

Synopsis of Tef Theory

by Vern Crawford Winter Solstice, December 2017

(Synopsis of Tef Theory 3, derived from *A Theory of Everything: Tef Theory*, Fourth Edition, 2015, but containing additional material.) Copyright Vern Crawford 2017.

PRELIMINARY REMARKS

The following is a synopsis of Tef Theory (TT).

This synopsis can serve as both preview and summary of my book, *A Theory of Everything: Tef Theory*, Fourth Edition, 2015

Tef Theory seeks to answer three leading questions about our lives:

What is reality, and what are its characteristics?

What is the pattern and direction of our lives?

How can we live life more happily?

Thus, TT is intended to benefit our lives. Try using Tef Theory in your life. If you do not gain any benefit from it, cease using it. TT can also be seen as a kind of philosophical sport or even as a form of psychological therapy. If it helps you in any way, it is my gift to you

What is Tef Theory?

TT is a “theory of everything”. It is a “map” of reality, a “map” of *It* —that which is One, Whole, and All. Reality is singular and exhaustive, for there is no unreality, no Other-than-*It*

Tef Theory's primary model of *It* is Tef, acronym for the Total Experiential Field. A convenient symbol for Tef is simply a circle. (Hereafter, "*It*" and "Tef" will be used interchangeably when referring to reality.)

Tef Theory is also a theory of Perception. It describes many of the Processes and Products of Perception. (Some things about Perception remain mysterious, unexplained by Tef Theory.)

There are two kinds of Perception:

Passive Perception (~"What we observe and feel and think")

Active Perception, aka Action (~"What we do")

And TT is also a theory of experience, in that it asserts that the stuff of Tef is experience and only experience. (Near synonyms of experience are energy, life as lived, percepts, phenomena, that which is self-evident.) Experience is the entire Product of Perception

What are the characteristics of Tef?

Tef is a continuum ("goo", not "marbles"), and it is the only one we know of.

Tef has no boundaries to define it. That is, it has no internal gaps, and it has no external, contrasting Other, so it is an indefinity.

Tef has no known source or destiny beyond the Processes of Perception.

Tef contains abundant contrast (differences).

Tef changes (that is, all experience emerges, transforms, and vanishes). Some changes seemingly occur only once; other changes are seemingly repetitive, that is, cyclical

Four specific meanings of “Tef”:

The FOA, our narrow or temporary Field (Focus) of Attention

The Lesser Tef, consisting only of Herenow experience

The Greater Tef, consisting of both Herenow and
Thereafter experience

Tef Theory’s model of *It*, the circle

Tef Theory can be seen as one brand of philosophical phenomen-
alism. It seeks to model *all* of the kinds of experience (not just
sensory experience). It is empirical in the broadest sense

PART ONE: SCALES OF PERCEPTION AND THE MAJOR DYADS

In Tef the Processes and Products of Perception occur at three
Scales of increasing size and complexity:

microscale, mesoscale, and megascale

1. In microscale Perception, five Basic Processes yield (“—>”) five
Basic Products:

Reception (R) —> Quality (Q) (Qualities are the initial ex-
periences—ur-experiences—in the process of construc-
turing microscale percepts).

Evaluation (E) —> Value (V) (in the most general sense,
Value comprises Harmony and Disharmony).

Mentation (M) (e.g., Analysis and Synthesis) —> Form (F).

Representation (Reps) —> Memory (M) (the mirror-mimic
substitutions that “double” Tef’s contents).

Integration (I) of Q, V, F, and M → Wholeness (W).
(These five Basic Processes are also called Portals of micro-scale experience.)

The Vector of Value is our absolute preference for Harmony over Disharmony (we always seek to increase the H/D Ratio, the amount of Harmony compared to Disharmony). Near synonyms for Harmony include: happiness, bliss, beauty, the good, fulfillment. Having Harmony throughout Tef is our ultimate goal in life; Harmoniousness is the condition of our experience whenever it is moving in the direction of Harmony

Pulsing at microscale (and at any scale) is our formation of an entity. First, we form a boundary segment. Next we form a perceptual peninsula by partial closure of the boundary. And then, we form (“pulse”) a perceptual entity as the partial boundary closure becomes complete. Thus, an entity is a closed, defined region of experience. Experience inside a closed boundary is termed internal, whereas that outside the boundary is termed external

Elements of Perception are obtained through analysis of our experience. They are, typically, extremely small and/or extremely brief percepts that have no internal contrast (i.e., they have only external contrast). At the “brick wall” of our analysis of experience—where it can go no further—we encounter only elements of Perception

2. In mesoscale perception, typically there occurs a gathering together and enrichment of innumerable microscale percepts. The principal products of mesoscale perception are emotions and important entities, especially those formed into the Major Dyads

Emotions include temporary emotions, plus passions and moods: joy, fear, anger, lust, etc. The function of emotions in our lives is

to focus and amplify Value, and thereby to motivate Action. In Tef Theory a near synonym of emotion is affect.

A useful numerology of entities (applicable in all three perceptual scales) is:

Monads (singular things, each taken as a disjunct “snippet”)

Dyads (things in twos: pairs, dualisms, couplets, binaries)

Triads (things in threes: triplets)

Tetrads (things in fours: quadruplets)

Of course, this numerology is open-ended: The “10,000

Things” can exist in “10 million Permutations and

Combinations”

Major Dyads subdivide Tef, or a major region of Tef, into just two contrasting things. Major Dyads are therefore vast in scope and/or very influential in our lives. Like dyads in general, Major Dyads occur as two kinds: Figure-on-ground (asymmetrical, unbalanced members) and Yang/Yin (symmetrical, balanced, complementary members). Salient examples of Major Dyads include:

This/That (the Generic Dyad)

Passive Perception/Active Perception Dyad

Harmony/Disharmony (H/D) Dyad

Orthoreality/Metareality (O/M) Dyad

Original/Additional (O/A) Dyad

Actual/Inactual (A/I) Dyad

Referential/Representational (R/R) Dyad

Herenow/Therethen Dyad

Outer Realm/Inner Realm (O/I) Dyad

Sensible Realm /Mental Realm (S/M) Dyad

Self/Not-self (S/N) Dyad

Masculine/Feminine Dyad

Material/Spiritual Dyad

Nature/Culture (N/C) Dyad
Earth (Tellocosm)/ Sky (Caelocosm) Dyad

We often see the world through Frame Dyads (which are typically Major Dyads). Frame Dyads color and constrain our perceptions. They lend presuppositions that limit and shape our experience, like the frame of a window: We see what the window permits us to see. Trying to see the world through new and different Frame Dyads can increase Harmoniousness in our lives

Triads can be thought of as dyads, plus a Zone of Ambiguity (a Transition Zone) lying between and joining the dyadic members. Examples of Major Triads are: This Realm/Zone of Ambiguity/ That Realm (Generic Triad); Past Time/Present Interval/Future Time; Outer Realm/Body Ambiguous/Inner Realm; Day/Twilight/ Night. The Zone of Ambiguity is also called the “Exceptional Third” of the triad

Examples of Major Tetrads are: The Four Cardinal Directions; The Four Freedoms of Action; The Four Seasons; the Four Gaian Classes of Matter

3. In megascale perception, large-scale structures of Tef appear. Here we find the Grand Architectonics of Tef, including the megascale Sectors and the Worlds they generate (plus Archives):

Level One (L.1): The Sensation Sector and its Material World (often called “This World”)—biased toward micro-scale Quality—where emotions are hedonic. Experience in L.1 is orthoreal Herenow, hence it is nonrepresentational, Actual, authentic experience

Four Sensory Channels of the Outer Body supply much of the experience processed by L.1:

Vision
Hearing
Savory (Smell and Taste)
Tactility

Sensory Channels of the Inner Body also supply
experience to L.1:

Thermoceptive (temperature) senses
Proprioceptive (kinesthetic) senses
Nociceptive (pain) senses
Equilibrioceptive (balance) senses
Mechanoreceptive (vibration) senses
Senses of hunger, thirst, and so on

Level Two (L.2): The Intuition Sector and its Story World (sometimes called “Heart” or “Soul”)—biased toward microscale Value—where emotions are relational: Love and Unlove. This is one of the Other Worlds. Spirituality and Art are salient expressions. Experience is analog (continuous and “flowing”), and time is irregular (Dream Time). Perception is participatory (that is, site is at zero or low Standpoint). Intuition infers (empathizes) Wills/Souls/Beings. Experience in L.2 is mostly metareal Therethen, hence it is representational, Inactual, and faux, though it is usually closely alloyed or interwoven with L.1 experience

Four categories of L.2 perceptual products are:

Creative Stories (i.e., Personal Fantasies, including night dreams, day dreams, shamanic visions, and hallucinations)

Narratives (i.e., Told Tales, including told/heard stories, theatre, and rituals)

Lived Beliefs (i.e., Living Myths, typically taken for granted, or surrogated, as if they were orthoreal)
Archived Stories (i.e., our heritage of legends, myths, literature)

Level Three (L.3): The Intellection Sector and its Idea World (sometimes called “Mind”)—biased toward microscale Form—where emotions, called Opinions, are judgmental. This is one of the Other Worlds. Science and Philosophy are salient expressions. Perception is digital (that is, experience is perceived as saltating “snippets”) and time is regular and linear (Clock Time). Experience is spectatorial (site is at high Standpoint). Intellection does not infer Wills/Souls/Beings (though it can model them). Experience in L.3 is metareal Therethen, hence it is representational, Inactual, and faux

Four categories of L.3 perceptual products are:

- Creative Ideas (i.e., Imaginations, evoking positive and negative Mixed Opinions)
- Predictions (i.e., Forecasts, evoking Expectations toward the Future, either positive (Optimism) or negative (Pessimism))
- Concepts (i.e., Descriptions, evoking Attitudes toward the Present, either positive (Liking) or negative (Disliking))
- Archived Ideas (i.e., Memories, evoking Regards toward the Past, either positive (Pride) or negative (Regret))

Level Four (L.4): The Orchestration Sector and its Optimal World—biased toward microscale Wholeness—where emotions are complex and Value is optimized. Experience in L.4 derives from mixed sources and is typically complex or ultracomplex

Megascale Archives: mirror/mimic memories (at this scale, of megascale percepts) and a foundational contribution to Reconstructions and Histories

Other Grand Architectonics of Tef at megascale include:

Matter and Energy

Space and Time (Note that present time is not an instant, but instead a duration—up to four seconds long—called the Present Interval.)

Nature and Gaia

The Gaian Classes of Matter: Lithos, Hydros, Atmos, Bios

The L.1 Cosms: Sky/Earth/World Between (aka Caelocosm/Tellocosm/Anthropocosm)

PART TWO: ORTHOREALITY AND METAREALITY

A key Major Dyad in Tef is the Orthoreality/Metareality (O/M) Dyad:

Orthoreality (~“What we see and feel and do”) has these descriptors:

More vivid, nonrepresentational, Firsthand, Herenow, Actual, Original, Authentic, typically This Worldly, all of the Outer Realm, much of the Sensible Realm, mostly the Sensation Sector, and potentially or actually referential

Metareality (~“What we think”) has these descriptors:

Less vivid, representational, Secondhand, Therethen, Inactual, Additional, Faux, solely Other Worldly, solely in the Mental Realm, solely in the Inner Realm, substitutional of (“stands for”) its orthoreal referents, and sometimes even surrogative of its orthoreal referents (whenever it replaces its referents), entirely of the Intuition Sector, or the Intellection Sector, or the Archives of Memory

The contents of Orthoreality include Given Experiences, Emotions, and Creatives taken firsthand. Creatives are the ingredients of Fantasies and Imaginations. I grant higher ontological status to Orthoreality than to Metareality (unless I have elevated the ontostatus of Metareality for utilitarian purposes)

The contents of Metareality are Creatives (Fantasies and Imaginations), but only when these come to function as representations, that is, when they substitute). Metareal percepts include:

Veridical Representations (including material images, replicas, theatre, film)

Abstract Representations

Signs, Symbols, and Names

Proven Inferences, including Empathies

Candidate Inferences (e.g. hypotheses)

Interpretations and Explanations
Stories
Metaphors
Ideas, Concepts, Mental Models and Maps
Surrogated Representations
Errors of substitution, including Rootless
Representations

Communication is the transmission of a message from one Metareality to another Metareality—from one person's Other World to another person's Other World. It entails encoding of a message onto an orthoreal percept (e.g., onto a sound or a printed word) which serves as a carrier from person A to person B, followed by decoding by person B. Action (speaking, writing, gesturing, etc.) is necessary for the generation of orthoreal carriers during Communication

Communication links Other Worlds, thereby creating a Community of souls and minds. Communication requires and generates empathy (that is, the L. 2 inference of other Wills/Souls/Beings). It is a means of influencing persons, causing change in them. It thereby becomes part of the co-creative process whereby we help create one another

PART THREE: ADDITIONAL TOPICS

Defining an Entity:

An entity, X, is defined (pulsed) most simply by its having a closed boundary, separating it from Y (which comprises all the

not-X). X and Y constitute a dyad. Besides having a boundary, X can be described by looking at the following:

The contents of X (that is, parts and functions of X, internal to X)

The contents of Y (that is, parts and functions of Y, external to X)

Interactions between X and Y, such as communication between them

Description of the X/Y boundary itself

Comparison of the X/Y Dyad to other, nearly synonymous dyads

Characterization (“mapping”) of the X/Y Dyad as part of Tef, using Tef Theory

The axiological (L.2 evaluational) status of X, of Y, and of the X/Y Dyad

Descriptions of X and Y using models other than Tef Theory
Changes (transformations) of all the above through time

Boundaries:

Tef offers us neither complete Determinism nor complete Free Will. There is no absolute, “sealed” boundary between two persons’ metarealities. Instead there is a selectively transmissive boundary (analogous to a semipermeable membrane between living cells) creating only relative independence of their metarealities. Energy and small amounts of matter are transmitted between persons (as, for example, during Communication). The Grand Illusion is L.3’s *assumption* that entities are absolutely separate, that “snippets” are wholly disjunct and that they have “sealed” boundaries. The Grand Illusion is the separateness of things

Modes of Perception:

The Awareness Mode results whenever experience of any kind is taken Firsthand (that is, when taken as Orthoreality). However, Awareness is not all of Tef, for Awareness customarily entails only the percepts of the Sensation Sector/Material World, that is, of L.1, “This World”

The Enchantment Mode (aka Animism) results whenever any experience in Tef becomes infused with or interwoven with (metareal) empathy, that is, with inferred Will/Soul/Being. Empathy is an inferential product of the Intuition Sector/Story World, that is, of L.2, an Other World

The Consciousness-*of* Mode consists of any experience (the Ref) overlaid with a (metareal) representation (Rep) of it. Such a Rep is typically a product of the Intellection Sector/Idea World, that is, of L.3, an Other World. The Consciousness-*of* Mode gives us consciousness-*of* of its Refs

Existence:

The word “existence” is used in (at least) two ways:

First, Tef Theory asserts that experience is self-evident, unlike existence, which can be declared only after experience has emerged. Thus, an axiomatic assertion of Tef Theory is: “No experience, no existence.” This is to say that existence is dependent on Perception, not independent of it

Second, Philosophical Realism asserts that existence precedes experience, and that existence is independent of Perception. This assertion is not provable. But it helps make sense of

(accounts for) our experience, and it proves very useful in making predictions (e.g., science and engineering)

PART FOUR: HARMONY AND ACTION

“The Four G’s” serve as evidence of our pursuit of and/or attainment of Harmoniousness:

Gladness (in response to boons and blessings from any cause)

Gratitude (in response to boons and blessings caused by willful Beings; it can build into Love toward those Beings)

Good Will (that is, overflowing Gladness that can motivate Action; it is called Love when it is directed toward Beings)

Good Works (harmonious Actions resulting from overflowing Good Will and/or Love)

A generalized positive chain of personal experience, leading to Action and more Harmoniousness (“—>” means yields):

Harmoniousness —> Gladness and/or Gratitude —>
Good Will and/or Love —> Good Works —>
(often) more Harmoniousness

Action (Active Perception) is predominantly a muscular response to experience. Four aspects of every muscular Action:

Public, objective, kinetic changes in one's Outer Body (e.g., observable muscular contraction, plus changes in size, position, or location of the physical Body)

Private, subjective changes in one's Inner Body experiences that are correlative with the above kinetic changes (e.g., effort, pain, balance, sensations of acceleration)

Changes in the Outer Realm ("the world") caused by the Outer Body's behavioral interactions with the Outer Realm (e.g., consequences of working, sleeping, teaching, leading, fighting)

Inner Realm experiential spin-offs of all the above (e.g., pride, insecurity, bliss, fear)

Six kinds of Action:

Inaction (forbearance, blocked Action, indefinitely postponed Action, an inability to act)

Spontaneous Action (involuntary muscular Action for which one does not know the cause)

Reflex Action (involuntary muscular Action for which one does know the cause)

Hedonic Action (semi-voluntary muscular Action motivated by the Sensation Sector's hedonic emotion, which is often passion)

Willed Action (voluntary muscular Action motivated by the Intuition Sector's Good Will or Ill Will, Love or Unlove)

Planned Action (voluntary muscular Action motivated by the Intellection Sector's Opinions)

Motivations leading us to act are of two kinds, called the Prime Motivations:

Self-interest. This Prime Motivation is the foundation of conservatism. It is "inward-looking"

Not-self-interest. This Prime Motivation is the foundation of liberalism. It is “outward-looking”
All persons have both conservative and liberal motivations

The Prime Motivations may be understood in the context of three centrism. There is a succession from conservative to liberal outlook from the first centrism to the fourth:

- First, Egocentrism is our preoccupation with, and prioritization of, the personal self (the Frame Dyad in use is the Self/Not-self Dyad, a figure-on-ground dyad)
- Second, Ethnocentrism is our preoccupation with, and prioritization of, the social group (the Frame Dyad in use is the Us/Them Dyad, a figure-on-ground dyad)
- Third, Anthropocentrism is our preoccupation with, and prioritization of, the human species (the Frame Dyad is the Human/Universe Dyad or the Culture/Nature Dyad, both figure-on-ground dyads)
- Fourth, Holism is expansion of our preoccupation and prioritization through our reaching out to all of Tef (the Frame Dyad may be Tef Theory itself, in the sense of The Whole/Any One Part Dyad). The pursuit of Harmony seems to encourage a progression from Egocentrism to Holism

Perceptual shifts—from Egocentrism through Ethnocentrism to Anthropocentrism and then to Holism—are facilitated by gains in L. 3 Standpoint (i.e., gaining higher and higher site)

Action Paths Toward Harmony—ways of increasing the H/D Ratio:

In the Sensation Sector, L.1, let us pursue positive Hedonic Emotions and deeper Sensory Communion

In the Intuition Sector, L.2, let us pursue Affective Communion (such as Nature Communion and Religious Communion) and Love and Loving (even toward all of reality: “Love Thy Tef”)

In the Intellection Sector, L.3, let us pursue the Human-centered Path of ethics-guided social engineering (the Political Action Path) and the Nonhuman-centered Path of esthetics-guided environmental engineering (the Technical Action Path)

In the Orchestration Sector, L.4, let us coordinate/manage any and all Action Paths with the goal of achieving an optimal H/D Ratio

Optimizing the H/D Ratio yields maximal Harmoniousness in Tef overall, though it may not maximize Harmoniousness in every part and subdivision of Tef

The Diamond Cross Model of Perception—at the core of Tef Theory—applied at any and all perceptual scales, can help us visualize and map the Processes and Products of Perception. This mapping helps us use Tef Theory in our quest to optimize the ratio of Harmony to Disharmony in *It*