The Split-Collective Psychotropic State

The Leading Professor Miguel Angel Sanchez-Rey [*The Grandmaster, The Master of Space-Time*]

The Academy of Advance Science and the Technological Sciences
Transcendentalism nihilism means that there is no more to transcendentalism than existential nihilism. Whereby the manifestation of the life-world is a meaningless void that encompasses the phenomenological state of awareness of non-being. And if wild being is to surpass non-being, then the split-cognitive mindset of disinterest of the causal and moral consequences of non-beings (Dasein) decisions and/or actions must reintegrate to regain temporal existentiality. When the bourgeoisie makes decision making that has consequentiality to the workers of production, there awakens a moment of sense when the bourgeoisie fears the revolt of the masses. But when the architectures of industrial production surpass the workers in power, wealth, and privilege, then there is no use to consider the plight of their employees. Rather sit pensively attending to family and close friends on the dinner table, while unaware that the biosphere is eroding into a decaying planet of dead trees and rotting cityscapes.

The horrors of the split-collective state are that not much is said and/or realized, instead the cause of split-decision making -- to implement one and/or two choices splits into multiple acts of absurd and criminal decision making that results into atypical catastrophe. In that, the psychological state of split-conscious is a psychotropic manifestation; consistent with the beneficial outcome of short-term wealth, power, and privilege. Any absurd criminality that succumbs into a split-collective state, is a non-Dasein that is maniacal in its incapacity to make logical intuitionist sense of difference but aims to tear apart difference so as to hide its motive to devour difference to achieve a conclusive role within a varied group.

To solidify its conclusive role within such group structure, is to assume that consequentiality is not an effect of his and/or her own action; for there are practical limits to
social and financial conventionality that out way all mismanaged power structures. Yet consequentiality is not to be taken for granted; humans are innately moral non-Dasein’s: capable of recognizing biological boundaries and parameters.

For others are bound to become aware of non-Dasein’s capabilities; to then rip apart Dasein if there are any subtle difference to what it assumes to be a benign demeanor and a threatening composure to avoid the group-normalcy. Competition amongst groups are motivated by selfish drives for reproduction, but epigenetically, those drives to extend the life-span of the gene carrier persist as the ability to adapt to near perfect decision making that avoids long-term futility; where wild-being far surpasses non-Dasein, i.e., non-being in a psychotropic state of perturb disinterest and anxious dissatisfaction on the borderline of cognitive hysteria.

Non-Dasein is inadequate to confront hysterical cognition. While wild being has nothing to lose in the game of life, then to achieve near-perfect perpetuation of existentiality by acknowledging the others futility -- the essence of nihilistic transcendentalism.