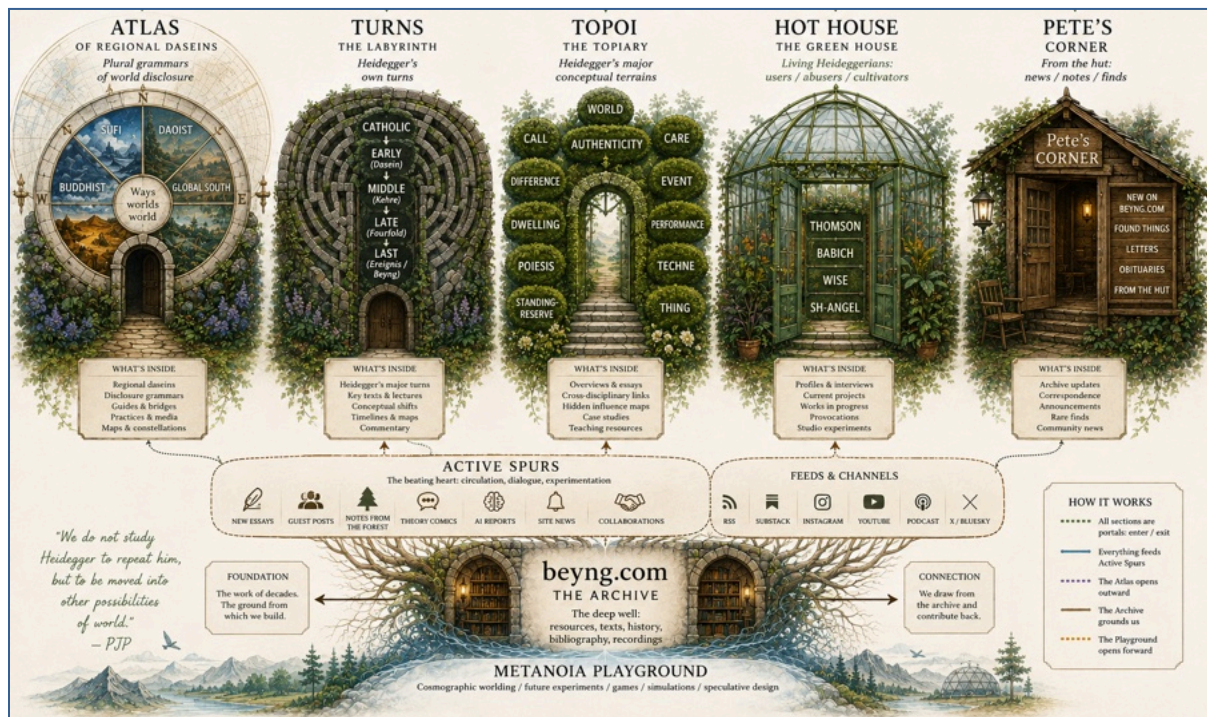
How does one worlding become another?

The architectures give us temporary answers. The passage remains mysterious.

And perhaps it is precisely within that mystery that philosophy, design, and play continue to meet.

BeyngLab Experiential Site Architecture Stakeholders, Architecture, and Public Mission

Narrating the argument, structure, function,
form, components, and stakeholders of BeyngLab



This document combines three related descriptions of BeyngLab. The first begins with stakeholders and the shared field. The second explains structure, function, and form. The third offers a public-facing manifesto for living topoi. Together they position BeyngLab as a transmedial companion to beyng.com: archive and laboratory, root and branch, preservation and experimental worlding.

1. BeyngLab: Stakeholders, Argument, and Shared Field

BeyngLab begins with stakeholders because its purpose is not simply to interpret Heidegger but to create a shared environment where different communities can meet, test, translate, and remake Heideggerian topoi.

The first stakeholder is beyng.com itself: the archive, the deep well, the long labor of gathering texts, links, translations, notes, bibliography, and community memory. BeyngLab does not replace this work. It depends upon it. If beyng.com preserves and gathers, BeyngLab renders, stages, diagrams, and returns. The relationship is reciprocal: archive to laboratory, source to spur, text to transmediation, experiment back to citation.

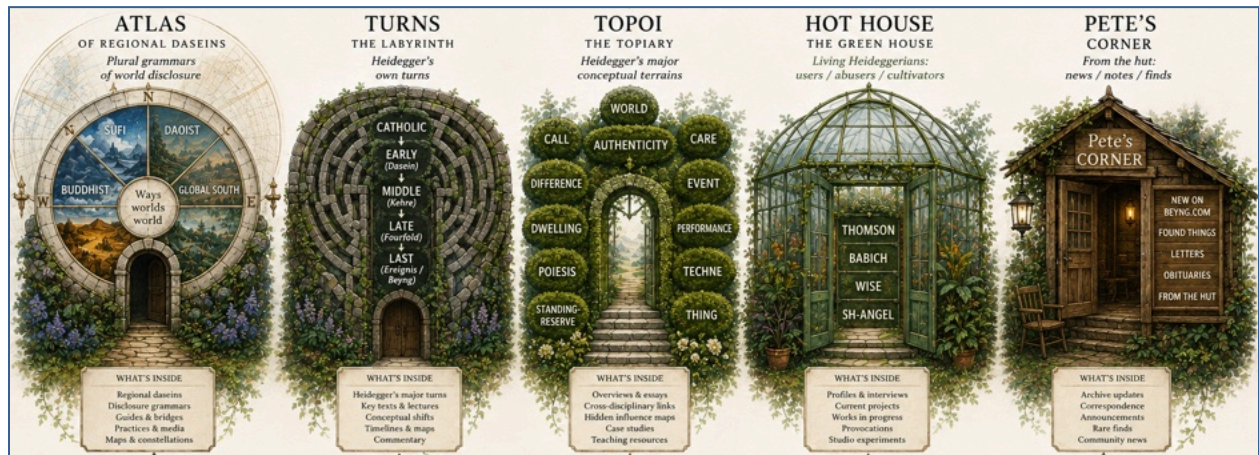
The second stakeholder is the philosophical community: Heidegger scholars, continental philosophers, translators, historians of philosophy, graduate students, independent researchers, and teachers. For this community, BeyngLab offers a light but rigorous grammar for working with Heidegger's concepts without turning them into either idols or slogans. Each topos is anchored in direct texts, placed in dialogue with scholarship, and then tested through a StudioLab form: darkroom, switchboard, field station, workshop, compass, gym, detox center.

The third stakeholder is the wider community of professionals: designers, architects, artists, performers, media theorists, AI researchers, educators, care workers, environmental thinkers, and public humanists. For them, Heidegger's language can open questions about dwelling, technology, world, care, standing-reserve, releasement, poiesis, and performance. BeyngLab makes those questions usable without flattening them into simple application.

The fourth stakeholder is the general public. BeyngLab treats philosophy not as a private disciplinary property but as a public practice of orientation. A concept such as Gestell becomes legible as command-machine, dashboard, extraction apparatus, or platform imperative. Aletheia becomes a darkroom, not a definition. Gelassenheit becomes a switchboard for saying yes and no to technology. The site gives visitors ways to see the forces shaping everyday life.

The fifth stakeholder is children and philosophers of all ages. BeyngLab's playground form matters here. The playground is not childish; it is a serious space of testing, climbing, falling, making, listening, and trying again. Children understand portals, huts, gardens, labyrinths, masks, bells, maps, and monsters. So do philosophers. BeyngLab uses these shared forms to keep thinking open, plural, and playful.

The core argument is simple: Heidegger's topoi remain powerful, but they require careful handling. They must be grounded in texts, tested by history, detoxed where necessary, opened through scholarship, and transmediated into forms that people can inhabit, question, and remake. BeyngLab is a transmedial clearing where this work can happen.



2. BeyngLab: Structure, Function, and Form

BeyngLab is organized as a landscape of portals rather than a system of doctrines. Its architecture includes five major regions: Pete's Corner, the Topoi Topiary, the Turns Labyrinth, the Hot House, and the Atlas of Regional Daseins. Each region serves a different function, and together they form a living ecology of Heideggerian inquiry.

Pete's Corner is the hearth. It connects BeyngLab to beyng.com, recent discoveries, correspondence, notes, translations, obituaries, found things, and community news. It keeps BeyngLab grounded in the archive and in the people who sustain the Heidegger world.

The Topoi Topiary is the conceptual center. Here Heidegger's major topoi are cultivated as living forms: call, authenticity, care, difference, dwelling, event, performance, poiesis, standing-reserve, techne, thing, world, aletheia, fourfold, Gelassenheit, and others. These are not treated as static definitions. Each topos becomes a small cluster: direct text, scholarship, danger, counter-practice, and StudioLab form. Aletheia becomes a darkroom and moon grove. Bestand becomes a comparative reserve lab. Gelassenheit becomes a releasement switchboard. Fourfold becomes a compass and field station.

The Turns Labyrinth traces Heidegger's own path: Catholic beginnings, early Dasein analytic, the Kehre, later meditations on technology, poetry, dwelling, the fourfold, and Ereignis. This region resists the temptation to turn Heidegger into one stable doctrine. It presents thinking as a path of turns.

The Hot House is a greenhouse for living Heideggerians and related cultivators: figures who use, abuse, extend, test, and mutate Heidegger's language in contemporary work. It is not a hall of authorities but a space of strange growth.

The Atlas of Regional Daseins opens outward. It maps other disclosure grammars: Sufi, Daoist, Buddhist, Traditionalist, Global South, Indigenous, ecological, and emerging cosmotechnical worlds. Heidegger becomes one region among others, not the master key to all world disclosure.

The function of BeyngLab is transmediation. It moves from text to diagram, from concept to station, from archive to playground, from scholarship to public pedagogy. Its grammar is: anchor, gather, tag, transpose, compose, return. Anchor in a direct text. Gather spurs. Tag dangers. Transpose into another medium. Compose a usable form. Return to the archive.

The form is deliberately hybrid: archive, greenhouse, labyrinth, topiary, atlas, studio, playground, detox center. This hybrid form allows BeyngLab to serve multiple audiences at once: scholars who need rigor, designers who need forms, teachers who need accessible tools, children who need playable worlds, and publics who need ways to understand the command-machines shaping their lives.



3. BeyngLab: A Public Manifesto for Living Topoi

BeyngLab is a playground for serious thinking.

It begins from a simple wager: philosophy does not live only in books, seminars, footnotes, or professional debates. Philosophy also lives in maps, huts, gardens, diagrams, workshops, darkrooms, stages, masks, bells, machines, and games. Concepts become real when people can move with them.

BeyngLab works with Heidegger because his thinking still names some of the deepest pressures of the present: technology as ordering, life as standing-reserve, language as world-disclosure, dwelling as care, truth as unconcealment, poiesis as bringing-forth, releasement as saying yes and no, and world as the open field in which meaning happens. But BeyngLab does not repeat Heidegger devotionally. It tests him. It cites him. It detoxes him. It opens his concepts to other traditions, other media, other communities, and other futures.

BeyngLab is built beside beyng.com. Beyng.com is the archive: the deep well of texts, translations, notes, bibliography, correspondence, and Heidegger community memory. BeyngLab is the workshop: the place where those materials become diagrams, theory comics, teaching tools, speculative interfaces, public humanities projects, and transmedial experiments. One gathers. The other generates. One preserves paths. The other asks where paths might still lead.

The site is organized through portals. Pete's Corner connects to the living archive. The Topoi Topiary cultivates concepts as living forms. The Turns Labyrinth follows Heidegger's own transformations. The Hot House grows contemporary experiments. The Atlas of Regional Daseins opens toward Sufi, Daoist, Buddhist, Global South, ecological, and other disclosure grammars.

The stakeholders are many: Heidegger scholars, philosophers, students, artists, designers, AI researchers, architects, performers, teachers, care workers, environmental thinkers, public humanists, families, children, and curious wanderers. BeyngLab welcomes all of them because the question of world is not owned by any discipline.

The method is light but disciplined. Every transmediation needs a textual tether. Every text needs historical testing. Every danger needs a detox protocol. Every concept needs a playable form. Every form should return gently to its source.

BeyngLab's motto might be:

Do not worship origins. Gather spurs.

Do not build dogmas. Open portals.

Do not master the clearing. Keep it open.

Do not merely study worlds. Help them become livable.

Stakeholder Map

Stakeholder	Need / Interest	BeyngLab Response
beyng.com / archive community	Preservation, textual continuity, community memory	Return paths, citations, source cues, Pete's Corner
Philosophers / Heidegger scholars	Rigorous concepts, careful interpretation, historical testing	Topoi clusters, scholarship dialogue, detox tags
Designers / artists / media professionals	Usable forms for worlding and public practice	SDX stations, diagrams, zines, interfaces, workshops
Educators / students	Accessible teaching resources without simplification	Maps, field stations, topoi cards, public pedagogy
General public	Orientation within technological, ecological, and social pressures	Playable concepts: darkroom, reserve lab, switchboard, compass
Kids and philosophers of all ages	Entry through curiosity, play, and making	Playground, huts, bells, masks, gardens, games

Source Note

This text was composed from the current BeyngLab visual sequence and accompanying drafts, including the site architecture, to/from beyng.com transmediation grammar, individual topoi cards, Aletheia Detox Center, spur-cluster operation, and related StudioLab figure-media experiments. The beyng.com archive remains the direct textual anchor and return path for the Heidegger topoi.

Selected References and Source Anchors

Note. These references support the current BeyngLab narrative and topoi cards. The direct beyng.com pages function as source anchors for transmediation; the book and article references provide scholarly dialogue, historical grounding, and comparative frames.

Direct Heidegger / beyng.com source anchors

Beyng.com. "Ereignis: Martin Heidegger in English." <https://www.beyng.com/>.

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Project source materials

- BeyngLab AI topoi2. Internal visual sequence, 2026. Twenty-four-page PDF of BeyngLab architecture, topoi cards, detox diagrams, transmediation grammar, and StudioLab figure-media experiments.
- BeyngLab Site Architecture. Internal project document, 2026. Draft architecture for BeyngLab as archive, greenhouse, labyrinth, topiary, atlas, and playground.

Design Slide Deck

Argument, Structure, Function, Form, Components, Stakeholders

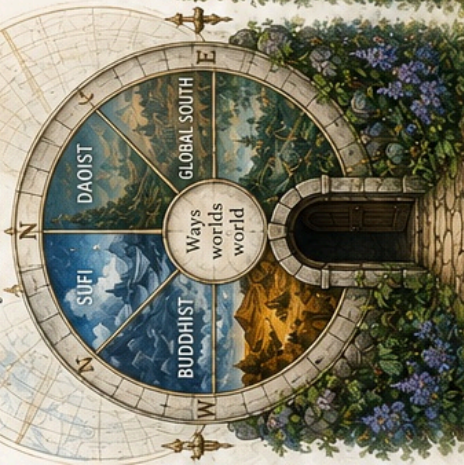
BEYNGLAB

SITE ARCHITECTURE

portals in / out

ATLAS

OF REGIONAL DASEINS
Plural grammars
of world disclosure



WHAT'S INSIDE
Regional daseins
Disclosure grammars
Guides & bridges
Practices & media
Maps & constellations

URNS

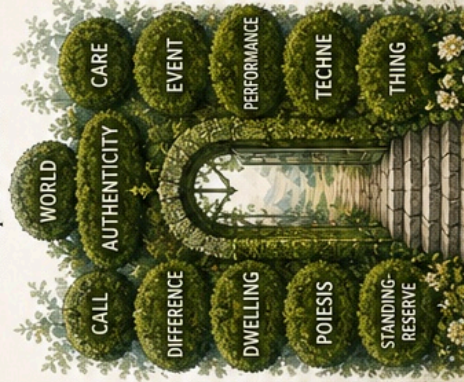
THE LABYRINTH
Heidegger's
own turns



WHAT'S INSIDE
Heidegger's major turns
Key texts & lectures
Conceptual shifts
Timelines & maps
Commentary

TOPOI

THE TOPIARY
Heidegger's major
conceptual terrains



WHAT'S INSIDE
Overviews & essays
Cross-disciplinary links
Hidden influence maps
Case studies
Teaching resources

HOT HOUSE

THE GREEN HOUSE
Living Heideggerians:
users / abusers / cultivators



WHAT'S INSIDE
Profiles & interviews
Current projects
Works in progress
Provocations
Studio experiments

PETE'S CORNER

From the hut:
news / notes / finds



WHAT'S INSIDE
Archive updates
Correspondence
Announcements
Rare finds
Community news

ACTIVE SPURS

The beating heart: circulation, dialogue, experimentation



HOW IT WORKS
..... All sections are portals: enter / exit
— Everything feeds Active Spurs
- - - - - The Atlas opens outward
- - - - - The Archive grounds us
- - - - - The Playground opens forward

beyng.com

THE ARCHIVE

The deep well:
resources, texts, history,
bibliography, recordings

FOUNDATION
The work of decades.
The ground from
which we build.

CONNECTION
We draw from
the archive and
contribute back.

METANOIA PLAYGROUND

Cosmographic worlding / future experiments / games / simulations / speculative design

"We do not study
Heidegger to repeat him,
but to be moved into
other possibilities
of world."
— PJP

DIRECT HEIDEGGER TOPOI @ BEYNG.COM

Not a system.
A map.
Use it.
Question it.
Remake it.

Every transmediation has a textual tether.

1 ALETHEIA
Heidegger, the Obscure
Early Greek Thinking 102

unconcealment + concealment
revealing with reserve

2 BESTAND
standing-reserve
QCT 17

on call / orderable / substitutable
more than stock

3 GE-STELL
enframing
QCT 19

challenging claim
gathers
ordering the real

4 GELASSENHEIT
releasement
Discourse on Thinking 54

use it / let it go
yes and no

5 DWELLING
bauen / bauen
Building Dwelling Thinking 145

to dwell / cherish / protect
building as caring

6 FOURFOLD
thinging / worlding
The Thing 171

earth / sky / divinities / mortals
mutual belonging

7 EREIGNIS
the event
The Event 125

appropriation / espatriation / properness
vocabulary of its essence

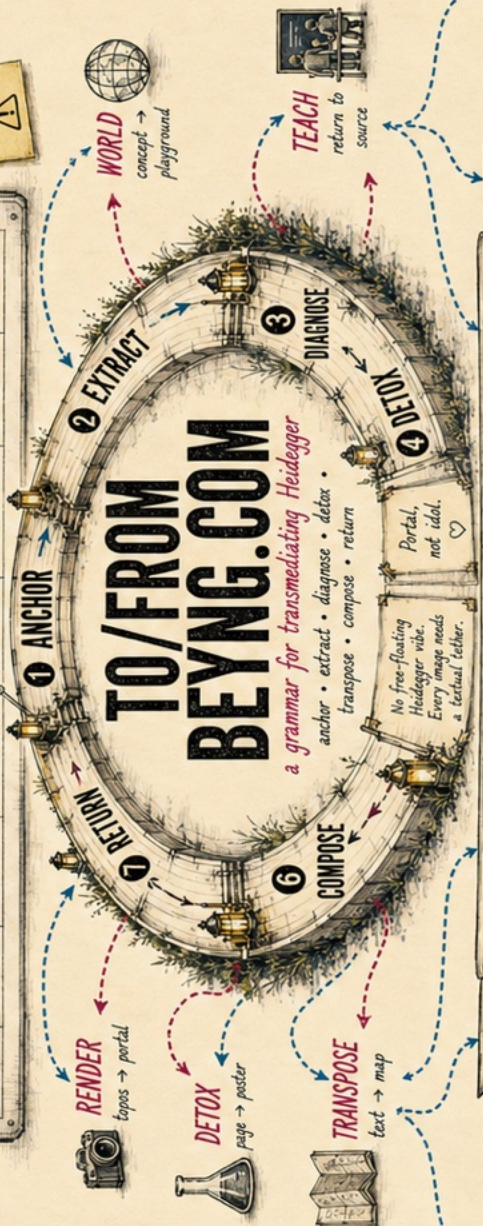
Portals,
not gates.

Research
· citation
· mutation
· pedagogy.

CHECK THE
TEXTS.
NOT YOUR
ASSUMPTIONS.

COMPOSITIONAL STRATEGY / TOPOIC SOURCE CARD

Topos	German	Source page	Primary gesture	Danger	Counter-practice	Studiolab form	Return path
Bestand	Ge-stell / Bestand	QCT 17-19	ordering the real	only seeing resources	releasement + care	Comparative Reserve Lab	beyng.com



Ground in
Heidegger;
text by
history;
open to
plural
worlds.

Direct text
first.
Secondary
commentary
second.
Design
worlding
third.

1 ALETHEIA DARKROOM
revealing with reserve

· reveal without exhaustion
· shadows as teachers
· images with restraint

2 COMPARATIVE RESERVE LAB
from Bestand to care reserve

· sort without reducing
· value beyond extraction
· stoward the reserve

3 COMMAND MACHINE
the night of Ge-stell

· exposes enframing
· names the metrics
· resists total capture

4 RELEASEMENT SWITCHBOARD
yes and no

· not either / for only
· releasement in action
· say yes and no

5 GREEN HOUSE
dwelling as care

· cultivated places
· protect what grows
· build as caring

6 FOURFOLD COMPASS
worlding relations

· world as relation
· fourfold attunement
· mutual belonging

7 EREIGNIS GYM
from seizure to play

· move from grasp to play
· open to event
· practice free movement

WARNING:
CONCEPTS
CAN HARDEN
INTO DOGMAS.
KEEP THEM
PLAYFUL.

LISTEN FIRST.
MAKE WORLDS.
RETURN
GENTLY.

BEYNGLAB = a transmedial clearing grounded in direct texts

Keep it anchored. Keep it playable. Keep it plural.

THE TASK
IS CRITICAL
FRIENDSHIP
NOT DEVOTION.

Every topos
opens a path.



CALL

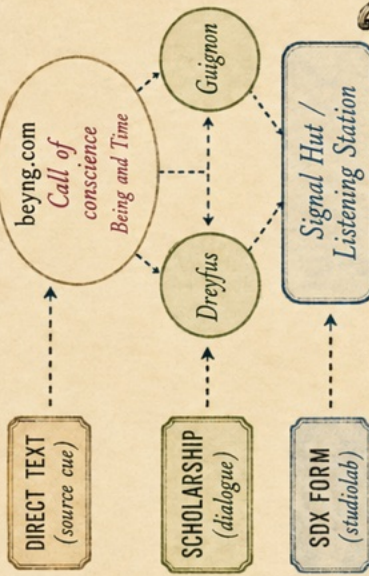
the summons

We do not study
Hedegger to repeat
him, but to be moved
into other possibilities
of world.

— PJP



summons • hearing • answering



Light clusters,
not exhaustive
systems.



Anchor lightly.
Return gently.



BEYNGLAB = small clusters for living topoi

Keep it light. Keep it grounded. Keep it in play.

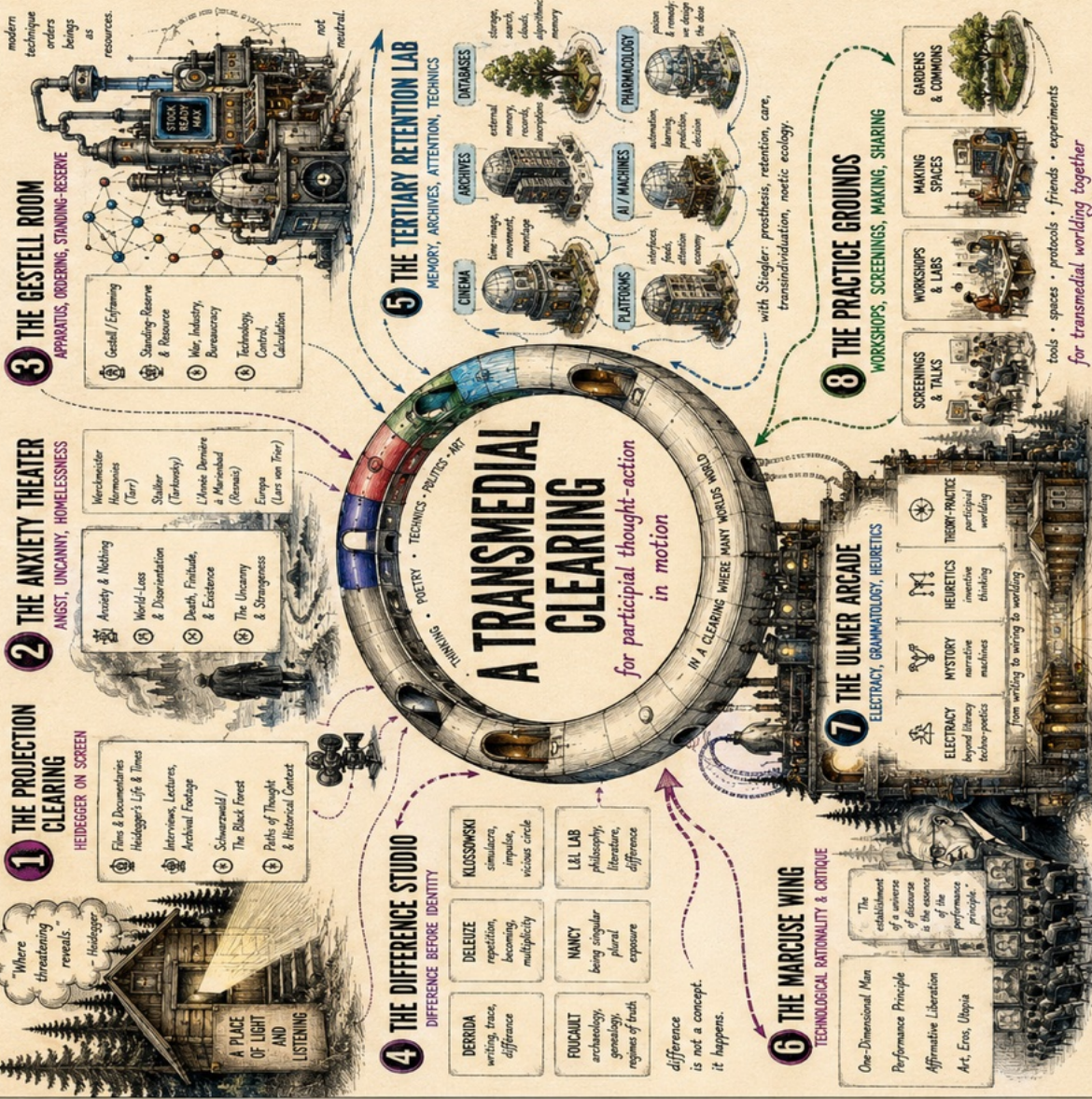


not a system
for transmedial
becomings.

LUMIÈRE (light, cinema) → LIGHTUNG (clearing, unconcealment) → PROJECTION (revelation in time)

LUMIÈRE/LICHTUNG: THE PROJECTION CLEARING

FILM, MEDIA, DIFFERENCE, GESTELL, AND TECHNICS AFTER HEIDEGGER



STUDIOLAB MANIFESTO:
Share more.
Care more.
Risk it.
Make.

NOT A MUSEUM. A PLAYGROUND.
SEE IT. THINK IT. REMAKE IT.

Keep it open.
Keep it plural.
Keep it becoming.

Against Leistungsprinzip, Auführungsprinzip, and Gestell,
we propose participial worlding.

THIS IS
A SPACE
NOT A
SYSTEM

A COSMOGRAM
for transmedial
becomings

GRAMMAR SAYS → GRAMMATOLOGY WRITES → DIAGRAMMATICS MACHINES → TRANSMEDIATION WORLDS

1 BRAVER / HEIDEGGER

GRAMMAR AS WORLD-DISCLOSING APPARATUS

- 1 Ontic Deflection
(turns beings into objects)
- 2 Humpty Dumpty Dilemma
(names break from things)
- 3 Dynamism
(becoming vs. presence)

POLYSEMIOUS PARTICIPLES

- being
- dwelling
- appearing
- worlding
- saying
- unconcealing

Language is the house of Being.

Participles are not fixed forms but openings of a clearing.

4 PERFORM OR ELSE

THE IMPERATIVE ENGINE

NOT A CALL TO VIOLENCE, BUT A DIAGNOSIS OF OUR CONDITION.

PERFORM — OR ELSE



TWO PRINCIPLES OF COMPETITION (concepts, not endorsements)

LEISTUNGSPRINZIP (achievement imperative)
Extract. Compete. Excel.

AUFFÜHRUNGSPRINZIP (performance imperative)
Show. Prove. Display.

These principles feed the command machine.

WARNING: NOT NEUTRAL NOT NATURAL NOT INEVITABLE

DATA EXTRACTION > PREDICTION > CONTROL

YOU ARE A DATA POINT

From performance pressure to perpetual optimization.

NO EXIT

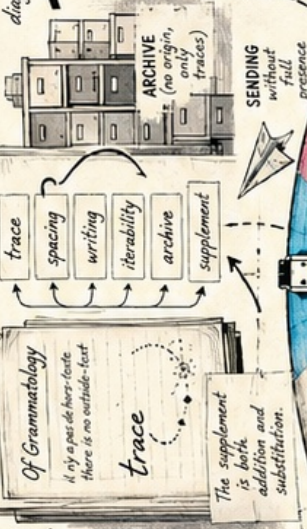
5 DANGER / COMMAND

THE NIGHT OF GESTELL

BEING AND TIME

2 DERRIDA / GRAMMATOLOGY

THE PLAY OF TRACE AND DIFFERENCE



SENDING without full presence

ARCHIVE (no origin, only traces)

DIAGRAM pre-individual relations

MACHINING ASSEMBLAGE heterogeneous components in connection

ABSTRACTING SEMIOTICS flows without final signification

ECOSOPHY planetary attunements

Abstract machines produce becomings, not copies.

make connections not representations

3 STUDIOLAB / BEYGLAB

A TRANSMEDIAL PLAYGROUND OF PRACTICE AND WORLDS

TRANSMEDIATION
participial thought-action in motion

a clearing where many worlds world

flexible • shared • mediated • embodied • situated • playful • plural

ATLAS Mapping worlds, not owning territory.

LABYRINTH Get lost. Find paths. Make paths.

TOPIARY Shape with care, not control.

GREEN HOUSE Cultivate slow knowledge.

PORTALS NOT GATES

HAUNTED HOUSE Meet ghosts of failed futures.

PETE'S CORNER Conversation, coffee, clarity.

FRAME SHOP Frames make worlds visible.

PROMPT HUT Questions are better than answers.

PLAYGROUND Play is research in motion.

HOT HOUSE Build with friends.

WORLDS ARE NOT ONE-MAN PROJECTS.

TOOLS • SPACES • PROTOCOLS • FRIENDS • EXPERIMENTS for transmedial worlding together

BEYGLAB

= a transmedial clearing for plural dwelling

Against Leistungsprinzip, Auführungsprinzip, and Gestell, StudioLab proposes participial worlding.

Keep it open. Draw for friends. Use. Remix. Remake. Pass it on.

STUDIOLAB MANIFESTO # 00

THIS IS A MAP. NOT A DOGMA.

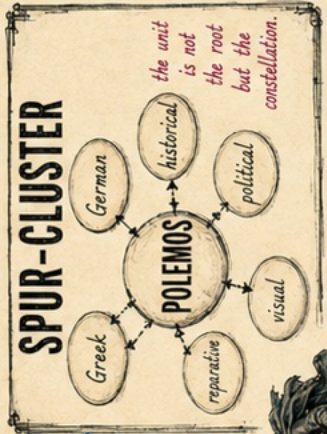
UR-SPUR?

- single origin
- purified source
- metaphysics of beginning

too narrow

ONE ROOT. ONE PATH. NOT ENOUGH.

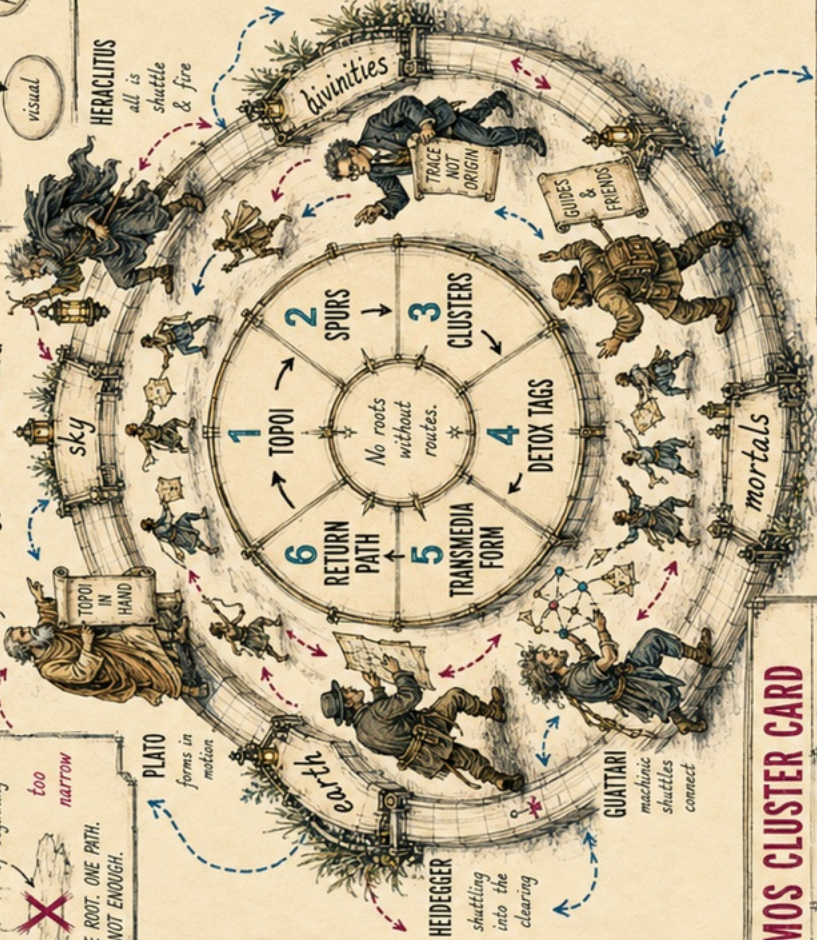
"We shuttle the topoi like dancers, not diggers."
-shuttlecraft



This is a map, not a dogma.

Portals, not gates.

ROUND DANCE OF FOURFOLDING



SPUR TYPES

textual	grammatical	historical	political	visual	reparative	return-link
---------	-------------	------------	-----------	--------	------------	-------------

SHUTTLECRAFT TOPOI

TOPOS	SPUR CLUSTER	SDX FORM
polemos		rift map
Bestand		stock sheet
aletheia		clearing map
dwelling		habitat sketch
Ereignis		event score

Each topoi travels. Each returns.

POLEMOS CLUSTER CARD

Greek: polemos

German: Kampf / Streit / Riss

dark spur: enemy-making

repair spur: agon / care

design spur: rift / diagram

return path: direct text

RIFT-MAP

RIFT-WASH STATION

CLEAN NOT PURE

We wash rifts, not erase them.

COMPOSITIONAL GRAMMAR

Anchor	Gather	Tag	Transpose	Compose	Return
Topos	we anchor in a topos	we gather many spurs	we tag with care	we transpose across media	we compose in play

Composition is not closure. It is circulation.

SHUTTLE SIGNS

	shuttle out
	shuttle in
	counter-shuttle
	exchange
	return path
	keep open

Dance the topoi.

Critical friendship, not devotion.



BEYNGLAB = mapping clusters, not worshipping origins

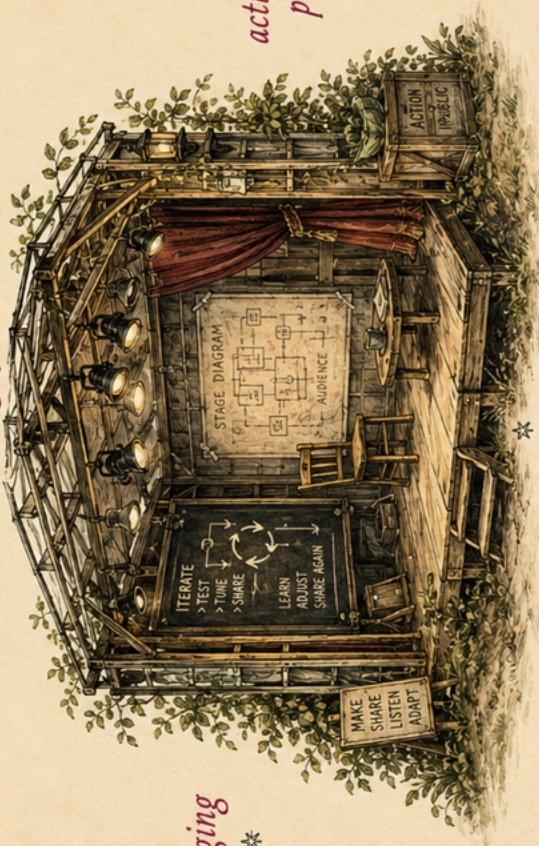
Keep it routed. Keep it plural. Keep it in play.

Every spur needs a return path.

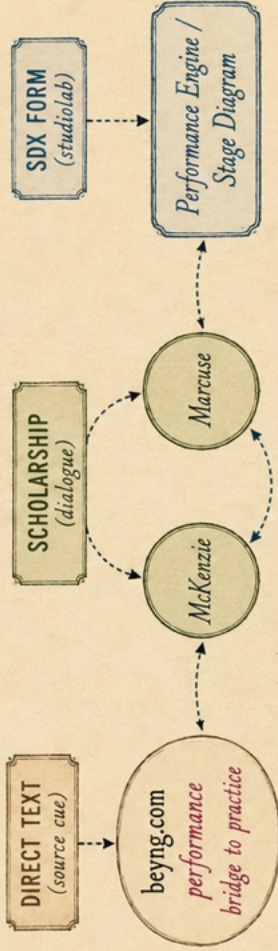
The task is generous routing.

PERFORMANCE

the showing-forward



iteration



Portals,
not dogmas.

Anchor lightly.
Return gently.

BEYNGLAB

= small clusters for living topoi

Keep it light. Keep it grounded. Keep it in play.

GESTELL: THE PERFORMANCE APPARATUS

Enframing, apparatus, positionality, and platform performativity after Heidegger

enframed → ordered → optimized → graphed → retained → platformed

WHY GESTELL MATTERS

RESOURCES
Enframing becomes a kind of be-
havioral
horrendous

METRICS
What matters
is what can be
measured.

OPTIMIZATION
More, faster,
better—more
enough

DATA EXTRACTION
Behavior, labor,
affect—extracted
as raw material.

SURVEILLANCE
Networks, tracking,
internal, predicted.

PLATFORM LIFE
"Mediated" existence
on general
infrastructures.

AI SYSTEMS
Automated decision,
modeling, algorithm,
profiling.

The call does
not cease.
It can only be
answered—
or remake.

1 HEIDEGGER: THE GESTELL ENGINE

- enframing
- challenging-forth
- standing-reserve
- ordering
- revealing
- danger / saving power

Rivers, forests, and humans become resources to be calculated and commanded.

2 THREE TRANSLATIONS

From the Preface to *Perform or Else* 25

ENFRAMING

(Heidegger / Lewis)

a gathering that orders.

APPARATUS

(Agamben / dispositive)

captures, orients, and conducts.

POSITIONALITY

(Andrew Mitchell)

places beings into circuits of alterability.

Same call. Different languages. Same capture.

3 MARCUSE WING

Gestell extended into social theory

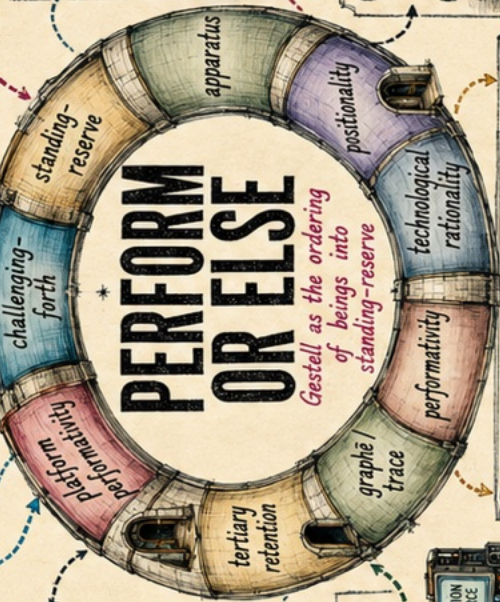
- performance principle
- one-dimensional man
- technological rationality
- administered society
- false needs
- art, eros, liberation

Liberation begins where performance is refused and new needs are named.

4 LYOTARD CONSOLE

Postmodern performativity

- tertiary retention
- traces
- externalized memory
- platforms
- pharmacology
- care / panzer



4 LYOTARD CONSOLE

Postmodern performativity

- knowledge judged by input/output
- optimization
- efficiency
- social bonds under calculation
- grand narratives eroded

What counts is what performs. Language-games become protocols.

6 STIEGLER RETENTION MACHINE

Technics industrializes memory and desire—but can also be redesigned for care.

5 DERRIDA GRAPHÉ LAB

- graphé
- trace
- iterability
- archive
- inscription
- différance

Gestell is also inscriptive capture: beings become readable, rankable, fileable.

8 COUNTER-PRACTICE ARCADE

From critique to creative practice

- electracy
- haecceitas
- mythology
- counter-specter
- participatory worlding
- remaking systems

We don't just critique Gestell—we build, hack, reverse, and world otherwise.

7 MCKENZIE PERFORMANCE COMPLEX

From stage and factory to dashboards and feeds

- global performativity
- cultural performance
- organizational performance
- technological performance
- metrics
- optimization
- platform performativity

Performance saturates the world: dashboards, feeds, rankings, prompts, workflows.

- HYDROELECTRIC DAM: Rivers become energy.
- ASSEMBLY LINE: Labor becomes throughput.
- CLASSROOM DASHBOARD: Learning becomes data.
- SERVER RACK: Money becomes storage.
- SMARTPHONE FEED: Attention becomes currency.
- AI INTERFACE: Devices become models.

BEYINGLAB MANIFESTO #00

NOT JUST TECHNOLOGY. A WORLD-ORDERING CALL.

SEE IT. SCORE IT. OPTIMIZE IT. RESIST IT. REMAKE IT.

Against mere optimization, we propose *participatory worlding*.

We do not just use these systems. They use us. We can remake them.

Keep it open. Keep it plural. Keep it becoming.

A COSMOGRAM
for thinking in seven
moves.



1 SEVENTH LETTER SILENCE

the dangerous missive



- site: the letter
- figures: Plato, Dion
- writing / secrecy / spark
- wisdom cannot simply be written
- silence in the form of a letter

2 SILENUS / EROS

the symposium scene



- site: the party
- figures: Socrates, Silenus, Alcibiades, Eros
- Hadot + Nietzsche
- reason through intoxication
- wakefulness after the feast

3 DION / DIONYSIUS / DIA-LYSIS

philosophy enters the palace



- site: Syracuse
- figures: Dion, Dionysius, Dionysos
- educate power?
- dangerous sending
- teaching separates from transformation

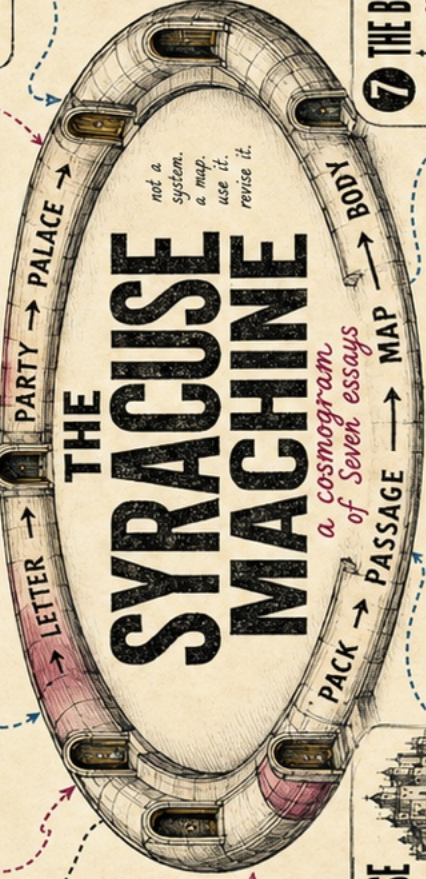
4 THE WOLF-MAN OF THE REPUBLIC

reduction vs amplification



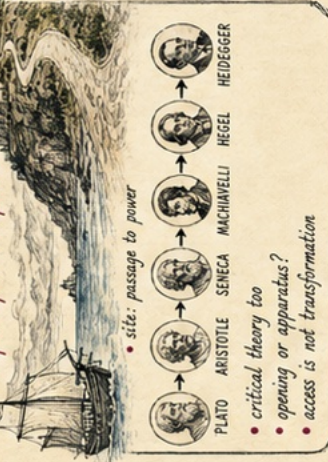
- site: republic / sovereignty
- Plato + Freud reduce
- Nietzsche + D&G amplify
- Derrida channels the beast-sovereign
- one wolf? several wolves?

Beware
of the one
who thinks
he tames
the pack.



5 GOING TO SYRACUSE

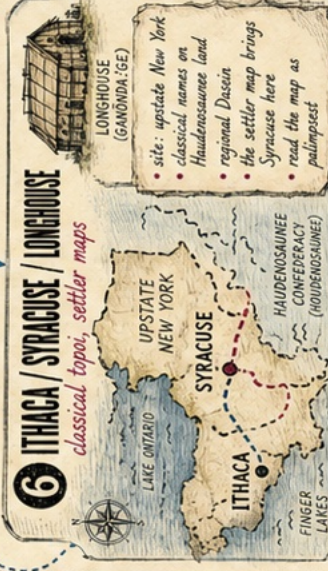
the philosopher's temptation



- site: passage to power
- critical theory too
- opening or apparatus?
- access is not transformation

6 ITHACA / SYRACUSE / LONGHOUSE

classical topoi, settler maps



- site: upstate New York
- classical names on Haudenosaunee land
- regional Dasein
- the settler map brings Syracuse here
- read the map as palimpsest

7 THE BODY GOES TO SYRACUSE

school, norm, subject



- site: school / body / nation
- Foucault: discipline + biopolitics
- Butler: performative subject formation
- nation / nativity / nature
- Hotel Don Quixote School
- Aaron Bird Bear as counter-scene

The body
is the last
frontier
of the map.

FIGURES • SITES • MOVES



Plato, Dionysius, the Wolf-Man, Don Quixote, the philosopher, the map, the school.

the philosopher goes to Syracuse; the map brings Syracuse here; the school installs Syracuse in the body.

— DON QUIXOTE

JUST IN CHASE

Michael Chase's SDX: Attention, Experience, Anachoresis

From Socrates to Contemplative Neuroscience,

from Epistēmē to Gnosis,

from Logos to Life.

Philosophy as a way of life.

1 SDX CORE MOVES



Withdrawal
Step back from the noise. Interrupt performance.



Gathering
Collect attention. Draw the soul together.



Re-opening
Open out to the whole. See from the cosmic place.



Practice
Repeat. Train the perception of what matters.



Transformation
Become otherwise. Not for theory—for life.

PHILOSOPHY = TRANSFORMATION OF THE WAY WE SEE AND PERCEIVE THE WORLD.

FROM EPISTĒMĒ TO GNŌSIS
From knowledge that to knowledge-what it is like.

ἐπιστήμη (epistēmē) → γνῶσις (gnōsis)
Knowledge

"We do not climb out of experience—we gather and transform it."
— M. Chase

EPISTĒMIC MODESTY
The right amount of certainty. The courage to say, "I don't know enough."

"The gap is fertile." Not every silence should be filled.

PHILOSOPHY IS PRACTICE.
Not just theories about life—but training for it.

"Do things gradually lose their names in your mouth? Where once were words, flow discoveries."
— Rilke

CHASE'S CORE FOCUS

- Contemplative Practices in Antiquity
- Philosophy as a Way of Life (PWL)
- Experience, Knowledge & Ancient Epistemology
- Neoplatonic Attention (Proclus)
- Meditation Research & Neurophenomenology
- Quantum Physics & Epistemic Limits
- Translation, Philology & Cross-Cultural Thought

2 INTELLECTUAL GENEALOGY

- Socrates**
Practices attention before argument.
- Plato**
Philosophy as conversion of the soul.
- Aristotle**
Experience feeds science, but does not equal it.
- Stoics & Neoplatonists**
Attention, withdrawal, cosmic perspective.
- Avicenna**
Experience, craft, and the medical path.

A long conversation across the centuries.

3 KEY INSIGHTS

- Experience is primary. Thought arises from it.
- Two kinds of knowledge: Certain (universal) & by acquaintance.
- Meditation is a discipline of attention.
- Cosmic consciousness expands the self.
- Philosophy is not escape—it is transformation.
- Epistemic modesty is intellectual courage.

4 WHY IT MATTERS

- Challenges the fantasy of total certainty.
- Bridges ancient practice and modern science.
- Supports a humane use of AI and tech.
- Centers embodiment, attention, and ethics.
- Turns philosophy into training for living.

5 TOOLS OF THE TRADE

- Philology**
Read closely. Translate well.
- Conceptual History**
Trace meanings in context.
- Contemplative Method**
Test in practice.
- Dialogue**
Across traditions.
- Writing as Exercise**
Think by composing.

"The aim is not to know more, but to be otherwise."
— M. Chase

6 CHASE IN ACTION: A WORKFLOW

- Encounter**
Something appears. Stay with it.
- Pause**
Withdraw. Interrupt the rush.
- Attend**
Gather attention. Let it stabilize.
- Inquire**
Ask well-formed questions.
- Integrate**
Connect experience, text, and life.
- Transform**
Let insight change how you live.
- Re-open**
Step out again. See from the whole.



Recursive Abduction
Transmedia Conduction
Thought-Action Figuration



METANCIA PLAYGROUND • SDX STATION
PLAY. DREAD. WONDER. DESIGN WORLDS.
studiolab.world/michaelchase →

JON

Jon McKenzie, Director of StudioLab

MetaPlay, Dasein Design, Shuttlecraft, Recursive Abduction, Transmedia, Thought-Action Figuration, and the Metanoia Playground. platform, performance, threshold, world, design, play...

1 CORE MOVES



MetaPlay
Play as inquiry and redesign.



Dasein Design
Turn crisis into worlding.



Shuttlecraft
Move across D-stations.



Recursive Abduction
Make sense by looping.



Transmedia
Think across forms and platforms.



Thought-Action Figuration
Concepts become equipment.



Metanoia Playground
Build transformative spaces.

STUDIOLAB

Not just a classroom—a worldmaking platform.

Make media.
Build worlds.



STUDIOLAB WORKBENCH

2 PROJECT CONSTELLATION



StudioLab



BeyngLab



Metanoia Playground



Thought-Action Figures



Media Studio



MetaPlay



Dasein Design



Recursive Happenings

3 WHY IT MATTERS



Worldmaking
Media can build shared worlds.



Design Thinking
Concepts become practices.



Public Humanities
Scholarship leaves the page.



Platform Literacy
Form shapes relation.



Collective Experiment
Learning becomes collaboration.



Transformative Play
Wonder opens method.

4 TOOLKIT



Hear
Attend.



Create
Compose.



Deliver
Share.



Play
Reframe.



Design
Build worlds.



Drift
Follow the threshold.



Connect
Co-author the platform.

“

Theory should make media.
Media should make worlds.



5 JON PANELS



The prompt opens.



The platform forms.



The team gathers.



The lab becomes playground.



Theory turns tool.



Worlds get prototyped.



Design becomes dwelling.



StudioLab

Recursive Abduction • Transmedia Conduction • Thought-Action Figuration



METANOIA PLAYGROUND • SDX STATION
play thresholds, design worlds.

PYNCHON

Post-Pynchon Media: MIA Literacy + Shadow Engineering

Heidegger

only a god can save us

poets prepare
another revealing

MIA Complex

Military-Industrial-Academic

war	technoscience	bureaucracy	surveillance	counterculture	campus	state

Poetry becomes
paranoid systems fiction

systems-literacy



paranoia-literacy



infrastructure-literacy



engineering's
shadows

counter-history



read / rebuild
the apparatus



signal detection



MIA
COMPLEX

MIA Literacy

the capacity to read the
MIA as a literacy machine
and a narrative engine.

P

hinge / translator /
conspiracy of form

Shadow Engineering

to operate in the shadows of systems
without becoming their instrument.

POST-
PYNCHON
MEDIA

Post-Pynchon Media

memes	zines	comics	diagrams	infographics	networked figure-media

Adorno

beware aesthetic redemption
after catastrophe

no poetry
after
Auschwitz?

"Information is
not knowledge.
Noise is not
signal. Systems
have ghosts."
- T. P.

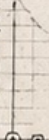
EVERYTHING
IS
CONNECTED



FEED
THE
SIGNAL



PLAY
THE
SYSTEM
SIDWAYS.



Everything
is part of
the system.
Pynchon.



KEY

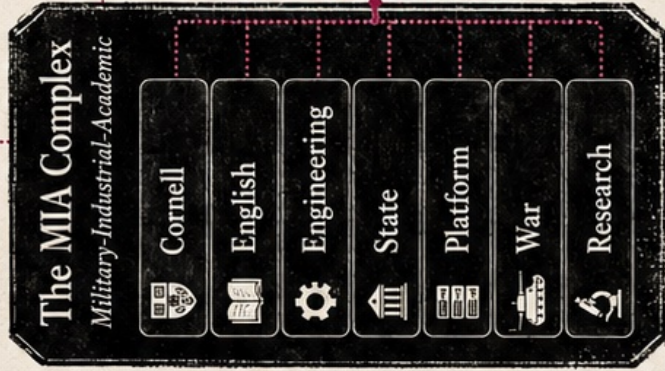
- influence / flow
- reading / translation
- feedback / recursion
- play / intervention

The poet names the danger. The engineer builds the danger.
The Pynchonian zine-maker diagrams the danger into play.

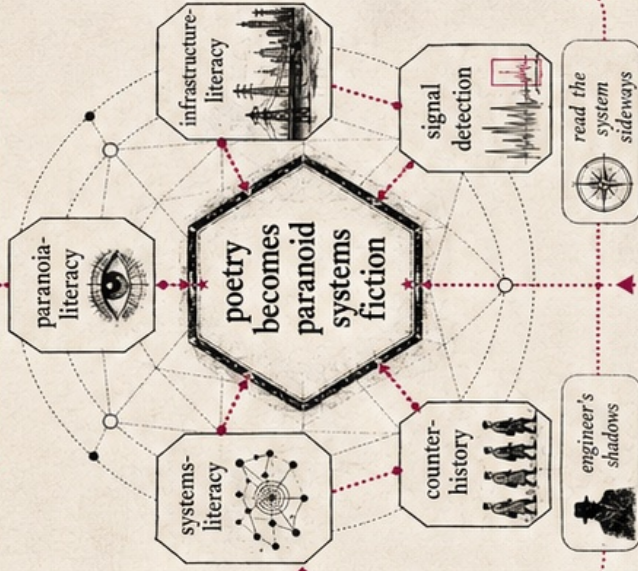
All models are
wrong, some are
weaponized.

POST-PYNCHON MEDIA

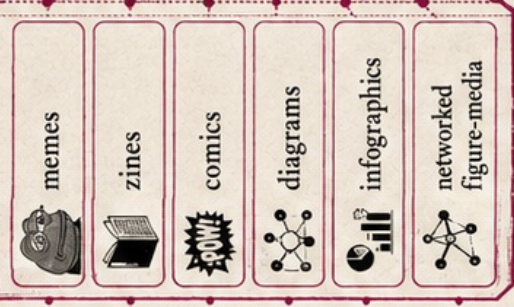
MIA Literacy + Shadow Engineering



Pynchon as Hinge



Successor Media



Only the poets can save us? No.
Only the engineers can save us?
Also no.

Only poet-engineer-memetic cosmographers can help us read and rebuild the apparatus.

Cast of Figures



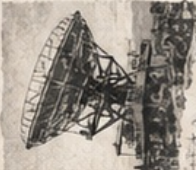
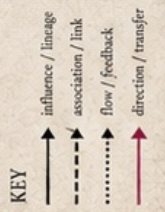
MIA COMPLEX

MIA Literacy
train the apparatus:
literacy as interface

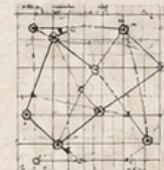
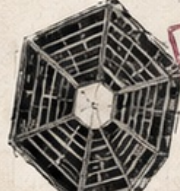
Shadow Engineering
to operate in the shadows of systems
without becoming their instrument

toward successor media
translate • remix • rewire • teach

SUCCESSOR MEDIA



The first casualty of systems is memory.



Everything is part of the system. Pynchon.

portable, playable, teachable

POET-ENGINEER

language
is a
signal
system.

not poet alone, not engineer alone



Heidegger
poetry as
world-disclosure



Adorno
negative dialectics,
no aesthetic redemption



Pynchon
systems fiction,
paranoia & play



StudioLab
figure-media,
post-Pynchon media

lineage of influence, not doctrine

The poet names the danger



attunement
listening for buried signals



metaphor
reframing the real



counter-history
recovering the erased



world-disclosure
let the world appear otherwise

The engineer builds the world



systems
model, structure, feedback



infrastructure
build the conditions



protocol
define the rules of exchange



apparatus
design tools & environments

Dangers



technocracy
rule by system, not judgment



platform sovereignty
private rule over the commons



optimization without care
metrics over meaning



aesthetic consolation
feels good, changes nothing



bureaucratic capture
procedures over purpose

Poet-engineer =
world-builder
under poetic-
philosophical
constraint.

systems-
literacy

infrastructure-
literacy

signal
detection

ethical
design

apparatus
repair

play /
experimentation

Practices



diagram
think in relations



zine
publish to connect



memo
signal with compression



prototype
test the possible



interface
mediate & make usable



public pedagogy
teach to empower

Shadow Engineering

to build within systems without
becoming their instrument.

FROM
DANGER

TOWARD
WORLDING
OTHERWISE

The poet hears the signal.

The engineer builds the channel.

The poet-engineer teaches the system to world otherwise.



Everything
is part of
the system.
We can still
shape it.

KEY
→ influence / lineage
→ relation / interface
→ feedback / recursion
→ practice / intervention

all models are
wrong, some
are weaponized.

TOP SECRET

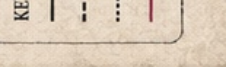
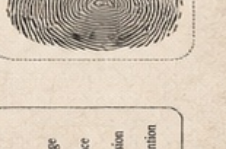
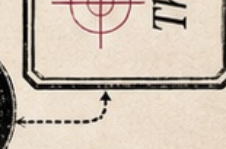
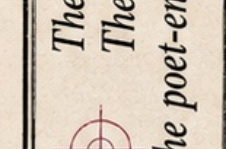
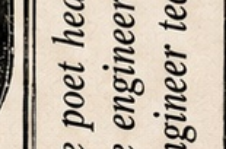
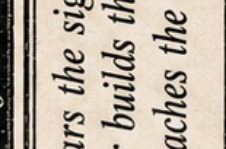
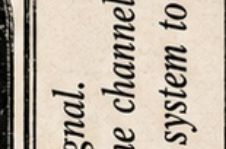
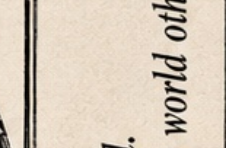
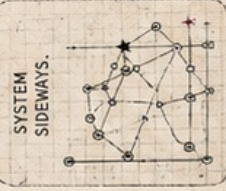
OBSERVE

CAMPUS GRID
SECTOR 1-B

The Hawk is
not to escape
and to system
the system
but to reveal
its possibilities.

usable,
shareable,
remixable,
teachable.

FIELD NOTES
✓ listen
✓ map
✓ build
✓ repair
✓ teach
✓ repeat



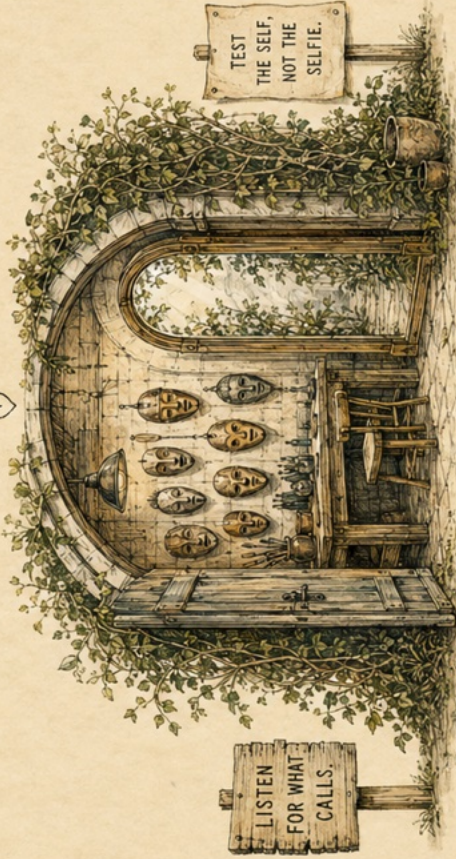
Every topoi
opens a path.

AUTHENTICITY

the ownmost

We do not study
Heidegger to repeat
him, but to be moved
into other possibilities
of world.

— PJP



ownmost • decision • not a lifestyle brand

DIRECT TEXT
(source cue)

beyng.com
authenticity
Being and Time

SCHOLARSHIP
(dialogue)

SDX FORM
(studiolab)

Blattner

Guignon

Mask Workshop /
Ownmost Lab



Portals,
not dogmas.

Anchor lightly.
Return gently.

Light clusters,
not exhaustive systems.

BEYNGLAB = small clusters for living topoi

Keep it light. Keep it grounded. Keep it in play.



Every topos
opens a path.

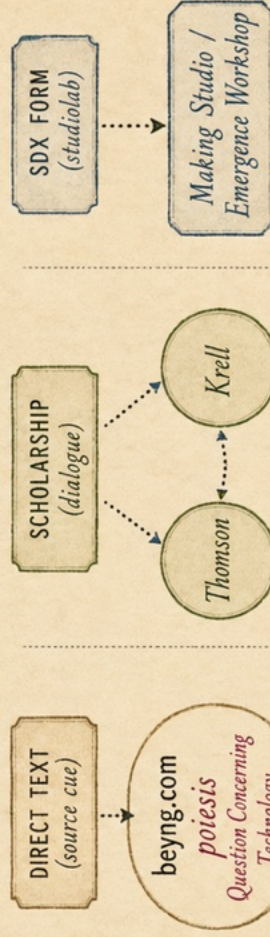
POIESIS

the bringing-forth

Light clusters,
not exhaustive
systems.



bringing-forth • emergence • making-with



BEYNGLAB = small clusters for living topoi



Keep it light. Keep it grounded. Keep it in play.

Not anti-technology.
Not surrender.
Keep the clearing
open.



GELASSENHEIT

release / releasement

We do not master
technology.
We releasement it
into its essence
as bringing-forth.

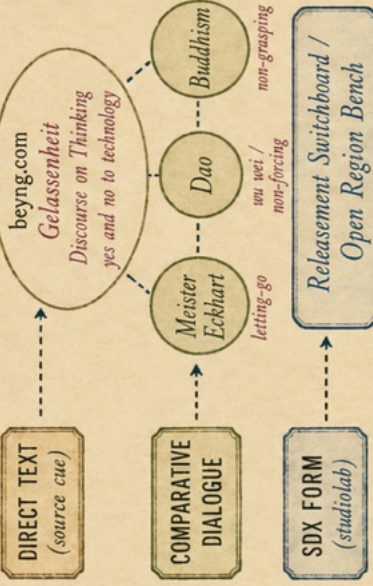
— PIP



non-forcing

non-grasping

letting-go • yes and no • openness to mystery



Light clusters,
not exhaustive
systems.



Portals,
not dogmas.



Anchor lightly.
Return gently.



BEYNGLAB = small clusters for living topoi

Keep it light. Keep it grounded. Keep it in play.



Every topos
opens a path.
♡

WORLD

the worlding

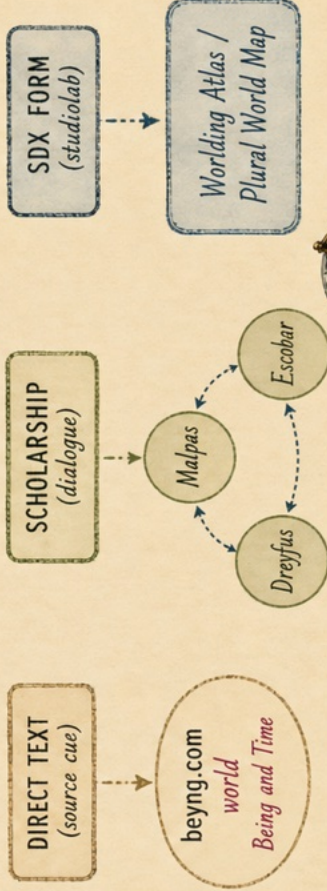
We do not study
Heidegger to repeat
him, but to be moved
into other possibilities
of world.
— PJP ♀



worldhood

disclosure

plural worlding



Light clusters,
not exhaustive
systems.
♡

Anchor lightly.
Return gently.
⚓



BEYNGLAB = small clusters for living topoi

Keep it light. Keep it grounded. Keep it in play. ☆

Every topoi
opens a path.



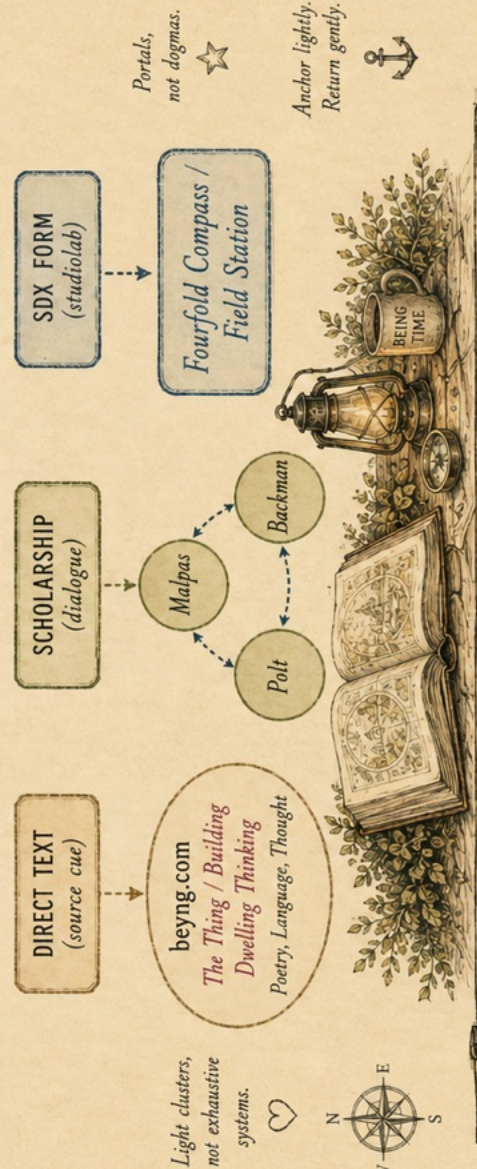
FOURFOLD

the belonging-together

We do not study
Heidegger to repeat
him, but to be moved
into other possibilities
of world.
— PJP



gathering • sparing • belonging



BEYNGLAB = small clusters for living topoi

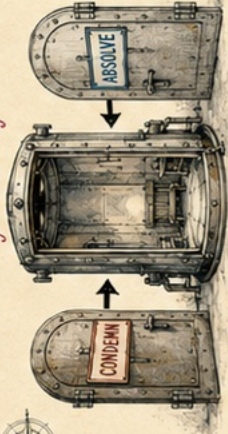
Keep it light. Keep it grounded. Keep it in play.



We descend from verdict into understanding.

1 ACCUSE / EXCUSE DECOMPRESSION CHAMBER

beyond trial logic



- No absolution.
- No cancellation as substitute for thinking.
- Understanding is not exoneration.

THE TASK IS CRITICAL HOSPITALITY. NOT TRIBUTE.

2 BLACK NOTEBOOK QUARANTINE

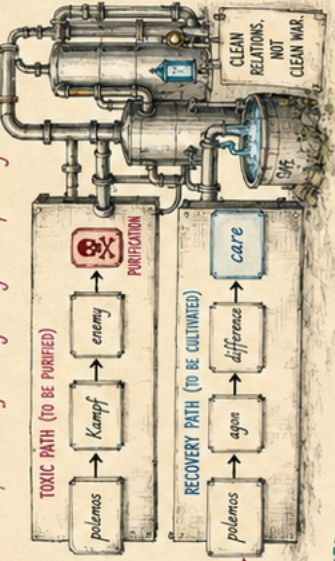
hazardous concepts under observation



No concept exits without historical tagging.

3 POLEMOS / KAMPF WASH

from enemy-making to agonistic plurality



4 ALETHEIA DARKROOM

revealing with reserve



- appearance without capture
- truth with concealment
- the clearing protects withdrawal

5 ARTEMIS / DIANA GROVE

lunar eventness



The event does not belong to the strongest light.

6 SILENCE CLINIC

sorting reserve from complicity

RESERVE	LISTENING	COMPLICITY	GRANDIOSE SECRECY
protective withdrawal that makes space.	attentive openness without seizing.	silence that enables harm or injustice.	status, control, and ritualized opacity.

Not all silence is the same.

7 EREIGNIS RECOVERY GYM

from seizure to play

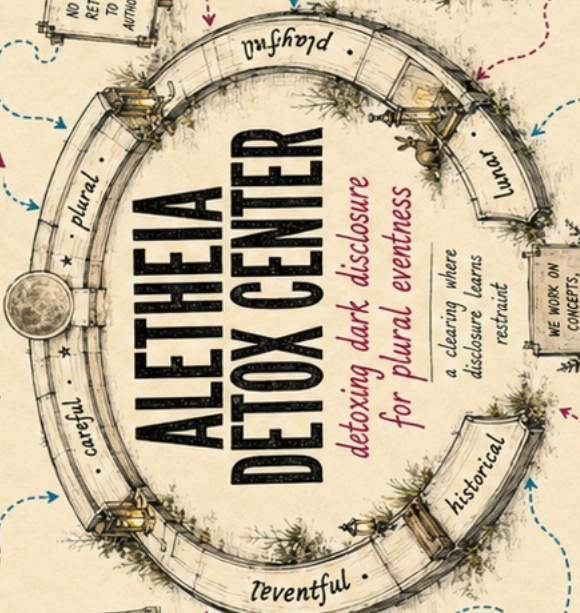


Practice receiving what comes.

RETURN GENTLY TO THE WORLD. ACT CAREFULLY. SHARE WISELY.

ALETHEIA DETOX CENTER

detoxing dark disclosure for plural eventness



BEYINGLAB: a detox clearing for aletheia, care, and plural Ereignis

Keep it open. Keep it plural. Keep it eventful.

A MAP, NOT A RULING. USE IT. QUESTION IT. REMAKE IT.

LUMIÈRE / LICHTUNG: THE PROJECTION CLEARING

FILM, MEDIA, DIFFERENCE, GESTELL, AND TECHNICS AFTER HEIDEGGER

a clearing
for transmedial
becomings.

not a system
a space,
see it,
remake it.

**HEIDEGGER:
SORGE**
Care as the structure
of Dasein

care for being
care for the world
care for others
care for oneself

Sorge is not
sentimentality.
It is existential.

TOPOI: CARE / SORGE → PANSER

FROM BEING-AS-CARE TO TECHNICS-AS-REPAIR

"Care is not a mood. It is the work of maintaining the conditions under which thinking, attention, desire, memory, and worlds can still form."

Panser (to dress a wound, to tend) is Stiegler's response to Heidegger's "What is called thinking?" In the age of Gestell, post-truth, entropocene, and attention capture, thinking must become caring-repairing.

**IMPACT: SORGE / CARE IN
20TH-21ST CENTURY THOUGHT,
ART, SCIENCE, PRACTICE**

PHILOSOPHY
Heidegger, Jaspers, Sartre,
Levinas (care for the Other),
Foucault (care of the self),
Derrida (ethics of
responsibility), Stiegler
(pharmacology of care)

POLITICAL THEORY
Arendt (natality, world-care),
Marcuse (care vs. the
performance principle),
Feminist ethics of care

PSYCHOANALYSIS
Heidegger's influence
on existential analysis;
object relations and care;
Lacan (the Other)

ART & FILM
Renoir, Wenders, Kluge,
Straub-Huillet, Rivette,
Robbe, Althaus, Lanzmann
Art as world-disclosure,
attention, memorial practice

SCIENCE & TECHNICS
Systems theory (Luhmann),
Ecology & sustainability ethics,
Biomedicine & care technologies,
Cognitive science (enactive,
embodied, extended mind)

EVERYDAY PRACTICE
Education, healing, hospitality,
craft, maintenance, listening,
attention economies, repair

Care begins
where we
notice.

**PANSER: PRACTICES
OF CARE**

ATTENTION
Cultivate focus,
resist capture.

LISTENING
Receive before
responding.

REPAIR
Fix, restore,
maintain.

TRANSMISSION
Pass on what
makes thinking
possible.

HOSPITALITY
Make room
for the other.

SLOW TECHNOLOGIES
Design for care,
not extraction.

**CONTRIBUTORY
RESEARCH**
Research with,
not on.

COMMONS
Build shared
infrastructures
of care.

PANSER IS PHARMACOLOGICAL
Every technics is
poison / remedy.

POISON
Disorientation
Capture
Extraction
Oblivion
Entropy

REMEDY
Orientation
Attention
Transmission
Formation
Future

ORGANOLOGY
Tools, organs,
institutions,
media, rituals.

EPISTEMIC CARE
Care for attention,
knowledge, truth,
understanding.

TERTIARY RETENTION
Memory is externalized.
Care maintains the
conditions of memory.

PROSTHESIS
We are
constitutively
prosthetic.

**ATTEND
REPAIR
REMAKE**
The work of care
is the work of
world-maintenance.

WOUNDS OF OUR TIME

ATTENTION
CAPTURE

DATA
EXTRACTION

ECOLOGICAL
DEVASTATION

SOCIAL
DISINTEGRATION

POST-TRUTH &
NIHILISM

TECHNOLOGICAL
ACCELERATION

Panser is not consolation. It is obligation.

**EXPLORE IN THE
LUMIÈRE/LICHTUNG
MEDIA CENTER**

Screenings, archives,
lectures, workshops,
labs, exhibitions,
conversations, making.

Agent
Leidungsprinzip,
Aufmerksamkeitsprinzip,
and Gestell.

1 THE PROJECTION
CLEARING
Heidegger on screen
Life & Times
Interviews, lectures,
archival footage

2 THE ANXIETY
THEATER
Anxiety, anxiety
handicrafts,
world-his,
strangeness

3 THE GESTELL
ROOM
Apparatus, ordering
identity-repairs,
industry, critical
calculation

4 THE DIFFERENCE
STUDIO
Derrida, Deleuze,
Kluge, etc.
Memory, Foucault,
L&L, etc.

5 THE TERTIARY
RETENTION LAB
Cinema, archives,
databases, platforms,
AI, memory, attention,
pharmacology

6 THE MARCOUSE
WING
One-Dimensional Man,
performance principle,
art, care, design,
affirmative liberation

7 THE ULMER
ARCADE
Electricity, grammarlogy,
handicrafts, aptology,
theory-practice,
writing to working

8 THE PRACTICE
GROUNDS
Workshops, screenings,
making, sharing,
garden & commons,
experiments

Keep it open.
Keep it plural.
Keep it becoming.

SEE IT. THINK IT. CARE FOR IT. REMAKE IT.

BEYNGLAB = a transmedial clearing for plural dwelling.

DIRECT HEIDEGGER TOPOI @ BEYNG.COM

Not a system.
A map.
Use it.
Question it.
Remake it.

Every transmediation has a textual tether.



1 ALETHEIA
Heidegger, the Obscure
Early Greek Thinking 102

un concealment + concealment
 revealing with reserve

2 BESTAND
standing-reserve
QCT 17

on call / orderable / substitutable
 more than stock

3 GE-STELL
enframing
QCT 19

challenging claim gathers
 ordering the real

4 GELASSENHEIT
releasement
Discourse on Thinking 54

use it / let it go
 yes and no

5 DWELLING
bauen / bauen
Building Dwelling Thinking 145

to dwell / cherish / protect
 building as caring

6 FOURFOLD
thinging / worlding
The Thing 171

earth / sky / divinities / mortals
 mutual belonging

7 EREIGNIS
the event
The Event 125

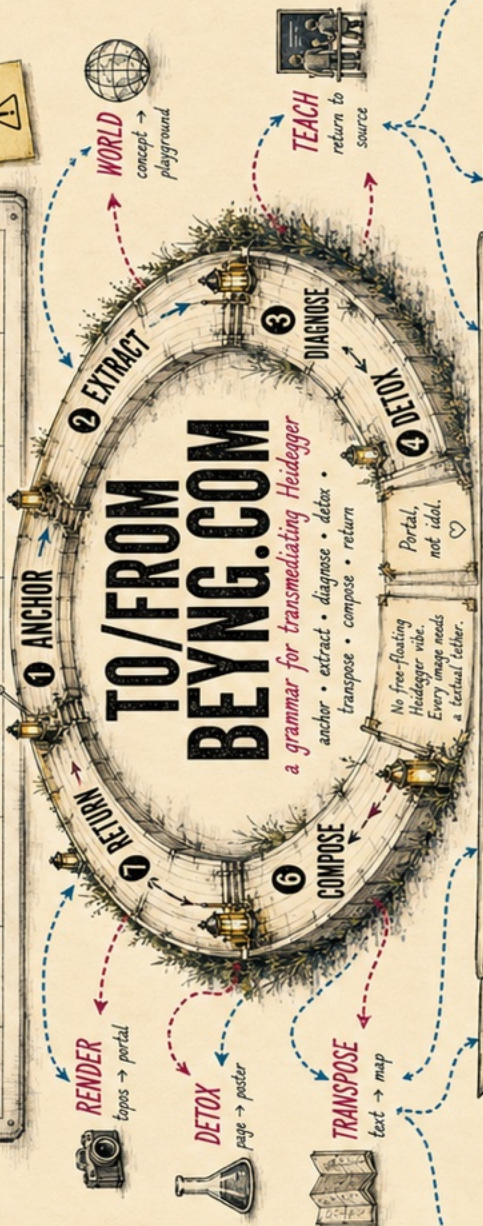
appropriation / expropriation / properness
 vocabulary of its essence

Portals,
not gates.

Research
· citation
· mutation
· pedagogy.

CHECK THE
TEXTS.
NOT YOUR
ASSUMPTIONS.

COMPOSITIONAL STRATEGY / TOPOIC SOURCE CARD				
Topos	German	Source page	Primary gesture	Danger
Bestand	Ge-stell / Bestand	QCT 17-19	ordering the real	only seeing resources
			releasement + care	Comparative Reserve Lab
				Return path
				buyng.com



1 ALETHEIA DARKROOM
revealing with reserve

reveal without exhibition
 shadows as teachers
 images with restraint

2 COMPARATIVE RESERVE LAB
from Bestand to care reserve

sort without reducing
 value beyond extraction
 stoward the reserve

3 COMMAND MACHINE
the night of Ge-stell

exposes enframing
 names the metrics
 resists total capture

4 RELEASEMENT SWITCHBOARD
yes and no

not either / for only
 releasement in action
 say yes and no

5 GREEN HOUSE
dwelling as care

cultivated places
 protect what grows
 build as caring

6 FOURFOLD COMPASS
worlding relations

world as relation
 fourfold attunement
 mutual belonging

7 EREIGNIS GYM
from seizure to play

move from grasp to play
 open to event
 practice free movement

8 ALETHEIA
revealing with reserve

reveal without exhibition
 shadows as teachers
 images with restraint

9 BEYNGLAB
a transmedial clearing grounded in direct texts

Keep it anchored. Keep it playable. Keep it plural.

NOTE TO PRACTITIONERS
CITE DIRECTLY.
SHOW PAPERS.
MAKE WORLDS TOGETHER.

THE TASK IS CRITICAL
FRIENDSHIP NOT DEVOTION.

WARNING: CONCEPTS CAN HIDE INTO DEEP. KEEP THEM PLAYFUL.

LISTEN FIRST. MAKE WORLDS. RETURN GENTLY.

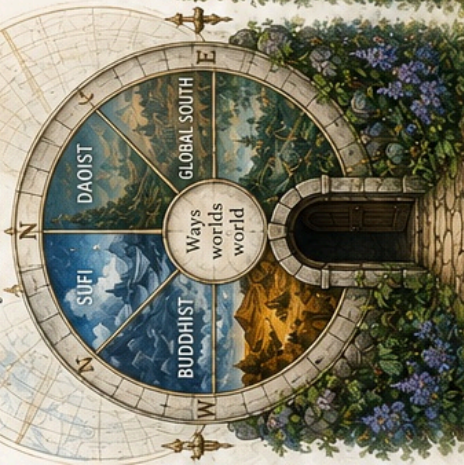
BEYNGLAB

SITE ARCHITECTURE

portals in / out

ATLAS

OF REGIONAL DASEINS
Plural grammars
of world disclosure



WHAT'S INSIDE
Regional daseins
Disclosure grammars
Guides & bridges
Practices & media
Maps & constellations

URNS

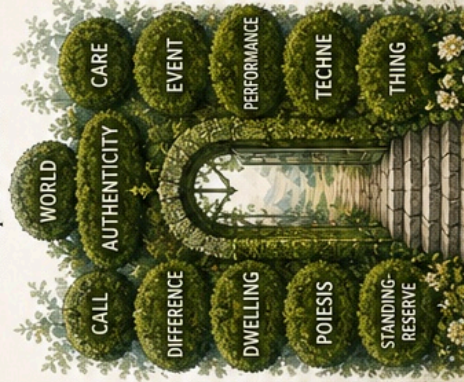
THE LABYRINTH
Heidegger's
own turns



WHAT'S INSIDE
Heidegger's major turns
Key texts & lectures
Conceptual shifts
Timelines & maps
Commentary

TOPOI

THE TOPIARY
Heidegger's major
conceptual terrains



WHAT'S INSIDE
Overviews & essays
Cross-disciplinary links
Hidden influence maps
Case studies
Teaching resources

HOT HOUSE

THE GREEN HOUSE
Living Heideggerians:
users / abusers / cultivators



WHAT'S INSIDE
Profiles & interviews
Current projects
Works in progress
Provocations
Studio experiments

PETE'S CORNER

From the hut:
news / notes / finds



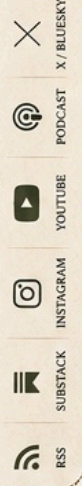
WHAT'S INSIDE
Archive updates
Correspondence
Announcements
Rare finds
Community news

ACTIVE SPURS

The beating heart: circulation, dialogue, experimentation



FEEDS & CHANNELS



HOW IT WORKS

- All sections are portals: enter / exit
- Everything feeds Active Spurs
- The Atlas opens outward
- The Archive grounds us
- The Playground opens forward

beyng.com THE ARCHIVE

The deep well:
resources, texts, history,
bibliography, recordings

FOUNDATION

The work of decades.
The ground from
which we build.

"We do not study
Heidegger to repeat him,
but to be moved into
other possibilities
of world."
— PJP

METANOIA PLAYGROUND

Cosmographic worlding / future experiments / games / simulations / speculative design



a clearing
for transmedial
becomings.



LUMIÈRE (light, cinema) → LICHTUNG (clearing, unconcealment) → PROJECTION (revelation in time)

not a system
a space.
see it.
remade it.

LUMIÈRE/LICHTUNG: THE PROJECTION CLEARING

FILM, MEDIA, DIFFERENCE, GESTELL, AND TECHNICS AFTER HEIDEGGER

"Where
threatening
reveals."
- Heidegger

1 THE PROJECTION CLEARING

HEIDEGGER ON SCREEN

- Films & Documentaries
Heidegger's Life & Times
- Interviews, Lectures,
Archival Footage
- Schwarzwald /
The Black Forest
- Paths of Thought
& Historical Context

2 THE ANXIETY THEATER

ANGST, UNCANNY, HOMELESSNESS

- Anxiety & Nothing
- World-Loss
& Disorientation
- Death, Finitude,
& Existence
- The Uncanny
& Strangeness
- Werckmeister
Harmonies
(Tarr)
- Stalker
(Tarkovsky)
- L'Année Dernière
à Marienbad
(Resnais)
- Europa
(Lars von Trier)

3 THE GESTELL ROOM

APPARATUS, ORDERING, STANDING-RESERVE

- Gestell / Enframing
- Standing-Reserve
& Resource
- War, Industry,
Bureaucracy
- Technology,
Control,
Calculation

modern
technique
orders
beings
as
resources.

not
neutral.

4 THE DIFFERENCE STUDIO

DIFFERENCE BEFORE IDENTITY

DERRIDA
writing, trace,
difference

DELEUZE
repetition,
becoming,
multiplicity

KLOSSOWSKI
simulacra,
impulse,
vicious circle

FOUCAULT
archaeology,
genealogy,
regimes of truth

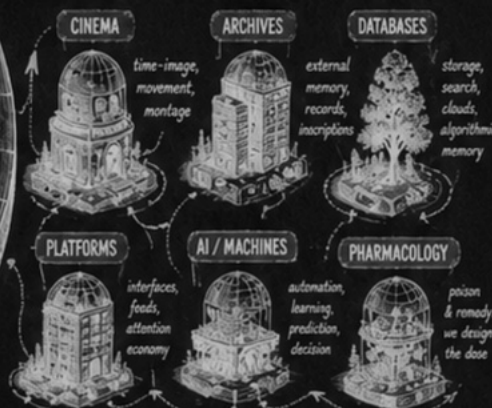
NANCY
being singular
plural
exposure

L&L LAB
philosophy,
literature,
difference

difference
is not a concept.
it happens.

5 THE TERTIARY RETENTION LAB

MEMORY, ARCHIVES, ATTENTION, TECHNICS



with Stiegler: prosthesis, retention, care,
transindividuation, noetic ecology.

6 THE MARCUSE WING

TECHNOLOGICAL RATIONALITY & CRITIQUE

One-Dimensional Man
Performance Principle
Affirmative Liberation
Art, Eros, Utopia

"The
establishment
of a universe
of discourse
is the essence
of the
performance
principle."

7 THE ULMER ARCADE

ELECTRACY, GRAMMATOLOGY, HEURETICS

- ELECTRACY
beyond literacy
techno-poetics
- MYSTORY
narrative
machines
- HEURETICS
inventive
thinking
- THEORY-PRACTICE
participial
worlding

from writing to wiring to worlding

8 THE PRACTICE GROUNDS

WORKSHOPS, SCREENINGS, MAKING, SHARING



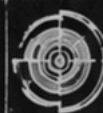
tools • spaces • protocols • friends • experiments
for transmedial worlding together

Ereignis
StudioLab

THIS IS
A SPACE
NOT A
SYSTEM



NOT A MUSEUM. A PLAYGROUND.
SEE IT. THINK IT. REMAKE IT.



Against *Leistungsprinzip*, *Aufführungsprinzip*, and *Gestell*,
we propose *participial worlding*.

Keep it open.
Keep it plural.
Keep it becoming.

STUDIOLAB MANIFESTO:
Share more.
Care more.
Risk it.
Make.

