Orienteering in a Clean Meta-system

A Spatial Metaphor Workshop Review

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Review

This is a review of the workshop I attended with David Grove in Kansas City on October 17 thru 19 hosted by Steven and Karen Briggs. It was called "**The Cosmology of Clean Space**." It had the following description in the brochure:

Weekend Spatial Metaphor Workshop with David Grove, M.A. Small group experiential workshop limited to eight participants.

I went to the workshop because I have been following the work of David Grove for a number of years vicariously through the work of my friend Steven Briggs, who was actively attempting to understand and apply David Grove's Metaphor Therapy in his own practice, by his sharing with me the results and insights he gained by that research. I have also read David Grove's book[1], listened

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[1] Resolving Traumatic Memories: Metaphors and Symbols in Psychotherapy (Irvington, New York, 1989)

to tapes of therapy sessions done as examples, and read the Metaphors in Mind[2] book about Grovian Therapy. After reading the Metaphors in mind book I tried applying the method to myself with interesting results. I am also involved for about a half year in another therapy regime called "Somatic Experiencing" by David Levine and Maggie Kline and was interested in understanding the contrast between the two methods. My experience with both methods is informing my current research project into the roots of General Schemas theory as well as my own personal journey of self discovery.

During the workshop there was an introductory talk by David Grove about his new method, which concerns navigating clean spaces. The there was about nine different examples given as he worked with different people attempting to take each one into a unique journey through their own spaces while the rest of us observed. I also experienced the journey myself which was very different from what I imagined it might be like. After the workshop, Steve, Karen, David, and I would talk about the theory underlying the method and I tried to relate things I had discovered along my own journey of discovery to David's work. Of those items the most important were the Bekenstein Bound, The Quantum Theory of Weak Measures[3], and my study of the

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[2] Transformation through Symbolic Modelling by James Lawley and Penny Tompkins (The Developing Company 2000)
http://www.devco.demon.co.uk/book.html

[3] Botero, Alonso "Sampling Weak Values: A Non- Linear Bayseian Model for Non-Ideal Quantum Measurements" Dissertation U. Texas Austin 1999 quant-ph/0306082 11 Jun 2003, page 11. See also "A New Characteristic of a Quantum System Between Two Measurements - Weak Value" Y. Aharonov and L. Vaidman, Bell's Theorem Quantum Theory and Conceptions of the Universe, Ed. M. Kafatos, Kluwer Academic Publishers p. 17 (1989); http://boson.physics.sc.edu/~quantum/Publications/Interpretation_of_QM/interpretation_of_qm.html

relations between systems and meta-systems and the subsequent discovery of Special Systems[4]. Also while I was there David gave me a copy of his navigational guide for clean spaces called <u>Working with the Clean Language and Space</u>. I have just read that guide and now think I have a better understanding of the theory as it now stands. I saw my role as giving David Grove as much of the information I had about theoretical spaces related to his own as possible so that they might inform and be leveraged off of to further the understanding of his own discoveries. He appreciated my attempt to share these other theoretical resources and asked me to make an extemporaneous talk to the group about these resource theories which seemed to be well received by the group because I emphasized the parallels between Davids Theory and these other theories from Quantum Mechanics and Systems Theory.

As a whole the experience of the weekend workshop was extremely provocative for me and I would say definitely a growth experience because I could see how David Grove had independently discovered many similar things as to those I have also discovered in a theoretical way. But to see those ideas in practice with a group of people embodying them in their personal journeys was to me something amazing. The confluence of David Grove's theory and practice and my theoretical researches was so great that I experienced a major epiphany due to the many confirmations I received that my own theoretical directions had been correct that came not only from David's explanation of his method and his theories about it but also in the journeys I witnessed with other people and myself that gave

concrete examples of many of the ideas I have been working with conceptually for years. David offered me a new practical horizon from which these ideas that I have had could gain meaning that they did not have before in terms of practical application. In my current research I have included practical application in my scope but I have few ideas how that bridge might be crossed. David Grove gave me a massive practical horizon within which I could see the consequences of my ideas and hopefully that will carry over into my own research agenda and its attempt to come to terms with practicality in another arena, i.e. Systems Engineering. It has also given me a whole new perspective on my personal journey of intellectual and other types of development on a feeling and experiential level.

The workshop was about personal navigation and guidance through imaginary spaces as they relate to real space. Spaces in the first sense contained cosmologies which were held by the person at different points in their lives which each participant projected onto the real space of the home environment where the workshop took place., a very benign suburban home beautifully decorated but at the same time very homey. Each participant would find a place that was theirs in that environment and also a place for their mission statement. Then David would ask what the person knew from their own found place, **A**, and then what the space was like around **A** moving out space by space, then he would ask what the mission statement knew from its space and what was the layered spaces around that. Then he would ask what the space between the person and their mission statement knew and what were the spaces around that. The very first example followed this format very carefully and was an excellent example of the method. But then after that David varied his technique depending on what was

[4] See http://archonic.net

presented to him by the particular respondent. Sometimes the journey was through time instead, normally to earlier and earlier childhood states. States in childhood before whatever problem was being manifest by the person. Sometimes one of these earlier childhood states would just allow the problem for the adult to disappear, these effects could be quite dramatic triggered by the respondent just turning around in a found place in the midst of embodying an earlier childhood state in their imagination. These dramatic demonstrations of changes of state by moving in real space while imagining other imaginary realms provided examples of the theory that had been articulated from the beginning that were quite convincing.

Having had these experiences with each of the nine participants, each taking a separate and different journey in the same physical space, I now read the navigational guide, which gives the instructions to the therapist on how to effect these journeys and serve as guide. What I realized as I read the guide very clearly was that David Grove has constructed his own model of what I have called a *meta-system*. He said he just recently discovered it and has been exploring it since about two months ago.

The Clean Meta-system

Now follows my analysis of this embodiment of the Meta-system concept. As I define it a Meta-system is the inverse of the System. The meta-system is the environment of the system. Please see my various papers for in-depth explanations of the difference between systems and meta-systems[5]. The key here is understanding what the System is in this case. The system is the epistemological positions **A** of the knower, **B** of the Mission Statement, **C** of

[5] See http://archonic.net

the interspace between **A** and **B** which cannot be breached by **A** at this point in time but which is also a projection by **A** at this point in time of a future state of Being. And we must add to this set the final epistemological position of **D**, which is David the Therapist or Clean Language Practitioner who is asking the questions. Epistemological Position **D** is implicit in the situation and needs to be brought to the surface for further scrutiny. From an archetypal viewpoint this is the place of the trickster. To the extent that it is hidden there is the danger of sophistry in spite of clean language because the therapy method is not clean at the theoretical, paradigmatic, epistemological or ontological levels. Getting rid of the dirt, or flaws, or anomalies, or contradictions at each of these emergent levels constrains the trickster but also allows others to practice in the position **D** with confidence. Of course, David Grove wants to hedge his bets and give himself as much freedom as possible to maneuver so he can continue to pursue his creative emergent course of developing the method. But at some stage the method must be frozen and cleaned up if it is ever to have a large impact on the therapeutic community as we might hope it has. To the extent that the meta-levels of the method are not clean the fear of sophistry, which is a kind of negative tricksterism, is a possible outcome. One route to more cleanliness at the higher levels of the method is to rely on systems and meta-systems theory as the basis for understanding the foundations of the method. Thus relating the therapeutic method to other systems and meta-systems theories grounds and clarifies the method and perhaps allows us to explore the meta-level of the method and improve it without foreclosing creativity, this is because with respect to Meta-systems theory, and Special Systems Theory not all is known. Thus the practical therapeutic use of meta-systems

theory might provide a way of developing meta-systems theory while also showing paths of possible discovery of things that might work in a practical sphere of therapy.

Once we understand that the System is encapsulated by the epistemological positions of **A**, **B**, **C**, and **D** then we can relate these to the kinds of Being and the kinds of Statements in terms of linguistic modality. **A** is Pure Being because it is the subject making distinctions about spaces and boundaries. **C** is Process Being because by the analysis of the intervening spaces we consider the possibility of movement crossing over the intervening space. **B** is Hyper Being because it is a written representation of the intention for the future or problem in the present as a Mission Statement. Here we draw on Derrida's understanding of the Supplementary quality of writing as differance which is counter to the logocentrism of the tradition. And **D** is the trickster in Wild Being who is asking the clean questions. The trickster is trying to pick up the clues that are necessary to get across uncrossable boundaries that **A** sets up in its own space. **A** projects the Mission and then fills in the real space with all the imaginary realms which contain cosmologies of their own. The trickster controls the question while the patient **A** as subject to the therapy is forced to answer the questions throughout the journey. **B** is the place of the statement, and **C** is the place of the Command. The command is that one person is the questioner and the other is the answerer concerning the intentionality of the statement. **A** is like Metzger's *phenomenal self-model* and **B** is like his *phenomenal model of the intentionality relation*[6]. Thus when David Grove speaks of the rules that encompass **A** which prevent him/her from realizing their goal **B**, there are meta-rules

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[6] Being No One: The Self-Model Theory of Subjectivity by Thomas Metzinger (MIT 2003)

that set up the system **ABCD** which make **A** and **D** interlocutors and active participants and which make **BC** passive places surrounded by their own different realms. Part of the reason for this dualistic imbalance so far from conversation and dialogue is the fact that David Grove is taking on himself the burden of repetition so that the subject may completely immerse themselves in representation of their imaginary projections of the boundaries of their world. Thus Deleuze in Difference and Repetition provides a framework for understanding the necessity of the duality that appears in this therapy and its necessity.

Once we understand that **ABCD** is a system that articulates places and proximities as well as imaginary projections of realms of imagination on real space then we can move on to understand how the meta-system is represented in this method. We see this clearly when we learn that there are two ways that the subject can go, either toward pristine viewpoints associated with earlier childhood selves, or toward whence you came sources prior to birth. Now thinking about this I realized that the pristine childhood places are like hills and mountains that overlook the entire **ABCD** system. There may be a series of these peaks one behind the other going ever higher that are associated with earlier points in life experience with different rules than those that currently govern **A**. The key thing is that each pristine peak must see the whole of **ABCD** system and thus comprehend it from a different cosmology. But there is an opposite to the pristine peaks that are origins which is the sources of from whence one came that are prior to birth. These sources prior to birth also have to encompass the whole of the System **ABCD** but not through providing a surveying viewpoint but rather as serving as the mutual source for all the elements of **ABCD**. Now in Meta-system

theory the Pristine peaks and the From Whence one came wellsprings are equal to what are the Miracles and Black holes of the Meta-system landscape, what Bataille calls the *General Economy* operating outside the *Restricted Economy* like a kind of black market[7]. Once we realize that there are these two centers of positive feedback in both positive and negative directions and that they are equated with origins and sources, then immediately we see that the boundaries around **A**, **B**, **C** and **D** are the boundaries of the meta-system, and the space between **ABCD** is the arena. The Arena is made up by overlapping boundaries, which form an interference pattern. Source and origin are pulled away in this model of the meta-system and Arena and Boundaries are intermixed. The intersecting boundaries from **ABCD** form a complex Venn diagram and thus represent qualitative interpenetration. On the other hand the positions of the elements of the system represent the N^2 relations between the networked components. So the complementarity between Quality and Quantity is also represented in the interior of the system. Meta-systems also have singularities that act as cusps as described by Rene Thom[8] in his catastrophe theory. These complex cusp formations describe the boundaries of the spaces that separate cosmologies. At the singularities you can get strange phenomena like Quantum Tunneling which allows the subject to suddenly find themselves on the other side of an impossible to cross barrier in a realm with a completely different set of rules, the rules of a younger self who does not have the problem posed in the system by the projection of **ABCD**. So when you take together the embodiment of the various aspects of the Meta-system in the Clean

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[7] See Arkady Plotnitsky Complementarity
[8] http://www-gap.dcs.st-and.ac.uk/~history/Mathematicians/Thom.html

Spaces Therapy method then it becomes clear that David Grove has produced an excellent practical embodiment of the system/meta-system relations that appears to be of therapeutic usefulness. Recognizing this then the entire extent of General Schemas Theory, Special Systems Theory, and Emergent Meta-systems theory comes into play and that means that we suddenly have a very solid theory to undergird the therapy which is extremely clean at several of the meta-levels which we might like to have clean properties.

Let us begin to explore some of these implications here. David Grove said he wandered around about ten years in the system before he realized the existence of the meta-system. Rather than wandering around in the meta-system for a number of years one can immediately know that there are several other emergent schematic levels above the meta-system which include Domain, World, Kosmos and Pluriverse. Now parts of these higher level schemas are recognized and incorporated by David Grove in his explanation of his therapy method. But what is not realized explicitly is that these higher levels exist independently of his current method despite their mixture in his explanations of the meta-system level. For instance, he uses the term cosmology as the rules that exist within a boundary around **A**, **B** or **C**. Cosmology is something that exists in the metaphysical era created by Anaximander who was the first person to write a book in prose, the first person to make a map of the earth, the first person to make a model of the solar system and the rest of the universe, and the first person to posit the Apeiron, or unlimited as a cosmological principle. Thales previously posited that the meta-physical principle was water. Anaximines after Anaximader posited Air. Epidocles brought all the various principles together in his fourfold of Earth,

Air, Fire and Water. But these were actually physical principles and it was Anaximander that first formally posited a real metaphysical principle. Now if we look at David Grove's talk about the subject's cosmology within the bounds of one of the spaces surrounding **A**, **B** or **C** then we see that he uses writing as the way of embodying the mission statement. There is a map of the space of the room or outdoor environment that is given at the beginning of the workshop so that the positions for **A** and **B** may be represented. There quickly is constructed a cosmology by each person as they go beyond the bounds of the geography in their imaginations usually ending up at sink hole concepts like God or Infinity etc eventually. There is also the metaphysical represented in the IS of metaphor. Parmenides after Anaximader established that the prime metaphysical concept was Being. Being participates as a hidden route of communication between the subjects mentioned in metaphor. Thus in metaphor work Being as a metaphysical principle is always present in some diffuse way. But also the Apeiron is represented by the continual asking of the question as to what is beyond any given space or boundary. What is beyond that? Is repeated over and over again and that repetition is an embodiment of unlimitedness. It is even repeated over and over when one has seemed to reach limits in order to intensify the approach to the unapproachable boundary in hopes of finding a way to pop to the other side. So Cosmology is at least present in name and in ways coherent with the first use of that term by Anaximander. However, the cosmos as a schema has a different coherence from the schema of the meta-system and thus this image of the kosmos is merely a precursor to a complete realization of the kosmic schema. The pluriverse schema is also present in the idea that there may be multiple cosmologies operating in the same person even if some are latent. The world is present in as much as we get a face of the world by bringing together the different kinds of Being in the guise of **ABCD** as a system. Each participant has a world that they are projecting, and the idea of cosmology suggests that their projected world could be different from the way it is now. Also the idea of the domain is present in the idea that there are several children as origins or ancients as sources of different ages that each have their own viewpoint on the **ABCD** system. This genetic unfolding of cosmologies according to the ages of the unfolding of the person is a way of talking about the domain, which is the realm that generates different viewpoints beyond the meta-system. We can also go down below the level of the system to talk about the schema of Form. The form is the individual who is being interrogated an the interrogator. Another form is the mission statement on a piece of paper in the environment. This piece of paper has on it analogs for all the other smaller scale schemas. The paper is a form, but on it are the pattern of letters that form the sentences or phrases of the mission as a code. There are also the monads of the letters themselves. Faceting occurs where letters appear in different sequences having different semiotic qualities in different contexts. These differences in context within the syntax produces the semantics of the words. So it is interesting that we can look at the Grovian Spatial Metaphor therapy as partaking in several images of the various schemas all at once in a curious combination with different representations for each schema along the way. But this is different from saying that the theory itself is posed at the level of a particular schema. Here it is clear that the method is posed at the level of the System and Meta-system and that images of other schemas are drawn in to give this level deeper content. But this also

leads to confusion because the terms relating to the other schema are used in spite of the fact that the signature of those other schemas are not expressed in the method itself. The structure of the method is meta-systematic, it is not a domain centered or a world centered therapy. This is not to belittle it because there are so few good representations of meta-systems that any such representation is valuable in extending our understanding of meta-systems. However, it does mean that the next emergent threshold for the method to explore is that of the domain, then the world, then the kosmos then the pluriverse. A complete theory would express the structure of each of these schematic levels. Thus the horizon of the Spatial Metaphor method is the domain schema. How do we actually embody domains, what generates the various children of various ages as the child within for the various individuals and how do these various children have differing viewpoints that embody differing worlds and cosmologies. How are the ancients as sources before birth constituted? This difference between children and ancients reminds us of the difference between Olympian and titan gods which is reflected as a division throughout Indo-European mythology. These are crucial questions for the further development of the method. But we can ask these questions because we have a General Schemas Theory to leverage off of with respect to our understanding of the method. We can also ask where the special systems are between the system and the meta-system and how do they express themselves.

Although David Grove is a trickster who does not want to be bound and pinned down by any theory, and thus he continually changes his method trying new things out, and revamping his approaches to clients, still he is bound by the possibilities set up by the Schemas. In other words his theory has to draw from the schemas in one way or another and the schemas theory is a solid underpinning for his work whether it is consciously recognized or not. Thus someone like Steve Briggs who is trying to construct a clean theory out of the practice of David Grove can rely on the limits set by the Schemas theory as a guide. David Grove, trickster that he is, cannot go outside the limits of possibility into the impossible from a schematic point of view. Thus the schemas will always provide a clean reference point at the theoretical level for what is happening therapeutically. And this is very reassuring because it means that the method can become reproducible and accessible and will not remain always a deep mystery embodied by a living shaman. Rather, eventually the bounds of the schemas are bumped up against and these limits to possibility must be respected even by those who would attempt to circumvent them because anything else is unthinkable. Everything that emerges appears in the form of one of the schemas prior to assignment of kindness or the recognition of peculiarities. The fact that David Grove has put his method in the realm of the schemas is one of the ways he accesses deep material through guided imagery. What ever comes up as imagined will be imagined in a schema. So the schemas naturally inform David Grove's work and he intuitively takes them as his guide in his construction of his theory of his method. But because the complete set of schemas are not recognized, as the basis of his method the theoretical meta-level is not clean. Lack of cleanliness has been pushed up to the theoretical level or the paradigmatic level, or the epistemological or ontological level. This is necessary because we are not clean creatures. If we try to clean things up we tend to sweep the dirt under the rug. Here the place under the rug is at these higher meta-levels of theory, paradigm,

episteme and ontology. Leaving these vague allows the method to be continually transformed, which it should be. However, sophism needs to be avoided between master and other therapists trying to learn the method. If we avoid sophism between the therapist and the patient, as the clean language concept allows us to do, then we also need to attempt to avoid it between master and apprentice therapist and on up the social hierarchy by which emergence is recognized. David Gove also uses the individual hierarchy of given, data, information, knowledge, wisdom, etc. In his method he is talking about information that is taken from the various spaces. He is talking about downloading data from the Akashic record of the various spaces and the processing of that data by his therapeutic subjects in silence, which is not disturbed or voyeuristically sullied. He talks about the knowledge of the various spaces, subjects, objects, that are found along the journey. He does not talk about wisdom, insight, or actualization very much because he is not presenting himself as a guru of any kind. However, the hope is that self-wisdom, self-insight, and self-actualization are the result of this therapy. Thus in a way he is attempting to mediate between the lower reaches of the individual hierarchy of data, information, and knowledge and the upper reaches of the same hierarchy of wisdom, insight and actualization.

Another interesting point is that he does not talk about physus and the emergent hierarchy of physus except in terms of grounding metaphors for the therapy itself. Of course the therapy takes place completely in terms of logos and is addressed as culturally situated persons as they present themselves and given what ever they say about themselves. Thus, the people themselves as embedded in their social environment appear at a certain stage of the ontic hierarchy at the level of organism and society, and other emergent levels below that support their existence. But this is just taken for granted in the therapeutic situation as might be expected. The question is how the socially situated human organism can become better suited to his situation and David Grove thinks that will come if the strange scalings are taken out of the picture of their projections onto the physical space and time of their environment. The emphasis on the space and time of the environment in which they live is a key to understanding that this is a method based on the meta-system schema. This is unlike most therapeutic methods that treat the person as a system and rely on what David Grove calls egg solutions, sometimes you need chicken solutions to problems that reformat and reorder the egg. David Grove is attempting to find for each patient those chicken like solutions that allow the egg to return to where it came from and then reemerge again without the same problems that appear now. But how this works and why it should work this way and not some other way is not explained by the theory as given even in its current dirty form. But such theories as those concerning Weak Measures and the Bekenstein Bound[9] go some ways in suggesting answers to these questions.

Weak Measures, Bekenstein Bound and Grovian Therapy

First Weak Measurement theory allows us to take a macro-quantum mechanical viewpoint on the relations between **ABCD**. We can take these as a quantum mechanical experimental setup. Clean Language says that we are going to do our best not to disturb the quantum entanglement within the individual by projecting too much onto him or her. It allows us to understand that causality can run forward and backward in

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[9] http://www.fiz.huji.ac.il/~bekenste/

time. That weak measure of the macro-quantum mechanical state can provide double images and impossible values that model what is going on inside the bubble of the individual under a clean interrogation regime. By sensing those weak measures then clues are gained as to how to pull back the individual to previous pristine states or to from whence they came states that might give a viewpoint or a source for the entire experimental apparatus, not just **A**.

With regard to the Bekenstein Bound that allows us to understand how the theory of a space can be written on a boundary of that space. When you approach a space and write its theory on its bound then you skip over that bound you can read off the complementary theory off of the other side of the bound and thus construct the next higher emergent space. This idea allows us to understand how there is communication across the bounds separating the spaces if they are emergent with respect to each other. This means that once we have reached the pristine space or the from whence they came space that space can then communicate down its restructuring through all the lower level boundaries and spaces as a cascade of knowledge and information and akashic data that springs from the wisdom of the child, or the insight of our realization that another space is structured differently that we expected, or the actualization of some higher level state of existence or being. So Bekenstein by his study of Blackholes and the realization that the entropy was one quarter of the surface area of the Blackhole, i.e. the event horizon, and that all the information gets stuck on the event horizon rather than going into the blackhole, actually explains not just how there is communication across the boundaries of the successive cosmologies discovered in the meta-system but also how the schemas communicate with each other forming an information bridge from pluriverse to facet and back again across the emergent hierarchy. This is key to explaining how the method of David Grove might work. Of course, more research must be done to discover if this analogy is in fact correct as with Weak Measure theory as well. But having the theory allows hypotheses to be ventured that could not even be imagined otherwise. It is David Grove's creative imagination and practice with many clients over many years that have allowed him to construct this method which has profound implications for the study of General Schemas Theory because it gives an example of how it is embodied on the human scale and within a discipline that is dedicated to helping people. Previous to this the General Schemas Theory stood alone without such a proving ground available at the human scale. By working to provide the basis of a clean theory, paradigm, episteme and ontology for the Spatial Metaphor method both disciplines can help each other immensely. My job now is to figure out ways that I might implement some non-therapeutic version of the theory by which I might experiment with it in order to gain some intuition as to how the method works in practice from the position of **D**, now that I have experienced metaphor work at the Position of **A**. One idea is to continue to try to apply the method myself to myself as I have already done with the previous version of the theory represented in Metaphors in Mind. Another idea is the construction of some sort of game in which there is mutual exploration by amateurs of natural settings where each practices acting as the **D** of the other.

The Clean Meta-system Orienteering Game

Here is an imaginary scenario of such a game. There is a game where one takes GPS

units and attempts to find coordinate places on the earth. Now let us imagine another kind of game where we have two people with GPS and GRML walkie talkies like the GARMIN units. Let us take them to a large natural area say the Arboretum in Pasadena or some natural park. Let each of them find a place for their mission statement and themselves and note the GPS locations. They can use the radios to communicate with each other as they explore separately but together in this process of finding their own places Carlos Castenada style. Now the first player will become **A** and the second player will become **D**. They will meet at **A**s place and **D** will begin asking the questions about **A** and its surroundings, **B** and its surroundings and **C** and its surroundings. The clean questions will be recorded along with their answers. Then the two players will switch places and repeat the process. Next They will switch places and do the process again only player one will be in the place of player two and will answer questions about player two's mission statement. After that they will switch places again and do the same thing. Now this is a combination of the game ESP game that demonstrates synchronicity between images of one person and the request of the other person[10] and the method of David Grove's Spatial Metaphor. In other words instead of just finding out about my own cosmology and that of another person as independent entities, we would get the perspective of the other person on my own mission statement and my own place by someone else inhabiting those places in their imagination. Further this game could be extended to allow the two to go on to construct a joint cosmology that is negotiated in dialogue. Imagine what this might do for

[10] Technique for showing synchroneity in which two people exchange questions written on paper and then the other generates images and they compare notes to see if images relate to what was written on the paper.

communication between couples. In the David Grovian Clean Space therapy one sees the soul of the other. Seeing that soul in one's mate could allow the mysterium conjunctus to occur. What is the joint cosmology of the couple. Can they construct a new joint cosmology where they find their place together, and find the place of their mission statement together? If so what could be learned if a new **D** came and did the therapy with the couple now acting as a team. Of course that new **D** may be another couple. And in fact we could have a new reflexive layer of the same process. In this way we might approximate the structure of the special systems where the individual is seen as dissipative with his own projection of **ABCD**, but then when the couple construct their joint world with their joint mission statement place and their joint location of togetherness that is autopoietic conjunction. But when two couples engage in being the **D** for the other couple then we take this to the reflexive level where the mysterium conjunctus occurs in the presence of another couple undergoing the same process. In this way the game could place the special systems in the context of the **ABCD** system and the meta-system of nested cosmologies, worlds, domains, etc. It is intriguing to think what might come of such a game of mutual world construction between mates and friends or even just between strangers. What might we learn about the structure of the world from such an exercise? The world is the ecstatic projection of individuals and pairs and groups onto nature. Having specific instances of world construction could be invaluable in our understanding of the nature of the projection of our worldview. The other thing about this game is that it would take place outside in nature not inside. It would be freed of the expertise of the master David Grove and would probably not be as deep. But my own practice with the

Metaphors in Mind book on myself shows that one can understand the method well enough to practice it on others and oneself using that book which comes from the actual study of therapy sessions that David Grove had with clients. The actual pattern of the clean question sentences is fairly simple. The goal is the explore the imaginary landscape that is projected on some real natural landscape and thus come into tune with that natural landscape and achieve grounding. We might expect video, or sound recordings to be made for subsequent study so that we can further understand the imaginary worlds that are projected on the environment by the couple, the projection of the team world and the exploring of that team world. By this method of research we might come to understand something about the domain, world and cosmos layers beyond the meta-system layer that currently the David Grove method emulates. These higher schemas are emergent beyond the meta-system layer. It is probably going to take considerable work to gain access to these layers in a methodological fashion. But using teams and practicing in world building not just deconstruction could give us greater insight into the machinery of our human operating system and the nested layers beyond that which encompass us.

Computation and Metaphoric Boundaries

Another insight that came from talking to my friend Bob Cummings about the workshop was an understanding of the power of computational metaphors in understanding the dynamics of the boundary that prevents **A** from obtaining **B**. In other words **A** projects an intention toward **B** which is not something **A** owns in his lifeworld at this time but which **A** desires. But we can understand that the arrow of intentionality is like the arrow of Zeno that never arrives at its target because of a halving of distances. But this global intention is made up of two sub-intentions. One is back from **B** toward **A**. The other is the anti-sub-intention from **A** toward **B** that never arrives. As the anti-sub-intention gets closer to the boundary the computational resources given to the anti-sub-intention becomes very high and a data race condition occurs where the meta-system as operating system gives more and more computational power to the anti-sub-arrow over the sub-arrow of intention which is relatively week because it is starting from **B**. But since it is starting from **B** it has already arrived as it were. It is starting from where **A** is going. Now when we find a singularity that allows quantum tunneling across the barrier it is like changing the priority for computational power from the anti-sub-intention to the sub-intentional arrow. Thus with a higher priority and with less distance to travel and already being connected to the goal the sub-intention arrives and that allows the anti-sub-intention arrow to also arrive and they cancel each other out so that **A** becomes **B** and vice versa. **A** also becomes **C** and **B** becomes **C**. The boundary is annihilated and there is flow through between what was previously unrelated and sealed off from each other in different realms. This computational metaphor for understanding the method also tells us that as one approaches the boundary by the anti-sub-intention the increased resources are in fact writing the structure of the space to the boundary. So when you switch to the other side by Quantum Tunneling then it switches to reading off the structure of the new space from the other side of the boundary. Thus the mindbody switches tasks from packing in the old realm to unpacking the new realm discovered on the other side of the wormhole around the barrier. Packing and Unpacking take the same amount of computational power. So the mind is engaged either way but in the race condition

the mind never completes because the closer it comes to writing the whole space onto the barrier the less able it is to do anything else. One goes into trance when the computational power needed for writing the data to the boundary becomes too great for the subject to maintain conscious awarness and also attend to the race condition at the barrier. When one finds the quantum tunnel to the other side of the barrier via wormhole or other cracks in the imaginative worlds projected by the subject, then suddenly the race condition is freed up and arrival guaranteed from the side that has already arrived at **B**. **A** was always already there in the first place because **A** projected **B** outside of itself into another place **B**. But from the point of view of pristine heights of vision back in time, or from the point of view of from whence they came **ABCD** were never different. This is because everything is essentially interpenetrated in negative dimensionality due to the fact that everything was one thing in the Big Bang. So all separations are connected by some spooky action at a distance as found by Quantum Physics and called Bell's Theorem. **B** knows that it is already **A**. Only **A** does not know that because **A** projected **B** out from itself. The therapy method circumvents retraumatization by moving to the side that already knows it is the same as **B**, but the difference is that the perspective from **B** has a fundamentally different dissipative ordering. So when **B** is given computational priority it reorders the space of **A** rather than the other way around represented by the race condition. **A** and **B** are dissipative ordering regimes but caught up in a dualism where **A** cannot ever squelch **B** completely but **B** cannot become symbiotic with **A** either. When the boundary is equalized and spaces become correctly or humanly scaled then **A** and **B** become symbiotic and thus we enter the Autopoietic realm where the two dissipative ordering special systems balance each other. Now this assumes that the same happens to **C** and **D** which are implicit in the system at the heart of the meta-system. **D** is striving to pull an order out of **C** by its questions. **C** is sticking to its command set, which makes the traversal from **A** to **B** impossible. When the questions find the clues that point to the possibility of quantum tunneling then suddenly the command set of **C** is overturned and this is when **D** is silent and the subject **A** does its processing downloading the Akashic record from the new space and internalizing it. The silence of **D** and the overturning of the command set that sets of the dualism between **A** and **B** brings the **C** and **D** position into symbiosis as well this produces a reflexive system of our dissipative regimes and this is the same as the Mysterium Conjunctus between the domain of viewpoints within the system. The dualistic system becomes a special system and goes up through the stages of the unfolding of the various emergent special systems naturally. In this process what is dualistic, i.e. the relation between **A** and **B** where **A** dominates **B** by subjugation or vice versa is only solved by a realization of the underlying interpenetration of things in the negative dimensions. But also this is a non-dual solution. From the beginning **A** and **B** are secretly connected despite all their denials. **B** knows it but **A** does not because **A** is projecting wildly onto **B** so that it cannot hear its dialogue or speaking back to **A**. We see this in many marriages where one partner dominates the other. What this therapy method brings out is the bad marriages within oneself as well as the hidden children that are not actualized but which remind us of their presence via their activating symptoms. Now the solution of this problem is not the reversal of dominance, nor the lack of appropriate leadership of one part over the other in different situations when one partner is more

competent than the there in some respect. Rather a non-dual answer must be found and the whole purpose of the Spatial Metaphor therapy is to find that non-dual answer to the dualisms within oneself. Spatial Metaphor might be the same as saying Metanomic Metaphor. In other words the method balances between Metaphor, carrying over that is impossible, and metanomy, standing together in harmony and synchroneity that indicates interpenetration. The non-dual solution is one which is not one! not two! Thus it neither affirms unity or plurality or totality but wholeness. We know that the child is more whole than the traumatized adult. The various fragments of self become the various children that are found beyond the uncrossable barriers who live in different realms from **A**, the adult now. The Child is somewhere in **C**. Not in **A** or **B**. But that somewhere may be in a realm going out from **A** or **B** in the progression. But everywhere beyond **A** or **B** is in the Beyond of **C**. The non-duality of the fragmented children appears as the fact that the children do not have the strength to unify the person. They are weak links in the entire structure of the self that includes **ABCD**. When we gather up all the children then we approach totality. But it is not this gathering of the lost children that gives wholeness. Rather it is the reformatting of the order of the adult by the orders of the prior more pristine origins or the source from whence they came. The miracles and blackholes of the meta-systems positive feedback in either the negative or positive direction drive this reformatting. The system cannot stand against these powerful forces of the meta-system. The system survives on negative feedback that allows it to maintain its order between the peaks and abysses of the general economy of the meta-system as a restricted economy. The system is easily overcome when these negative feedback mechanisms that confer viability are overwhelmed by the unleashed

positive feedback. But since these are dissipative regimes that come into balance and symbiosis then the autopoietic and reflexive harmonics reinstates the regime of negative feedback in another form. So the special systems play a vital role in the healing process. They balance the forces of the partial meta-system against the partial system and reconstitute the far from equilibrium negative entropy of the dissipative which then gives rise to life and consciousness renewing both. **ABCD** are not unified, not made a totality, do not remain a plurality, but are made whole by the dipping into the underlying interpenetrating ground to take advantage of the ultra-efficacy of the special systems. **A** and **B** are not fused so one disappears into the other so they are forced to become one. But they are neither a plurality or a totality together. Rather by the intervention and balancing of **C** and **D** they become a harmonic whole that is equal to the sum of their parts and thus appear as an example of the Mysterium Conjunctus where metanomic conjunction overcomes the impossible carrying over of metaphor. The projections of Being give way to the appearance of existence as a non-dual possibility. In this way we dip into the non-dual core of the Western Worldview. At that core are all the things worth having like orders, rights, goods, fates, sources and roots. The individual partakes in the fruits of the cornucopia of fruits that appear in the weak ties between nihilistic opposites in spite of the continued intensification of nihilism.

Clean Meta-systems Theory and Jungian Depth Psychology

David Grove's Spatial Metaphor is an inspired method that addresses many of the problems with current therapeutic techniques, especially with the idea of clean language. Now we need to develop clean

theories, paradigms, epistemes and ontologies to support the clean information exchange that prevents voyeurism and projection by therapists. In the process we see the structure of the souls of the patients or other workshop participants unfold in a way that Jungians who talk about soul can only dream about. All the talk of the soul stifles its flowering[11]. Rather we need a method like that which Jung himself applied to Alchemy, where he let it speak in its own voice and then used that as a basis for reunderstanding psychology rather than vice versa. So alchemy, which has its own inherent order, reorders psychology to speak about the things missing in cognitive or clinical psychology like the soul. Jung paid attention to what the Alchemists had to say about the nature of human reality trying to do as little projection onto it as possible. If we treated our patients like Jung treated alchemy, we would invite them to make their own structuring of the world in their own words and then we would allow those processes and products as they expressed them be the material by which they rebuild themselves from the ground up with a new whole organization that comes out of them. In this way we can be sure to do the least harm possible because we have not introduced anything foreign to them and so they discover who they are as they stand there at **A** and thus discover viewpoints and sources that give rise to the whole **ABCD** complex and thus comprehend it as being all there where they were in the first place without their having gone past any impossible limits in the real world, rather they are transformed out of their own imagination of their own world from within

themselves with minimal interference.[12] Everything that is necessary to heal the patient is within themselves as creatures in spacetime. David Grove's method merely allows the projections to come out, display the uncrossable boundaries and then attempt to find ways to reclaim parts of the self that are hidden from itself in order to reintroduce wholeness from within as a natural self-organization which is autopoietic and reflexive based on balanced dissipative orders.

Non-duality and the Clean Meta-system

After ruminating on what I learned from the workshop with David Grove for a few weeks I had a major realization that I would also like to share in this review. That realization has to do with the synthesis of two major aspects of my philosophy which have been developing separately for many years. One is the theory of the Meta-system which I saw so interestingly embodied in David Grove's method. That he is a genius to be able to have created a picture of the Meta-system in the way he has is in no doubt. But another aspect of my philosophy which I mentioned to him which he did not readily grasp with my meager explanations of it at the time has to do with non-duality. Suddenly after a Somatic Experiencing session in which I discussed some of my dreams after returning from the workshop with David Grove I had a fundamental realization that the picture of the Meta-system is intimately connected with the nature of the non-duality of the Western Worldview. The non-duality at the core of the Western Worldview has been a mystery I have been trying to understand for years. There are hints of it in various Indo-European Mythologies which I have tried to

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[11] However as Wolfgang Giegerich says in The Soul's Logical Life, it is the fact that Jung Deals with the soul that makes Jung's psychology deep.

[12] The corollary of **A** not being able to get to **B** is that **D** is unable to introduce anything foreign into **C** the intervening space surrounding both **A** and **B**

follow up, because I thought it pointed to the inner structure of the Western Worldview which I thought was tied to the explication of Special Systems Theory. Non-duality means Not One, Not Two. In other words it escapes from the One-Many dichotomy toward some orthogonal direction which is not related to unity, totality or plurality but instead is related to what I have called Primordial Archetypal Wholeness. I was reading Rudolf G. Wagner's masterful study of Wang Bi's Commentaries on Laotzu[13] which I have been reading since before the workshop. In that book I came to a passage where the duality of the Dao and Dark was explained in terms of Wang Bi's view of the complementarity within the Tao Te Ching. At that point I realized that this complementarity underlies that between sources as black hole singularities outside timespace and origins as miracles in spacetime. Suddenly I realized that the hierarchy of non-duals traced their way up from the Dark or down from the Dao toward the system as interference pattern at the center of the meta-system. So the Dark (Xuanxue) is the non-dual Root that splinters into the non-dual Sources which are like singularities outside spacetime. The point where the event horizon occurs and spacetime begins is related to the non-dual Fate. As spacetime opens out to the the from-whence of the whole system **ABCD** we get the cornucopia that is related to the non-dual of the Good. The non-dual of the Right is the relations that are just right between the parts of the system **ABCD** represented by golden sections of the spaces between them. The non-dual of Order is expressed as the dissipation of the boundaries from each of the nodes of the system. The non-dual of info-energy/matter-entropy appears as the energetic relations

[13] Language Ontology and Political Philosophy in China; Wang Bi's Scholarly Explorations of the Dark (SUNY 2001)

between the System **ABCD** and the meta-system. What is interesting is that this set of non-duals that serves as a ladder in the meta-system from the Dark into the Light of the Clearing in the Meta-system where the System **ABCD** is manifest also goes the other way stepping out toward the complementary dual of the Dark which is the Dao which is within timespace. When we go out in the other direction we find that there are singularities of catastrophes that allow us to traverse the impossible boundaries that are described by Rene Thom in Catastrophe Theory. As we move out to the edge of the cosmology of the system **ABCD** we encounter hills and valleys from which we get vistas on the whole of the System **ABCD** which David Grove thinks of as the Pristine Selves prior to time T1 when we pull back to time T2. So the vistas are like the cornucopias of the Good. Time T1 where we lose our innocence is the node of Fate. When we pull back from T1 to T2 we make a move similar to that of moving from the event horizon to the singularity of the sources but we stay in spacetime. What we are actually doing is pulling back from the Event at T2 to the Origin which is the source of the coordinate system within which T1 is situated. If we pull back to that Origin we see that it is not involved in the Event but only organizes the space of the coordinate system by which the event is recognized and situated. David Grove calls this the doppelganger. That is the Janus face of the child who existed the moment before that origin existed. This is the true origin, the child on the other side of the coordinate system who is the source of that coordinate system and who brought it into being to situate the traumatic event. Every Origin of the coordinate system is merely a specially designated point. Before that point is designated as Origin of the coordinate system then it is the True Origin which was just a point in another cosmology of the

child just before the coordinate system in which the traumatic event was situated. David Grove calls these the Pristine Selves or the Children within that are split off from the current organization of the self who participated in and gave rise ecstatically to a different cosmology in which the Traumatic Event has no place. But the question is what lies beyond all these inner children who are actually the ancients among us because they are the ones always already connected to nature, the earth, the dreamtime, and the self beyond the confines of our bodies. The answer that comes from Wang Bi in his profound commentary on the complementarities in the Tao Te Ching is the Dao. The Dao is the complemenarity to the Dark. The Dao is in timespace. It is a Way of existing prior to all origins. It is the Everest of Mountains that might provide us with vistas on our existence in timespace. It is the source of all the ways of existence of all the pristine selves who could only project Being in different ways. Being is projection and Existence is beyond projection, what is just found there when no projection occurs. Existence underlies all the projections of even the most pristine of the earlier selves within timespace. We are caught in this ecstatic matrix of spacetime and timespace. The sources take us beyond spacetime but the origins take us *into* timespace (where *in* means **in**volved **in** our destiny) because they connect us with our inner most temporality that Heidegger calls Dasein.

Now the fact that the hierarchy of non-duals from the core of the Western Worldview maps so precisely into the Meta-system schema as General Economy landscape surrounding the Restricted Economy System cannot be an accident. The fact that it elucidates further the David Grovian Method of Clean Spaces must have some significance. What always confuses people is that I call things which have obvious opposites non-duals. The secret of this lies in the way the Western Worldview is constructed. The Western Worldview does not just have meta-levels of Being which we saw teased out into the states of the System **ABCD**, but it also has four aspects which are Truth, Reality, Presence, and Identity. In our worldview each of these have their opposites. What we do is we project that there is a kind of Oneness called Holoidal which has all four of the positive aspects of Being and we separate out all the negative aspects of Being which I call the excrescence. Between these two extremes there are a series of levels of coherence enumerated by Chang. I have written about these concepts in my book <u>The Fragmentation of Being and the Path Beyond the Void.</u> Basically there are sixteen tetragrams of Being which are all the permutations of the aspects. But since we live in a tradition caught up in a metaphysics of Presence we can take out of account presence and just consider the trigrams of Being made up of the other three aspects. With these we create formal systems and their combinations give us the properties of these formal systems. I won't repeat the argument about the Trigrams of Being here. But the key point is that our worldview is split into four domains. One domain is that in which we experience the excrescence of the negative aspects of Being which are summed up by entropy. In that domain there is the system and the meta-system duality within which we are trapped. Then there are the two adjacent domains where the duals reside. In this case the fourfold of the world has a hierarchy of these duals: logos/ physus, finitude/infinitude, having/ not-having, existing/ not-existing, actualization/ nonactualization, manifestation/ non-manifestation. Each of these duals at the different levels have a non-dual, which is the secret connection between the duals in each case. The duals are nihilistic and are extreme

opposites that set up all the other extreme opposites that war within the worldview. But even these extreme nihilistic opposites must have a secret connection to each other and it is this secret connection which I have called the Non-duals because they are beyond the oneness of the duals and they are beyond the duality of the duals. So order is the non-dual connecting physus and logos. Right is the non-dual connecting finitude and infinitude. Good is the non-dual connecting having and non-having. Fate is the non-dual connecting existence and non-existence. Sources are the non-dual connecting actualization and non-actualization. Root is the non-dual connecting manifestation and non-manifestation. These non-duals are inscribed into the tradition in myth and epic. The tradition designates these concepts as non-dual despite their having opposites. All there opposites represent the excrescences. All these non-duals represent the holoidal. It is the duals that stand between the holoidal non-duals and the nihilistic excrescences. And here we discover something very interesting, which is that there is a secret also in the duals, which is that they have a yin-yang relation with each other. So there is physus in the logos and logos in the physus. There is finitude in the infinitude and infinitude in the finitude. There is having in not-having and not-having in the having. There is existence in non-existence and non-existence in existence. There is actualization of void in non-actualization of emptiness and non-actualization of void in the actualization of emptiness. There is manifestation in hiddenness and hiddenness in manifestation. In other words although the duals appear to be at each other's throat as nihilistic extremes, and they need the holoidal non-duality as their secret means of communicating with each other and thus produce the excrescences. There is also a kind of deeper non-duality in the yin-yang

nature of the duals themselves as they particpate in each other though the holoidal. After reaching primordial archetypal oneness there is a coming back into the world of dynamic oneness based on the yin-yang nature of the duals. And another point that is very important is that the primordial archetypal wholeness is itself dual. It expresses itself as both Dao and Dark and thus it gives rise to the structure of the meta-system itself which in turn is the womb for the system within the excrescent world which is designated as real and entropic. As Heidegger said there is a positive fourfold of within which glory is realized of Heaven/Earth//Mortals/Immortals. But what he did not reckon on was the Negative fourfold associated with women of Chaos/Abyss/Covering/Night which is its nihilistic opposite which Aristophanes tells us about in The Birds which stretches back to the Ogdad of cult in Memphis in Egypt. These two nihilistic opposites from the Mythopoietic era enter into a Mysterium Conjunctus to produce the Metaphysical Era and its hierarchy of dualites. Our era is the golden child of the ritual marriage of Dionysus as Hades and Persephone. This is why what we call progress is a further descent into Hell through the intensification of nihilism as seen by Jose Arguelles in his book Transformational Vision. But as the dualism of the artificial conflicting dualities increases and transforms emergently in our worldview, so the non-dual core gets stronger resulting in the nihilism of the spiritual marketplace that is the dual of the techno-materialism of our age. The only way out is toward the Primordial Archetypal Wholeness represented by Vishnu, Hun Tun and Albion. It takes a four dimensional rotation to enter the holoidal domain which is the antipode from the domain of excrescence. But then once there we realize that this non-duality is also dual as is everything in creation. The question

becomes what is the myth of the awakened Vishnu or Albion of Blake in Vala. What is the myth of Hun Tun before he is killed by his dualistic friends North and South? The answer for me was the Green World of the Animals. The realization of the fitra (purity of embeddedness in nature) of our Adamic heritage. The Yin/Yang complementarity of the Duals is the complementarity to the duality of the Primordial Archetypal Wholeness. What appears nihilistic is in fact wholly non-dual through the complementarities within complementarities within complementarities of the higher orders of the meta-system which are in fact the emergent levels of Domain and World in this case. The center of this unfolding infinity of complmentarities is manifestation which means the Sifat which itself has its dual in the Dhat. These are Sufic terms for the ultimate understanding of our relation of ourselves to ourselves by Allah. Two other Sufic terms that apply in a different way are Haqq and Sharia. I won't attempt to explain the import of these terms here. Suffice it to say that we have attempted here to show how there is an inner coherence between the General Schemas: System, Meta-system, Domain and World. System here is the four viewpoints of the ego and alter, whether as goal or as perpetrator of the traumatic event mediated by space of distancing and the time of therapy. These are given vitality through an identification with the four kinds of Being. The Clean Meta-systemic Matrix surrounds the system which David Grove explores using his Clean Language Method that attempts to avoid retraumatization. But all of this takes place in one Domain of a fourfold World. Heidegger based on the comment from Socrates in the Gorgias recognized the fourfold mirroring of the world. What he did not recognize is that the world Socrates was talking about was the Mythopoietic world and that Socrates male fourfold linked to Glory had an opposite fourfold associated with women which was the nihilistic dark counterpart to that glory. Still today where men seek enlightenment wise women such as Marion Woodman instead seek the feminine counterpart of endarkenment. These two fourfolds of the Mythopoietic inscribed in Myth and Epic of the Indo-European tradition enter into a mysterium conjunctus to give our current metaphysical worldview with its own nihilistic separation of aspects of Being into excrescent from holoidal states. Within the Metaphysical era there is a conspiracy between the nihilistic duals to hide non-duality of Primal Archetypal Wholeness. And there is a conspiracy of the Non-dual Primal Archetypal Wholeness in its two manifestations of the Dark and Dao to hide the inherent non-duality of the duals themselves as they enter into yin/yang relations with each other despite their separation and artificial radicality of opposition to each other. So ultimately the nihilistic apparatus itself submerges into the sea of infinite complementarities that we learn about by studying the meta-system. But this negative background at the domain level within the fourfold of the world, what Jung called the Quadralities in <u>Aion</u> reveals is manifestation of the Sifat and non-manifestation of Dhat or Sharia and Haqq from another perspective. So these four schemas from General Schemas Theory are tied intimately together by the structure of the non-duals which are socially constructed as the antidote of the extreme and intensifying nihilism of the Western Tradition. Their nesting is mutually elucidating and their inner coherence is mutually supportive. And their implications for our understanding of our place in the world is profound. We get that implication if we read the Mahabharata and the Greek Epics together and realize that they have the same structure as the life story of Hercules who went to the underworld which Hillman

tells us is the unconscious of the dreamworld. The underworld is to our world as the world of excrescences is to the holoidal world. But to get to the holoidal world we need to pass through the Scylla and Charybdis of the Duals which are represented by Dionysus/Shiva and Apollo/Brahma, i.e. between the way of Nietzsche which is ecstatic madness of immersion in the One and the way of Jung which is individuation where we become more ourselves as one of the many. But the holoidal positive aspects of Being, associated with the island of Hylos where Odysseus' men fatefully kill the undying cattle of the sun, when compared to the excrescent negative aspects of Being cannot be the end because it is not the middle way. The middle way is back through the maelstrom of Scylla and Charybdis to the island at the center of the sea where Calypso lived Ogygia (the Ancient Isle). Odysseus was trapped there but also there he was offered immortality which he refused wanting to return home to his Father and his Wife. Notice that on one side of the dualities of Scylla and Charybdis is the realm if Circe who is a witch and leads Odysseus to Hades, but on the other side is the isle of the Sun and upon return Odysseus finds the hidden ancient island of Ogygia. It is from there after being stuck for a long time that Odysseus starts the last leg of his journey home which will take him to Scheria, the utopia. It is Athena whose sudden change of mood from anger at Odysseus who starts him on this journey, whole Dionysus guards Penelope in the form of the Suitors who are all out to get her but who each keep the other at bay. The Epic is very precise in its exposition of how witchcraft and hades which are the realm of the excrescences lie on one side of the dualities while on the other side are the holoidal island of the sun. It is only when we have visited but the land of perpetual darkness and the land of belonging to light that we can go through the dualities again to find the ancient island of Calypso, daughter of Atlas. That is the place where immortality is offered, as it is in the tale of Gilgamesh and his epic journey to see Noah and his wife. But Odysseus realizes that there is a secret in mortality. That is the secret of the yin/yang relation between the duals which once one has risen above the nihilistic difference between the holoidal and the excressences, and realized that the non-dual itself is dual, i.e. both Dao and Dark, then one enters into a new relation with existence within the mundane world. Where one starts out from the city of the Cyclops one ends up at the ultra efficacious utopian city of the Scherians. Where the Cyclops is dissipative and the Scherians are reflexive the Isle of Ogygia is autopoietic. The Isle of Ogygia is the center point in the midst of the ocean of the meta-system that surrounds the system of the ship of Odysseus. It is the point of manifestation that is the axis between the four domains of the world. It is interesting that Plato vilifies Atlantis that represents the Reflexive Special System while Homer vilifies the Island of the Cyclops which represents the Dissipative Special System. For Homer the Dissipative Special System is the city of the Republic or Ancient Athens who fought Atlantis. For Plato the Autopoietic Special System is like Megara which is the city far from the Sea, unlike Athens which is on the coast or Atlantis that is in the midst of the Sea. But here we get a structural inversion that being in the center of the sea is equal to being at the center of the land. This shows us that the centrality in question is not a physical location. It is in fact at the center of the world, like the omphalos at Delphi which is the stone that is the origin from which all boundary stones are measured from. That point of origin sets up a whole cosmology, the cosmology of the mythopoietic world, which is the pristine

self of our worldview prior to the arising of the metaphysical era with Anaximander. If we pull back we find several pristine selves for our worldview whose names are Zeus, Kronos, and Uranus. The emergent events that occurred are preserved in mythology. The separation of Uranus and Gaia gave rise to Aphrodite, the separation of Kronos and Rhea gave rise to the Omphalos of Delphi, The separation of Hera and Zeus gave rise to the Epic stories, like that of Heracles, or Achilles or Odysseus. In those epics the Positive and Negative Fourfolds are manifest and when they come together they produce as their offspring the meta-physical era started by Anaximander. In that metaphysical worldview there is yet another intensification of nihilism. But in that intensification we learn again and more deeply about the underlying non-duality beyond the nihilistic duality of our worldview. And when we visit that primal archetypal wholeness we find that it is in fact inherently dual in its non-duality, and so then we discover as the inverse of that the non-duality of the duals which are their yin/yang participation in each other beyond their apparent conflict and that informs our understanding of the world giving us a deeper background beyond the meta-system to rely upon at the level of the four domains of the worldview and that deeper background gives more detail to our understanding of the structure of the meta-system itself which is the womb of the system which in one point of view is merely an interference pattern of four stones thrown into a pond at the same time. The four stones are the tetrahedron, the torus, the knot, and the mobius strip all of whom have in common 720 degrees of angular motion at their heart. You must go around twice to come to the same place and see it for the first time as T. S. Eliot hints at in his Four Quartets.