

# PRIMAL ONTOLOGY AND ARCHAIC EXISTENTIALITY

## *Looking into the roots of Being, Existence and Manifestation*

### A HOLONOMIC APPROACH TO UNDERSTANDING HEIDEGGER'S CONTRIBUTIONS TO PHILOSOPHY (FROM EREIGNIS) BASED ON SPECIAL SYSTEMS AND EMERGENT META-SYSTEMS THEORY

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### Introduction

In this essay we will begin again to approach thinking through deeply ontology taking as a starting point Heidegger's *Contributions to Philosophy: from ereignis*<sup>1</sup>. But here we will not attempt to mimic Heidegger's thoughts but begin again ourselves and attempt to

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<sup>1</sup> The translators use the word 'enowning' as an English approximation.

think at least to his depth of thought about the topics of Being<sup>2</sup>, Existence<sup>3</sup> and Manifestation<sup>4</sup>. We will call this an attempt to understand the *primal ontology* within in our own context which is different from that which existed for Heidegger when he wrote his Contributions. It will go hand in hand with an *archaic existentiality* as we discover the intertwined nature of Being and Existence. But we will continue to consider Heidegger's contribution to our enterprise along the way as his attempt to think deeply haunts our own and lays the ground work for all such attempts to understand the primal ontology and archaic existentiality as they bear on a deeper understanding of original manifestation of the sources.

### Fragmentation of Being

The reading of Heidegger's Contributions comes late in my own philosophical development. I am sorry I did not have access to it before as it might have led me down a different path in my own consideration of fundamental ontology. That path began with my Ph.D. Dissertation called *The Structure of Theoretical Systems in Relation to Emergence* (U. London, LSE, 1982) where I considered among other things the contribution of Continental Philosophy to our understanding of the way new things come into existence for our scientific tradition. In that dissertation I used Russell's theory of Higher Logical Types as exposed by Copi as a means of understanding what continental philosophers discovered in terms

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<sup>2</sup> Known as *Kun* in Arabic which means 'what is made' and used as a technical term for Greek 'Being' which does not exist in Arabic.

<sup>3</sup> Known as *Wajud* in Arabic which means what is found

<sup>4</sup> Known as *Tajalla* from *Jala* which means to become clear, unobstructed, exposed to view, displayed, laid open, disclosed, uncovered in Lane's Lexicon (page 446, volume 1). In Quran the word is used in an oath of the day when it becomes clear and the manifestation of Allah to the mountain before Moses.

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of the various kinds of Being that are found in their works. Thus I used a fundamental part of Analytical Philosophy to put into perspective the key discovery of Continental Philosophy, i.e. that there are various kinds of Being. Gregory Bateson gives the key in Steps to the Ecology of the Mind where he considers the meta-levels of learning and of movement as considered by elementary physics. What I realized was that if we think of each kind of Being that the continental philosophers described as a meta-level of that concept then we can begin to make sense of what otherwise might be extremely confusing. Thus if we accept Heidegger's distinction between Being and beings then we see that the first meta-level above the concrete entities is the concept of Being which has been assumed by all of ontology up to Husserl and Heidegger. But if we allow ourselves to consider other meta-levels<sup>5</sup> beyond that one then we enter a world in which Being itself is fragmented by the production of various higher logical types of Being.

<u>Being's meta-levels</u>	<u>Bateson's series</u>	<u>Modalities of being-in-the-world</u>	<u>Associated Cognitive abilities</u>
Being <sup>5</sup> meta-level  ULTRA  Existence	This step into non-Being is ultimately unthinkable	empty handedness  emptiness or void	cognitive inability
Being <sup>4</sup> meta-level  WILD	Learning <sup>4</sup>  <i>Learning to learn to learn to learn</i>	Out-of-hand	encompassing
Being <sup>3</sup> meta-level	Learning <sup>3</sup>  <i>learning to learn to</i>	In-hand	bearing

<sup>5</sup> Meta in the sense of *logically above* not *beyond* as used with respect to the meta-system which is the environment that lies *beyond* the system

HYPER	<i>learn</i>		
Being <sup>2</sup> meta-level  PROCESS	Learning <sup>2</sup>  <i>learning to learn</i>	Ready-to-hand	grasping
Being <sup>1</sup> meta-level  PURE	Learning <sup>1</sup>  <i>learning as an ideal gloss</i>	Present-at-hand	pointing
Being <sup>0</sup> meta-level  entity	Concrete instances <sup>0</sup> of learning in the world	Orientation toward things	thing

If we think in terms of higher logical types then at each stage we must add a meta-level of Being. Thus, when we move from the concept of Being which is the most general concept which covers everything that is designated to have 'being' to the next meta-level we find that what becomes important is the process of coming into Being which is dynamic. We call it be-coming or a process of coming to Be. Heidegger deals with this difference in Being and Time where he distinguishes between the present-at-hand and the ready-to-hand as modalities of being-in-the-world or Dasein. Heidegger gets this primary distinction from Husserl who in his development of phenomenology noticed that essences have a different kind of being ideas, i.e. they are not simple ideas as had long been thought up to that point. Rather essences are constraints on the attributes associated with a noematic nucleus. We can in our imaginations expand and contract entities to see how that effects their essences and the relations of those essences to the ideas which are abstract glosses that are associated with entities. Heidegger takes this concept of Husserl and applies it more generally making it part of fundamental ontology itself rather than merely something which is noticed about the relation between essences and ideas in the course of

phenomenological research.

Ultra	indefinite	Formless-ness
Wild	Propensity	Tendency
Hyper	Possibility	Trace
Process	Probability	Pattern
Pure	Deterministic	Form
being	definite	Form with content

What was great about the concept of Being having modalities was that it solved a lot of problems. For instance, it solved the age old debate between Parmenides and Heraclitus. Empedocles was the first to attempt such a synthesis. But the synthesis of Heidegger, of course, was more sophisticated as it appealed to our lived experience of the various modalities within which we interact with the world as human beings. It also solved two of the major problems encountered by modern physics. In one stroke Heidegger brought coherence to the what he saw as the major division between Quantum Mechanics and Relativity Theory which is still a problem today. QM posits the infamous boundary between the micro world and the macro-world phenomena. Relativity Theory on the other hand posits a discontinuity between global curvature of spacetime which we do not experience and the local flatness of spacetime which we do experience as the three dimensionality of our world. Riemann curvature and quantum mechanical micro-processes are not experienced but show up as seemingly unreconcilable aspects of physical phenomena. What Heidegger noticed was that physics leaves out of account the human being, not as ideal observer, or as subject, but as the actual node of synthesis of timespace. Both relativity theory and quantum mechanics need observers, but these idealized observers are dehumanized in the

process of being incorporated into scientific theory. What if we humanized the observers and considered their experience of timespace as the *t/here* which they project out of themselves which gives Being to phenomena. Such a human being lives in a world and in that world there are various modalities by which they relate to the world. One modality is that in which phenomena is presented as idealized concepts where we see flat three dimensional space and time and Newtonian physical interaction between physical objects. Another modality however, is hidden in which it is possible that spacetime is curved and where infinite possibilities may reign prior to observation. Heidegger called this hidden modality the ready-to-hand and attributed it to action and technique which the human being uses to achieve his/her goals that are projected as present-at-hand. Thus, considering what came before the subject/object dichotomy Heidegger solved the philosophical problem laying behind the splits that appear in Quantum Mechanics and Relativity Theory. It is not well appreciated that Heidegger was attempting to address physics in Being and Time. However, he studied physics very intently for some time due to the fact that he had intended to aim for a chair in physics for some time between his failure to secure a chair in theology and his finally settling on a chair in philosophy.

This ingenious solution that Heidegger proposed based on the phenomenological discovery of Husserl has far reaching implications for the understanding of Heidegger's thought. It becomes a fundamental assumption on the part of Heidegger recognized by Henry in The Essence of Manifestation which he dubbed *Ontological Monism*. Ontological Monism says that there is a monolith of Being which is homomorphic with the lived structure of the world which has at least two modalities: Present-at-hand and Ready-to-hand. One is presentationally accessible and conceptually accessible as well as directly experienceable while the other is hidden providing an

infrastructure for action upon which all goal seeking behavior is based. Heidegger never really gives up this assumption even though at many times he attempts to probe it and question it. The idea that Being is a monolith made up of two modalities of Being seems to be a fundamental concept of Heidegger's. However, he himself points out that there is a difference between these two modalities which is very strange, that he even calls ~~Being~~ (crossed out). Derrida runs with this idea and produces the concept of Differance which is defined in terms of differing and deferring. Merleau-Ponty calls it the Hyper Dialectic between Being and Nothingness of Sartre. Sartre produced the antinomic opposite to Process Being called "Nothingness." As with all antinomies Process Being and Nothingness cancel each other out. Merleau-Ponty in *The Visible and the Invisible* considers what is left over after this ontological cancellation which he calls Wild Being or Flesh. In this way we have Continental Philosophy walking up the meta-levels of Being. Merleau-Ponty in Phenomenology of Perception talks about the expansion of being-in-the-world as with a blind man and his walking stick or a musician with his instrument. Once we realize that being-in-the-world is not static then it immediately becomes apparent that it can both expand and contract. The expansion is the modality of in-hand where tools may transform in use, i.e. in our hands as when a screw driver is used as a hammer. The contraction is the modality of out-of-hand as when we loose control completely and perhaps lose some of our ability to relate to some part of the world as when we loose limbs or cognitive capabilities in accidents. The phantom limb phenomena shows that when the world contracts it is different from before it expanded.

The important thing is that each meta-level of Being has a very different character. All we have to do to understand that is to take anything up through the meta-layers. For instance language and games which are two

ways in which we comprehend systems. Saussure already distinguishes between speech and language (Parole and Langue). But when we look at the meta-level of language then we see grammar. When we consider the meta-level beyond grammar we see the phonemes, i.e. pragmatics. If we look at the highest level we see the exceptions within the field of a particular language as well as things like puns which are boundary violation phenomena. If we look at games there is a distinction between all specific games, say games of cards, and the concept of the Game in general which is the first meta-level, then at the next meta-level are the rules of the game, then above that at the third meta-level is the specification of the pieces and the board, finally there are the exceptions to the rules, or special rules of the game introduced to "make it interesting" like the castling move in Chess. Notice that in card games the definition of the card deck is independent of the rules that are used to define a particular card game. Notice that there are jokers that are sometimes used and sometimes not used. They are included exceptions that may or not find a role in a particular game. In any case for a particular schema of understanding like the system there are various meta-levels and each of those meta-levels have specific characteristics which when all the possible schemas of understanding are taken into account amount to an approximation of the various meta-levels of Being.

Wild cards and special rules	Exceptions	WILD
Pieces and Board	Phoneme	HYPER
Rules	Grammar	PROCESS
GAME	LANGUAGE	PURE
games	Speech	being

Notice that the level of Pure Being is conceptual and is represented by the abstract idea that covers all the instances of that sort. Process Being has to do with rules and grammar, i.e. the order governing transformations that allows one to make moves in the game to make play or produce sentences in a language to give speech. Notice that the rules and the grammar are themselves something static, thus these are essences which govern the transformations of the system that is allowed within the system. Essences show up at the level of Process Being just as Husserl discovered concerning the essences of all things. Hyper Being concerns what elements are allowed to be part of the system, i.e. phonemes or game pieces. Hyper Being concerns all the differences between the various elements of the system and concerns itself with discontinuities within the system, especially when these discontinuities become undecidable or problematic. Finally Wild Being is concerned with the dirt that does not fit in the system, i.e. exceptions, anomalies, disruptions, accidents, yet appears anyway.

Ontological Hierarchy

<u>Pure</u>	<u>Process</u>	<u>Hyper</u>	<u>Wild</u>
<u>Deterministic</u>	<u>Probabilistic</u>	<u>Possibilistic</u>	<u>Propensity</u>
<u>Continuous</u>	<u>Stochastic</u>	<u>Fuzzy</u>	<u>Chaotic</u>
pluriverse	Over-determination	coherence	incoherence
kosmos	mapping	Transformations	blanks
world	Showing and hiding across horizon	projection	opacity
domain	filtering	assumptions	blind-spots
meta-system	dualities	resources	catastrophes
system	rules	properties	exceptions
form	Proof of theorems	axioms	anomalies
pattern	categorization	spectra	singularities
monad	isolation	cross-over	mutations
facet	distinguishing	integrity	flaws

When we study the various meta-levels of Being we find that there are only four, i.e. the fifth meta-level is unthinkable. We also see that for any new thing to come into existence it must pass through all four meta-levels to be a genuinely emergent event. Also when all the meta-levels appear together we call that a face of the world. There are many interesting features of the various meta-levels of Being and their combinations which I have explored over the years in my various works. What concerns us here is the fact that Being as seen by Continental Philosophy has various kinds contra what has been thought throughout the history of Western Philosophy up to the last century. These kinds are systematically related to each other through the theory of higher logical types developed

by Russell and elaborated by Copi. Once we place this logical template on the kinds of Being we realize that the differences between them are essential and we can take any schema of understanding up through the various meta-levels in order to discover some other aspect of the meta-levels of Being.

Schemas are our various templates of understanding the world. Each schema can be seen to have various meta-levels which are a specification of the kinds of Being. In this way epistemology and ontology meet in the comprehension of the various meta-levels of Being. Epistemology provides us with various schema for understanding things which can be raised to the different meta-levels and Fundamental Ontology characterizes what is generally true about each meta-level considered in its generality.

**Aspects of Being**

What we learn from Russell and Copi is that in order to solve as completely as possible the possible paradoxes we do not just need the various meta-levels but also we need a typology at each level. This typology is supplied in the case of Being by the aspects of Being, i.e. the ways in which it is used in language. There are four aspects of Being in Indo-European languages:

identity	A is A.
presence	This is A.
truth	A is B.
reality	A is.

Once we understand these various aspects which exist as the way Being is used in our languages then what we see in Heidegger's thought in Contributions is a shift from the emphasis on presence to an emphasis on

truth. However, what Heidegger seems to have missed is the fact that each aspect can turn up at each meta-level of Being giving that aspect a different character at each meta-level.

FACETS	Truth	Identity	Reality	Presence
Pure Being	Pure Truth	Pure Identity	Pure Reality	Pure Presence
Process Being	Process Truth	Process Identity	Process Reality	Process Presence
Hyper Being	Hyper Truth	Hyper Identity	Hyper Reality	Hyper Presence
Wild Being	Wild Truth	Wild Identity	Wild Reality	Wild Presence

This fact that each aspect transforms as we move to higher and higher meta-levels is little appreciated by most philosophers. It means that Being ultimately presents us with a faceted structure where each facet is like a part of a mobile in which all the facets intersect all the others as they move in the mobile.

For instance, Truth at the level of Pure Truth means verification. But it transforms at the next level up into Process Truth which is the Showing and Hiding of unconcealment that brings forth the truth. At the next level up Hyper Truth is what we see when the Unconscious reveals itself. Hyper Truth is the truth that is never manifested but which haunts the truths that are uncovered. Wild Truth is the final level and that appears when we realize that the revealed truth and the secret truth are ultimately the same. After that there is only the emptiness of existence where truth itself becomes an empty construct. Here ultra-truth becomes an indicator pointing at suchness.

If we were to look instead at identity we would see that Pure Identity is what we get in formal systems that have tautologies at their root. Process Identity is the next meta-level

up and it is what Heidegger calls the belonging together of Sameness in Identity and Difference. At the next level up we have Hyper Identity which occurs when the undecidable enters the picture. Suddenly identities are ambiguous and multifarious. This is what Derrida calls differ<sub>ance</sub> which he explains by way of differing and deferring. It is embodied ambivalence. The final level up is called Wild Identity. We see that in something like Hegel's 'absolute reason' in which the myriad varieties in their concrete details become identical in a sense, this is to say identity within and though difference, i.e. knowledge of the self though the other. Beyond that there is the identity of the sources of difference themselves in existence. At that point ultra-identity becomes empty itself and points to pure suchness.

If we look instead at reality then we see Pure Reality as the product of testing which like verification needs to be repeated often. Process Reality occurs when there is a continual regime of testing that never ends. We find this in some critical professions where they must continually be retrained to continue to hold their certification. Hyper Reality is a departure at the next higher level of reality where the simulation or test is more real than 'reality' itself. For instance some simulation environments allow for scenarios that are very unlikely to occur in reality but we can make them happen as if they were real in order to prepare for them. In Hyper Reality the game becomes more real than normal mundane 'reality'. Finally at the last step up there is Wild Reality in which we can no longer discern what is real and what is not real, what is the game and what is reality. Beyond that is the ultra-reality of existence itself. Ultra reality is a pointer toward suchness.

If we look at the next aspect then we need to consider Pure Presence. Pure Presence is static and fixed presentation of a product with illusory continuity. Process Presence is

the underlying mechanism behind the presentation. The process of presentation is called appearance. Hyper Presence is the appearing of the always already hidden as a disruptive force within the presentational process which distorts the final product which is held within the illusory persistence. Wild Presence is when we cannot tell the difference between the things hidden and presenting behind the appearances and the appearances themselves. Beyond that is the realm that is never presented but merely is found lying around ignored which is called existence. Ultra presence is a pointer toward suchness.

All of these facets taken together give us a picture of Being in its totality which is utterly fragmented. We look at these facets as if for the first time and wonder at the complexity of the paradox of Being that our Indo-European ancestors forged. It is this mobile of facets that we find ourselves caught within. The ones that exhibit this encompassing the best are the Analytic Philosophers who are realists obsessed with Truth and Identity because they think reality can be formalized, or at least wish it could. They, of course, reject introspection and phenomenology which concentrated instead on presences. Thus philosophy is divided against itself. Phenomenology develops into ontology of the kinds of Being while Analytic Philosophy stays within the realm of the more orthodox concentration of philosophy on aspects. The kinds of Being are hidden behind the veil of illusory continuity of Pure Identity, Pure Presence, Pure Reality, Pure Truth. It is the heirs of Husserl that break through this veil mostly by way of his recognition of the fundamental difference between simple ideas and essences. By doing that they reveal the transformation of the aspects at the various deeper meta-levels of Being.

It is unclear whether Heidegger ever grasped all four meta-levels of Being and when beyond Ontological Monism. He seems to have thought that moving from a view of

Being based on presence to a view based on truth was a fundamental shift in our comprehension of Being which is embodied in his Contributions. But when we look at the entire field of kinds of Being and aspects of Being we see that the situation is extremely complex and perhaps goes beyond the horizon that Heidegger himself felt was the limits of ontology. We want to pursue a similar kind of thinking as that Heidegger attempted in Contributions, but with respect to the extended field of kinds and aspects of Being. Hopefully this will allow us to gain deeper insight into our worldview and its Indo-European roots. But also it will allow us to appreciate what Heidegger was attempting from his own perspective when we see it in the wider framework which is given to us by the theory of higher logical types offered by Russell and Copi.

Russell and Copi offer the theory of higher logical types as a way to cope with paradox. When we look at Being and consider all the interpretations of Being in our tradition it is clear that Being embodies a paradox for us. Being fragments into aspects and kinds when we attempt to use reason to avoid the paradox and speak meaningfully about our highest concept. Reason we can redefine as the use of the various aspects together at a specific meta-level of Being. Thus reason itself is fragmented into meta-levels. Our reasoning about conceptual glosses is different from our reasoning about essences which is again different from our reasoning about the kinds of things that are allowed to be considered in a certain schema of understanding, and different from our reasonings about exceptions, anomalies and other wild phenomena. This is because reasoning looks for grounds and each higher meta-level provides a deeper grounding until we reach the fifth meta-level which is not there, that has been called ultra, that embodies groundlessness. In other words we run into the groundlessness discussed by Nietzsche at the fifth meta-level of Being. Our conceptual glosses decompose first into

essences, then meta-essences, then anomalies and then vanish as we hit the fifth meta-level where existence appears as something completely different from Being due to its unthinkability.

In general Heidegger wants us to move from considering Being in terms of presence to a consideration of the truth or meaning of Being. But we need to see this in terms of the expanded field of Being which sees identity, reality, presence and truth as co-equal aspects that appear at the various meta-levels of Being. We can reason at each meta-level of Being differently. But privileging truth over presence and leaving out identity and reality seems arbitrary when we gain this perspective on the entire field of Being.

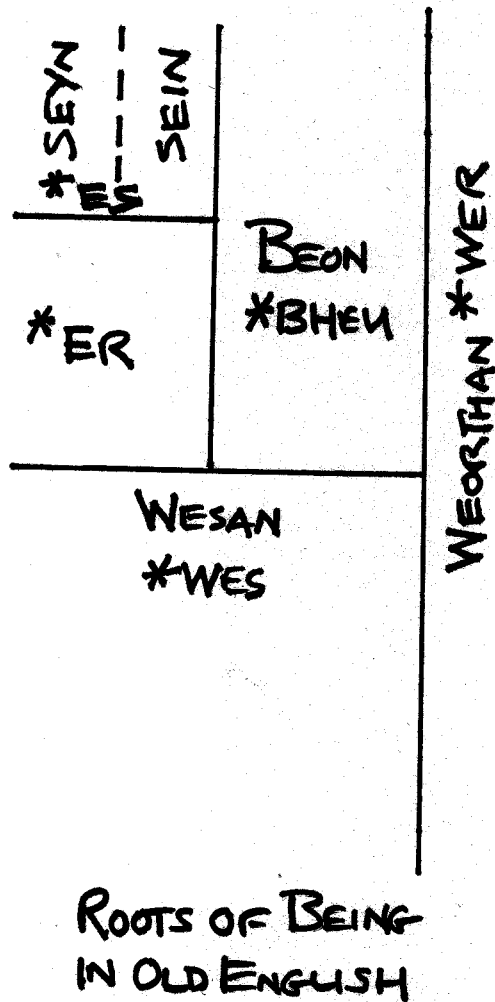
### **To Be in Old English**

Heidegger was guided by the German language in his development of his ontology. He was also guided by this reading of the tradition and of poetry among other things, such as perhaps a reading of oriental classics. We want to take a different tact. That tact is to give pride of place to English rather than German. One reason for this is that we are writing in English and thus following Heidegger we should be guided by our own language. But another reason is that English, not German, has become the world dominating language. This for all sorts of historical reasons which are all probably accidental, but once the decision is made historically for English then if we are to get to the bottom of the World Dominating worldview then we must change our philosophical orientation appropriately. Of course, English has its roots in Anglo-Saxon or Old English which is a Germanic variant. But we believe that Old English is sufficiently different from High German to warrant a second look at its ontology as a basis for our thinking and as a guide to our thinking about the inner structure of the world dominating worldview. We are not just

being-in-a-general-world as dasein. But we are now beings-in-the-world dominated by English. We are t/here-being in a world inundated by modern English but that harkens back to a specific variety of Germanic with its own ontological structure that is very specific and here we will argue that it is also more archaic among the Germanic Indo-European variants, and that this archaic pattern that is exhibited in Old English is worth looking at more deeply as a guide to understanding the mobile of the aspects and kinds of Being.

Old English as a peculiar structure which is for the most part lost in our modern language. For instance, it had two conjugations of Being in the Present tense related to Wesan and Beon as two co-equal terms for Being. In German Wesan went on to mean something else other than Being. Heidegger interprets it as meaning essence in a deeper sense. In English the Wesan conjugation won out but we still refer to the substantive with the word 'Being' which is no longer actively conjugated. But it is interesting that Old English has two completely different conjugations for Being/Wesan. Also it has been speculated that Woerthan might also have been another term that played a similar role, but which meant happening, or becoming. Thus there are traces that there were actually three fundamental kinds of Being in Old English. This story becomes more complicated when we realize that the Present conjugation of Wesan has roots of two other Indo-European verbs \*ES and \*ER. So that there are in fact five different Indo-European roots that combine to give all the conjugations of Being in Old English: \*ES, \*ER, \*BHEU, \*WES, \*WER. Of interest as well is the fact that the \*ES splits to give us Sie and Sy which are equivalent to the terms Heidegger uses in Contributions, i.e. Sein and Seyn. In Old English these are alternatives for the Present Indicative second person.

Here we want to look at the roots of Being that appear in Old English and their interrelations as a basis for understanding how Being itself is fragmented. When we do that we see that the roots of Being have a very specific structure that we have hither to discovered in relation to the major Gods in the Vedas. In a previous study called The Fragmentation of Being and the Path beyond the Void it was found that the differences between the five sorts of primary gods in the Vedas can be described in terms of the kinds of Being. It was also pointed out that the roots of Being followed the same structure. But this was prior to the discovery that Woerthan was also one of those roots. Without Woerthan there is no discernable pattern among the roots. But once we add Woerthan we see a very pronounced pattern in the Indo-European roots which can be summarized as \*ES/\*ER // \*BHEU // \*WES/\*WER. In other words \*ES/\*WES stands opposite \*ER/\*WER and between them stands \*BHEU. Each of these roots has a different meaning and gives rise to a plethora of Being related words in various languages. The Old English points back to this archaic or primal structure which the German perhaps suggests but not enough for Heidegger to see the whole of it in spite of the fact that he intuited its presence. Contributions is an exploration of this field of Being as if feeling around without seeing the whole of it. Many of the ideas that appear within the Contributions are alluded to in this field of roots of Being. I believe that by elucidating the entire field we can deepen our appreciation of what Heidegger was trying to do. He sensed that there was something deeper at work in Being than we normally see in the remnants that are left in modern languages. He attempted to bring this dynamic to the fore and elucidate it based on his intuitions. But it is clearer when we see the field of roots itself and realize that those roots are separated by differences that are made clear by the kinds of Being.



It is fascinating that the differences in the Roots of Being have the same kind of differences as the differences between the Gods of the Indo-Europeans. This gives meaning to the difference between the gods as immortals and the mortals, like ourselves. In other words the articulation of the kinds of Being delineates a space which is inhabited by the indigenous Indo-European gods. Let it be noted that the Greek gods are Semitic in origin and are not the indigenous gods that fit into these categories of Being which are articulated by the kinds of Being. So the roots of Being make a place for the gods as immortal sorts of beings over against the sorts of beings which we are as mortals. Heidegger talks about this in terms of the

enquivering of the godding of the gods. Through this lens we can see this enquivering having to do with the alignment of the Gods with the roots of Being. We note also that the Vedas are only poems of praise and thus the mythology of the gods spoken of in the Vedas is very obscure. But one of the students of Dumazil realized that the story of the Mahabharata was that myth and that the Pandavas were the projection of the five major Vedic gods onto the human plane so that it gives us an indication of the fundamental myth behind the names of the gods. That myth is very complex as it is worked out on the human plane. Also this myth has many important similarities with the myth of the Iliad and Odyssey. And thus by exploring these epics and their similarities we have a narrative on which to test our understanding of the roots and kinds of Being. Thus the enquivering of the gods and their relation to men can be seen within the epic discourse as a story which relates our comprehension of the roots and kinds of Being to our own tradition in surprising and interesting ways. The exploration of these relations is called Ontomythology and has been practiced in the book The Fragmentation of Being and the Path Beyond the Void. In other words once we realize that the Being has structure given the aspects, roots and kinds then we can look for confirmations of those relations in mythology and thus give our empty concepts of Being a palpable embodiment that has given depth to our tradition for millennia.

There is a fourth thing that needs to be understood about the field of Being in order to get the entire picture. Being is the basis for our worldview. The worldview appears as a set of bifurcations of dualities. These bifurcations when opened up reveal the presence of hidden non-dualities within each dualistic layer. Thus, we need to understand the non-dualities and dualities and how they intertwine to produce the structure of the worldview

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<u>Originating Dual</u>	<u>Non-Dual</u>	<u>Orphan Dual</u>
Quantum Mechanics	spacetime	Relativity
Physics	Infoenergy	Thermodynamics
<b>Physus</b>	<b>Orders</b>	<b>Logos</b>
<b>Limited</b>	<b>Rights</b>	<b>Unlimited</b>
Have	Goods	Have not
Exist	Fates	Exist not
Actualize (paradoxical)	Sources	Actualize not (supra-rational)
Extrema, i.e. Otherness unrelated to God, i.e. the unmanifest.	Root, i.e. single source of all causation	Manifest Attributes of God

For the most part Heidegger did not talk about the duals and non-duals and their intertwining, but it is important for us to understand in order to get a complete picture of the relation between the worldview and Being. Of importance in this respect is the fact that the positive fourfold that Heidegger develops taking his queue from Socrates is the layout of the Mythopoeitic era. In the Metaphysical era there was a fundamental change from Heaven/Earth// Mortals/Immortals to Physus/Logos// Limited/Unlimited as the basic structuring of the worldview. Heidegger claims that the Metaphysical era is over with Nietzsche, but if this is true then there should be a similar fundamental change of dichotomies within the worldview, which is not apparent as yet. Another important point is that in The Fragmentation of Being and the Path beyond the Void an inverse to the positive fourfold was found called there the negative fourfold comprised of Chaos, Covering, Night and Abyss. This was seen in Aristophanes' mock theogony in the Birds as the primordial

creations. In Greek epic and myth these four characteristics of the primordial world are mainly attributed to women. They can be traced back to the Ogdad of Egyptian mythology. They can be seen as related to the non--duals and the aspects of Being in the following manner<sup>6</sup>.

<u>negative fourfold</u>	<u>reversal of negative fourfold</u>	<u>aspects of Being</u>	<u>non-duals</u>
chaos	ordering	Identity <i>A is A</i>	order
covering	uncovering	Truth <i>A is B</i>	right
abyss	grounding	Reality <i>A is</i>	good
night	lighting	Presence <i>This is A</i>	fate

The key is that when we reverse the negative fourfold we find order as one of the attributes attributed to the positive fourfold. From that it is suggested that the negative fourfold are a reversal of the non-duality that is seen in the heart of the dualities of Being. Thus we see how the negative fourfold projected on women is really a negative embodiment of the non-duality at the core of the worldview. Women are seen as signs of the negation of that non-duality and are thus constant reminders of it.

With this, now, we have a complete picture of the worldview and its relation to Being. Being has roots, kinds, aspects along with the duals and non-duals which unfold from the foundations in Being to give us the

<sup>6</sup> Alignment of aspects and non-duals different than what is presented in Nietzsche's Madness. Inconsistency needs to be resolved.

worldview. This unfolding is different in different eras. We know of at least two eras, the mythopoietic, the metaphysical and Heidegger wants us to believe that the current era is the historical, since Nietzsche. Whether this is true is yet to be seen because it would imply that the fundamental duals had changed since Nietzsche, which we should be able to find evidence of in the world if it were true.

But understanding this picture of roots, kinds, aspects and duals/non-duals bifurcation allows us to more deeply appreciate the field of Being which Heidegger is trying to work out using his language, German, Greek and other sources as well as poetry as his guide. Heidegger gives us a picture of a way of thought but enjoins us to think for ourselves and to take the path of thought ourselves. Thus with a broader picture of the field of Being and its strange elements we may end up with a completely different understanding from that of Heidegger, yet we can still claim him as our guide because he showed us to take language seriously as the House of Being. We live in a different house being English Speakers. That house has different roots within the Indo-European Germanic branch, i.e. Anglo-Saxon and that language relates differently to the Indo-European roots. Thus it behooves us to take our own path of thought within this newly revealed landscape of the field of Being. We need to take Heidegger's impressions along his way of thinking in the Contributions as important pointers but we need to levy our own assessment as we see a different landscape before us from the one which Heidegger saw from his own historical and philological perspective.

### **Exploratory Background**

How I came to the view of the Field of Being as I have is of course a long story. I became highly interested in Ontology as I was doing

my dissertation on The Structure of Theoretical Systems in relation to Emergence, which looked at how new things came into existence based on the idea of Emergence developed by G.H. Mead in his book The Philosophy of the Present. In that book he defines radical novelty as emergence and notes that it opens up new possibilities for the future and also causes us to rewrite history. This is similar to the idea of the projecting open of Heidegger in Contributions. In fact, there is a great deal of shared understanding of Heidegger and G.H. Mead on the nature of time. For Heidegger this goes back to his work with Husserl on Internal Time Consciousness. For Mead it goes back to the work of Wm. James on the Specious Present and to Charles Peirce and his idea of Firsts, Seconds and Thirds as categories. Firsts are emergent phenomena as they first appear in their radical newness before they are related as seconds to each other. Heidegger's descriptions of the way scientific knowledge unfolds and develops are in line with later treatments by Kuhn which are also in concert with Mead. The basic concept is that when an emergent event occurs there is a complete figure/ground or gestalt change which transforms not just the new thing but the context within which the new thing arises at the same time. In my dissertation and associated working papers I worked out that the kinds of Being are stages through which something new must go to be counted as utterly new or emergent. Anything that did not go through all four kinds of Being on its way into the worldview were not genuinely new. Thus newness could be seen as something that has phases instead of something which cannot be decomposed, but that all the stages had to be passed through for the thing to be genuinely emergent. In other words something does not come to "be" within the world as a single quantal jump but instead goes through at least four quantal mini-jumps that together signify the adequation or appropriation of the thing to the world. The entry of the new thing changes the world itself so that the history

and possibilities are different, this staging of entry of the new thing has to do as much with the transformation of the world as with the appearance of the newly emergent thing.

After finishing my dissertation I began working as a Software and then Systems Engineer on Aerospace systems, a realm constantly wracked by changes some of which could be thought of as emergent. Software itself can be seen as an archetypal emergent phenomena which presents itself as one of the few cultural artifacts that mainly exists at the Hyper Being level, which is why it is so difficult for us to deal with in the production of systems that include software. But in the mean time I continued to read about the subject of my dissertation and continued to look for evidence of the existence of the various kinds of Being. The best evidence is found in the nature of Software itself and my results in this area are recorded in my working papers on Wild Software Meta-systems that talk about the ontology of software. But I also found that many Greek myths and epics also contained mythemes that could easily be interpreted as pictures of the kinds of Being and their relations. I also found images of the various kinds of Being in various scientific theories. All this research culminated finally in my book on The Fragmentation of Being and the Path beyond the Void which I wrote when I realized that the structure of the differences between gods in the Vedas, the oldest Indo-European document corresponded to the kinds of Being. This I consider a monumental discovery because it means that continental philosophy is merely recapitulating the discovery of the kinds of Being which have always been differentiated within the Indo-European worldview from the very first documents we have. Thus the worldview despite its constant changes many of which are emergent is very conservative in the preservation of the kinds of Being as a framework that stays the same despite emergent utter changes in many areas. This structure of the worldview has not been

recognized before, but it was known in ancient times and embodied very specifically in myths and epics. I call the study of the ontological implications of myths Ontomythology. Once one cottons on to the fact that almost all Indo-European myths are projecting and telling us about the structure of the world then one can usually see the allusions of the kinds of Being in the myths. So much so that the male and female initiations in the Indo-European worldview use these kinds of Being as the basic structure for the initiation process for the adolescents. The initiation ceremony which as taboo is hidden behind many distortions in mythic treatments is the dynamic process by which the static caste structure within the city is created. Both the caste structure and the initiation process are two ways of viewing the kinds of Being which are very different but extremely significant in their own ways for the understanding of the structure of the Indo-European worldview exemplified by the Greeks and related cultures.

All this would be of passing interest if it were not for the fact that after finishing the draft of The Fragmentation of Being and the Path Beyond the Void I went on to discover something which I consider genuinely important which is called Special Systems Theory and Emergent Meta-Systems Theory. This theory which comes out of the close reading of Plato's Laws and the interpretation of Greek and other Indo-European myths based on Ontomythology shows us that these structures are still present in the worldview today and have implications for modern science which we are only just realizing.

One of the interesting things about the kinds of Being is that there is no fifth kind, rather there is a major phase transition at the fifth meta-level because that level is specifically unthinkable. This leads us naturally to understand the difference between Being and Existence. Existence in this case is interpreted as what is there beyond the

projection of continuity of ideation by Being. In other words Existence assumes radical discontinuity and is what is beyond the process of the projection of continuity by thought processes and ideation. Understanding this phase transition as we move up the series of meta-levels allows us to understand that the four kinds of Being are themselves in some sense a closed and unique system with many interesting peculiarities. One of those peculiarities is the fact that the differences between the various kinds of Being can be construed as a series of special systems which mediate between the system and the meta-system (defined as environment, ecosystem, milieu, context, situation). The System is seen as a social gestalt that is a whole greater than the sum of its parts while a Meta-system<sup>7</sup> is seen as a social proto-gestalt (deeper background for which the whole gestalt is a figure) which is a whole less than the sum of its parts. The meta-system has holes and niches exactly fitted to nest systems within its context or environment. What occurs in this line of reasoning is the idea that there may be kinds of wholes, called holons, that are exactly equal to the sum of their parts, neither more nor less. It turns out that these special systems plus the system and the meta-system creates a nested hierarchy that defines very succinctly the differences between the kinds of Being. The special systems and the meta-systems give us a very precise model of Existence with which to compare our model of Being encapsulated and described by the various kinds of Being. Thus we discover that Being and Existence are mutually defining and that there is a specific structure to this mutual definition that was known in antiquity but forgotten up to the present time except for some pockets like Alchemy, Acupuncture and Homeopathy which were fringe sciences that held on to the radically different way of looking at things based on Existence rather than Being.

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<sup>7</sup> 'meta' in the sense of *beyond not above* as used with respect to the higher logical types of Being.

This recognition of the Special System theory has many ontological implications that help us understand the relations of Existence to Being. Now when we look closer at the roots of Being the picture becomes even more complex because the roots of Being in the Indo-European languages are distinguished by the kinds of Being and have ostensibly the same structure as the special systems. In fact, we note that the Special Systems are structured based on the Hyper Complex Algebras and when we look closely at the roots of Being we can see them as conforming to the structure of the Hyper Complex Algebras and their unfolding. So this lends us a completely different perspective on roots of Being when we interpret them in the context of the existence of the Special Systems or in terms of the Emergent Meta-system which is the combination of the Special Systems with normal systems to give us Meta-systems.

Our approach to ontology here is informed by this unexpected development in looking at the ancient portrayals of the structure of the worldview based on the understanding of the difference between the kinds and roots of Being. Those roots also are related to the godding of the gods within the Indo-European worldview. Roots, Gods<sup>8</sup> and Special Systems are all closely related and parallel structures whose interdependence needs careful consideration similar to the consideration that Heidegger gives the gods in his Contributions. Heidegger also wants us to consider the relation of the various aspects of Being on our view of the field of Being. He wants us to move from an emphasis on presence to an emphasis on truth of Being. But we have seen that when we take a wider view all the aspects should be considered at each meta-level of Being. We must also consider the unfolding of the world itself by a

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<sup>8</sup> In Plato's Republic it is mentioned that the birthing number of the gods is a perfect number. Perfect, Amicable and Sociable numbers are one image of the special systems.

series of bifurcations. From eon to eon this bifurcational structure changes for instance from the heaven/earth/ /mortal/immortal structure of the mythopoietic era to the physis/logos/ /limited/unlimited structure of the meta-physical era. Heidegger does not present adequate evidence that it has again changed emergently with Nietzsche. Many philosophers including Foucault with his talk of the end of the era of Man are expecting this emergent change. But it is unclear that it has occurred as Heidegger says with Nietzsche. This coming or past end of meta-physics needs to be considered carefully, because it will be a major transformation of the worldview when it occurs. Many people say it occurred with the first picture of the whole earth from space. Heidegger claims it occurred when Nietzsche said God is dead and proclaimed himself to be the Anti-Christ. These are certainly heralds of a change but the question is whether that change has occurred in the so called Postmodern era. Perhaps if we understood the nature of Being and its dynamics as we discover it to be embedded in the Indo-European worldview we might be in a better position to judge whether the turning has occurred as Heidegger claims or not. One might note that there are many different levels that emergent events can occur. For instance we can have emergent events at the following levels:

Absolute	Prophets
Existence	Buddha = empty Taoism = void
Ontos (worlding)	Interpretations of Being Heidegger
Episteme	Foucault
Paradigm	Kuhn
Theory	Blum <sup>9</sup>
Facticity	Heidegger <sup>10</sup>
Suchness, Thusness, Thatness, Thisness	Buddhism

The level of Ontos is the level of the world and a radical change of the world must come from outside of it so that a change from the mythopoietic to the metaphysical after that to the historical according to Heidegger must be an emergent event at the level of Existence or the Absolute. This is why it is interesting that Heidegger calls the Metaphysical era the time of the flight of the gods and that he is awaiting the arrival of the last god and the ones to come similar to Nietzsche's Uberman. The last god suggests that at some point there is a re-evaluation of the Absolute in a wholly historical vein perhaps similar to Hegel's idea of spirit. But I think that Nietzsche's saying that "God is dead" and the dying of the last god does not necessarily mean the same thing, in fact Heidegger himself suggests these are two different moments. When the enquivering of the gods godding ceases has more to do with the gods themselves than Nietzsche's recognition of it. Thus we might count Nietzsche's prophetic

<sup>9</sup> Alan Blum [Theorizing](#)

<sup>10</sup> Martin Heidegger [Ontology: The Hermeneutics of Facticity](#)

statement as an omen but perhaps not the final word, because as yet we have not seen good evidence that the absolute has been rethought as being something other than a god. And as for the re-evaluation of existence we really have only two major traditions that give us evaluations, Buddhism which says that it is empty and Taoism that says that it is void. Already there is a great interest in these traditions in the West that may bode some fundamental change beyond the level of *ontos*. But this is still up in the air as to whether these traditions can become rooted in the West and responsive to Western sensibilities enough to become what is our ownmost in relation to ourselves and our understanding of existence.

So if there is to be a major epochal change like the change from the mythopoietic to the metaphysical say to the *historical* as Heidegger calls it, i.e. to a period without gods, where the last one has fled, then it must be based on a fundamental reassessment of either the absolute or existence or both to have an emergence so sweeping as to change the whole structure of the worldview. It is in looking ahead to this possibility of such a sweeping emergence that we need to look back and understand Being within the Indo-European worldview in an even broader context than merely Germanic Sein or Seyn. The cycle of this change seems to be on about an 2500 year periodicity so that this change may be neigh if it has not already occurred. Of course, it may be hard to detect at first, not all people see the emergent event when it first occurs. Socrates gave the structure of the world that was true of the mythopoietic even though he lived in the beginnings of the meta-physical era. We have to look at the plays of Aristophanes and the distinctions he makes, in the Clouds for instance, to see the kinds of distinctions being made that are definitely meta-physical. Yet Socrates still pays homage to the structure of the world of the previous era in spite of the fact that his own deepest thoughts are squarely meta-physical in nature following

the path set by Anaximander and Thales. So there are definitely false prophets, true prophets, nay-sayers, and those who recognize the emergent event of the world change correctly. All these possibilities of error or correctness happen in hindsight. What is difficult is to recognize the truth of the matter in the historic moment when we are right up against the cusp of the transition from one phase of the worldview to another. But we will follow Heidegger in turning around and looking backward in order to understand the future.

### **The Branching of the World Tree**

One thing we can say about Being is that it is specific to the Indo-Europeans. Most other languages for the most part make due with Existence and do not have constructs like those of Being. It is hard not to think that the concept of Being and the story of the Indo-Europeans is not some how bound up with each other. The Indo-Europeans had two great projects in antiquity. One was creating the Logos of Being within their language group. The other was to produce large Horses by breeding out of little dog like creatures, i.e. a control and transformation of the physus. Both of these projects resulted in a big leverage for the Indo-Europeans. Large Horses meant harnessed power. And it led directly to the combination of the horse and the wheel in the chariot. It is my belief that this synthesis that is characteristic of the Indo-Europeans of various technologies like the combination of horse and wheel is due to the presence of Being in the language. Being makes possible metaphor which allows one to say more than analogies, i.e. more than "this is like that", but "this is that". In other words Being lends itself to the expression of synthesis in ways that might be more difficult in existence based languages. The combination of horses and wheels allowed the Indo-Europeans to spread out and take over the known world over a roughly 6000 year period so that today roughly 60% of the

earth speak languages derived from proto-Indo-European. The power of horses and the combination of the wheel and the horse allowed these people to displace and take over large tracts of land and proliferate their cultures to an unprecedented degree. Finally with colonialization the European segment of this people did in fact take over the whole world until the colonial system imploded with World War One and Two. They went on to harness more and more massive amounts of energy and to create more and more sophisticated synthesis of technological inventions and scientific discoveries. Thus what characterized them in the end when globalization of the economy is the issue today and what characterized them in the beginning remained constant. They explored possibilities in nature that would go unnoticed by other cultures and they synthesized their discoveries and techniques into more and more sophisticated complexes or systems. The nature of Being and its relation to technology and science is implied in this development because it makes it easier to express synthesis than other languages. This is because a synthesis has been effected in the language that has not occurred in other languages. That synthesis comes from linking various roots related to Being together to attempt to express "Being" as a specific concept that transcends what the individual roots say by themselves. In other existence based languages the same apparatus is there to express the various facets of Being, but they are not deployed together in the same way. Thus the roots of Being are articulated together in such a way to express more than what could be expressed without being. Languages that have existence as their basis are more like meta-systems with various functions that are deployed separately to express the same kinds of things as Being. But in a Being based language these resources are brought together to give an emergent effect of expressing Being, i.e. illusory continuity of ideation, which expresses itself in thought. That is why Parmenides who is our best guide to the

nature of Being says "Being and Thinking are the Same." The emergent effect of producing Being as illusory continuity of ideation is an enhancement of our thinking capacity by giving us the ability to express synthesis through the synthesis of the logical components of language. Thus synthesis of the roots of Being leads to the synthesis of the tools of thought which leads to the ability to express synthesis of things better. All this synthesis is a sui generis effect of the emergence of Being which like the genetic rearing of large horses was effected over millennia<sup>11</sup>. It is in fact the mirror inside of the genetic engineering outside that produced the horse as a source of controllable power. But exactly how these two effects that separate physis from logos took place is unknown. What we do know is that it took place in the mythopoietic era in which physis and logos were not yet distinguished but that instead we distinguished between heaven and earth, and mortals and immortals. In that era immortals represented the perfection of Being as a projection out of the human's being. This purification of Being of the immortals was contrast with the impurity of humans which occurred on the stage set between heaven and earth. But eventually the gods fled and we were launched into the meta-physical era where limited/unlimited replaced the distinction of mortal/immortal and Heaven/Earth was replaced by Physis/Logos. Being once projected continually transforms like the gods when we try to catch them, like Peleus or Menelaus did. These transformations are the emergences that rewrite history and remake our possibilities for the future. The transformation of the entire world is just one transformation among others that occurs on the macro scale. We suspect that there were

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<sup>11</sup> Recently it has been found that the large horses were bred not just in one place but many different places in the steppes of Russia. Thus it was a cultural technology that was transmitted from one group to another and did not just occur in one place by one group of people.

a whole series of such transformations not just that from mytho-poietic to metaphysical.

We get some intimation of that series of transformations of the worldview when we look at the myth of the succession of the gods. What is interesting is that beyond the name of the generation of the gods there is remembered the emergent event that occurred at the transformation. But to read it we have to look at the Hitite as well as the Greek (Semite) series of the generations of the gods to get the whole picture, because prior to Uranus was another god Alhu. From Alhu came Gaia who gave rise to Uranus. In the emergent transformation from Uranus to Kronos there was the creation of Aphrodite. In the emergent transformation from Kronos to Zeus there was the creation of Delphi with the navel stone. In the transformation from Zeus to the era of Man, i.e. the meta-physical there is the creation of man made laws. In the transformation from the meta-physical to the historical there must be some other emergent event that fits into this series that is as yet unknown. But what we see is that the fleeing of the gods comes in generations and that there are emergent events associated with each age. For instance the reign of Kronos is called the golden age prior to the mythopoietic. We do not know anything about this age other than what emerged in it was Aphrodite. We see some hint of this in the Epic of Gilgamesh when the prostitute initiates Enkidu. When we left the golden age then what emerged was the various oracles where gods talked to man and gave specific instructions and omens. When we left the age of Zeus then we gained human laws.

If we look at this series in terms of the unfolding of the duals and non-duals based on the fact that nomos is at the meta-physical era we get the following pattern.

Alhu	Gaia	Sources
Uranus	Split of heaven and earth	Fate
Kronos	Aphrodite	Good
Zeus	Oracle	Right (rta, arte)
Man	Laws	Order
historical	Anomalies	InfoEnergy i.e. Shakti or Chi

What this suggests is that the unfolding of the bifurcation of the worldview might follow the unfolding of the tree of bifurcations of duality in the worldview. In that case we would expect the next period to look at the anomalies which mitigate against laws made by man, and to look at infoenergy formations rather than merely physus/logos formations. In other words some version of the physics/thermodynamics distinction would become primary. But this distinction is refigured to become fundamental in an emergent way as in the shift from heaven/earth/mortal/immortal was refigured into physus/logos//limited/unlimited. This is all very suggestive of things to come, perhaps but emergent events are notorious for being unpredictable in advance. But what this suggests is that something like the special systems which are anomalous configurations of info-energy might be the emergent event that sends us over the edge into the new epoch of Being. Perhaps that epoch is transformed by the realization that Existence and Being are duals of each other and that they mutually define each other to reveal something else, called here manifestation that is the non-dual between them.

What is clear is that the godding of the gods

is itself epochal in nature and emergent leading to the various generations of the gods both in Semitic and Indo-European cultures. What is also of interest is the fact the tree of Being whose bifurcation underlies the world is both synchronic and diachronic in nature. Each epoch of Being has a certain central configuration of the tree which changes from epoch to epoch, but looked at diachronically we can read back the tree into the generations of the gods godding and see how the tree itself contains the traces of this unfolding.

Each philosopher wants to say that he is the one to end the meta-physical era. Nietzsche tried his best by becoming the Anti-Christ, by saying god is dead, by taking on the persona of Zarathustra. Heidegger wanted to put an end to metaphysics and overcome it finally with his Contributions. Likewise I say that the discovery of the mutual creation and symbiosis of Being and Existence as exemplified by the Kinds of Being and the Special Systems should make possible the ending of the meta-physical and the advent of the of the historical or postmodern era. To my mind the special systems that unites the views of Taoism and Buddhism specifying the meaning of internal and external existence very precisely amounts to a reinterpretation of existence, and these two kinds of existence, inward and outward contain a pointer toward the deeper non-dual of manifestation which constitutes a new interpretation of absolute suchness. Thus there is constituted a new foundation for the reinterpretation of Being as a whole as it underlies the world formation. But in order to show that this is indeed a new era of Being, i.e. one in which Being admits its co-equality with Existence rather than killing the dragon, we would have to reconstitute the tree in an emergent new configuration that replaces the physis/logos//limited/unlimited formation with something different and up to now unheard of. In other words the tree would have to branch in another direction out of its ownmost possibilities of all next adjacent possibilities. This rebranching of the tree is

what occurs in each era of Being. With rebranching there is a closing off of old possibilities and opening up of new ones undreamt of previously, while history itself would have to be rewritten. Precisely what that rebranching of the tree will look like is hitherto unknown. But here is a guess:

Existence/Being//Extrema/Manifestation

Where Existence is suprarational and Being is paradoxical, absurd or insane.

### **The structure of the Field of Being**

Now the question arises why does the Field of Being have the structure that has been ascribed to it. We have noted that it is composed of roots/gods/castes, kinds, aspects and the bifurcating tree of dualities that intertwine non-dualities. We noted that the kinds and aspects have to do with the comprehension of the fundamental paradox of Being by reason. In other words we need higher logical type theory in order to separate out the possibly paradoxical elements in the mobile of Being. That mobile of Being is composed of the facets of kinds verses aspects that give us sixteen facets. Just as a mobile there is the struts that hold the pieces of the mobile apart and together and this is the purpose of the tree of Being that bifurcates giving us synchronic and diachronic views. What is held apart yet together Heidegger calls the Same because they belong together. Thus the bifurcating tree is the infrastructure of the mobile of facets, with the proviso that in this case the actual structure of that infrastructure emergently transforms from time to time, i.e. every couple of thousand years or so, it seems. The roots/gods/castes are the markers that give us the signifiers that are kept apart by the kinds of Being as distinctions. In other words the kinds of Being are dynamic distinctions that unfold in a logical order, or in an initiatory order depending on whether we are inside or outside the city. But the

roots/gods/castes are the markers for the distinction of the static logical order of the kinds of being as meta-levels. There is a completely different kind of ordering that revolves around the initiation process predicated on whether the person being initiated is male or female. The orders for males and females are inverse of each other and does not follow the logical order. Instead we have the following order:

Male sequence	Male Archetypes	Female Archetypes	Female sequence
Ultra	Self	Thou	Ultra
Pure	Sophia Feminine wisdom	Masculine Wisdom	Process
Hyper	Wise Old Man	Chthonic Female	Wild
Wild	Anima	Animus	Hyper
Process	Male ego (I)	Female alter ego (it)	Pure

So the Field of Being is composed of markers roots/gods/castes which are differentiated by kinds of Being and sorted by types at each level by aspects. The kinds and aspects produce facets of the mobile while the tree of bifurcations or symmetry breakings unfold to give the infrastructure of the mobile. The kinds and facets breaks up the markers into a set of reflexive images of themselves that proliferate within the imaginary structure of the house of Being so that the original caste of markers get repeated indefinitely in the mirror house of paradoxicality. As the bifurcation occurs the world unfolds as a series of dualities which hides in each case a non-dual within it at each level. These non-duals are the axis around which the tree of being as an infrastructure for the mobile

revolves. The non-duals are reversed and negated and projected upon women. We see this in the negative fourfold that Aristophanes names in his mock theogony in the Birds: Chaos, Covering, Night and the Abyss. This negative fourfold haunts the positive fourfold in what ever form it takes either heaven/earth//mortals/immortals or physus/logos//limited/unlimited or something else for the historical postmodern era after the overcoming of metaphysics like existence/being//extrema/manifestation.

So the field of Being has a specific structure that we liken to a mobile such as those produced by Alexander Calder<sup>12</sup>. But in this case the facets of the mobile are insubstantial and cross through each other creating interferences in an infinitely complex pattern which summed amounts to paradox or even absurdity and madness. The infrastructure of the mobile is the unfolding bifurcating tree which in different eras branches differently producing a new basis for the interaction of the facets of the mobile. The roots/gods/castes are markers in the field that are mirrored within the differences between kinds and aspects when they are taken in the static configuration presented by logic and within the ordered compound of the city. Outside the city in the wilds there is the initiation process which is a different way of looking at the relations between the kinds of Being which has archetypal markers such as those discovered by Jung which represent the collective unconscious.

There is also another possible unfolding of the kinds of Being in relation to each other for which no markers have as yet been discovered. In general we can talk about the monolith of Being which is composed of two different kinds of being. Henry in The Essence of Manifestation points out that this is a primary assumption of Heidegger that the monolith is unified and that its differences are merely modal changes of the

<sup>12</sup> <http://www.calder.org/>

human being within the world. Henry juxtaposes this with the concept of ontological dualism that means that there is some aspect of Being that is never manifest and thus there is at some level a hard difference between presence and absence. This may be thought of as the unconscious of Being similar to what psychoanalysts posit for consciousness. This is equivalent to the positing of Hyper Being of difference by Derrida. But even this breaks down when we get to Wild Being because at that point there is not just a duality between presence and absence but the polymorphous perversity of the interference of the various aspects of Being within the different kinds of Being. This wild polymorphous perversity is like a mixture of continuity and discontinuity, order and disorder, right and wrong, good and bad, necessity and accident, present and absent, identity and difference, truth and falsehood, reality and illusion. You name your crucial opposite and it is mixed in Wild Being with other equally basic opposites in a way that is equivalent to the Gordian Knot, i.e. impossible to disentangle without imposing some hard dualistic distinction such as Alexander did.

Owen Ware suggested that this may be seen in terms of various ways of splitting the multilith of Being into halves that include two kinds of Being each. There are three possible splittings of this kind which we call the exotics. These are encountered as we come out of the curious mixture of paradoxicality or absurdity where the kinds of Being are mixed together. There are three completely different bifurcations of the multilith into two halves before its further splitting into the four separate kinds of Being.

Exotic 1 Logical Brahma Zeus	Pure- Process  (Monolith)	Hyper-Wild
Exotic 2 Initiatory Vishnu Poseidon	Pure-Hyper	Process-Wild
Exotic 3 Odd Shiva Hades	Pure-Wild	Process- Hyper

This concept of the exotics that Owen Ware and I have developed together treats the kinds of Being as a system that whose elements may be bifurcated in three different ways giving us various states. It is as yet unclear what the meaning of the third state is in terms of mythology, but some trinities that the three states themselves may be related to are suggested in the table. We can also think of these states as being related to the norms, i.e. fates, or muses and other mythic characters that come in sets of three or nine. The three legged stool of witches and other Indo-European shamans of the three way crossing of the road such as Oedipus killed his father at may also be related. Also Odin is said to be a trinity when he is encountered. The trinity is very deep in the Indo-European consciousness as a root archetype. The exotics show that it may have some basis in fact if the field of Being oscillates in and out of paradoxicality moving through some bilith state before and after entering and leaving paradox. Thus the infrastructure of

the field of Being can be seen to have some structure of its own related to its dynamic oscillation in and out of paradox into the mobile briefly before plunging back into paradox or absurdity again.

### **The Hidden Nature of Proto-Being**

Now we return to our major theme which is the nature of proto-being that we learn by going from modern English to Old English to Indo-European. In Old English we discover some archaic features of the Germanic branch of the family which is of interest to us. For instance, Beon and Wesan are co-equal ways of referring to "Being." Now we conjugate according to Wesan more or less but we call it Being in the substantive form. But the Old English had two completely different conjugations in the Present tense. Instead of Past and Future there was the Perterite which means completed over and against the present that means incompleting. The present conjugation of Wesan actually encompasses two different Indo-European roots \*ES and \*ER. \*ES breaks up into the option of Sei and Sy which is the origin of Sein and Seyn that Heidegger uses based on the German to refer to Being and Be-ing in the two modes that Heidegger posits are the same yet different. Also there is the suggestion that there is the form Woerthan which means happening or incipient occurrence, i.e. coming to be, which also can stand as a copula and thus was perhaps another earlier form of Be-coming that may have stood co-equal to Beon/Wesan. All this leads to a rather complex set of bifurcations of Being which starts out with Woerthan which means incipience that then splits into complete and incomplete on the one hand and Beon and Wesan on the other such that they share the same conjugation for the Preterite case. Then the Preterite splits again into Beon Present and Wesan Present. Beon Present splits into \*ER and \*ES. And finally \*ES splits into Sie and Sy as options. This

symmetry breaking is very interesting in relation to the other symmetry breaking of the world tree. It is possible to see between these various symmetry breakings the various kinds of Being as the differences between the markers of Being in Old English. Ultra Being stands between Woerthan and the view of things in terms of completion or not. Pure Being stands between the Preterite and the Present tenses. Process Being stands between the Beon present tense and the Wesan present tense. Hyper Being stands between the \*ES and \*ER. Wild Being stands between the Sein and Seyn.

We note that in contributions Heidegger attributes to the Seyn the four steps: Echo, Playing Forth, Leap and Grounding. We believe that these are the corresponding to the kinds of Being in the Sein. Seyn emphasizes the grounding question of the truth of Being which is the Being of Truth, i.e. that Being withdraws. Sein emphasizes the guiding question about the Presence of beings within Being. Heidegger posits a turn that takes us from the first beginning of meta-physics to the other beginning which grounds the historic era. The incipience of Woerthan when we trace it back to the Indo-European signifies a turn in the Indo-European root word \*WER. But we also see that the \*ER relates to Ereignis, which the translators of the have called "enowning" but is perhaps better translated as befitting or event of appropriation or merely happening. Of course the root \*ES relates to essence and presence and other significant ontological words in various languages. So what we see in Heidegger's Contributions an intuition and wrestling with meanings associated with this deeper structure below the Sein/Seyn split. For instance Wesan which is no longer a co-equal to Beon in German becomes for Heidegger a deeper meaning of Essence. The translators translate it variously depending on context but a significant translation is "swaying". Thus when we come under the sway of Seyn we are really referring to the Wesan of the

Seyn which is a way of one part of Being referring to another part of Being as it occurs in the German. In the Old English the situation is clearer. Each marker of Being can be used in all the senses of Being in their place within the conjugational structure. Thus Being as Noun and Being as Verb may be any of the markers such that Being can refer to itself in its various senses. When we trace back to the Indo-European roots we get a sense of the differences of those senses. But the situation is much more complex than our saying in modern terms "Being Is" which is the sign of the monolith. In the monolith Being is used as both noun and verb in a single sentence. This is the ultimate in the ideal of unity in the Indo-European way of looking at things. But in our case there are about seven different terms that can be used as either noun or verb, which gives us 49 different possibilities for self reference of Being to itself. It is this complexity that we referred to above as the Gordian knot of paradox and absurdity. It becomes absurd if we attempt to build more complex sentences using the various roots of Being in self-reference amongst themselves.

What is important is the concept that there is a layering to Being that we see in the Old English. That layering exists as a progressive bisection or symmetry breaking. The deepest level is Woerthan, which is happening or coming to be suggested by the Ereignis term as used by Heidegger. Woerthan is somehow prior to the distinction between complete and incomplete and the distinction between Wesan and Beon. It is incipience which Heidegger also alludes to as originary thought. Incipient events are happenings that are not characterized as yet as complete or incomplete that pop out of the void of existence which separates the Woerthan from the in/complete. When the Woerthan which signifies incipience bifurcates it produces simultaneously the Beon/ Wesan distinction and the complete/incomplete distinction. This distinction frames the kindness of Pure

Being. Pure Being is the interface between the Beon/ Wesan and between Present and Past/Future. When the Past/Future Wesan which signifies abiding splits it creates a Beon present tense and a Wesan present tense and defines the kindness of Process Being. When Beon which signifies growth splits it gives rise to \*ER that signifies movement and \*ES that signifies stasis. The stasis is either the continual presence of presence itself in the face of its absence in death, or it signifies the underlying constraints on attributes of essences. But \*ES splits into Sein (sie) and Seyn (sy) which Heidegger calls the Janus faces of Being as they are related to truth and presence. He forgets it seems about reality and identity although these go with truth and presence respectively in a natural pairing. However like the kinds of Being all the various combinations of the aspects are meaningful and they present their own exotics depending on how they bifurcate as reason comes out of utter paradox and absurdity when it comes up occasionally for air. These might be called the orthogonal exotics of the aspects of Being that stand opposite the exotics of kindness of Being. Heidegger is moving within the field of Being but not perhaps seeing its full extent, only glimpsing various rooms in the house of Being based on the hints of the German language. The more archaic structures of Old English take us back deeper into the roots of Indo-European views of the Being of things. It gives us a wider vocabulary with successive depths. What we notice is that Heidegger is positing a revolution that merely takes us between one surface bifurcation of Being as Sein to the other Be-ing as Seyn. But this turning is contributed to by the ER of Ereignis, by the swaying and owning of Wesan, by the turning of Woertan. About the only aspect he does not deal with is Beon which vanished in German. Thus Heidegger's intuition within the matrix of German is good even though he does not see the entire field of Being clearly. Using Old English as our guide we see the field of Being a bit more clearly and thus

establish a framework in which to attempt to understand deeply what Heidegger is intimating to us in his exceedingly obscure Contributions.

When we go back to the Indo-European from the Old English we see a very distinct pattern which may be summarized as \*ES/\*ER//\*BHEU//\*WES /\*WER. Notice the duals \*ES/\*WES and \*ER/\*WER which frame BHEU. We notice that the word \*BHEU means growth and its opposite is \*DHEU which means death. There is a word \*BHEUDH that means 'awareness' which is the root for the words Bodhi and Buddha which non-dually contains the roots of Growth, or Life, and Death. The framing of \*BHEU by the duals of \*ES/\*WES and \*ER/\*WER is a very significant pattern that deserves close study. \*WER means to turn. \*WES means to abide or dwell. \*ER means to move. \*ES means static standing in some aspect like presence, identity, truth or reality. Thus we have an unfolding sequence that is very definite in the Indo-European roots. First there is incipience or a turning as the turning of the wheel of samsara. This generates an abiding or dwelling as when we dwell in some karmic plane for our lifetime. The dwelling is the place of growth, and what grows can be taken and moved as if it were a thing from the outside. Movement is seen in relation to the static aspects of nature. In this unfolding we are moving from the deeper to the less deep. Heidegger's difference between Sein and Seyn from this perspective is a surface distinction within the ES between presence and truth which stands beyond appearances as the essence from the point of view of Logos. Heidegger does not mention identity or reality which is the inverse of presence and truth but these must be operative at this level as well. What we see is that the difference of aspects appears as the highest level between Sein and Seyn. Below that is the difference between movement and stasis, below that is the difference between Wesan and Beon which are two deeper alternatives for describing

Being in Old English. Below that there is the difference between complete and incomplete or temporality present and past/future, or as Husserl says in Internal Time Consciousness between the effervescence of conscious events and their laying down and fading from presence into memory. Below that is the difference between temporality and pure happening as incipience where the turning occurs. Between the turning and temporality, i.e. between the unfolding will to remember and the eternal return is the interface of existence. At the lowest point the first difference is between happening and temporal unfolding is existence, or Ultra Being the unthinkable. All the kinds of Being spring from that bedrock of Existence, the old dragon which as python/typhoon must continually be conquered and destroyed. The unfolding of Being takes us back step by step to the bedrock of existence. It is that touchstone that shows us the hidden nature of proto-being in the Indo-European roots.

But it should be noted that those roots are arranged in a specific pattern which is that of the elements: Fire/Air//Water/Earth which split into Fire/Water and Air/Earth which contain opposites that cannot meet thus each pair of opposites holds the other set apart producing a clearing for \*BHEU to appear within as the non-dual. The Greeks believed that consciousness was in the diaphragm in the body. The diaphragm stands between Fire/Air//Diaphragm//Water/Earth in the topology of the body. \*BHEU stands in the place of the interspace/barrier (*barzak* in Arabic) of the Diaphragm. This is to say it stands in the non-dual position between the opposites of \*ES/ \*ER and \*WES/ \*WER which like the elements form pairs that cannot be together because they cancel or annihilate but by their mutual interference they produce a space within which the non-dual \*BHEU of growth and life can be seen.

## The Enframing of Deep Ontology

The deepest we can go to understand ontology is the Indo-European roots. And now we have a pattern to explore at this deepest level of ontological patterning. Let us consider the various roots of the enframing around the \*BHEU which consists of \*ES/\*WES and \*ER/\*WER

**es-**. To be. 1. Athematic first person singular form \**es-mi* in Germanic \**izm(i)* in Old English *eam*, *eom*, am: AM. 2. Athematic third person singular form \**es-ti* in: a. Germanic \**ist(i)* in Old English *is*, is: IS; b. Sanskrit *asti*, is: SWASTIKA. 3. Optative stem \**si-* in Germanic \**sjai-* in Old English *ste*, may it be (so) in *gese* (*gēa*, yea; see *l- + siē*), yes: YES. 4. Participial form \**sont-*, being, existing, hence real, true, in: a. Germanic \**santhaz* in Old English *sōth*, true: SOOTH, SOOTHE; b. suffixed (collective) zero-grade form \**snt-yā*, “that which is,” in Germanic \**sun(d)jō*, sin (< “it is true,” “the sin is real”), in Old English *synn*, sin: SIN; c. Sanskrit *sat-*, *sant-*, existing, true, virtuous: SUTTEE; BODHISATTVA, SATYAGRAHA. 5. Basic form \**es-* in Latin *esse*, to be: ENTITY, ESSENCE; ABSENT, (IMPROVE), INTEREST, PRESENT<sup>1</sup>, (PRESENT<sup>2</sup>), PROUD, (QUINTESENCE), (REPRESENT). 6. Basic form \**es-* in Greek *einai* (present participle *ont-*, being), to be (in *pareinai*, to be present): -ONT, ONTO-; (BIONT), HOMOIOUSIAN, PAROUSIA, (SCHIZONT). See extension *esu-*. [Pok. *es-* 340.]

As can be seen \*ES has the concept of “to be” and is related to *is* in Old English and *asti* and *sat* in Sanskrit. The participle form is related to *sooth* which means true in Old English. But there is also a relation to the word *sin* in Old English seen as *synn*. In Latin there is a whole series of important ontological words derived from *esse* which includes entity, essence, absent, interest, present, represent. Finally there is the relation to Parousia through the Greek *einai* which gives us *on* and *ontos*. It is \*ES that breaks into Sein and Seyn that Heidegger refers to in Contributions which we see in the Old English *sie* and *sy*. Here we see the distinction of \*ES as presence and \*ES as sooth or truth emerging. This eventually leads to the distinction between *appearance and reality* because what is present not always is what is true. But the appearance if *sin* is troubling because we suddenly have something which is not just false but genuinely bad, there is clearly an intimation of evil and a negative sort of Being, for

instance the lie and deception. It is interesting that the Seyn seems to echo this negativity of the *synn*.

**er-1**. To move, set in motion. 1. Probably Germanic \**ar-*, \**or-*, \**art(a)*, to be, exist, in Old English *eart* and *aron*, second person singular and plural present of *bēon*, to be: ARE<sup>1</sup>, ART<sup>2</sup>. 2. Perhaps in Germanic suffixed form \**er-n-os-ti-* in Old English *eornoste*, zealous, serious: EARN-EST<sup>1</sup>. 3. Suffixed form \**or-yo-* in Latin *oriri*, to arise,

appear, be born: ORIENT, ORIGIN, ORIGINAL; ABORT. [Pok. 3. *er-* 326; *ergh-* 339.]

**er-2**. Earth, ground. Extended form \**ert-* in Germanic \**erthō* in: a. Old English *eorthe*, earth: EARTH; b. Middle Dutch *aerde*, *eerde*, earth (> Afrikaans *aarde*): AARD-VARK, AARDWOLF. [Pok. 4. *er-* 332.]

**er-3**. Base of designations of various domestic horned animals. Extended form \**eri-* in Latin *aries*, ram: ARIES. [Pok. 2. *er-* 326.]

\*ER has completely different connotations from the \*ES. \*ER has the implication of motion as opposed to the stasis of the \*ES. It is related to our word *are* which in Old English was *eart* and *aron*. Notice the cognate world *er*<sup>2</sup> which means earth and *er*<sup>3</sup> which relates to horned animals. In other words the \*ER has to do with the movement of game across the earth. It is also related to Old English *eornoste* which is our earnest. Also there is the *oriri* in Latin which means to arise or appear which gives us the words *original* and *origin* as well as *orient*.

**wes-1**. To buy. 1. Suffixed form \**wes-no-* in Latin *vēnum*, sale: VENAL, VEND. 2. Suffixed o-grade form \**wos-nā-* in Greek *ōneisthai*, to buy: DUOPSONY. [Pok. 8. *yes-* 1173.]

**wes-2**. Wet. Germanic \**wōs-* in Old English *wōs*, juice: OOZE<sup>1</sup>. [Pok. 3. *yes-* 1171.]

**wes-3**. To stay, dwell, pass the night, with derivatives meaning “to be.” 1. O-grade form \**wos-* in Germanic \**was-* in Old English *wæs*, was: WAS. 2. Lengthened-grade form \**wēs-* in Germanic \**wēz-* in Old English *wære* (subjunctive), *wæron* (plural), were: WERE. 3. Germanic \**wesan* in Old Norse *vesa*, *vera*, to be: WASSAIL. 4. Suffixed form \**wes-tā-* perhaps in Latin *Vesta*, household goddess: VESTA. 5. Suffixed variant form \**was-tu-* possibly in Greek *astu*, town (< “place where one dwells”), whence Latin *astus*, skill, craft (practiced in a town): ASTUTE. [Pok. 1. *yes-* 1170.]

**wes-4**. To clothe. Extension of *eu-1*. 1. Suffixed o-grade form \**wos-eyo-* in Germanic \**wazjan* in Old English *werian*, to wear, carry: WEAR<sup>1</sup>. 2. Suffixed form \**wes-ti-* in Latin *vestis*, garment: VEST; DEVEST, INVEST, REVEST, TRAVESTY. 3. Suffixed form \**wes-nu-* in Greek *hennunai*, to clothe: HIMATION. [Pok. 5. *yes-* 1172.]

**wes-pero-**. Evening, night. I. Reduced form \**wes-*. 1. Suffixed form \**wes-to-* in Germanic \**west-* in: a. Old English *west*, west: WEST; b. Old English *westerne*, western: WESTERN; c. Old English *westra*, more westerly: WESTERLY. 2. Possibly Germanic \**wis-* in Late Latin *Visigothi*, “West Goths” (*Gothi*, the Goths): VISI-GOTH. II. Basic form \**wespero-*. 1. Latin *vesper*, evening: VESPER, VESPERTILIONID. 2. Greek *hesperos*, evening: HESPERIAN. [Pok. *yesperos* 1173.]

When we come to \*WES which goes with \*ES there is a much richer heritage. The various cognates mean to buy, to ooze like juice, to stay and dwell, to clothe, and the west which is the place of evening. When we focus in on \*WES which relates to Being then it means to stay, dwell and pass the night. We get our word *were* from this root. The German *wesan* comes from this root which is a co-term for Being in Old English. The household goddess Vesta finds her origin from this root and it meant in Greek *astu* or town meaning the place where one dwells. In Latin we find *astus* which is skill or craft where from comes astute.

The next root \*WER is by far the richest. We notice that the deeper we go in these roots the richer their reference and articulation becomes. \*WER cognates mean *a high raised spot, to raise or hold suspended, to turn or bend, to perceive or watch, to cover, to speak, to burn, and even squirrel.*

**wer-<sup>1</sup>.** High raised spot. 1. Suffixed form \**wer-d* in Germanic \**wartōn* in Old English *wearte*, wart: WART. 2. Possibly Germanic \**war-* in obsolete Swedish *varbulde*, "pus swelling" (*bulde*, swelling; see **bhel-<sup>2</sup>**), akin to the source of WARBLE<sup>2</sup>. 3. Latin *varius* (genitive plural *variōrum*), spotty, speckled, changeable: (VAIR), VARIEGATE, (VARIETY), VARIOLA, VARIORUM, VARIOUS, VARY; (MINIVER). 4. Latin *varix*, varicose vein: VARIX. 5. Suffixed and extended zero-grade form \**wrsu-ko-* in Latin *verruca*, a wart: VERRUCA. [Pok. 2. *uer-* 1151, 2. *uā-* 1108.]

**wer-<sup>2</sup>.** To raise, lift, hold suspended. Earlier form \**awer-*. 1. Basic form \**awer-* in Greek *aeirein*, to raise, and Greek *artēria*, windpipe, artery: AORTA, ARSIS, ARTERIO-, ARTERIOLE, ARTERY. 2. Possibly referred to this root (obscure basic form \**āwer-*) is Greek *aēr* (> Latin *aer* > Italian *aria*), air: AERIAL AERO-, AIR, ARIA, MALARIA. 3. Related to Greek *aēr*, air, is Greek *aura* (< zero-grade form \**aur-*), breath, vapor: AURA. [Pok. 1. *uer-* 1151.]

**wer-<sup>3</sup>.** Conventional base of various Indo-European roots; to turn, bend. I. Root \**wert-*, to turn, wind. 1. Germanic \**werth-* in: a. Germanic variant \**warth-* in (i) Old English *-weard*, toward (< "turned toward"): -WARD (ii) Germanic \**inwarth*, inward (\**in*, in; see **en**), in Old English *inweard*, inward: INWARD; b. perhaps Germanic derivative \**werthaz*, "toward, opposite," hence "equivalent, worth," in Old English *weorth*, worth, valuable, and derivative noun *weorth*, *wierth*, value: WORTH<sup>1</sup>; STALWART. 2. Germanic \**werthan*, to become (< "to turn into"), in Old English *weorþan*, to befall: WORTH<sup>2</sup>. 3. Zero-grade form \**wrt-* in Germanic \**wurth-* in Old English *wyrd*, fate, destiny (< "that which befalls one"): WEIRD. 4. Latin *vertere*, to turn, with its frequentative *versare*, to turn, and passive *versari*, to stay, behave (< "to move around a place, frequent"): VERSATILE, VERSE<sup>1</sup>, VERSION, VERSUS, VERTEBRA, VERTEX, VERTIGO, VORTEX; ADVERSE, ANNIVERSARY, AVERT, BOULEVERSEMENT, CONTROVERSY, (CONVERSE<sup>1</sup>), CONVERT, DEXTRORSE, DIVERT, EVERT, (EXTROVERSION), EXTROVERT, INTORSE, INTROVERT, INVERT, MALVERSION, OBVERT, PERVERT, PROSE, RETRORSE, REVERT, SINISTRORSE, SUBVERT, TERGIVERSATE, TRANSVERSE, UNIVERSE. 5. Balto-Slavic \**wirstā-*, a turn, bend, in Russian *versta*, line: VERST. II. Root \**wreit-*, to turn. Germanic \**writh-*, \**wraith-* in: a. Old English *writha*, band (< "that which is wound around"): WREATH; b. Old English *writhan*, to twist, torture: WRITHE; c. Old English *wrāth*, angry (< "tormented, twisted"): WRATH, WROTH. III. Root \**wergh-*, to turn. 1. Germanic \**wurgjan* in Old English *wyrgan*, to strangle: WORRY. 2. Nasalized variant \**wrengh-* in: a. Germanic \**wreng-* in Old English *wringan*, to twist: WRING; b. Germanic \**wrang-* in (i) Old Norse \**wrangr*, *rangr*, curved, crooked, wrong, akin to the Scandinavian source of Middle English *wrong*, wrong: WRONG (ii) Low German *wrangeln*, to wrestle, akin to the Low German source of Middle English *wranglen*, to wrangle: WRANGLE. IV. Root \**werg-*, to turn. 1. Nasalized variant form \**wreng-* in Germanic \**wrankjan* in: a. Old English *wrencan*, to twist: WRENCH; b. Old English *gewrinclian*, to wind (*ge-*, collective prefix; see **korn**): WRINKLE. 2. Latin *vergere*, to turn, tend toward: VERGE<sup>2</sup>; CONVERGE, DIVERGE. V. Root \**wreik-*, to turn. 1. Germanic \**wrig-* in: a. Old English *wrigian*, to turn, bend, go: WRY; b. Middle-Low German *wriggeln*, to wriggle: WRIGGLE. 2. Germanic \**wriht-* whence \**wristiz* in Old English *wrist*, wrist: WRIST. 3. Secondary Germanic derivative \**wraistjan* in Old English *wræstan*, to twist, with its frequentative \**wræstlian*, to wrestle: WREST, WRESTLE. 4. Possibly o-grade form \**wroik-* in Gaulish \**brūko*, heather (> French *bruyère*, heath): BRIAR<sup>1</sup>. VI. Germanic root \**wrib-* in Old French *riber*, to be wanton: RIBALD. VII. Root \**werb-*, also \**werbh-*, to turn, bend. 1. Germanic \**werp-*, \**warp-*, "to fling by turning the arm," in Old English *weorpan*, to throw away: WARP. 2. Latin *verber*, whip, rod: REVERBERATE. 3. Latin *verbēna*, sacred foliage: VERBENA, (VERVAIN). 4. Zero-grade form \**wrb-* in Greek *rhabdos*, rod: RHABDOMANCY, RHABDOVIRUS. 5. Nasalized variant form \**wrembh-* in Greek *rhombos*, magic wheel, rhombus: RHOMBUS. VIII. Root \**werp-*, to turn, wind. 1. Metathesized form \**wrep-* in Germanic \**wrap-* in Danish dialectal *wravle*, to wind; akin to the source of Middle English *wrappen*, to wrap: WRAP. 2. Zero-grade form \**wrp-* in Greek *rhaptein*, to sew (> *raphē*, suture): RAPHE, RAPHIDE; RHAPSODY, STAPHYLORRHAPHY, TENORRHAPHY. IX. Root \**wrmi-*, worm; rhyme word to **k<sup>2</sup>mi-**. 1. Germanic \**wurmiz* in Old English *wyrm*, worm: WORM. 2. Latin *vermis*, worm: VERMEIL, VERMI-, VERMICELLI, VERMICULAR, VERMIN. [Pok. 3. *uer-* 1152.]

**wer-4.** To perceive, watch out for. I. O-grade form \**wor-*.  
 1. Suffixed form \**wor-o-* in Germanic \**warz* in: a. Old English *wær*, watchful: WARY; b. Old English *gewær*, aware (*ge-*, collective and intensive prefix; see *kom*): AWARE; c. Old English *warian*, to beware: WARE<sup>2</sup>.  
 2. Suffixed form \**wor-to-* in Germanic \**wardaz*, guard, and \**wardōn*, to guard, in: a. (i) Old English *weard*, a watching, keeper: WARD; STEWARD (ii) Old English *weardian*, to ward, guard: WARDER<sup>2</sup>; b. Old North French *warder*, to guard: WARDEN; REWARD, WARDROBE; c. Old French *garder*, to guard: GUARD; d. Anglo-Norman *warde*, guard: REARWARD<sup>2</sup>.  
 3. Germanic \**warō* in: a. Old English *waru*, goods, protection, guard: WARE<sup>1</sup>; b. Old English *-ware* (probably plural of *waru*, "goods"), inhabitants (< "defenders"): FIELDFARE. 4. Suffixed form \**wor-wo-* in Greek *ouros*, a guard: ARCTURUS. 5. Variant \*(s)wor-, \*(s)wor- probably in Greek *horan*, to see: EPHOR, PANORAMA. II. Suffixed (stative) form \**wer-ē-* in Latin *verēri*, to respect, feel awe for: REVERE<sup>1</sup>. [Pok. 8. *yer*-1164.]

**wer-5.** To cover. I. Basic form \**wer-*. 1. Germanic \**wer-jōn-* in Old English *wer*, dam, fish trap: WEIR. 2. Compound form \**ap-wer-yo-* (\**ap-*, off, away; see *apo-*) in Latin *aperire*, to open, uncover: APERIENT, APERITIF, APERTURE; OVERT, OVERTURE, PERT. 3. Compound form

\**op-wer-yo-* (\**op-*, over; see *epi*) in Latin *operire*, to cover: COVER, OPERCULUM. II. O-grade form \**wor-*.  
 1. Germanic \**war-nōn* in Old English *war(e)nian*, to take heed: WARN. 2. Germanic \**war-* in: a. (i) Old French *garant*, warrant, authorization: GUARANTY (ii) Old North French *warant*, warrant, and *warantir*, to guarantee: WARRANT, (WARRANTEE), WARRANTY; b. Old French *garer*, to guard, protect: GARAGE; c. Old French *gluwarir*, to defend, protect: GARRET, GARRISON; d. Old North French *warene*, enclosure, game preserve: WARREN; e. Old French *gluwarnir*, to equip: GARMENT, GARNISH. [Pok. 5. *yer*-1160.]

**wer-6.** Also **were-**. To speak. Variant \**wrē-*, contracted from \**wreō-*. 1. Suffixed zero-grade form \**wr-dho-* in Germanic \**wurdam* in Old English *word*, word: WORD. 2. Suffixed form \**wer-dho-* in Latin *verbum*, word: VERB, VERVE; ADVERB, PROVERB. 3. Suffixed form \**wer-yo-* in Greek *eirein*, to say, speak: IRONY. 4. Variant form \**wrē-* in suffixed form \**wrē-tor-* in Greek *rhētōr*, public speaker: RHETOR. [Pok. 6. *yer*-1162.]

**wer-7.** To burn. Suffixed lengthened o-grade (causative) form \**wōr-yo-* in Russian *varit'*, to boil: SAMOVAR. [Pok. 12. *yer*-1166.]

**wer-8.** Squirrel. Reduplicated expressive form \**wī-wer(r)-* in Latin *viverra*, a ferret: VIVERRINE. [Pok. 13. *yer*-1166.]

**wēr-**. Water. Suffixed zero-grade form \**ūr-īnā-* in Latin *ūrīna*, urine: URINE. [In Pok. 9. *ay(e)*-78.]

**were-1.** Wide, broad. Suffixed form \**wer(e)-u-* metathesized in Greek *eurus*, wide: EURY-; ANEURYSM, EURYDICE. [Pok. 8. *yer*-1165.]

When we concentrate on the \*WER which gives rise to Woerthan then we see in finer detail. It means to turn, to bend, to wind as \**wert*. From this comes the Old English *weard* as in *ward* of *toward*. Also we get the Old English *weorth* from which comes *worth*. In German there is \**werthan* which means to become (to turn into) that in Old

English is *weorthan*<sup>13</sup> which means to befall. Also we get the Old English *wyrd* which means fate, destiny or that which befalls one which is our *weird*. In Latin there is *versare*, to turn or in the passive *versari*, to stay or behave (to move around a place, frequent) from which comes versatile, vertex, vortex, version, versus etc. There is also \**wreit* to turn from which comes the Old English *writha* which is wreath and *writhan* which is to twist and torture. Another derived root is \**werg* which means to turn that gives us Old English *wrencan* which means to twist from whence *wrench*. There are many other similar derived roots such as \**wreik*, \**wrib*, \**wrib*, \**wreb*, \**wrep*, \**wrmi* all associated with turning or twisting in some manner, the last of which is the root of our word *worm*.

If we want to get a sense of the difference between \*ES and \*ER then we might look at other cognate IE roots

*AS to burn, glow	*AR to fit together
*ES to be present, essence	*ER to move
*OS mouth	*OR speak
*YES to boil or bubble	*YER year season
*AYER day, morning, early	*AYES metal: copper or bronze

Looking at these cognate roots we get the picture especially from the relation between \*OS (mouth, orifice, oral, osculate) and \*OR (speak, oracle, bird, oration, adore) that words of the form \*xS are the inchoate stative means while words of the form \*xR is what the stative means is used for in action

<sup>13</sup> "Aspectual Properties of Passive Auxiliaries in Old English" Clodagh Lynam, <http://www.ucd.ie/~linguist/asp.html>



emergence of the real thing at the next level of unfolding.

So what picture do we get of \*ES and \*ER by looking at their related roots? We see that being present of \*ES is the prerequisite for the movement of \*ER. If we sift, bind, sew, and leave the \*ES then we find its essence which can act as a substance we can count on and then if we move that essence we then we get the real thing as \*RE.

The addition of the \*Wxx prefix seems to deepen the relationship between \*ES and \*ER to give us \*WES which means to stay and dwell pointing to the deeper background of the substance which is the environment where it abides or stays around. \*WES points to the fact that this may be a town where things stay together and are neighbors. \*WES also points to the skills and craft necessary to abide in a place and makes it possible to live together. \*WER on the other hand deepens the \*ER. \*ER means the movement of the herds across the earth. \*WER is a turning back like the \*RE which looks behind, goes over the same root returning. When we turn back we have to twist around. \*WER is the twisting around to turn back and see the different vista of the return. When something turns back on itself reflexively then it raises itself higher into self-consciousness, it realizes itself in its perception taking account of itself as it watches out for the other which may be behind it. When we cover something over we are turning it back to an absence prior to perception. When we speak we are producing a reflexive ambience where self-consciousness can appear. \*ES is the static stative presence of the thing. \*ER is the movement of what is present by which we discover its essence or substance. \*RE is the real thing discovered. \*WES is the dwelling of the thing together with other things in an environment. \*WER is the turning itself which allows us to go back in the other meaning of \*RE as return. In turning is self consciousness and perception of the other

and the realization of Fate, the *wyrd* as what befalls us by turns and in our response to that fate we discover both our own worth but that of others. We only know how much something means when we loose it and when we face up to the what befalls us by turns we become stalwart.

In this way we see that there is a picture in the enframing of the \*ES/ \*ER// \*WES/ \*WER. This enframing has some relation to the Four elements and their interrelations. \*WER2 is related to Air and \*ER2 is related to Earth which are in fact traditional elemental opposites. \*WES2 is related to water as wetness. But we do not find \*ES related to fire until we look at \*AS which means to burn and glow. However, we posit that the traditional elements of earth/air//fire/water and their mutual interlocking as fire/earth//water/air is a model of this original pattern that is built into the roots of the Indo-European language. In other words although the pattern itself was lost in speech it survived as a fundamental representation or primal image in the imagination of ancient Indo-European people and eventually inserted itself into philosophy and ancient science as the theory of the elements. But the pattern of the enframing does not refer to the elements as entities, but rather is a picture of the coming to presence that is described by the Indo-European roots. Coming to presence has stages. It starts with the static presences as \*ES which are like the boiling, bubbling and foam of \*YES or like the ashes, hearth, dryness, aridness of \*AS which is produced by burning and has a glow. It is the primal matter of experience. This boiling up or burning of experience can be seen as presence which we realize as a reality when we move or transform it by the \*ER. This makes what is fire into earth. The \*ER becomes \*RE the real thing. The \*ER move across the earth together in herds. Then the things of the earth dwell together as \*WES. Water flows across the earth and settles down in the low spots. The abiding together of what collects is the \*WER which

clothes the earth with its dwellers, that are neighbors of each other collecting in towns and using their skill to stake their claim to a place. They buy their place on the earth with their skilled labor. Finally what collects as water in the low spaces of the earth evaporates, it turns into air and is raised up and suspended in the atmosphere as clouds. Thus turning back from water into air is what is necessary for the return as rains which sew the earth as \*SE and are sifted after the breaking of bonds after a time producing the basic materials for the process to return on itself and to start again with greater self-consciousness.

It is a struggle to look into this dark glass and perceive the primal pattern in the enframing of Being which is preserved in the elemental theory. In that elemental theory Fire and Water cannot be found together. The same is true of Air and Earth. So \*ES and \*WES as well as \*ER and \*WER must be separated and the only means of separation is the other opposite in each case. Aristotle and Plato supply a structural level of hot/cold//wet/dry as a substrate to these elements to explain their inter-transformation. This theory directly leads to Alchemy when Neo-Platonism enters Egypt and is applied to the crafts of dyeing and metal tinting. We can think of Plato and Aristotle's theory as the attempt to get to the bottom of how the opposites that mutually keeping each other apart actually at another level of reality are the same thing. This is necessary if we want to have a single kind of Being which is the goal of the Greeks in their philosophy of Being. How does the Becoming of Heraclitus link up with the static Being of Parmenides. Epidocles was the first to attempt a synthesis and after that Plato and Aristotle each equally attempted to reconcile these two opposite views of Being which can be found in the roots as the difference between the \*ER of Heraclitus and the \*ES of Parmenides. But these are figures on the deeper background of the dwelling and abiding of \*WES and the turning round of

\*WER which reminds us of the turning of the heavens. In other words, the movement of \*ER leads to the returning of time of the \*WER and the stasis of the \*ES leads us to comprehend the dwelling together of the \*WES. \*WES is spatial and \*WER is temporal and together they form the ground on which the moving things are seen. Thus we have a picture of a dynamic gestalt of dynamic things seen on the background of the dynamic dwelling within the temporality of the turning of the seasons. In order to see the gestalt we need the enframing that separates the figure from the ground so that \*ES can be distinguished from the \*WES and the \*ER can be distinguished from the \*WER. Presences are distinguished from the dwelling places by their movement. Movements are distinguished from their turning back on themselves by the landscape for the dwellings.

### **Being Appears within the Enframing**

The next step is to look what appears in the midst of the enframing of \*ES, \*ER, \*WES and \*WER which is \*BHEU.

**bheue-**. Also **bheu-**. To be, exist, grow. I. Extended forms *\*bhwi(o)-*, *\*bhwi-*. 1. Germanic *\*bijū* in Old English *bēon*, to be: BE. 2. Latin *fiert*, to become (third person singular present subjunctive *fiat*): FIAT. 3. Possibly suffixed form *\*bhwi-lyo-* in Latin *filius*, son; but this is possibly from *dhē(i)-*. II. Lengthened o-grade form *\*bhōw-* in Germanic *\*bōwan* in: a. Old Norse *būa*, to live, prepare (present participle *bondi*): BONDAGE, BOUND<sup>4</sup>; HUSBAND; b. Middle Dutch *bouwen*, to cultivate: BOWERY; c. Old Danish *bōth*, dwelling, stall, akin to the Scandinavian source of Middle English *bothe*, market stall: BOOTH. III. Zero-grade form *\*bhu-*. 1. Germanic *\*butlha* in: a. Old English *bold*, dwelling, house, hence *byldan*, to build: BUILD; b. alternate Germanic form *\*bōthla* in Middle Dutch *bōdel*, riches, property: BOODLE. 2. Greek *phuein*, to bring forth, make grow, *phutos*, a plant, and *phusis*, growth, nature: PHYSIC, PHYSIO-, PHYSIQUE, -PHYTE, PHYTO-, PHYTON; DIAPHYSIS, DIPHYODONT, EPIPHYSIS, HYPOPHYSIS, IMP, MONOPHYSITE, NEOPHYTE, PERIPHYTON, SYMPHYSIS, TRACHEOPHYTE. 3. Suffixed form *\*bhu-tā-* in Welsh *bod*, to be: EISTEDDFOD. 4. Suffixed form *\*bhu-tu-* in Latin *futurus*, "that is to be," future: FUTURE. IV. Zero-grade form *\*bhū-* (< *\*bhua-*). 1. Germanic *\*būram*, dweller, especially farmer, in: a. Old English *būr*, "dwelling space," bower, room: BOWER<sup>1</sup>; b. Old English *gebūr*, dweller (*ge-*, collective prefix; see *kom*): NEIGHBOR; c. Middle Dutch *gheboer*, *ghebuer*, peasant: BOER, BOOR. 2. Germanic *\*būrjam*, dwelling, in Old English *býre*, stall, hut: BYRE. 3. Suffixed form *\*bhū-lo-* in Greek *phulon*, tribe, class, race, and *phulē*, tribe, clan: PHYLE, PHYLETIC, PHYLUM; PHYLOGENY. V. Suffixal forms in Latin. 1. *\*du-bhu-io-*, "being two," in Latin *dubius*, doubtful, and *dubitāre*, to doubt (see *dwo-*). 2. *\*pro-bhu-o-*, "growing well or straightforward" (see *per*<sup>1</sup>). 3. *\*super-bhu-o-*, "being above," in Latin *superbus*, superior, proud (see *uper*). VI. Possibly Germanic *\*baumaz* (and *\*bagmaz*), tree (? < "growing thing"), in: a. Old English *bēam*, tree, beam: BEAM; b. Middle Dutch *boom*, tree: BOOM<sup>2</sup>. [Pok. *bheu-* 146.]

\*BHEU appears out of the enframing of the \*ES/ ER// \*BHEU // \*WES / \*WER as the barrier/interspace between the two interlocked terms. \*BHEU means to grow or to unfold and the word *physus* in Greek comes from it. The first form *\*bhwi* gives us the Old English *Beon* as well as the Latin *Fieri* from which we get *fiat* as well as *filius* or son. The second form *\*bhow* gives us the Norse word *bua* which means to live or prepare from which comes *bondage* and *bound*. There is also the middle Dutch *bouwen* which means to cultivate and the Old Dutch *bothe* meaning market stall from which we get *booth*. The third form *\*bhu* gives us the Old English *bold* which means dwelling, house and hence *byldan* to build. Also there is the Germanic *\*bothla* that yields boodle or property. Also the Greek *phuein* means to bring forth, make grow as a plant and also *phusis* meaning growth and nature. Also the Latin *futurus* meaning that is to be or the future. The fourth form *\*bhu* gives the *berman* or *\*buram* which is dweller especially farmer and the Old English *bur* which is a dwelling space, bower, or

room. Also there comes from this word the Greek *phulon* which is class, tribe, or race and *phule* wich is tribe or clan. The last form is *\*baumaz* which is tree or growing thing from which comes the Old English *beam* that is a tree.

**dheu-**. Also **dheue-**. The base of a wide variety of derivatives meaning "to rise in a cloud," as dust, vapor, or smoke, and related to semantic notions of breath, various color adjectives, and forms denoting defective perception or wits. 1. Suffixed extended zero-grade form *\*dhū-mo-* (< *\*dhus-mo-*), smoke, in: a. Latin *fūmus*, smoke: FUMAROLE, FUMATORIUM, FUMATORY, FUME; FUMARIC ACID, FUMIGATE, FUMITORY, PERFUME; b. Greek *thumos*, soul, spirit: -THYMIA; ENTHYMEME; c. Greek *thumon*, *thumos*, thyme (< "plant having a strong smell"): THYME. 2. Suffixed lengthened zero-grade form *\*dhū-li-* in Latin *fūlgō*, soot: FULGINOUS. 3. Extended form *\*dheus-* possibly in Germanic *\*dus-* in: a. Old English *dysig*, foolish (< "stupefied," "confused"): DIZZY; b. Danish *dase*, to make drowsy, akin to the probable Scandinavian source of DOZE. 4. Suffixed extended form *\*dheus-o-* in Germanic *\*deuzam*, breathing creature, animal, in: a. Old English *dēor*, animal: DEER; b. Old Norse *dýr*, animal, deer: REINDEER. 5. Suffixed o-grade form *\*dhous-o* in Slavic *\*dukh-* in Russian *dukh*, breath, spirit: DUKHOBOR. 6. Variant extended form *\*dhwes-* in nasalized form *\*dhwens-* in Germanic *\*duns-*, dust, meal, in: a. Germanic suffixed form *\*duns-to-* in Old English *dūst*, dust: DUST; b. Old Norse *dūnn*, bird's down (< "fine like dust"): DOWN<sup>2</sup>, DUVETYN; (EIDER-DOWN). 7. Extended zero-grade form *\*dhus-* in Greek *thuos*, burnt sacrifice, incense (> Latin *thūs*, incense), and *thūia*, cedar: THUJA, THURIBLE; (THURIFER). 8. Suffixed extended zero-grade form *\*dhus-ko-* in: a. Germanic *duskaz* in Old English *dox*, twilight: DUSK; b. Latin *fuscus*, dark, dusky: OBFUSCATE. 9. Suffixed extended zero-grade form *\*dhus-no-* in Welsh *dwn*, dull brown color, whence Old English *dun(n)*, dark-brown: DUN<sup>2</sup>. 10. Zero-grade extended form *\*dhubh-* in Greek *tuphein* (< *\*thuphein*), to make smoke, and *tuphlos*,

blind: TYPHUS; TYPHLOSOLE. 11. Extended form *\*dheubh-*, "beclouded in the senses," in suffixed o-grade form *\*dhoubh-o-* in: a. Germanic *\*daubaz* in Old English *dēaf*, deaf: DEAF; b. nasalized form *\*dhu-m-bho-* in Germanic *\*dumbaz* in Old English *dumb*, dumb: DUMB; c. Germanic *\*dūbōn-* in Old English *\*dūfe*, dove (< "dark-colored bird"): DOVE<sup>1</sup>. 12. Extended zero-grade form *\*dhwel-* in: a. Germanic *\*dwellan*, to go or lead astray, in Old English *duellan*, to deceive (but influenced in sense by cognate Old Norse *dvelja*, to tarry): DWELL; b. Germanic *\*dulaz* in (i) Old English *dol*, dull: DOLDRUMS (ii) Middle Low German *dul*, dull: (DOLT), DULL. 13. Extended zero-grade form *\*dhwes-* in Greek suffixed form *\*th(w)es-es-*, smoke, whence Greek *\*th(w)es-es-yon*, becoming *theion*, brimstone, sulfur: THIO-, THION-. 14. Perhaps Old English *docce*, dock (< "dark-colored plant"): DOCK<sup>4</sup>. 15. Perhaps Irish *dūd*, pipe: DUDEEN. [Pok. 4. *dheu-* 261.]

**dheu-**. To flow. Germanic *\*dauwaz*, dew, in: a. Old English *dēau*, dew: DEW; b. compound *\*melith-dauwaz*, "honeydew" (see *melit-*). [Pok. 1. *dheu-* 259.]

**dheu-** To become exhausted, die. 1. Suffixed o-grade form \**dhou-to-* in Germanic \**daudaz* in Old English *dēad*, dead: DEAD. 2. Suffixed o-grade form \**dhou-tu-* in Germanic \**dauthuz* in Old English *dēath*, death: DEATH. 3. Suffixed o-grade form \**dhou-yo-* in Old Norse *deyja*, to die: DIE<sup>1</sup>. 4. Suffixed extended zero-grade form \**dhwī-no-* in Germanic \**dwīnan* in Old English *dwīnan*, to diminish, languish: DWINDLE. [Pok. 2. *dheu-* 260.]

**dheub-** Deep, hollow. 1. Germanic \**deupaz* in Old English *dēop*, deep: DEEP; DEPTH. 2. Germanic expressive denominative \**duppan* in Old English *dyppan*, to immerse, dip: DIP. 3. Parallel root form \**dheubh-* in Germanic \**deub-*, \**dub-* in verb \**dūbjan* in Old English *dýfan*, to dip, and *dūfan*, to sink, dive: DIVE. [Pok. *dheu-b-* 267.]

What we notice is that out of the enframing comes life as growth. The opposite of \*BHEU is \*DHEU which means death, or to scatter like a cloud of dust, or to flow away. And strangely there is \*BHEUDH which is the basis for Buddha or Bodhi which means to be aware or enlightened. \*BHEUDH is a non-dual word containing both life and the dissolution of life in a single concept.

**bheudh-** To be aware, to make aware. 1. Germanic \*(for)*beudan* (\*for, before; see per<sup>1</sup>) in: a. Old English *bēodan*, to proclaim: BID; b. Old English *forbēodan*, to forbid: FORBID; c. Old High German *farbiotan*, to forbid: VERBOTEN. 2. Germanic \**budōn-* in Old English *boda*, messenger, hence *bodian*, to announce: BODE<sup>1</sup>. 3. Germanic \**budilaz*, herald, in Old English *bydel*, herald, messenger: BEADLE. 4. Germanic \**budam* in Old Norse *bodh*, command: OMBUDSMAN. 5. Sanskrit *bodhati*, he awakes, is enlightened, becomes aware, and *bodhih*, perfect knowledge: BUDDHA; BODHISATTVA, BO TREE. [Pok. *bheudh-* 150.]

What we understand from this is that out of the enframing comes this special emergence of growth and life, that special appearance relates back to the enframing so in relation to the stasis of \*ES we find bondage, in relation to the movement of \*ER we find the concept of future, in relation to the abiding place \*WES we find the Bower, room or dweller, and in relation to the \*WER we find boodle or property. In other words the \*BHEU responds to each aspect of the enframing and goes beyond mere movement of \*ER to offer growth and development. The growth is bounded by the essence that appears in the \*ES. It goes beyond the dwelling places of \*WES to build the dwellings and it goes beyond the \*WER's worth assessment to supply the actual valuable things or boodle and riches. So we see here more than the emergence of \*ER over above \*ES, we go

beyond the things and their movement to growth and development, and even the change of the things over generations as necessary for genetic control as over the genes of the horses which are made larger and larger over succeeding generations. \*ER is at an emergent level over and above \*ES and this signifies the System. \*WES and \*WER gives us the spacetime context which is like the meta-system. \*BHEU appears between them as an emergence of life and growth and controlled evolution over time of agricultural plants and animals which are cultivated, domesticated and transformed to be more useful to humans becoming part of the living substrate that supports the Indo-European culture. \*BHEU is the ultimate source of the paradoxical nature of Being. It arises from the enframing to overflow and go beyond it. It is the special result that appears between the system and the meta-system which goes beyond all expectations. We know it as the special systems that are ultra-efficient (i.e. ultra-efficient and ultra-effective). One Chinese saying is that without the horse there is no civilization. But the horse as we know it today was artificially created by genetic engineering by man, specifically the Indo-Europeans. Having that kind of power that can be harnessed makes all kinds of things possible that are not possible otherwise. All we have to do is look at the Americas and see the difference in cultures when one is not able to go long distances and carry large loads. We get less warfare, less colonialization, but also less civilization as we know it which is forged out of the social and cultural forces unleashed by harnessing physical force like that of the horse and controlling them through dynamic clinging<sup>14</sup>.

We associate the appearance of the \*BHEU with the arising of the special systems

<sup>14</sup> See [Fragmentation of Being and the Path beyond the Void](#) where the Indo-europeans are seen as developing a form of dynamic clinging as opposed to static clinging

because we know that the differences between the special systems amount to the four kinds of Being. Thus Being has a direct interface with Existence. Existence is a made up word which was used to translate *wajud* from the Arabic. *Wajud* means what is found. Existence is related to Ecstasy as is *wajud* in Arabic. It means to stand away from. In other words it is what is away from or apart from what is standing, i.e. that which has Being. We already saw that the \*ES is like substance which is tested when it is moved to discern what is real and to discover the essences. But the essences are what determines whether something like a horse can become bigger or not. The horse had this possibility and could be bred over generations to be bigger, i.e. it could be built up. \*BHEU and what stands away from it, i.e. existence, are opposites of each other. The special systems are a model of existence which is supra-rational while Beon is the paradoxicality which we understand and reason about through the four kinds and the four aspects of Being. Both existence and being break up under inspection. Existence becomes three kinds of balance between the system and the meta-system which are called dissipative ordering, autopoietic self-organization and reflexive sociality. Being breaks up into the four kinds of Being which differentiate themselves out at the various logical meta-levels. Logic is a restriction of Languaging in general which has its own internal order in grammar and its own explicit order in argument and discourse. Both words comes from \*LEG.

πατε λαο-. [POK. 200-000.]

**leg-1.** To collect; with derivatives meaning "to speak."

1. Perhaps Germanic \**lēkjaz*, enchanter, one who speaks magic words, in Old English *lēce*, physician: LEECH<sup>1</sup>.

2. Latin *legere*, to gather, choose, pluck, read: LECTERN, LECTON, LECTURE, LEGEND, LEGIBLE, LEGION, (LESSON); (COIL<sup>1</sup>), COLLECT<sup>1</sup>, DILIGENT, ELECT, INTELLIGENT, NEGLECT, PRELECT, SACRILEGE, SELECT, SORTILEGE.

3. Greek *legein*, to gather, speak: LEXICON; ALEXIA, ANALECTS, BRADYLEXIA, CATALOGUE, DIALECT, (DIALOGUE), DYSLEXIA, ECLECTIC, EPILOGUE, PROLEGOMENON. 4. Suffixed form \**leg-no-* in Latin *lignum*, wood, firewood (< "that which is gathered"): LIGNEOUS, LIGNI-

5. Lengthened-grade form \**lēg-* possibly in: a. Latin *lēx*, law (? < "collection of rules"): LEGAL, LEGIST, LEGITIMATE, LEX, LOYAL; LEGISLATOR, PRIVILEGE; b. Latin denominative *lēgāre*, to depute, commission, charge (< "to engage by contract"; but possibly from *lēgh-*): LEGACY, LEGATE; ALLEGE, COLLEAGUE, (COLLEGIALLY), DELEGATE, RELEGATE. 6. Suffixed o-grade form \**log-* in Greek *logos*, speech, word, reason: LOGIC, LOGISTIC, LOGO-, LOGOS, -LOGY; ANALOGOUS, APOLOGUE, APOLOGY, DECALOGUE, HOMOLOGOUS, LOGARITHM, PARALOGISM, PROLOGUE, SYLLOGISM. [Pok. *leg-* 658.]

**leg-2.** To dribble, trickle. Germanic \**lek-* in: a. Middle English *leke*, a leak: LEAK; b. Middle English *lack*, deficiency: LACK. [Pok. 1. *leg-* 657.]

The \*LEG is what is collected together especially in speech. It is an inner ordering beyond the external ordering of the physis. In our worldview the logos has become dualistically separated from the physis. But what is prior to that split is the physis itself as \*BHEU which has the possibility of *du-bhw-io* which means "being two" from which comes dubious and doubtful. In other words the \*BHEU splits and this gives us the bifurcation of the tree of the worldview into a progressive bisection through symmetry breaking. We already saw that related to the \*ER is \*AR which is the fitting together which ultimately is the rational from *ratio*. The \*LEG is the collecting together of what is fit together that appears in the growth. The opposite of the \*AR is the \*AS which are the ashes or particles which are dispersed in death. The \*LEG is the inner or implicate order that guides the explicit order of unfolding seen in the growth, evolutionary, and genetic processes. When \*BHEU splits we get the dualisms of the World. World comes from \*WER+ \*ALD "the life or age of man" or man-age. The world is what we as men (*wer*) manage under hand and foot in our time on this earth. Just as we now know that there is DNA within the organisms that serves as an inner template for their growth and reproduction it is clear that there is some inner order beyond what is seen that

determines the outward differences of development and unfolding. We might refer to it as the difference between infolding and unfolding, of implicate order and explicit order. When \*BHEU bifurcates in our era we see the difference between physus and logos. But in the mythopoietic era there was a difference between the mortals and immortals where the gods godding supplied the inner order of things between heaven and earth. In the golden age there was a different conception of the split between inner order and external order which had to do with the chthonic gods and the Olympian gods. The Titans were rooted in the earth where as the Olympians roamed the heavens. The freedom of the heavens were implicit within the bondage within the earth, just as the heavens as Uranus was implicit in Gaia the earth and Gaia was implicit within Ahlu the primordial god recognized by the Hittites but forgotten by the Greeks. At each stage there is an unfolding of an inner possibility that creates a split between that inner and infolded possibility and the external unfolding which appears.

Heidegger speaks about this in his Contributions as the relation between World and Earth. The World is something we project over the earth. It appears as a worldview and splits into “Machination” and “Lived Experience” in the enframing of nihilism to which he wants to contrast the Ereignis, appropriate or befitting happening translated controversially as “enowning”.

\*BHEU is the primordial arising of Beon or Being as physus which is growth or life which has its own inner ordering which is laid out and collected together in what unfolds. \*BHEU is the combination of the infolding and unfolding which spits when the unfolding occurs into a dualism, but between these duals are the non-duals of existence peeking through. Yet we do not see them at first because we are confronted with the paradoxicality of the \*BHEU against the background of the supra-rationality of

existence. It is as if in the enframing what is produced is an intensification of the interface between existence and being as supra-rationality and paradoxicality. This intensification is an unexpected side effect only seen in the midst of the clearing created by the enframing of the \*ES/ \*ER// \*WES/ \*WER. This heightened intensity is the quintessence in the midst of the elements. It is the ambrosia of the gods. It is the nepenthe distributed by Helen.

### The Bifurcation of Being

When we look at the Indo-European context for the er and es which we have reduced to Vr and Vs as well as rV and sV in order to get to the semantic field within the language. It turns out that the Indo-European language in its earliest stages was constructed on this form of CV and VC where V is vowel and C is consonant. There is speculation that there are a set of meanings associated with single consonant C words. Gamkrelidze and Ivanov<sup>15</sup> speculate that there are a series of these consonantal words still visible in the proto-language:

*s-	*es-	'be'
*t-	*et-	'eat'
*p <sup>h</sup> -	*ep <sup>h</sup> -	'drink'
*r-	*er-	'move'
*k <sup>w</sup> -	*ek <sup>w</sup> -	'grasp, take'
*i-	*ei-	'go'

This theory about the fact that the consonants themselves have meaning has

<sup>15</sup> Gamkrelidze, T.V. & Ivanov, V. V. Indo-European and the Indo-Europeans I (Mouton De Gruyter NY 1995) p215

been advanced many times, most notably by Plato in Cratylus. What we see in this set of root consonantal words is the fundamental connection of the human being to the world. It is interesting that it is noted that many of the reversals VC of these are pronouns. Thus we see here the major orientation of Dasein to the fundamentals of its world where being, eating, drinking moving, gasping and going are modalities of connecting with the world while the reversal of these modalities are the pronouns of the language by which we refer to ourselves and others. Being as ES as the continuation of life is grounded in eating and drinking. Being as ER as the ability to move about and to move other things but this comes down to the ability to grasp and the ability to go on foot or by some other means of transportation. This list allows us to deepen our understanding of the enframing. The ER and ES are summaries of this more extended basic framework of the nature of the connection of Dasein to the world in an extremely elemental manner the opposite of which is a range of pronouns, i.e. self and other reference signs. In general this makes us want to understand all the CV and VC pairs to see what this extended enframing might look like.

be	es	s	se	sew, sift, bind, since
eat	ed	d	de	bind
drink	ek <sup>h</sup> o	k <sup>h</sup> o	k <sup>h</sup> oe	?
drink	eg <sup>w</sup> h	g <sup>w</sup> h	g <sup>w</sup> ie	live
grasp	ep <sup>h</sup>	p <sup>h</sup>	p <sup>h</sup> e	?
take, distribute	em	m	me	me, mood, measure
move	er	r	re	thing
to go	ei	i	ie	?
i, ego	eg	g	ge	gaia

to master to possess	eik	k	kei	to lie, bed, beloved
elbow, red, to go	el	l	le	to get, to let go
in	en	n	ne	no

at	ad	d	da	divide
wish	ais	s	sai	suffering
beyond, wander, grow,	al	l	la	echoic root loon
take, reach, water, river	ap	p	pa	protect, feed
to go	at	t	ta	melt, dissolve

smell, hate	od	d	do	give
see	okw	kw	kwo	pronoun

It is difficult to make much out of this set of mirroring roots, The most notable of them is the difference between eg and ge being the source of ego and gaia respectively. This is suggestive of the self against the world distinction of radical individualism that has developed in the Western worldview. Eik and kie are also of interest as the first means to master and possess while the latter means to lie, bed and beloved which suggests dualistic possession. It is suggestive of work verses leisure and also is suggestive of the idea that one takes ones rest with those who one has taken possession of and so one can see many basic Indo-European themes as having their origin in this duality. But the extended list is not so suggestive as the shorter list mentioned by the authors who speculate about the meaning of single consonant words in earliest Proto-Indo-European. It definitely is not systematic as the shorter list might

have suggested. However, perhaps we are not looking for systematic treatment after all. Deleuze and Guattari have the idea that contents from the unconscious need to be orthogonal to each other to count as utterly unconscious. Thus if we look again at these simplest words as orthogonal to each other then they definitely fulfill that condition. It is the orthogonality of the earliest and simplest words that forms the broken field out of which the propensities of the language develop. Out of that field of varicolored propensities comes the enframing of ES/ER as a fundamental distinction that gets taken up into the formation of the concept of Being. One might have expected that any of these basic duals might have been taken up into that concept that applies to everything and situates *dasein* with respect to the world. Eg and Ge which are the source of Ego and Gaia might have been a good choice, in which case our orientation to the world would have been slightly different. Or we might have chosen em and me. Em means to take or distribute while me is the source of the pronoun me, mood, and measure. Taking and distributing seems as general as movement. Me as a pronoun is as general as the RE of *res* or thing. If we used em/me then we would have perhaps a more economic view of what has being within our worldview and perhaps that is where our quantitative organization of things comes from where we take the measure of things continuously and so not consider as real what cannot be measured. Over against this is the mood of the individual, i.e. me. Mood is the subjectivity over against the measurable objective world. The world is distributed subjectivities with their endemic moods that define their sense of "me", i.e. who they are subjectively. We split ourselves into me, myself and I. Both me and I appear in the list of consonantal roots.

We could go on dissecting this field of orthogonalities at the origin of the proto-Indo-European language giving interpretations as to why these particular

duals appear and how they have manifest in our worldview. But this would be mere guess work. What is important to realize is that there is a whole series of VC/CV words from which a narrowed list is presented as relating *dasein* to his world and allowing his reflection on himself and others within that world and for some reason the ES and ER were chosen out as indicative of the enframing of Being and given a special value that ended up with their being used in the construction of the concept of Being in the Indo-European languages. The total field of orthogonal duals is very important, and its narrowing to those which relate to *dasein*'s comportment in the world is also significant for our understanding of the nature of the ES and ER which we eventually meet in our analysis of the enframing of Being.

To drive this point home it is interesting that the Sumerian had a very similar way of creating words in their language and that the words come down to a series of duals very similar to those presented here. The only difference is that we have the Sumerian literature to back up an analysis of these simplest roots. It should be noted that in Sumerian me/em is the copula and also the me is the most important divinely inspired cultural treasures which Enlil gives to Enki and which Innanna gives to men after tricking Enki into releasing them. The KUR who Enlil conquers is probably the indo-europeans. We know that the Sumerians and Indo-Europeans interacted because Indo-European has Sumerian loan words. If as Gamkrelidze and Ivanov speculate Catalhoyuk and environs is the original Indo-European homeland as intimated by the map on page 850 suggests then there is a link to the birth of agriculture. At Catalhoyuk there are bins for storing grains at about 8500 years BC and it happens that this region is the intersection of various grain source wild populations so that it was a natural bread basket. The Indo-Europeans must have still been in this area when the Sumerians came along about 6000 BC in order to interact

with them and for the Sumerians to fight with them under the name of the KUR which was also their name for Hell as well as monstrosity toward the north of Mesopotamia. Perhaps the Sumerians drove the Indo-Europeans out and started their long march in a circle out into the steps and then back into Europe. Perhaps the Indo-Europeans deprived of the agricultural area they lived in so long then applied their skills in raising things to animals instead and produced the large horse out of wild smaller stock. It is unclear what happened and whether this is perhaps the 9000 year BC struggle between the Athenians (Indo-Europeans) and the Atlantians (Sumerians) which is discussed in Plato, Prehistorian<sup>16</sup>. Looking back that far it is difficult to know what happened. But we do know that Enlil claims to have defeated the Kur to the north. That about the time that the Sumerians showed up on the scene the Indo-European migrations started. Catalhoyuk was a center of ancient agriculture because of the natural presence of many grains. Indo-Europeans and Sumerians did interact. They built up the words of their languages in a similar way even though their grammars were completely different. And in Sumerian the copula is me as a verb but as a noun this word means the most valuable aspects of their culture given and sanctioned by the gods. Could the Indo-Europeans have reacted to the Sumerian claim of ME as copula and as gift of the gods in their development of the ER/ES formations rather than using the EM/ME formation in their language. Out of that formation eventually arises the BHEU which is the Being claimed by Vishnu, i.e. the Being of life. It is impossible to know, but what we are sure of is that the Sumerians arose about the time that the Indo-Europeans started their migrations and that the displacement of the Indo-Europeans had major consequences for the entire development of history because ultimately they produced a superior strain of

<sup>16</sup> Settegast, M. Plato Prehistorian (Linisfarne Press 1990)

copula that surpasses the ME of the Sumerians in its ability to synthesize through metaphor.

The Indo-Europeans also had a very fundamental category system that started with life as *\*K<sup>o</sup>ei-* or *\*K<sup>oiw-</sup>* (in the American Heritage dictionary as *\*gwei* which gives us in Old english the *cwic* or quick as in "the quick and the dead") which comprises all living things. This is split into the animal and plant worlds in terms of possession of animation. Gamkrelidze and Ivanov say that "*\*Hwes* and *\*bheuH/ \*bhuH*, whose shared semantic core was "be, exist, become" are associated with animate and inanimate subclasses respectively. There are two indo-european lexemes for breathe, breath *\*dheu-* and *\*anH*. Animals have breath as opposed to plants that do not and there are two roots to express that breathing which may have originally had different shades of meaning. "In summary, in Indo-European the class of living things *\*K<sup>oi-wo-</sup>* [+living] subdivides into the animal *\*d<sup>jei-s-</sup>* / *\*anH* [+animate] and plant *\*bhel-* [-animate]."<sup>17</sup>

Next the animate breaks down into Wild *\*ghwer* and Non-wild *\*wiro-phekhu*. The non-wild is divided on the bases of quadruped/biped and non-speaking/speaking. There are the *\*wiro* which are speaking and rational as well as bipedal and there are the *\*phekhu* which are non-speaking, non-rational. The *\*wiro* again break down into the *\*manu* which are earthly and mortal and the *\*t<sup>yeu</sup>* which are heavenly and immortal. The *\*manu* breaks down into the free *\*arw* / *\*leudhero* and the non-free.

The non-speaking, non-rational, *\*phekhu* breakdown into non-quadrupeds like fowl and bees and into quadrupeds *\*khoethworo-phe/ot'-* which are divided into those that are not ritually close to humans like dog, pig and cat and those that are ritually close to

<sup>17</sup> p. 389

humans which are in turn either horned \**kher-w-* or without horns like horse and donkey. Those with horns break down into large like bull and cow and small like ram ewe and goat.

The class of wild animals \**ghwer-* breaks down into three kinds of animals depending on whether they are of the upper, middle or lower earth. Eagles and birds are among the upper world. The most important of the middle world animals are the wolf and bear but it also includes the leopard, lion, lynx, jackal, fox, wild boar, deer, wild bull etc. The animals of the lower world include the serpent, snake and worm but also fish and other animals that are seen as related to the ground and waters like moles and otters.

In this classification it is Wolves as wild animals and horses as ritually close to human domesticated animals that are meant to stand out. Among the wild animals those at the extremes are the Eagles and the Serpents or Dragons within the tree of life. The tree of life has a horse tied to it. People identify with wolves as totemic animals that stick together in a pack. And the Eagles and Serpents appear at the higher and lower reaches of the tree.

This Bifurcation of Being elaborated by Gamkrelidze and Ivanov is precisely what we are looking for as a means of understanding the enframing. This because \**BHEU* appears in relation to \**WES* as the means of distinguishing Animate from inanimate living things as was said. This places the plants in the realm of abiding because they are stuck to the same place on the earth. Animate things can move about and can move other things \**RE* about thus are related to the \**ER*. By understanding what the \**WES* relates to we can then consider that the \**WER* might be related to the non-living things as does the \**ES*. Thus there is a distinction between animate and non-animate that cuts across the \**ES/ \*ER // \*WES / \*WER* which brings together the \**ER/ \*WES* and the \**ES/ \*WER*

as non-living. This is a very interesting split to the enframing. \**ES* and \**WER* look beyond the realm of the living which encompasses animate and non-animate living things. But \**BHEU* goes beyond and considers those things with breath, i.e. those things with spirit or soul. Even at the very beginning there was two words for breath \**dheu-s-* and \**anH* which we have retained today in our distinction between spirit and soul or in Latin Animus and Anima which Jung calls out as fundamental archetypes for the human being. \**dheu* is vapor, or dust or a cloud. From it comes the Latin *fumus*, i.e. fumes. From the Greeks comes *thumos* which means sol or spirit and *thuos* which is burnt sacrifice and incense. \**anH* on the other hand means to breathe from whence comes Latin *anima* and the Greek *anemos* or wind. Thus one word means the breath itself as a vapor and the other means the act of breathing like the difference in Arabic between *nafs* and *ruh*. We have reversed this in our own distinction between soul and spirit. Spirit is actually the air breathed and soul is the breathing of that breath. That is as Hillman says the Spirit goes beyond us while the Soul is our own interface within us to the ineffable through our own imaginations. Soul is related to the sea which has tides and waves which are motions like breathing. Spirit is the breath itself that is breathed. The two concepts are inseparable. But once the distinction between the breath/breathing of the animate creatures is established in terms of *BHEU*. The very next level is the distinction of tame from wild which appears as Wild Being. Within the Wild is the categorization between those of the upper, middle and lower worlds of the world tree. Within the tame there is the distinction between speaking and non-speaking which then divides into gods and men and then into free and non-free.

The wolf for males (*wir*) and bear for females (*wif*) is the image of the Wild in *mann* (the term for human). These animals are special markers for the wildness within

man. This split at the level of the Wild Being is mirrored by the split between the two terms for Being at the BHEU level where there is breathe/ breath or *\*dheu-s-/\*anH* or spirit soul split. This split reminds us of the monolith of Being which is signaled by the phrase “Being is” where Being is both verb (breathe) and Noun (breath). A similar marking occurs at the level of Wild Being where the Wolf and Bear appear as the two major cults where Wolf is related to men and the Bear to women as indicated by the initiation of young women in Greek mythology in which they become bears. Likewise boys were initiated into wolf packs which can be seen in the scar of Odysseus given him while visiting his grandfather the wolfman. So the monolith of Breath/Breathe (Being is) first breaks up into Wild Being and presents an image of male and female in terms of Wild totems at that level as distinguished from all the other wild animals *\*ghwer*. Then when the non-wild or tame breaks up it does so via a pair of categories: biped/quadruped and speaking/non-speaking. This is to say the physus/logos dichotomy is brought out in the basic markers give to humans in relation to other tame animals. However, the application of two categories simultaneously creates a categorical problem.

non-quadruped speaking/ rational  Old man in the Sea	non-quadruped speaking/ non-rational  Siren	non-quadruped mute/ irrational  fowl, bee
quadruped speaking/ rational  Chiron centaur	quadruped speaking/ non-rational  Other Centaurs	quadruped mute/ irrational  <i>khoethorophē/ot</i>
biped speaking/ rational  <i>*wiro</i>	biped speaking/ non-rational  Cyclops	biped mute/ irrational  Lysurgians

You notice that there are three states to do with languaging: Speaking, Rationality and Irrationality. On the other hand there is Biped, Quadruped and non-Quadruped. If we look at the Iliad and Odyssey we see that this schema is filled out with mythical characters of significance. Here the classification scheme has failed, or is not distinct enough in its discrimination. This failure of clear classification that leads to indecision and fringes or borders that are outside the classification system is the work of Hyper Being. Hyper Being is the trace of indecision between category systems. The Indo-Europeans could not decide whether to classify based on the physus of feet or the logos of speech/reason. In both cases the categorizations they chose could have an Other category associated with the primary distinction to catch miscellaneous anomalies. This category system produces the space for various mythological characters and beasts to inhabit which appear in the epics as a means of making the category scheme that does not work appear to work. There is indecision between physus and logos distinction between humans and others in the tame category. There is also borders that do not quite fit the category system that must be accounted for as anomalies. These two effects together points to the trace of Hyper Being or difference (differing and deferring).

The next step down on the Wiro side is to distinguish between humans and gods, i.e. invisible humans or jinn. The latter are the immortals who differ from humans in that they do not die, or at least do not die as quickly as humans. The earthly mortals are distinguished as free and slave. Immortals cannot be killed but they can be bound, and the binding of the immortals plays an important role in mythology. Again we notice that twin dichotomies are applied: heaven/earth and mortal/immortal. This is precisely the way the mythopoeitic era characterized the world. We notice that the physus/logos distinction characterized the last stage and that that stage also

distinguished two categories and a spill over region. That spill over region shows that the limited dichotomy does not describe all the cases so that there must be left room for other unlimited cases. Thus at the higher stage we see the limited/unlimited and physis/logos distinctions playing a role. This suggests that we are moving up the tree and that we should in the historical period after the metaphysical with the distinction between breathe/breath and Bheu/Wes as well as the other major distinctions within the fragmented pattern of Being as we are in this essay.

But down into the roots of the categorical tree we see that mortal/immortal and heaven/earth are applied at this level each of which is distinguished by free *\*arw-/\*leudhero* and un-free or bound. On the other hand if we look at the *phekhhu* we immediately see the ritually close to humans animals distinguished next. Of those that are ritually close there are either horned or not horned. Of the non-horned ones there is the horse. The horse and donkey are special animals that relate to humans at the level of Process Being because they represent controlled power and the ability to move loads and travel. This harnessing of dynamic force as a technological infrastructure gives the Indo-Europeans their special place in human history, because as the Chinese say, with the horse comes civilization. The distinction between heaven and earth along with mortals and immortals is parallel to the distinction of the horse, it is the horse that moves the sun through the heavens. It is the horse that Poseidon rides. It is the chariot that brings together the great invention of the wheel with the power to force to pull that first major transportation device produced by the Indo-Europeans, later the Greeks turned boats onto the sea and saw them as water horses giving Poseidon reign over the ocean. Process Being is dependent on the ability to move which gives dynamism to the static relations staked out by Heaven/Earth and Mortal/Immortals. Finally there is free verses

bound which signifies stasis and non-stasis on the side of the gods and men which is matched by the difference between the ritually close horned animals such as bulls and cows or ram, ewe and goat on the one hand which are assigned to men. These are matched to non-ritually close to human animals like dogs, cats, and pigs which are assigned to women. Horse and donkey are an anomaly between these distinctions. Ritually close animals are sacrificed. The highest sacrifice is of horses. But after that of bulls and then of rams. Sacrifice is a way of humans binding the gods to act in their favor. Thus at the level of gods and men there is binding and freedom intrinsic to them. But with the ritual animals there is binding between men and gods. Horned animals represent wealth but horses and donkeys represent power. Thus there is a dynamism to horses that does not accrue to horned animals. Pure Being represent the static relations between men and gods and their interrelation through sacrifice.

In this way we see that the four kinds of Being exist embedded in this unfolding category system produced by the Indo-Europeans which explains the internal articulation of BHEU. We noted that the four kinds of Being also played a role in the differentiation of the enframing of ES/ER//WES/WER so that we can see that the four kinds of Being appear in the enframing external to Being as BHEU and within Being as BHEU itself. This should confirm the basis of the four kinds of Being in the prehistory of the Indo-Europeans.

### **Preliminary Findings**

What we have shown so far is that behind the scenes of Heidegger's exploration of Being in his Contributions there is a rich landscape which we have accessed by switching guiding languages from German to Old English another Germanic language with strange characteristics not seen in Heidegger's

exploration of High German from which he takes his cue in his exploration of the House of Being, i.e. Language. We have seen that the Old English has various Indo-European roots arranged in a specific order which bifurcates giving us picture of the kinds of Being and ultimately the field of Being that is composed of the roots, kinds, aspects and dual/non-duals. But then when we trace these roots back to the Indo-European roots we see a different pattern which distinguishes the \*ES/ \*ER // \*WES / \*WER from \*BHEU. We have gone on to see that the \*ES and \*ER participate in a wider field of reversals and vowel changes in the field of Indo-European roots and that there is an even wider field of consonantal primitives which we can expand by looking for every VC and CV primitive word among the Indo-European roots. We saw that the \*ES / \*ER seems to suggest the emergent properties of the system while the \*WES / \*WER seems to suggest the meta-system and that the living \*BHEU appears between them. Then the \*BHEU bifurcates in a particular category scheme unique to the Indo-Europeans which we can see as having the signature of the Kinds of Being just as we saw it in the pattern at the Old English (Anglo-Saxon) level. Thus we see the kinds of Being as being both an internal and external fragmentation of the enframing plus Beon and a fragmentation of the Beon itself through the differentiation of the category scheme. We noticed that Heidegger seemed to intuit some of this structure lying behind the Germanic because of his use of terms suggesting each of the enframing kinds of Being but because German lacks Beon the appearance of this unique form of Being seems to have eluded Heidegger except where he discusses physis. We noted that the bifurcation of the duals/non-duals of Being suggest that info-energy has something to do with the next era of Being, i.e. the Historical. We noted that both the mythopoeitic and meta-physical eras appeared in the category scheme that splits \*BHEU. Thus from that perspective the next era should take us up to the level of

Breathe/Breath which is the first bifurcation of the \*BHEU. We also noted that \*BHEU/ \*WES seem to be related to life with \*BHEU related to animate life and \*WES related to inanimate life. Thus it seems that the \*ES and \*WER might be related to the non-living surroundings of life in general, i.e. the dead as opposed to the quick. We also noted that the Sumerians and the Indo-Europeans produced their words in suprisingly similar patterns despite having languages very different and we have speculated that these two cultures interacted due to loan words and that perhaps the fact that Enlil conquered the Kurs signified the defeat of the Indo-Europeans in their homeland starting the long journey out of that homeland in an arc to the east and then back west into Europe. We noted the special function of *me* in Sumerian that acts as copula and the foundation for society and culture as divinely inspired. Thus we can consider the Indo-Europeans as developing a similar basis for their culture by the development of a fragmentary pattern of Being that encoded their view of the world.

In general we have painted a backdrop for the deepening of Heidegger's project in Contributions. We have gone back to the primal basis of ontology within the Indo-European roots of Being. There we discover a pattern which probably has not been unearthed for a very long time. We are pursuing an archeology of ontology rather than the archeology of knowledge that Foucault advises us to search for and thus we have gone deeper than the epistemes or even the various interpretations of Being in the metaphysical era. Instead we have gone into the Indo-European roots of Being and discovered a wisdom and a patterning there which lays out the structure of the worldview and allows us to see how the unfolding of the historical era after the end of the flight of the gods might be motivated from the deep patterning itself. This serves as a basis for an upward journey toward the historical era beyond the meta-physical.

Meta-physics up to this point has been rather parochial. Each language group has assumed that what ever it has within its language is a firm basis for speculation about the nature of things. As the tradition moves from culture to culture across the centuries then new linguistic bases are discovered and explored and incorporated into the tradition. For instance the Arabs studied the Greeks. The Arabs had no concept of Being in their language but only Existence. But they incorporated the parts of Being that did not exist in Arabic into a technical vocabulary which attempted to capture what was lost in translation. Similarly when the Arabic works were translated back into the Indo-European Latin technical terms were invented to express Existence and that is how that term entered our modern vocabulary. It has long been known that Existence is an alternative basis for looking at things within the world to Being. It became a celebrated term when the Existentialists took it up and said that Existence preceeded Essence rather than the other way around. That was the first time that in the Western Tradition Existence was given priority over Being by any philosophers, but even still in this case Existence is interpreted in most cases as some aspect of the extended panoply of Being as we understand it in term of kinds, so no one has realized the meaning of Existence as something truly beyond Being in all its kindness and in fact its dual. When we look at the concept of Existence in Arabic and Chinese as opposed to Being in Indo-European languages what we find is a very different way of looking at the world which we must attempt to understand if we are going to comprehend Being in its full meaning. Heidegger, has not stepped outside of Being in this cross-cultural cross-language sense to experience existence as opposed to Being despite claims of his being influenced by Oriental philosophical and religious works. Heidegger, is still listening to the echo of Being in German. But that echo for him has a great depth and his intuitions allow him

to sense some of the depths of the Indo-European landscape beyond the German. What we have done here is pulled back into English since this is the author's native tongue, and then gone back to the Anglo-Saxon Old English as a basis for understanding the internal differentiation of Being itself. What we find there is a number of different roots for Being gathered together and laid out, legein, in the logos that is patterned by the Old English language. We find that pattern very interesting both in its difference from what Heidegger discovers listening to the ques of the German and Greek, and in its similarity to what Heidegger says in his Contributions. But then we go a step further. We look at the pattern we discover in the Indo-European roots themselves and following that discover a different deeper and more primal landscape for the exploration of the meaning and truth of Being. We have looked at that pattern and considered it from different angles. That allows us to appreciate what Being is like in its depths for the Indo-europeans. That does not say anything about how other language groups which relate to the world in terms of Existence. However, we interpret the internal fragmentation of Being both in relation to the enframing and in terms of the unfolding of the categories that give inner structure to the \*BHEU, i.e. Being itself within the enframing. When we have done that we find that Being is fragmented both internally and externally by the Kinds of Being. It is this fragmentation that we interpret as the trace of Existence within Being itself. In other words Being is an artificial product of a long linguistic evolution by the Indo-European peoples. Being was forged over millennia into what we see it as today in so many languages spread across the earth. By global domination by the Indo-Europeans that influence has been felt in every part of the earth. But having achieved global domination allows scholars today to survey the various languages and cultures across the centuries and do a cross cultural comparison between Being and Existence. Surely neither of them

is a simple thing to understand. Existence in Arabic is surely quite different from the similar concept in Chinese. In fact, Existence is at this point merely a catch all for what is other than Being in languages that are not part of the Indo-European family. Already we have contrasted the Sumerian copula me to the Indo-European concept of Being. In reality we need to understand all the varieties of Existence just as we need to understand the varieties of Being within the Indo-European languages. For instance, I have heard that the Persian actually has a word for existence that is indigenous to their language that is different from the world for Being. Such cross over languages that understand intrinsically both Being and Existence are important examples for us to study. But as a precursor to the study of the variety of Existence we need to get our own house in order and understand the variety of Being and the best way to do that is to revisit the Indo-European roots and see what internal differentiation exists in those fragments of Being that reveal the trace of existence in our own language and its historical past.

### **The Primal Scene of the Indo-Europeans**

Now that we have concentrated on the linguistic roots we need to begin to come to terms with the primal scene<sup>18</sup> of the Indo-Europeans. The term 'primal scene' comes from Freud. It is a scene that is seen as the source image which covers over the always already lost origin of things. Such scenes are mythic and each culture tends to have a single scene as its reference point. For the Indo-Europeans that scene is of The Well and the Tree<sup>19</sup> Our reference for this primal scene of the Indo-Europeans will be the work of Paul Bauschatz on the subject. He shows

<sup>18</sup> Lukacher, Ned; Primal Scenes (Cornell U.P. 1986)

<sup>19</sup> Bauschatz, P.C. The Well and the Tree (U. Mass P. 1982)

that the image haunts everything we know about the Indo-European ancestors. I have studied this primal image in depth in my book The Fragmentation of Being and the Path beyond the Void.

From Norse mythology we hear about the creation of the world in terms like these:

There was neither earth nor high heaven, neither tree ... nor mountain .... No sun shone, no moon gave light. There was no glorious sea. -- From Wessobrunner Gebet

There was only Ginnungagap, a great emptiness, filled only with potential. Slowly, out of the nothing, grew the world tree. Yggdrasil, the mighty Ash - the center of the universe. So huge its branches reached over the clouds. So strong its roots held together the world. The first root held the realm of the Aesir, the gods of man. The second, the realm of the frost-giants, and the third, the realm of the dead. At the center were two regions: Brightness and fire to the south; Snow and ice to the north. In the middle, as the heat from the south melted the cold ice, a living creature appeared, called Ymir. Ymir was a great giant who gave birth to all the races of the worlds. From his feet came the family of frost-giants, from his left armpit came the first man and woman and from his hands came the three gods, Odin, Vili, and Ve. These three slew Ymir and formed the world of man from his body:

...from his blood the sea and the lakes, from his flesh the earth, and from his bones the mountains; from his teeth and jaws and such bones as were broken they formed the rocks and the pebbles. This world, called Midgard, was protected from the giants by a wall, made from the eyebrows of Ymir. The rainbow bridge, bifrost, connected the world of man with the realm of the Aesir. Near the root, in the realm of the Aesir, lay þingvellir valley. There, near the source of the spring of fate, was the Well of Urd, and there the gods gathered daily for their court of law<sup>20</sup>.

From another source we hear . . .

The World Tree, Yggdrasil (an ash tree), is the Universe. It has three roots. Each of the roots reaches into a different land. The three lands are

<sup>20</sup> <http://www.ccoc.com/gilgamesh/create/create.htm>

## Primal Ontology and Archaic Existentiality -- Kent Palmer

Niflheim (home of the dead -- straw deaths only), Jotunheim (home of the Frost Giants -- Jotuns are the enemies of the gods), and Asgard (home of the gods). The Aesir are the gods. ["Heim" = home. "Gard" = place (e.g., garden).]

Beneath each of the tree roots is a well. The well of the root of Jotunheim is Jot, or the Well of the Wyrds. It is home to the three Wyrd Sisters. ["Wyrd" = fate, doom] The sisters are also called the Norns. One spins the string of fate, one weaves it, and one cuts it. One faces the past, one the present, and the other the future.

The well of Asgard, is Mimir's Well. Mimir is the god who guards the well of knowledge of the future. He won't let anyone drink from it. The well of Niflheim is the spring of Hvergelmir. The only way into Asgard is to go across a bridge called Bifrost (the rainbow). The Aesir don't want Frost Giants in their city. So there is a gate at the end of the bridge made of Ymir's eyebrows. Somewhere near the middle of the tree is the land where the humans live. This land is called Midgard (Middle Earth). Alfheim is the home of the elves. Svartalfheim is the home of the dark elves ["svart" as in "swarthy"]. They are thought to live underground.

In the branches and eating the leaves are various deer. Perched up on a branch is an eagle which can look out over the universe and see everything going on. On the eagle's forehead sits a hawk who reports news to Odin. Wrapped around the roots is a serpent called Nidhug who gnaws at the roots. If he gnaws through and the tree topples, everything will collapse and be destroyed. Running up and down Yggdrasil is a squirrel called Ratatosk, a mischief maker who talks to the eagle and talks to him through the snake, lying to both and telling each what terrible things the other says about him. His name means "rat tooth." The deer are not malevolent, but they could hurt the tree. In Scandinavia, certain animals are looked on with and without favor. The bear is respected. Snakes are despised. Birds of prey are especially popular. Wolves have a checkered career -- mostly evil. Squirrels are looked on with humor. The characters are almost always male<sup>21</sup>.

From yet another source we hear . . .

This world had for its centre a great tree, a mighty ash called Yggdrasil. So huge was this tree that its branches stretched out over heaven and earth alike. Three roots supported the great trunk, and one passed

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<http://members.aol.com/mmqchome2/mythnotes.htm#Yggdrasil>

into the realm of the Aesir, a second into that of the frost-giants, and a third into the realm of the dead. Beneath the root in giant-land was the spring of Mimir, whose waters contained wisdom and understanding. Odin had given one of his eyes to drink a single draught of that precious water.

Below the tree in the kingdom of the Aesir was the sacred spring of fate, the Well of Urd. Here every day the gods assembled for their court of law, to settle disputes and discuss common problems. All came on horseback except Thor, who preferred to wade through the rivers that lay in his path, and they were led by Odin on the finest of all steeds, the eight-legged horse Sleipnir. The gods galloped over the bridge Bifrost, a rainbow bridge that glowed with fire. They alone might cross it, and the giants who longed to do so were held back. Near the spring of fate dwelt three maidens called the Norns, who ruled the destinies of men, and were called Fate (Urdr), Being (Verdandi), and Necessity (Skuld). They watered the tree each day with pure water and whitened it with clay from the spring, and in this way preserved its life, while the water fell down to earth as dew.

The tree was continually threatened, even as it grew and flourished, by the living creatures that preyed upon it. On the topmost bough sat an eagle, with a hawk perched on its forehead: the same eagle, perhaps, of whom it is said that the flapping of its wings caused the winds in the world of men. At the root of the tree lay a great serpent, with many scores of lesser snakes, and these gnawed continually at Yggdrasil. The serpent was at war with the eagle, and a nimble squirrel ran up and down the tree, carrying insults from one to the other. Horned creatures, harts and goats, devoured the branches and tender shoots of the tree, leaping at it from every side<sup>22</sup>.

About the creation of the world it is said . . .

The tree formed a link between the different worlds. We are never told of its beginning, but of the creation of the worlds of which it formed a centre there is much to tell. In the beginning there were two regions: Muspell in the south, full of brightness and fire; and a world of snow and ice in the north. Between them stretched the great emptiness of Ginnungagap. As the heat and the cold met in the midst of the expanse, a living creature appeared in the melting ice, called Ymir. He was a great giant, and from under his left arm grew the first man and woman, while from his two feet the family of frost-giants was begotten.

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22 <http://www.lysator.liu.se/nordic/scn/faq241.html>

Ymir fed upon the milk of a cow called Audhumla, who licked the salty ice-blocks and released another new being, a man called Buri. He had a son called Bor, and the sons of Bor were the three gods, Odin, Vili, and Ve. These three slew Ymir the ancient giant, and all the frost-giants save one, Bergelmir, were drowned in his surging blood. From Ymir's body they formed the world of men:

... from his blood the sea and the lakes, from his flesh the earth, and from his bones the mountains; from his teeth and jaws and such bones as were broken they formed the rocks and the pebbles.

From Ymir's skull they made the dome of sky, placing a dwarf to support it at each of the four corners and to hold it high above the earth. This world of men was protected from the giants by a wall, made from the eyebrows of Ymir, and was called Midgard. The gods created inhabitants for it from two trees on the sea-shore, which became a man and a woman.

They gave to them spirit and understanding, the power of movement, and the use of senses. They created also the dwarfs, creatures with strange names, who bred in the earth like maggots, and dwelt in hills and rocks. These were skilled craftsmen, and it was they who wrought the great treasures of the gods. The gods caused time to exist, sending Night and Day to drive round the heavens in chariots drawn by swift horses. Two fair children, a girl called Sun and a boy called Moon, were also set by them on paths across the sky. Sun and Moon had to drive fast because they were pursued by wolves, who meant to devour them. On the day when the greatest of the wolves succeeded in swallowing the Sun, the end of all things would be at hand<sup>23</sup>.

This myth that is preserved best among the Norse is in some form behind many Indo-European mythological scenes. We will use it in its Norse form and leave the references to other examples from various Indo-European sources to Bauschatz. What we want to point out here which is of importance is that the pattern of Being found in the Old English corresponds to this scene in certain respects such that it confirms out hypothesis that the Roots of Being picture that we have painted earlier is correct.

Basically there is a homeomorphism between the Well and Tree primal scene and the Roots

<sup>23</sup> <http://www.lysator.liu.se/nordic/scn/faq241.html>

of Being in Old English. That analogy works like this. Each thing in the primal scene has a different root Being from the set of roots elaborated above. So the Norns for instance who carry the water from the Well to the Tree and water it thus circulating the water of life have Weorþan<sup>24</sup> as their root Being. The Water of life has two forms that it takes. One form is when it is in the well where the layering of the Perterite memory occurs. That has the root of Wesan as its basis in Being. Then there is the Tree itself which as a growing thing with the horse tethered to it has the root of Beon as its basis in Being. After that there is the Water that is circulating and moving due to the efforts of the Norns who take it out of the well and pour it on the trunk, that circulating water has ER as its basis in Being. And there is the two animals, serpent at the base and eagle at the tip. These two animals have their root in the Sei (Sein) and Sy (Seyn) as their basis in Being. Finally there is the squirrel who runs up and down the tree between the Eagle and Serpent carrying insults back and forth who has its root in ES as the basis in Being. Each major element in the Primal Scene of the Indo-Europeans, i.e. the well and the tree, has a different root sort of Being. This is the

<sup>24</sup> Paloma Nuñez Pertejo: "On the Role of the Auxiliary weorþan in O.E."

The verb Weorþan is analysed, especially as an auxiliary of the progressive and the passive. The author considers that the use of this verb sometimes constitutes a variant of beon/wesan, but it also has a function of its own. Nuñez Pertejo thinks that this function deserves special attention and that more studies are necessary to consolidate this line of research.

See Margarita Giménez Bon and Vickie Olsen eds. Proceedings of the 9th International Conference of the Spanish Society for Medieval English Language and Literature. SELIM, Department of English: University of the Basque Country, 1997. 384 p. ISBN: 84-605-6844-X

[http://www.uni-tuebingen.de/uni/nes/prolepsis/98\\_1\\_mor.html](http://www.uni-tuebingen.de/uni/nes/prolepsis/98_1_mor.html)

fundamental message of the Primal Scene, there are different bases of Being, i.e. different roots, and the scene contains an image of their relation to each other despite the changes in language across the Millennia. Just as the image of the elements contains a picture of the enframing so the image of the well and the tree contains a picture of the various sorts of Being that appear in the Old English conjugation structure which we deem to be more archaic than the German.

This analogy between the primal scene of the Indo-europeans and the roots of Being is very significant as a confirmation that our reading of the structure of Being is correct and that it is important, so important that it has been turned into the primal scene of the Indo-europeans and passed down from generation to generation lest they forget the fundamental structure of the world in which they live. This shows the incredibly conservative nature of the worldview that changes in everything but its fundamental ontological categories. It gives us assurance that we are on to something when we look at the ontological structure of the worldview through the Anglo-Saxon grammatical structures giving them preeminence over others within the family tree of languages. For some reason Anglo-saxon remembers the primal structure of the roots of Being just enough better than other Germanic branches to give us this homeomorphism between image and the pattern of the roots.

### What the poet says . . .

Sing, O goddess, the anger of Achilles son of Peleus, that brought countless ills upon the Achaeans. Many a brave soul did it send hurrying down to Hades, and many a hero did it yield a prey to dogs and vultures, for so were the counsels of Jove fulfilled from the day on which the son of Atreus, king of men, and great Achilles, first fell out with one another.<sup>25</sup>

<sup>25</sup> <http://darkwing.uoregon.edu/~joelja/iliad.html>

Samuel Butler translation used throughout.

Homer as the Poet of the Iliad appeals to the muse. We note that the muse has a very similar status to the Norns in as much as they decree the story in a way similar to the way the Norns decree fates of men. The muse has a different degree of root Being than the other characters in the story. The Muse has Weorthan as its basis for Being, it has the deepest kind of Being and we see its incipience because it is asked to Sing at the very beginning of the story. Here the story is in the memory and keeping of the muse. Thus the story as it exists in the Preterite tense (fusion of past and future which is completed) is like the water in the Well and has Wesan as its basis of Being. When the Poet calls on the Muse he is asking for the Water of Logos to be taken out of the Well of Memory and for that to flow through the Poet. The poet's production of the narrative is an unfolding like the growth of the world tree. The story as an unfolding holds many characters like the world tree holds creatures. Thus the poet as the medium for the unfolding of the narrative has Beon as his basis in Being. But the movement of the characters has \*ER as the basis in Being. The characters do noble or ignoble acts and these are recorded in the story giving the story a life and movement of its own. The story recalls the confrontation of two vast armies at Troy. These two opposites remind us of the Sie (Sein) and the Sy (Seyn) which are the two modalities of Being within the \*ES. Finally the \*ES itself is what is shared between them, i.e. the glory that is recorded in the narrative which is the essence of the story.

This falling out of Agamemnon and Achilles is very significant because it signifies a nihilistic situation that Achilles recognizes at the heart of the war with Troy. Paris steals Helen and Agamemnon steals Brieis, Achilles war prize. This makes the Achaeans no better than the Trojans and thus Achilles withdraws from the battle until Pterocles is killed and he becomes enraged and goes berserk. Thus the nihilistic situation between

the Sein and Seyn or the Trojans and Achaeans is the focus of the entire epic. The epic starts with the falling out of the King and the Hero over the possession of a woman, who is merely a signifier of past glory.

The Achaeans are attacking the Trojans. They are fighting for honor over the loss of the goddess of fecundity who was married to Menalaus and stolen by Paris. This scene sets the whole story of the Iliad in action but we must read it with the structure of the Indo-European gods in mind. Agamemnon and Menalaus are stand-ins for the brothers of Helen, i.e. Castor and Pollux who in one epic are said to be dead underground and in the other are said to be alive underground. In the standard Indo-European myth the two brothers rescue the kidnapped sister. But here the twin brothers are missing in action, something not well explained by the story. Achilles on the other hand takes the place of Indra among the Indo-European gods and Arjuna of the Mahabharata's Pandava Brothers who's marriage to one woman makes them a symbol of the relations between the five male gods in the Vedas and the single Female Goddess. The Iliad is the story of Achille's search for glory, just as the Mahabharata in the Bhagavad Gita focuses on Arjuna between the two armies having second thoughts which leads to Vishnu as Krishna as the Chariot driver helping to bolster his confidence by explaining his duty to him. The ambivalence of Arjuna and the doldrums of Achilles are very similar.

And which of the gods was it that set them on to quarrel? It was the son of Jove and Leto; for he was angry with the king and sent a pestilence upon the host to plague the people, because the son of Atreus had dishonoured Chryses his priest. Now Chryses had come to the ships of the Achaeans to free his daughter, and had brought with him a great ransom: moreover he bore in his hand the sceptre of Apollo wreathed with a suppliant's wreath and he besought the Achaeans, but most of all the two sons of Atreus, who were their chiefs.

Here it is Apollo who by taking the side of

his Priest who is suing for the return of his daughter from Agamemnon comes in his official capacity with ransom to ask for his daughter back while the Achaeans suffer under the plagues brought by the god.

"Sons of Atreus," he cried, "and all other Achaeans, may the gods who dwell in Olympus grant you to sack the city of Priam, and to reach your homes in safety; but free my daughter, and accept a ransom for her, in reverence to Apollo, son of Jove."

On this the rest of the Achaeans with one voice were for respecting the priest and taking the ransom that he offered; but not so Agamemnon, who spoke fiercely to him and sent him roughly away.

"Old man," said he, "let me not find you tarrying about our ships, nor yet coming hereafter. Your scepter of the god and your wreath shall profit you nothing. I will not free her. She shall grow old in my house at Argos far from her own home, busying herself with her loom and visiting my couch; so go, and do not provoke me or it shall be the worse for you."

This hubris of Agamemnon is fateful. Agamemnon does not know that he is to die by the hand of his wife on his return so that his boast is empty. And it should be noted that his wife that he left at home Clytemnestra was also taken in a similar way when her husband was killed. Agamemnon sacrificed her the daughter of a previous marriage prior to leaving for the war and it was this act which Clytemnestra sought revenge for upon his return.

The old man feared him and obeyed. Not a word he spoke, but went by the shore of the sounding sea and prayed apart to King Apollo whom lovely Leto had borne. "Hear me," he cried, "O god of the silver bow, that protectest Chryse and holy Cilla and rulest Tenedos with thy might, hear me oh thou of Sminthe. If I have ever decked your temple with garlands, or burned your thigh-bones in fat of bulls or goats, grant my prayer, and let your arrows avenge these my tears upon the Danaans."

Ironically this prayer is answered even to the extent that the Achaeans suffer because Achilles withdraws but in the end it is Apollo who kills Achilles with an arrow hitting his weak spot at the ankle. Thus even after the

return of the daughter this prayer is answered by Apollo, god of wolves.

Thus did he pray, and Apollo heard his prayer. He came down furious from the summits of Olympus, with his bow and his quiver upon his shoulder, and the arrows rattled on his back with the rage that trembled within him. He sat himself down away from the ships with a face as dark as night, and his silver bow rang death as he shot his arrow in the midst of them. First he smote their mules and their hounds, but presently he aimed his shafts at the people themselves, and all day long the pyres of the dead were burning.

Apollo smote the Achaeans with his own bow causing more than mere plague to be among them but destroying them with his arrows.

For nine whole days he shot his arrows among the people, but upon the tenth day Achilles called them in assembly- moved thereto by Juno, who saw the Achaeans in their death-throes and had compassion upon them. Then, when they were got together, he rose and spoke among them.

Notice that it is Achilles who calls the meeting to put an end to the destruction thus raising the ire of Agamemnon.

"Son of Atreus," said he, "I deem that we should now turn roving home if we would escape destruction, for we are being cut down by war and pestilence at once. Let us ask some priest or prophet, or some reader of dreams (for dreams, too, are of Jove) who can tell us why Phoebus Apollo is so angry, and say whether it is for some vow that we have broken, or hecatomb that we have not offered, and whether he will accept the savor of lambs and goats without blemish, so as to take away the plague from us."

With these words he sat down, and Calchas son of Thestor, wisest of augurs, who knew things past present and to come, rose to speak. He it was who had guided the Achaeans with their fleet to Ilius, through the prophesyings with which Phoebus Apollo had inspired him.

With all sincerity and goodwill he addressed them thus:-

"Achilles, loved of heaven, you bid me tell you about the anger of King Apollo, I will therefore do so; but consider first and swear that you will stand by me heartily in word and deed, for I know that I shall offend one who rules the Argives with might, to

whom all the Achaeans are in subjection. A plain man cannot stand against the anger of a king, who if he swallow his displeasure now, will yet nurse revenge till he has wreaked it. Consider, therefore, whether or no you will protect me."

And Achilles answered, "Fear not, but speak as it is borne in upon you from heaven, for by Apollo, Calchas, to whom you pray, and whose oracles you reveal to us, not a Danaan at our ships shall lay his hand upon you, while I yet live to look upon the face of the earth- no, not though you name Agamemnon himself, who is by far the foremost of the Achaeans."

Thereon the seer spoke boldly. "The god," he said, "is angry neither about vow nor hecatomb, but for his priest's sake, whom Agamemnon has dishonoured, in that he would not free his daughter nor take a ransom for her; therefore has he sent these evils upon us, and will yet send others. He will not deliver the Danaans from this pestilence till Agamemnon has restored the girl without fee or ransom to her father, and has sent a holy hecatomb to Chryse. Thus we may perhaps appease him."

With these words he sat down, and Agamemnon rose in anger. His heart was black with rage, and his eyes flashed fire as he scowled on Calchas and said, "Seer of evil, you never yet prophesied smooth things concerning me, but have ever loved to foretell that which was evil. You have brought me neither comfort nor performance; and now you come seeing among Danaans, and saying that Apollo has plagued us because I would not take a ransom for this girl, the daughter of Chryses. I have set my heart on keeping her in my own house, for I love her better even than my own wife Clytemnestra, whose peer she is alike in form and feature, in understanding and accomplishments.

Still I will give her up if I must, for I would have the people live, not die; but you must find me a prize instead, or I alone among the Argives shall be without one. This is not well; for you behold, all of you, that my prize is to go else whither."

And Achilles answered, "Most noble son of Atreus, covetous beyond all mankind, how shall the Achaeans find you another prize? We have no common store from which to take one. Those we took from the cities have been awarded; we cannot disallow the awards that have been made already. Give this girl, therefore, to the god, and if ever Jove grants us to sack the city of Troy we will requite you three and fourfold."

Then Agamemnon said, "Achilles, valiant though you be, you shall not thus outwit me. You shall not overreach and you shall not persuade me.

## Primal Ontology and Archaic Existentiality -- Kent Palmer

Are you to keep your own prize, while I sit tamely under my loss and give up the girl at your bidding? Let the Achaeans find me a prize in fair exchange to my liking, or I will come and take your own, or that of Ajax or of Ulysses; and he to whomsoever I may come shall rue my coming. But of this we will take thought hereafter; for the present, let us draw a ship into the sea, and find a crew for her expressly; let us put a hecatomb on board, and let us send Chryseis also; further, let some chief man among us be in command, either Ajax, or Idomeneus, or yourself, son of Peleus, mighty warrior that you are, that we may offer sacrifice and appease the anger of the god."

Achilles scowled at him and answered, "You are steeped in insolence and lust of gain. With what heart can any of the Achaeans do your bidding, either on foray or in open fighting? I came not warring here for any ill the Trojans had done me. I have no quarrel with them. They have not raided my cattle nor my horses, nor cut down my harvests on the rich plains of Phthia; for between me and them there is a great space, both mountain and sounding sea. We have followed you, Sir Insolence! for your pleasure, not ours- to gain satisfaction from the Trojans for your shameless self and for Menelaus. You forget this, and threaten to rob me of the prize for which I have toiled, and which the sons of the Achaeans have given me.

Never when the Achaeans sack any rich city of the Trojans do I receive so good a prize as you do, though it is my hands that do the better part of the fighting. When the sharing comes, your share is far the largest, and I, forsooth, must go back to my ships, take what I can get and be thankful, when my labour of fighting is done. Now, therefore, I shall go back to Phthia; it will be much better for me to return home with my ships, for I will not stay here dishonoured to gather gold and substance for you."

And Agamemnon answered, "Fly if you will, I shall make you no prayers to stay you. I have others here who will do me honour, and above all Jove, the lord of counsel. There is no king here so hateful to me as you are, for you are ever quarrelsome and ill affected. What though you be brave? Was it not heaven that made you so? Go home, then, with your ships and comrades to lord it over the Myrmidons. I care neither for you nor for your anger; and thus will I do: since Phoebus Apollo is taking Chryseis from me, I shall send her with my ship and my followers, but I shall come to your tent and take your own prize Briseis, that you may learn how much stronger I am than you are, and that another may fear to set himself up as equal or comparable with me."

The son of Peleus was furious, and his heart within his shaggy breast was divided whether to draw his

sword, push the others aside, and kill the son of Atreus, or to restrain himself and check his anger. While he was thus in two minds, and was drawing his mighty sword from its scabbard, Minerva came down from heaven (for Juno had sent her in the love she bore to them both), and seized the son of Peleus by his yellow hair, visible to him alone, for of the others no man could see her. Achilles turned in amaze, and by the fire that flashed from her eyes at once knew that she was Minerva. "Why are you here," said he, "daughter of aegis-bearing Jove? To see the pride of Agamemnon, son of Atreus? Let me tell you- and it shall surely be- he shall pay for this insolence with his life."

And Minerva said, "I come from heaven, if you will hear me, to bid you stay your anger. Juno has sent me, who cares for both of you alike. Cease, then, this brawling, and do not draw your sword; rail at him if you will, and your railing will not be vain, for I tell you- and it shall surely be- that you shall hereafter receive gifts three times as splendid by reason of this present insult. Hold, therefore, and obey."

"Goddess," answered Achilles, "however angry a man may be, he must do as you two command him. This will be best, for the gods ever hear the prayers of him who has obeyed them."

Notice that Achilles is of two minds, this is a sure sign of Hyper Being which is indecision embodied. At that point Athena appears who tells Achilles to stay his sword but not his tongue and says that he shall receive the greater reward for what has lost. Achilles acquiesces to the demands of Zeus who loves Agamemnon and Achilles equally. Notice that Achilles over reacts to Agamemnon's threat to take someone's prize and to that Agamemnon reacts by saying that he will take his prize. Thus we have a mounting escalation of words that are quickly leading to deeds before they are stopped by Athena.

So who are the characters in this scene. There is the Father who is a Priest of Apollo and his Daughter. There is Achilles and Agamemnon. There is the seer who reports why Apollo is angry. There is Apollo, Athena, Zeus and Hera. The scene is very tightly modeled. Four humans and Four gods are represented in the narrative of mortals and immortals between heaven and earth. There is some mention of others especially

Briseus who is in question. Agamemnon and Achilles in strife with each other and thus they represent the Sein and Seyn. Briseus is like the squirrel between the eagle and the serpent, she is a token shuttled back and forth between them in their argument. The movement that was about to happen under the auspices of the \*ER was the attack on Agamemnon by Achilles with his sword. This movement was topped by the sudden appearance of Athena who like Apollo represent the Bheu, the perfection of Being of the Gods. This upwelling of Athena and Apollo are for opposite reasons. Apollo appears to protect the interests of his priest while Athena comes at the bidding of Zeus. Apollo instigates an intensification of the crisis while Athena alleviates it. Apollo acts on the wishes of his priest and Athena stops action on the part of her hero whom she is protecting. Apollo is taking sides while Athena is only stopping the action because Zeus loves Agamemnon and Achilles equally. Athena and Apollo are clearly opposites in the scene in a different way than Agamemnon and Achilles. Athena is Sein and Apollo is Seyn at a deeper level. The priest wants the return of his daughter to her rightful place in his house. He is thus calling for an Abiding suggestive of Wesan. The priest and the seer are clearly opposites. One sacrifices to Apollo while the other reads his oracles for the Achaeans. One is asking for revenge and the other is telling the truth of what he has seen in the oracles. The seer asks for protection from Achilles while the priest asks for protection from Apollo. The seer and the Priest serve as a bridge between the upwelling of Being in Apollo/Athena and the situation which needs to return to an abiding state. Thus the priest and seer take on the root form of Being called Weorthan. They are incipient in the situation. They are causing things to happen, i.e. a return to an abiding state where the daughter is in the house of the father rather than the impossible state where Agamemnon takes her back home where he will be murdered by a wife whom he took in a similar way, by force. He likes

her better than Clytomaestra, he wishes to replace his current wife with her. But this is not fated to be and so there are fateful moves that occur with the falling out of Agamemnon and Achilles which causes many of the Achaeans to lose their lives unnecessarily from the work of Apollo and from the withdrawal from action of Achilles who loses his will to fight once he realizes the nihilism of the situation in which the Achaeans are no better than the Trojans. There are pairs in this story. Achilles and Agamemnon, Chryseis and Briseis, Priest and Seer, Apollo and Athena, Zeus and Hera. Is there any doubt that these are different orders of Being. Five different orders to be exact which is the number of elements in the pattern of the Indo-European caste structure. Between them there are four differences which could be thought in terms of the four kinds of Being, just as they appear in the differences between the Indo-European gods and between the roots of Being. Achilles and Agamemnon represent two kinds of Glory, glory of kingship and glory in battle. As a result of those acts they are able to divide up the war prizes. These women are the tokens of Glory. Thus what is between the possessor and the possessed is Pure Being or the embodiment of Glory. The seers and the priest are the ones who help decide where the tokens of victory will end up. Thus between them and the women there is Process Being. Apollo and Athena take part in the action one on the beckoning of his Priest and the other on the beckoning of Zeus. But as agents of higher and lower realms they are not easily understood by humans. Agamemnon thinks he might get away with shafting Apollo's priest and does not consider the wanton destruction of his men immediately after that decision as signifying anything special. Between the seers/priests and the instrumental Gods there is Hyper Being. But then there are the higher powers among the Gods like Zeus and Hera. They are intimately involved in the war and are at cross purposes. Between the instrumental gods and the higher gods there is a difference

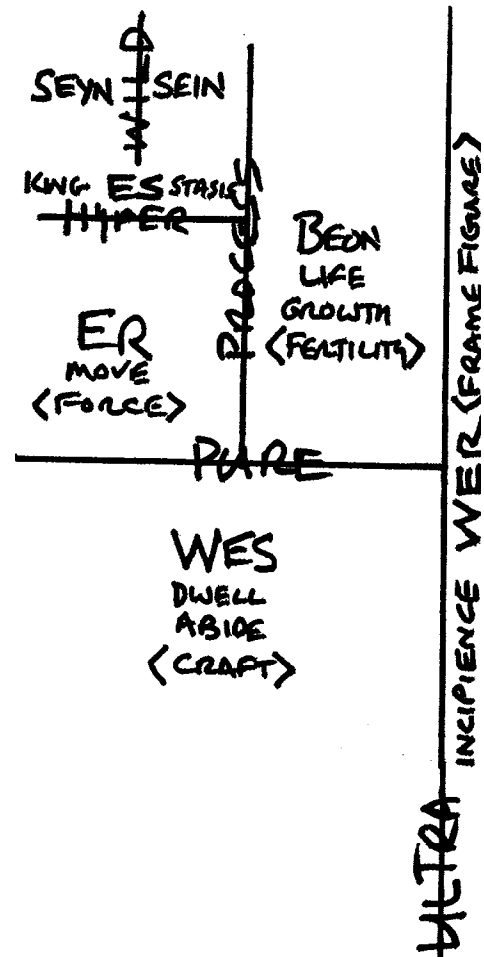
of Wild Being. But there is something beyond Zeus and that is the fates, which we also see in the form of the Muse. The norns decree the fates of the Gods and men together and thus have another difference between the higher gods and the fates which we can ascribe to Ultra Being.

In this way we see that at the very beginning of the Iliad there is an incident that is structurally schematizeable in terms of the four kinds of Being and the roots of Being both at the same time. This lends credence to the idea that the roots and kinds of Being are significant and that the homeomorphism of the roots of Being with the primal scene may not be a mistake after all. It is left to the practice of Onto-mythology to look at other myths to see whether they preserve this same structure now that we have an inkling of what it might be.

### Thidrek's Saga

We are looking for instances of the pattern of the roots of Being in the Indo-European tradition. We have just considered the opening scene of the Iliad. But we know that the Greek tradition is impure due to Sumarian and Semitic influences. Thus it behooves us to look further north in order to attempt to find a purer example from the Indo-European tradition. The next most famous epic tradition is from Germany called the Nibelungenlied. But we would like to find something even more archaic still. Fortunately many of the source of the Nibelungenlied are still available in other forms, unlike the Greek epic tradition where precursors are missing. So we will focus on a particular precursor of the Nibelungenlied called the Thidrek's Saga. We will use the synopsis presented by A.T. Hatto that appears as an appendix in his translation of

the Nibelungenlied<sup>26</sup>. Also of use is the translation of the Saga of Thidrek of Bern translated by E.R. Haymes<sup>27</sup>. The point is that the poet of the Nibelungenlied equivocates on several crucial points of the story which is made clear in the Norse version. Thus, we will concentrate on the earlier less 'civilized' version which we find among the Norse but which was taken originally from Germanic sources.

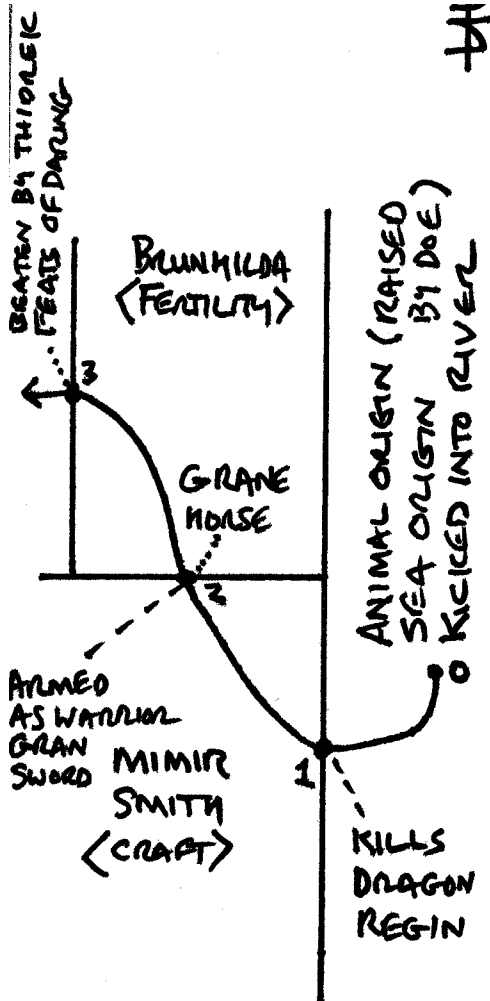


The way of proceeding to interpret the story in the light of the pattern of the roots and kinds of Being is to begin looking for events that exemplify the kinds of Being which are the discontinuities between the roots. The

<sup>26</sup> Penguin 1965, pp 375-384, section d of the appendix on "The Genesis of the Poem"

<sup>27</sup> Graland Publications 1988

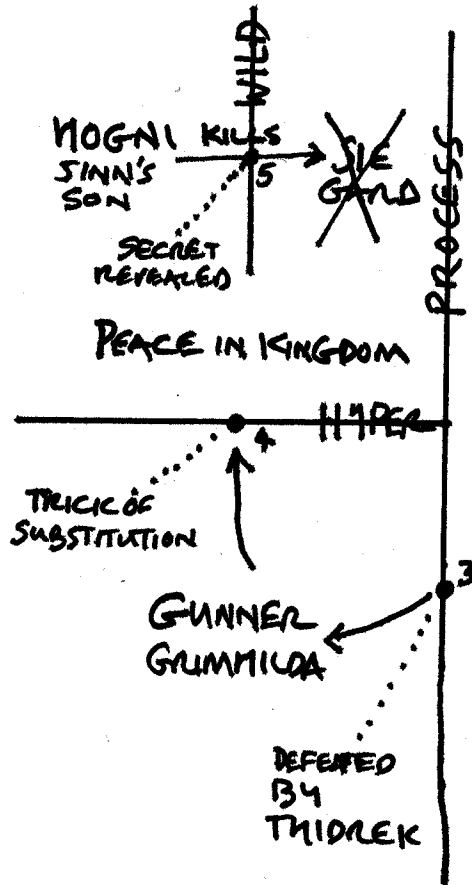
Hyper Being event is clearly the trick that Gunnar and Siegard (Siegfried) play on Brunhild on her wedding night in which Siegard substitutes himself for Gunnar. Once we have ascertained that anchor event which is easiest to locate due to its strangeness, then the other events related to the various kinds of Being are laid out across the pattern of the roots.



Ultra Being	Kills Dragon Regin
Pure Being	Kills Smith Mimir
Process Being	Won by Thidrek from King Isung
Hyper Being	Marriage Trick on Brunhild
Wild Being	Secret Exposed by Grimhild
Ultra Being	Death by Hogni

Once these key narrative events are identified then we read the story looking to see how the other events of the story exemplify the various roots of Being. What we discover is an extraordinary amount of interpretable detail which fills in the picture of the roots of Being as they impinge of the development of Siegard from his birth till his death.

There are five incidents related to the various kinds of Being including the ultra Being of existence.



When looked at from the viewpoint of the Thidrek's Saga the whole story of Sigard serves to explain why Thidrek attempts to hold aloof from the battle of Atilla and his Huns and the Niflungs. Thidrek holds aloof until one of this best friends Margrave Rodingeir is killed. Up to that point Thidrek feels caught between his loyalties to both sides and eschews the fight precipitated by Grunhild. This is very similar to Achilles' withdraw from battle in the Iliad and Arjuna's withdrawal in the Bhagavad Gita. The Thidrek's Saga says, "But king Thidrek of Bern went home to his court with all of his men and thought it very ill how many of his good friends should go onto the two sides an were fighting.<sup>28</sup>" Here it is friendship in relation to Thidrek which is what the two enemy camps shared and it was friendship

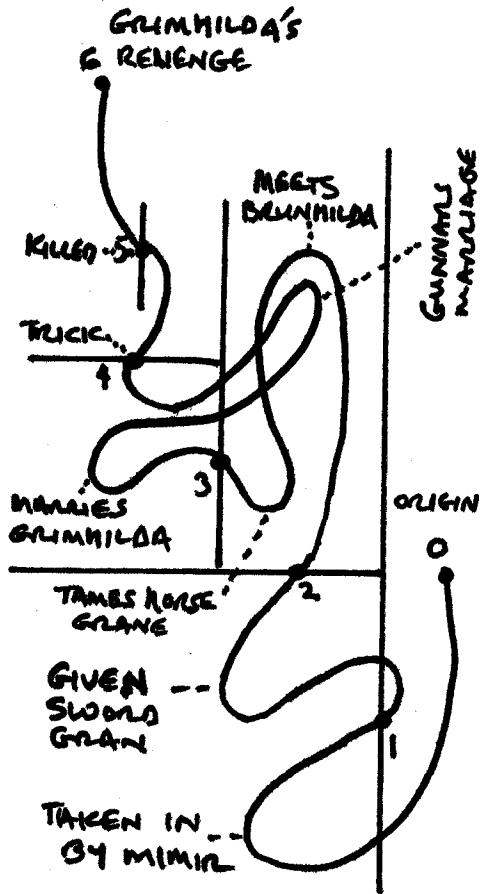
<sup>28</sup> p232 section 380

which caused Thidrek to enter into the fray at last. The Huns are acting as Sein and the Niflungs are acting as Seyn in this case because of the old Synn (sin) of killing Siegard which Grunhild is determined to revenge against her brothers and primarily because she herself was the cause of his death through her revelation of his secret which embarrassed Brunhild. The Niflungs stand in the place of Seyn and the mark of that is the fact we are told that an elf or a jinn (invisible man creature) came and impregnated Oda the wife of King Irung giving rise to the Adversary Hogni. In other words, the Niflungs have among them an evil influence that seals their fate. Because their line gives rise to someone without honor who would kill Siegard playing into the intrigues of women who vie for power by ulterior means. The vying of women for power is the shadow side of the ruthless conquest for power of men usually to gain some women as a prize which is glorified in the saga. It has the nature of the negative fourfold announced by Aristophanes in the Birds. The moments of the Negative Fourfold are called Night, Covering, Chaos and the Abyss. The night is the wedding night of Gunnar when he is bound by Brunhild. The covering is the interchange of clothes by Siegard and Gunnar tricking Brunhild who has miraculous virginal powers like Artimis<sup>29</sup>. Only the thick skin of Siegard produced by his bath in dragon's blood can withstand these magical virginal powers. Both Dragon and the Virgin come from the wilderness and possess similar powers that can cancel each other. The Abyss is the loss of a family line destroyed from within and the loss of its treasure in the depths of the earth. The Chaos is the battle between the Niflungs and the Huns. The Negative Fourfold becomes embodied by the Niflungs and it is associated with the struggle for power between women, i.e. Brunhild and Grimhild. In which the secret of the marriage night is revealed and this leads to its shame being revenged by

<sup>29</sup> Wolfgang Giegerich The Soul's Logical Life

Hogni. The reason that this substitution on the wedding night is important is that there was an Indo-European custom in which the King had first rights to every woman prior to her husband's rights. This substitution is an inversion in which the king asks for a substitution rather than enforcing his own substitution for another husband of his vassals. Interestingly this same celebration of the sacred marriage was also the major problem that Enkidu is sent to solve when he arrives at Ur to challenge Gilgamesh. Gilgamesh was asserting his kingly right to sleep with the maidens prior to their husbands and was thus oppressing the people of Sumaria. But this is interesting because Siegard and Enkidu are both natural men who become friends with civilized men, i.e. Gunnar and Gilgamesh. So this is a very archaic archetypal image, marriage substitution which in the Thidrek's Saga is inverted in this image of Hyper Being. The manifestation of the Negative Fourfold counter balances the appearance of the Positive Fourfold that manifests glory. The Positive Fourfold appears as order, light, uncovering, and grounds. It is the exact opposite of the Negative Fourfold. Order is determined by kingship. The Thidrek's Saga is a tale of gaining and losing sovereignty which allows order to be imposed at the will of the sovereign. It is in the course of the strife and struggle for power that the characteristics of honor or dishonor are exposed. Honor gives grounds to lasting friendships. Honorable deeds for the most part take place in the open and in the light for all to see. Dishonorable deeds occur many times in secret and in the dark. Man's place is in the open between heaven and earth unlike the place of women. What is conspicuous in its absence in the Thidrek's saga is the presence of the immortals or so called 'gods' (i.e. jinn) of the Norse and Germanic peoples. Also we do not see the interplay of the physis and logos or limited and unlimited of the metaphysical. This strange absence of the gods reduces it from the lane of the Iliad which shows us the struggles between the

gods that cause war among men. The saga seems strangely trapped between the mythopoietic worldview and the metaphysical worldview. It is a world of men and jinn struggling for power and dealing with mutual deceit which represents the Indo-European social functions of sovereignty, force, fertility and craft very well. Many struggles are over women where honor is won by engaging in struggles and battles with crafted weapons and protective armor. Here the fourfold that is embodied is primarily that of the Indo-European functions portrayed first by Dumazile and developed by many others. We might wonder if this fourfold might be a transition between the mythopoietic and metaphysical in some sense because it reflects the underlying caste structure very clearly -- it leaves out the gods and thus focuses on the limitations of men without yet envisioning the metaphysical principle like the Apeiron or Being. Physis and Logos have not yet split so the words of the poet are still bound to the actions of the warriors. In as much as the Thidrek's Saga almost purely embodies the Dumazilian functions it presents us with a good test of our theory because it gives us a way to reading the relations between Indo-European social functions and the pattern of the roots and kinds of Being. What remains clear is how the negative fourfold intrudes in the realm of the glory production of the positive fourfold we seen in the Saga.



It is not clear precisely who to line this saga up with the Indo-European narrative cycle discovered in the Iliad/Odyssey, Mahabharata and Hercules myth.<sup>30</sup> There are many similar features but they seem to be shuffled around in a different narrative story line. What we see instead are scenes that invoke the kinds of Being. For instance, the feast of Thidrek is an excellent example of Pure Being. Each man and his appearance, equipment and symbol are described as they sit together on a dais. This scene gives rise to a boast by Thidrek of invincibility which leads to the campaign against King Isung. Thidrek boasts that his friends that appear on the dais are invincible and this causes one of those present to mention the prowess of King Isung and his sons and doubts as to whether King Thidrek and his friends would be able

<sup>30</sup> See manuscript on Being, Existence and Manifestation

to beat the company of King Isung. The campaign against King Isung and his sons turns out well in the end, but Thidrek's men did not fare as well as might be expected. Thidrek and his company met their match. The two sides fought to a draw based on trickery and the two sides ending by recognizing each others prowess and so they became in the end friends. In this encounter Thidrek wins Siegard's loyalty. This fight to a draw reminds us of cancellation which is a sign of Hyper Being. Each dual was won or lost by one side or another where the winner binds the loser and then the bound ones are subsequently set free by their comrades winning other duals. The sons of King Isung were superior to the comrades of Thidrek. It was the magic sword Mimung wielded by Vidga that allowed the comrades of Thidrek to be set free. Thidrek himself only wins against Siegard by borrowing mimung from Vidga. Thidrek lied about whether he had exchanged swords or not. Siegard gives up when it is clear that Thidrek has Mimung which he cannot win against. Mimung is the wild card that allows Thidrek to fight to a draw instead of losing to king Isung and his sons. There is also here a structural inversion where there is successive binding of the vassals of Thidrek just like Brunhild binds Gunnar on their wedding night. There is a trick by which Siegard substitutes for Gunnar that appears structurally inverted as the binding of Thidrek's men and the loss of his freedom by Siegard by the substitution of swords and the lie about which sword is being used. The sword embodies Wild Being in the process of successive confrontations that result in the draw between the forces of the two kings. See how Process, Hyper and Wild Being are drawn together in the contest with King Isung after the feast of Pure Being which precipitates the boast. A boast is called Beot in Old English and is related to Beon. It is a word that a man works to make a fact. The fourfold of the kings of Being are divided with Pure Being against the rest bound together by a Beot. Beot = Pure/Process-Wild-Hyper. The bride winning

of Gunnar and Siegard is the very next story which is a structural inversion the challenge of Isung. Here Hyper Being appears in the form of the exchange of places of Gunnar and Siegard which sets the stage for the later killing of Siegard when the secret is revealed and sets the sage also for the indecision of Thiedrk late in the battle between the Huns and the Niflung.

Given this context let us return to Siegard's story and see how it exemplifies the unfolding of the roots and kinds of Being from his birth to his death. Siegard is born while his mother is abandoned by her husband Sigmund to the rogues who attempted to seduce her and failed. Siegard is born and put into a glass mead cask and accidentally thrown into the river and washed to the sea as his mother dies. This placing of Siegard in a glass vessel that floats him to the sea is very significant. It is a womb outside the womb that reminds us of the Alchemical vessel that holds the prime matter out of which gold is made. Siegard is seen returning to the sea which is the ultimate source. The word for soul comes from the word for the sea because souls were thought to arise from and return to the sea. Siegard is killed while he is drinking from a stream. Siegard becomes a foundling and is raised by a hind in the wild until he is found by Mimir a master smith. The accident by which Hermann kinks the mead cask into the river while struggling with Artvin is a moment of incipience, and unmotivated random act of chance that determines fate of Siegard and sets his story in motion. This random accident or happening has its basis in Woerthan. Woerthan is a pure and unmotivated happening that arises out of the void, i.e. ultra Being, which here is seen as the Sea. I.e. the primal matrix of life. Woerthan as an unmotivated happening produces a natural man like Enkidu which is raised among the animals of the forest but does not understand their speech until he tastes the blood of Regin the Dragon. This is the inverse of the prostitute's effect on

Enkidu which cause the animals to flee from him when he is civilized. Siegard is the exemplar of this naturalness of sea and wild animals. But he is taken out of this state by the smith Mimir who raises him and then attempts to teach him craft. When Siegard fails to learn Mimir decides to get his brother Regin the dragon to kill him. But Siegard kills Regin instead. Then he smears his body with the dragon's blood except for between his shoulders. He gets the idea when he tastes the dragon stew and immediately knows the speech of birds and animals. From them he finds out that Mimir has betrayed him and for that he seeks revenge after accepting weapons such as the sword Gram. Dragon blood makes Siegard invincible except for the weak spot between his shoulders which are like his Achilles heel.

As we know the dragon stands for 'existence' or ultra Being, i.e. non-being, when Siegard kills it he passes from his wild youth into manhood. It is interesting that in this passage he learns to understand the speech of animals rather than losing it. Mimir establishes him as a warrior by his gifts of Sword and Armor. Mimir stands for the root \*Wes which as Wesan means dwelling and abiding. Mimir tries to get him to learn the craft of Smithing and thus to settle down. Instead he takes to the life of the Warrior which is one of constant movement. Siegard dwells with him and through him he learns the ways of men -- but not a craft -- Siegard cannot sit still long enough to learn it and is too forceful with regard to the other apprentices. Mimir tells Siegard about Brunhild and the horse Grane which he goes to capture after dispatching Mimir. Brunhild is clearly at the center of the fertility function and is associated with Beon and thus Physus. The horse Grane needs to be tamed and stands for the Indo-European twins horsemen like Castor and Pollux who also represent the fertility function with respect to agriculture and the raising and taming of horses. Later it is revealed that Siegard promises to marry no other but Brunhild in an exchange for the

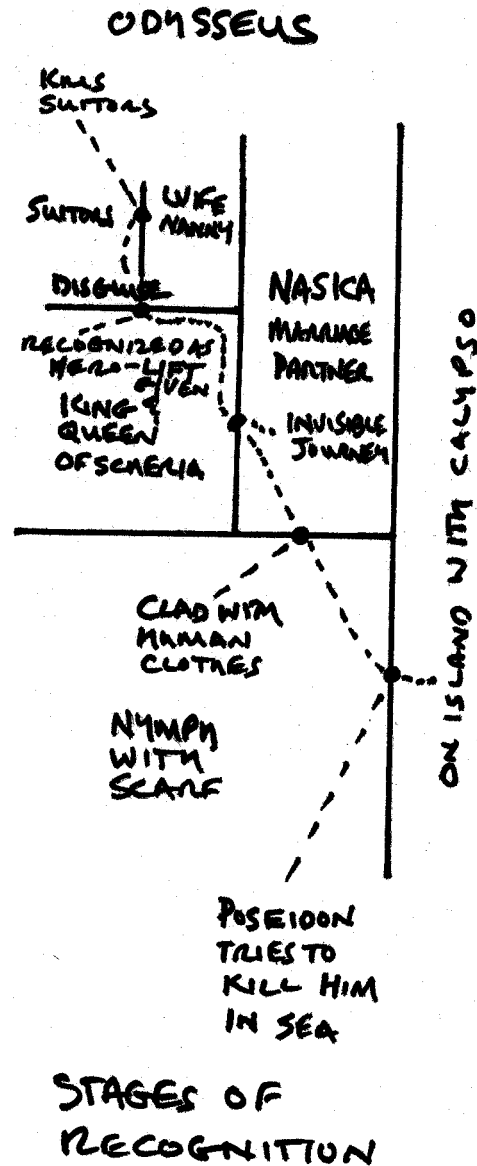
horse. The fertility function is associated with growth and life and is supported by the root Beon. After taming Grane Siegard is ready for various adventures because he is fully equipped. As a warrior Siegard encompasses Wild Being of the Berzerker as when he kills Mimir. But also he encompasses Process Being of the warrior, fighter and tamer of animals. Once established as a warrior he ends up after adventures with King Isung and eventually swears allegiance to Thidrek and then through him comes to marry Grimhild who is the sister of Gunnar. Gunnar and Grimhild represent the root ER of movement by which Siegard moves from warrior to leader via marriage. He helps Gunnar with Brunhild as a repayment for his own marriage to Grimhild. The trick they both play on Brunhild is an example of Hyper Being after which we enter the \*ES of stasis and peace until the Secret related to Wild Being is revealed between the two women and that leads to the destruction of Siegard by Hognie. This is the split between Sein and Seyn (Synn). The brothers kill Siegard by stabbing him in the back in his weak spot between his shoulders while he is drinking from a stream and after giving him extra salt to eat for breakfast which was designed to make him thirsty. They took him and threw him dead into Grimhild's bed with her and pretended it was a hunting accident. However, she knew it could not be so because his armor was untouched. This sets the stage for the later revenge by Grimhild after she marries again Atila the Hun who is also a friend of Thidrek.

Birth to death Siegard steps through the roots and kinds of Being one by one in the order of the Primal Scene and visits all the stations of the Indo-European social functions: craft, fertility, force, and sovereignty. He establishes himself at each kind of Being: ultra by killing the dragon, then pure by taking on the equipment of the warrior, the process by his exploits, then hyper by his trick on Brunhild, then wild by the disclosing

of the secret of the trick to Grimhild which leads to his death by Hognie which then eventually Thidrek kills. Hognie is the evil brother in the Niflung family and would take up the unjust cause of Brunhild, just as later Grimhild gets someone to take up her unjust cause. Hognie kills Siegard by trickery which is a structural inversion of the trickery of the substitution of the marriage partner. Both Siegard and Brunhild are invincible in their own way. Each are unmanned or unwomaned as the case may be by deceit. Hognie is willing to kill his sister's husband at the request of a foreign woman in order to appease his brother who asked Siegard to do what no one should ask. But then Siegard swore himself to silence and by telling his wife he broke that promise. So some fault lies with Siegard as it also lies with Grimhild.

Each of the major characters are related to the various roots of Being. Hermann who kicks the glass cask with Siegard in it is associated with Woerthan (\*WER). It was an accident that saved Siegard. Then Mimir the smith and craftsman gives him a dwelling among men after being raised in the wild by a Hind. This dwelling is related to the root Wessan (\*WES). The Brunhild recognizes him and gives him a horse after he promises to marry no one else but her. She represents the root Beon (\*Bheu). The he has many adventures as a warrior who is fully outfitted with equipment of the war technology of the day. He ends up as a prize of Thidrek who introduces him to Gunnar. Gunnar and Grimhild represent his movement (\*ER) into a position in society from being a roaming warrior. He helps Gunnar in return find a wife, a wife who represents the fertility function, as Helen of Troy did and they enter a period of stasis and peace ruling together associated with the root \*ES. But \*ES splits into Sein and Seyn when the secret is revealed by Grimhild to Brunhild. Then there is death to pay for that embarrassment. As Siegard seemingly invincible due to his dragons blood covered and toughened skin

except for a single weak spot that makes him similar to Achilles. The dragon's blood that toughens his skin is the beginning of the story and the weakness where it could not be applied is the end of the story of Siegard. The story steps through the roots and kinds of Being quite meticulously without many extraneous unexplained details left over or lacuna. It is a finely polished exposition of the roots and kinds of Being that conforms to the sequence of the Primal Scene of the Indo-Europeans as well as a primer as to the interrelations of the social functions. It is an excellent proof that this pattern was still meaningful at the time of the Thidrek's Saga. The story was a mnemonic device for laying out the infrastructure of the Indo-European worldview to those who could hear its resonances beneath the narrative of the story. The key point is that each social function has a different basis within the roots of Being and the kinds of Being that separate the Castes also separate the roots of Being.



What is of interest is that once we know this pattern that it is possible to project it onto the movement of Odysseus in the Odessey through a series of recognitions from his low point on the island in the middle of the Sea with Calypso to the killing of the suitors. This is left as an exercise to the reader, but it is clear that the recognitions of Odysseus had a very similar structure that may be explored in order to give even greater depth to the model of roots and kinds of Being aligned with the structure of the Primal Scene. If we can find it in the Thidrek's Saga and the

Odyssey then we can begin to gain confidence that this pattern of the roots and kinds that we have found is actually part of the deep structure of the Indo-European worldview and not just a projection we are making from shaky linguistic evidence of the fractured roots of Being and the logical differentiation of the kinds of Being.

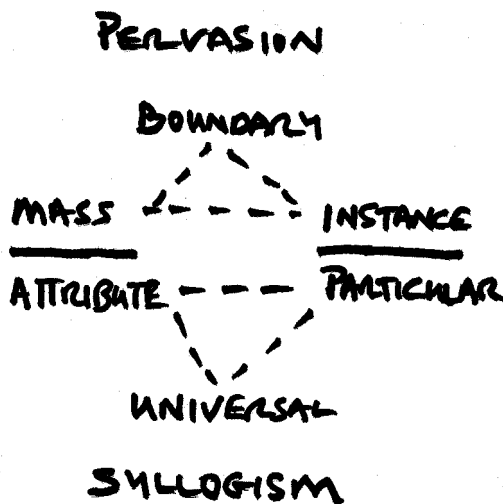
### **Mahabharata and Bhagavad Gita**

We triangulate on the Indo-European core by considering the two epic traditions and what they have in common. It is strange that there is so little work on the relation between the two epic traditions, and also in relation to the epics of the Sumarians. The epics and stories of the Sumarians have many strange correspondences to Indo-European themes especially the theme of the tree with the Eagle and Serpent. It is clear that the Sumerians in some sense defined what the godding of the gods meant and that this heritage was taken seriously by the Greeks when they described their gods. Since the Greek gods are essentially Semitic judging from the Ugritic material we get strange overlays of Indo-European and Semitic in those myths. In a sense the Sumerian myths and gods stand as an independent variable that allows us to attempt to separate the various strands in this mixture. The Indo-European material in India is much purer, Sanskrit even preserves all the original eight grammatical cases of the Proto-Indo-European. The structure of the gods in the Vedas is purely Indo-European and correlates highly with the structure of the Norse gods. However, the Vedas are almost purely songs of praise and the myth behind the gods was missing from the Vedic Material. It was a student of Dumazil that realized that this myth was being told in the MahaBharata projected on to the human level with the names of the Gods who corresponded to each of the Pandava brothers changed to protect the innocent. The Mahabharata is a great

epic which deserves comparison to the Greek epics even though it is not as ancient in its rendition. But when we begin looking carefully at the two epics it becomes clear that the traditions were very conservative and what has come down to us corresponds to such a degree that the noise has obviously been minimized.

For a long time I wondered how to compare these two epic traditions until I realized that the key is the lining up of the wars. In other words one would think that the great fight in the Mahabharata should be lined up with the siege of Troy. But a siege is very different from a battle in its dynamics. But when we look more carefully we see that what should really be lined up is the Battle in the Mahabharata and the Killing of the Suitors in the Odyssey. When we realize that this is the point of comparison then other events in the two epic traditions that seem so different begin to align. For instance, a key is that prior to the killing of the suitors Odysseus is lost wandering at sea and then in disguise on Ithica. This lines up with the exile in the forest and the year of disguise in the Mahabharata. Beyond that the Trojan horse as the metis of Odysseus aligns with the dice game in the Mahabharata. Once these alignments begin to appear it is possible to allow the two epic traditions to begin mutual elucidation of each other and we find that in each case there is a single set of narrative ideas which are each incarnated differently but have the same significance when seen in relation to the whole epic in each case. This kind of analysis shows that the two traditions are very fixed in the narrative structure. In fact, it has been found that the same structure appears in the myth of Hercules so that there are actually three narratives that can be compared. I have been working on a manuscript that delineates these correspondences in more detail. But what is of interest here is the fact that we can see very similar ideas within the narrative structures of the two epic traditions. The next step is for us to follow this kind of

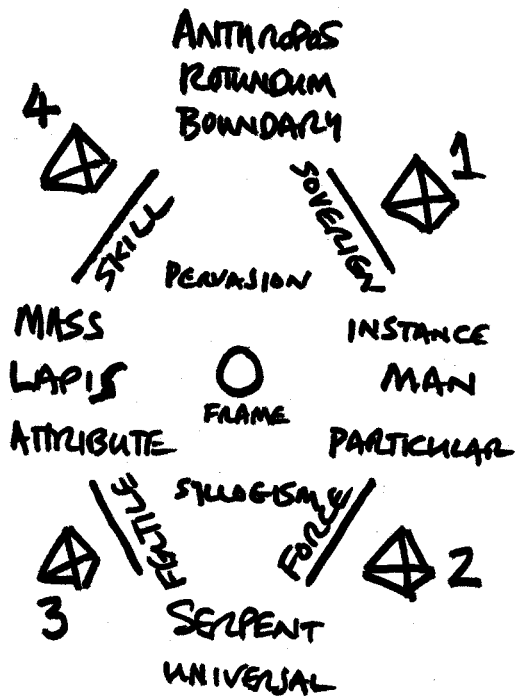
correspondence up and look in the Mahabharata for some semblance of the kinds of structures we found in the Iliad that attempts to show that the ontological structure we have been touting actually figures in the Indo-European tradition itself and is not just something abstractly figured in the roots of Anglo-Saxon grammar and the Indo-European roots. We will take as our point of departure the Bhagavad Gita. In this we see many parallels between Arjuna and Achilles as already mentioned.



The first point is that of the representation of the poet presenting the work is more articulated in the later epic. The poet of the Mahabharata is reciting the story to a young boy and Ganesha is recording it. Right here we see the relation of the stream of words and their recording, thus the difference between the Wesan and the ER is marked. But instead of the Norns or muses being in the place of Weorthan we find there the Poet himself. A strange thing in the Mahabharata is that the poet claims to engender in the poem the race he is describing. The poet enters the poem as himself and gives his seed which becomes the two armies which battle it out in the poem. Thus incipience is taken over in the poem by the poet himself rather than appealing to the Norns or Muses. This is in keeping with the role of the seers in

India who in some sense are seen as the creators of the gods as well as the reporters of their actions. So Weorthan is the Being of the poet whose words are written by Ganesha, god of memory, with the head of an elephant, son of Shiva and Shakti who plays the role of recorder. The living words (as \*ER) of the epic also go into the ear of the young boy who listens about the tales of his ancestors. But between the flowing word and the written words there appears the incarnation of Vishnu as Krisna who ultimately acts as the chariot driver of Arjuna. Varuna identifies in the Bhagavad Gita with \*BHEU, i.e. Beon. So there is an incarnation of one of the manifestations of Brahman within the story. The story itself concerns the two groups of brothers one which follows the dharma but ends up in Hell because they were led astray by Krishna and the other which follow their lower selves but end up in heaven because they fulfilled their role as Warriors in the Caste system. Dharma here means a culturally sanctioned norm that is divinely inspired, much like the Sumarian *me*. These two sides that are continually struggling throughout the poem represent the Sie and Sy or Sein and Seyn. What is the same between them, i.e. the basis of their similarity is their kinship and this then represents the \*ES. Arjuna on the battle field between the two armies recognizes this kinship and thus recognizes the nihilism of the situation where family is killing itself. Krishna as the chariot driver explains why Arjuna should fight because he momentarily wants to withdraw as Achilles did. His advice to Arjuna is to go ahead and fight because to do otherwise would lead to shame, whereas these men whom he is related to are already dead from the cosmic perspective so his killing them now will make no difference in the long run. In the process Arjuna asks many hard questions and eventually asks to see the god Vishnu himself which is revealed to him. In the midst of the narrative by Krishna Arjuna finds the courage to continue and the battle commences. Krishna describes the Bodhi which is a divine sense higher than

mind by which he may be sensed and understood. Varuna identifies explicitly with \*BHEU or Beon and thus takes the place of the tree, yaddrasil as the ultimate reality which fructifies and grows. Vishnu means the one who makes it possible for what is created by Brahma and destroyed by Shiva to be preserved. But when we look at the iconography it becomes clear that it is not just between creation and destruction but also between destruction and creation, that is the perseverance between karmic cycles which is also meant. In this sense we can see the Brahman as the Weorthan, Brahma and Shiva are like the Sein and Seyn, they are opposites which are ultimately the same. The ES that binds them together is the dance which causes men to arise, gain their strength and then decline or die in feats of glory. The ER that moves is the Shakti. The Wesan that abides is Karma. Vishnu is the Beon which mediates the enframing of Karma/Shakti and Brahma/Shiva.



Vishnu means the pervading one. It was news to me lately to find out that Sanskrit is basically a mass language and not a count language like many Indo-European

languages. Thus in Sanskrit we talk of Dharmas in a Dharmati. A dharmati is a spacetime locus filled with attributes that is like an aggregate. (This idea should be familiar from Neo-Platonism even though Greek is a count language. It is this idea that led to the theory of Alchemy when it confronted the superficial color transformations of the Dyeing and Metal tinting craft in Egypt.) Qualities pervade the aggregate dharmati. That pervasion is seen as Vishnu the one who pervades. In this reading Beon is the medium that carries the Dharmas which pervade the Dharmati locus. This focus on mass rather than count ways of looking at things through nouns produces a very different kind of ontology and makes Buddhist ontology comprehensible as a return to the inherent phenomenological ontology inherent in the Sanskrit Language. Somehow these same prejudices are carried over into the philosophies of Aristotle and Plato who also focused on qualities. They talked about earth, air, fire and water which structurally broke down into hot, cold, wet and dry. But if we understand the elements as the trace of the enframing in the Indo-European roots then we can understand elemental theory as an organization of the qualities within the medium of the \*BHEU rather than externally as we normally find it in Greek physics. In other words, instead of the enframing surrounding the \*BHEU it is introjected into the \*BHEU to be the elements. This theory, because of the authority of Aristotle and Plato lasted a long time before it was realized that it was completely wrong and was replaced by Mendeleev's table of elements. It was wrong physically, but it was not necessarily wrong ontologically from the Indo-European standpoint, because Aristotle and Plato merely reversed the enframing and introjected it into \*BHEU rather than the other way around. They were carrying on the traditional image of the Indo-European worldview in an inverted picture which becomes clear only when we know the pattern of the primal ontology. Of course, the Chinese language

also was a Mass oriented language in terms of its nouns and so there was a harmony with Sanskrit on this point that the Buddhists took advantage of as they transferred the tradition to China.

Count nouns have essences that own their properties and give unity to objects. Mass nouns, and other non-count nouns, have a collection of attributes that does not necessarily have any unity, it is more a totality that has emergent properties and operators at the mass level. It is necessary to have special marking words to enumerate the things inside a mass like a blade of grass in the mass of a yard. Masses have boundaries around bags of instances. Count objects are always instances already. With count nouns we can take an attribute and relate it to a universal or to a thing to get a particular. Things can be instances in a Mass or countable particulars. Attribute and Mass via boundary and universal becomes a particular instance. Between attribute, universal and particular we can construct a syllogism. A similar constraint happens on a mass through a boundary to create an instance. This similar constraint is the *pervasion* of Indian logic which is the dual of the syllogism. The syllogism says: Socrates is a Man; All men are mortal; Therefore Socrates is Mortal. Or again Particular is a Universal; Universal has an Attribute; Therefore Particular has the Attribute. This is the dual of the Pervasion which says: Mass has Boundary; Instance is in Boundary; Therefore Instance is in Mass. The instance is pervaded by what ever pervades the mass in a particular spacetime locus. Pervasion is just as strong logically as the syllogism. Peirce pointed out that there are three ways to arrange the statements of the syllogism giving induction, deduction, and abduction. There is probably similar differences in the arrangements of the statements in a pervasion. All combinations of a pervasion must have different logical meanings. MB+BI->MI (Mass has a Boundary, Boundary has an Instance, thus Instance has everything in the Mass); MI-IB-

>MB (Mass has an Instance, Instance is in a Boundary; thus Mass has a boundary); IM-MB->IB (Instance is in a Mass, Mass has a boundary, thus instance is in a boundary). The first moves from the Mass to the Instance via the Boundary. The second moves from the Mass to the Boundary via the Instance. The third moves from the Instance to the Boundary via the Mass. The first is classical pervasion dependent on the definition of the spacetime loci. The second posits the boundary on the basis of a subset of instances. The third posits the boundary on the basis of the mass. Each of the three versions show mutual implication just like the syllogism where Particular, Universal and Attribute are mutually implicated. AU+UP->AP is deduction; AP+PU->AU is induction; and UA+AP->UP is abduction. It is of interest that when we look at the relation between the gestalt and the flow we see that the former is a figure on a ground while the flow is the dual of this where there is a foreground flow against a reference point. We can see the background as a mass, and the figure as a particular. We can see the foreground as a set of attributes and the reference as an instance. Thus the gestalt and flow bifurcation crosses between count and mass in both directions. This is very interesting from a phenomenological standpoint. Gestalts and flows are always seen together. If you look at your own experience you will see it is always a combination of gestalt and flow where flows are always conjuncted with gestalts and vice versa in experience. This represents a cross-connection between the Mass and Count ways of looking at things is always implicit in experience. The \*ES moves to \*ER but also vice versa because the gestalt is when the \*ES dominates and the flow is when the \*ER dominates. When we deepen this to add the Proto-Gestalt and Proto-Flow of the Meta-system we see that the Proto-Gestalt is a deeper background beneath the Gestalt represented by \*WES and the Proto-Flow is a closer foreground in front of the Flow which is the \*WER and which accounts for

the incipience of the Weorthan

There is a theory which I have articulated that for count languages it is the mass that describes the mysterious and vice versa. Thus we can say that the Trinity is a mass concept in a count world. Holy Ghost is the mass, the Father is the boundary and the Son is the instance. This explains why the Holy Ghost pervades the Son through the Father. In China when we describe the Emperor it is exactly the opposite. Everything is a mass type noun in the Chinese language so the mysterious thing there is count. Thus, the attributes of power are related to heaven through the particular of the Emperor. When we put these duals of pervasion and syllogism together we get what Jung calls the Axiom of Maria that the three always gives rise to the four. In this case this occurs because the trinity of pervasion is the dual of syllogism, but there are matched elements because the Mass is matched with the Attributes and the Instances are matched with the Particulars. This fourfold model that comes out of the doubling of three by pervasion and syllogism. Jung presents this *quaternio* in Aion as the cycle of the Antropos -Man -Serpent -Lapis -Rotundum. This cycle is a lot like the Emergent Meta-system described in the author's paper The Reflexive Autopoietic Dissipative Special Systems Theory. An explanation of this may be found in the paper Holonomic Alchemy. What is of interest here is that the top triad is *mass pervasion* and the bottom triad is *count syllogism* and that the two together gives us the image of a quaternio formation that Jung saw somehow in Alchemy. The antropos/rotundum is the boundary for the mass of the lapis, or philosophers stone, which gives us the particularity of the instance man. On the other hand the Serpent is the universal which constrains the attributes of the stone to give us the particular of the man. Man is particular and instance together. We see that is the Gilgamesh epic where the hero is conjuncted with Enkidu. The Gilgamesh epic basically

visits all the positions of this cycle backwards. Noah whom Gilgamesh visits after Enkidu's death gives him the plant of life which he loses to the serpent before returning home. This shows that the cycle found by Jung is really embedded in the Sumerian material and is a picture of the Emergent Meta-system in terms of the conjunction of mass pervasion and count syllogism which we see as count and non-count nouns in language. This transformation back and forth between count and non-count ways of looking at things is key also to our problem of the roots of Being. Each time we transition to the System with its emergent properties we are entering the mass from the reductionist count way of looking at things in terms of forms. But also when we look at the meta-system we are also entering the mass because we cannot think of the environment as a count thing but only as a mass of things. One entry into the mass emphasizes emergence, i.e. surplus, while the other emphasizes de-emergence, i.e. lack. One sees the mass from the outside while the other sees it from the inside departing from the level of Form. Seeing the ocean from the outside we see its waves while from the inside we are engulfed by it. This difference between the movement *from count syllogism* to *mass pervasion* with a focus on emergence or de-emergence is what is happening when we move from \*ES to \*ER and from \*WES to \*WER. In other words the difference between \*ES and \*ER gives us the surplus that signifies a system. The movement from \*WES to \*WER signifies the difference between origin and source, i.e. space and time of the meta-system. In the cusp between these two transitions to mass arises the \*BHEU of Beon. \*BHEU reverses this process. It is a transition to count from mass in each direction. The \*BHEU has a meta-essence that allows it to grow and develop. \*ES only has a static essence and thus represents static clinging. Dynamic Clinging demands the development of the meta-essence that governs the development of the animal at each stage of genetic unfolding.

Meta-essence means *essence*<sup>2</sup>, or essence of an essence, which is a constraint on the constraints on the attributes of the thing. We get that by coming back to count from mass in both directions at once, i.e. from system and meta-system. From the system we de-emerge and from the meta-system we emerge to produce a partial system and a partial meta-system, i.e. a holon which has a form dictated by Special System Theory. The partial system & partial meta-system has a flexibility and robustness that neither the system with a fixed unified essence nor the meta-system which is a detotalized totality can imitate. As we pull back from the system in de-emergence we get the possibility of extending back out into another system based on another essence. As we pull back from the meta-system in emergence we get the articulation of some possibility within the meta-system that was not realized before, the meta-system is the complementary origin and arena of the system. Each system must fit the filter of the meta-system it arises within. If we combine realizing new possibilities inherent in the meta-system by new systems with the retraction of essence so that new essences can form we get the construct of the meta-essence. The meta-essence is what allows the physis of growth and development to occur on the individual level and crossover an mutation in the species. We speculate that the Indo-Europeans learned about this when they invented agriculture in the natural breadbasket of their homeland around Cattahayuk. It is there that the source populations of various grains naturally overlap<sup>31</sup>. We speculate that they took what they learned about the genetic engineering of grain and applied it to horses before or after they were driven out of their homeland by the Sumerians. It is also through this method that they learned dynamic clinging as an approach to existence. We do not cling to essences but allow them to transmute and dynamically cling to the whole process by letting go of individual stages. This is why

<sup>31</sup> Science Article

there is so much emphasis on transformation in Greek mythology and other Indo-European myths. Beon is a regrasping of count from both the system and the meta-system and thus it lays down the possibility of the non-dual within the enframing of ES /ER /WES /WER and accounts for the hyper-efficacious (hyper-efficient/hyper-effective) characteristics of animate life. Thus Indo-European languages tend toward count ways of looking at things from their roots in non-count or mass ways of looking at things. But fundamentally these two ways of looking at things are conjuncted within the enframing to give rise to the meta-emergent qualities of the \*BHEU or Beon which describes the qualities of animate life.

When we look at the Bhagavad Gita there is in it a strange double presence where Samjaya is recounting what is happening to Dhrtarastra while it is happening on the Battle field.

The dialogical whole of the Gita is constituted by a dialogue within a dialogue, that is by an indirectly narrated dialogue. The main dialogue, that of Krsna with Arjuna, is presented through Samjaya, who we overhear relating that dialogue to Dhrtarastra, the blind king whose sons are the leading force in the army arrayed over against the army led by Arjuna and his brothers. Samjaya, a chariotere, can relate the dialogue to his master while the two are at a distance from the scene, due to supernatural powers given to him by Vyasa for the purpose. The whole, both inner dialogue and the interplay of narrator and speaker in his own person with the narrator also voicing the speech of Krsna and Arjuna, unfolds in a dramatic way, and this drama it is that fundamentally determines the course of the dialogue and the manner of presentation of the teaching.<sup>32</sup>

This double presence in the dialogue is extremely important. The dialogue is present to Arjuna and Krisna in the first person but is present to the Blind King whose foolishness has led to this end as well. Thus in a way Krisna is speaking to both Arjuna and Dhrtarastra simultaneously. Dhrtarastra

<sup>32</sup> Gotshalk, R. Bhagavad Gita (Motilal Banarsidass Pub, Delhi, 1985) p. xiv

the blind king is sitting with the enemy army awaiting the battle and hearing second hand of Arjuna's doubts. Dhrtarastra is one who has had doubts all along but as continued to support his greedy son despite these doubts.

Both Durodhana, Dhrtarastra's greedy son, and Arjuna survey the battle field as the two armies appear present-at-hand, i.e. in static ritual presentation prior to the action of Battle. Bishma blew his Conch when Durodhana was depressed by the odds. This causes a cascade of Conch blowing from each side. This leads Arjuna to ask Krisna, who is his chariot driver to place his chariot between the two armies so that they can be seen better. Having done that Krisna said "O Son of Prtha, behold the assembled Kurus."

The beholding of the battle lines prior to battle is a perfect example of Pure Being. Pure Being is a static presentation where everything is made available. But here we see that what is made available is the two armies who may hurt or be hurt with respect to each other. Pure Being is the clearing in which the nihilistic opposites are arrayed against each other.

Arjuna beholds them but sees them not as an army but as an assemblage of his kinfolk and worries that he will by destroying them destroy himself. He sees that in reality the two armies are one family divided against itself and thus the war is a nihilistic situation. The two extreme nihilistic opposites are really the same thing, and this causes Arjuna to want to turn away from the battle just as Achilles did when he noted that the Acheans were no better than the Trojans.

Krisna as Vishnu urges Arjuna to stand up and fight. Arjuna says that he cannot raise his Bow against his teachers and family because it will destroy the dharma of their family. To this Vishnu gives the famous reply:

You grieve for those who are not to be grieved for,

yet you speak words about wisdom. The learned do not grieve for the living or for the dead.

Never was I not, or you nor these rulers of men; and never hereafter will any of us not be. For just as the embodied one comes to childhood, youth, and old age in his body, so he comes to another body: I this matter, the intelligent person is not deluded.<sup>33</sup>

Karma is the reason that one should not grieve because who ever is alive will die and live again. There is continuity on either side of death that is certain. Just as there is continuity in this world there is a similar continuity across the discontinuities between death in one body and birth in another body. This is a theory of the conservation of souls, similar to the theory in modern physics of the conservation of energy. This theory of reincarnation based on karmic causation is the form of the assumption of continuity that Being projects on existence.

It is contacts with sense-objects, sun of Kunti, that yield pleasure and pain, hot and cold; but these conditions are not lasting, they come and go. Endure them, Decendent of Bharata! For he whome these do not disturb, the intelligent man who is the same amidst pleasure and pain, he is fit for immortality, O Bull of Man.

The unreal is never known to become real, nor the real to cease being real. The dividing line between the two is seen by those who see truth.

Know that that by which all this is pervaded, is indestructible; nothing can work the destruction of this which is subject to no change. What has an end is these bodies, belonging to that embodied one who is himself eternal, indestructible, and immeasurable. Therefore, fight, o descendent of Bharata.<sup>34</sup>

Here we see the concept of pervasion, Vishnu is the pervading one, which is indestructible and gives the souls there indestructibility in the face of dissolution and destruction prior to the inevitable reincarnation. Vishnu is the mass, the bodies are the limits, and the souls are the instances in this mass pervasion way

<sup>33</sup> Gotshalk, p.6 lines 11-13

<sup>34</sup> Gotshalk, p.6-7 lines 14-18

of looking at things which is the underlying assumption of Indian philosophy. Notice how the truth and reality are defined in terms of each other. Real and Unreal never become mixed and this dividing line is seen by those who see the truth.

Both he who considers him to be slayer and he who considers him to be slain, fail to understand: he neither slays nor is slain. He is never born and never dies, he has had no coming-to-be in the past, and will have no coming-to-be in the future. Unborn, eternal, everlasting, ancient, he is not slain when the body is slain. He who knows him who is indestructible, eternal, unborn, changeless, how and whom does the man slay or cause to be slain, Son of Prtha.

Just as a man, leaving old garments behind takes on and different ones, so the embodied one, leaving old bodies behind gains new and different ones.

Weapons do not cleave him in two, fire does not burn him, water does not wet him, winds do not dry him. He is not able to be cleaved in two, burned, wetted, dried; he is eternal, all-pervasive, stationary, immovable, primeval. He is called unmanifest, the unthinkable, the invariable; therefore, know him as such, you must not grieve.

And likewise, if you think he is perpetually born and perpetually dying, even so Strong-Armed, you must not grieve for him. For the one born, death is certain, and to the one dying birth is certain. Therefore you must not grieve over what is unavoidable. Beings are unmanifest in their beginnings and ends, manifest in their middles: what in this is to be lamented, O Descendant of Bharata?

This embodies one in the body of each, is perpetually invulnerable: therefore, Descendant of Bharata, you must not grieve for any being.<sup>35</sup>

It is clear that Vishnu's pervasion of all Beings renders them indestructible in their essence even though they are destructible outwardly. Destruction merely means transfer to another reincarnation in an endless cycle. It is clear why the Buddha found Karma oppressive and tried to escape it into Nirvana. Human beings are split into the embodied materials that return to the earth and the souls that transmigrate. Both of these are pervaded by Vishnu which is the

indestructible medium for the souls which stands over against the continual birth out of themselves of the bodies which is seen to be the work of Brahma (creator) and Shiva (destroyer).

Moreover, having regard for your own particular dharma, you must not falter. There is not higher good for a ksatriya than to fight accordant with dharma. Happy is the ksatriya, Son of Prtha, who meets with such a fight which, coming unsought, throws open the door of heaven. But if you will not engage in this dharma-accordant encounter, then having forsaken your own particular dharma as well as glory, you will incur sin. And further, beings will recount your unalterable disgrace; and for one who has been held in honor, disgrace is worse than death. Greater warriors will think you withdrew from battle out of fear, and you, having been highly thought of by them, will be made light of. And your enemies will speak many unseemly words, scoffing at your ability. What could be more painful than that. Either slain, you will gain heaven; or victorious, you will enjoy the earth. Therefore, stand up, Son of Kunti, the decision is made for battle!

Treating pleasure and pain, gain and loss, victory and defeat, as all alike, become readied for battle! In that way you will not incur sin.<sup>36</sup>

Vishnu reinforces his advice by saying that Arjuna needs to follow his own dharma as a warrior. That following one's own dharma is the way to Heaven or rewards in the Earth, either way one is a winner as long as one follows his dharma. Vishnu then after cajoling turn from the Samkhya to the Yoga vein and says the following:

This (preceding) understanding is addressed to you in the Samkhya vein; but listen to this (following) understanding, addressed to you in the Yoga vein. Imbued with this understanding, Son of Prtha, you will leave behind the bondage of activity (karman). In this no effort is lost, no regress is known; even a little of this practice rescues on from the great fear.

In this, joy of the kurus, the buddhi which is resolute is unitary; many-branched, indeed, endless is the buddhi of he how is not resolute.

Son of Prtha, the undiscerning, who delight in the letter of the Vedas and say, "there is nothing beyond

<sup>35</sup> Gotshalk, p.7-8 lines 19-30

<sup>36</sup> Gotshalk, p. 8 lines 31-38

this", who are characterized by desire and have heaven a their chief aim, proclaim that flowery word which gives birth to the fruit of activity (karman) and offers an abundance of different rites to be performed for attaining lordship and enjoyments. The buddhi of those who are engrossed in lordship and enjoyments and a whose mind is captivated by that flowery word, is not established in ingatheredness (samadhi) when it forms its resolves.

The Vedas have as their subject-matter, activity within the three gunas,; but you, Arjuna, become free of the three gunas, become able to constantly stand in the truly-essential (sattva), free of dualities, free of acquisition-and-possession, self-possessed! For a brahmana who knows, there is much use in all the Vedas as there is in a well when water is overflowing on all sides.

Your rightful claim is to activity (karman) alone, never to its fruits; let not the fruit of activity (karman) be what impels you, but do not let yourself be attached to inactivity (akarma) either. Standing in disciplined-union (yoga) be active, Wealth winner, having relinquished attachment and having gained equilibrium amidst success and failure. Equilibrium is called disciplined-union (yoga). Activity (karman) is inferior by far indeed to the disciplined-union (yoga) of buddhi, Wealth-winner; seek refuge in buddhi! Pitiful are those who are impelled by the fruit of activity (karman). One whose buddhi is yoked-in-disciplined-union leaves behind good and evil doing even while here on earth. Therefore become readied for disciplined-union (yoga)! Effort-disciplined-within-union (yoga) is skillfulness in activities (karman).

Having relinquished the fruit born of activity (karman) and with buddhi yoked-in-disciplined-union, having become free of the bondage of birth, the wise arrive at a state without ills. When your buddhi shall cross over beyond the confusion of delusion, then you will reach a condition of indifference to what you have heard or what you will hear (from the Vedas). When your buddhi, turned this way and that due to what you have heard (from the Vedas), shall come to stand in ingathered-union (samadhi), unmoving, immovable, then you will reach disciplined-union (yoga)<sup>37</sup>

Notice that the foregoing Samkhya explanation was cosmological while the latter yogic explanation is personal. One reaches the attainment of the higher state by not holding on to the fruits of actions. If you are

indifferent to the fruits of action but do them because they are according to your dharma then your buddhi which is a faculty higher than the mind becomes clarified and your reach a state of samhadi, or ingatheredness. This is called prajna or wisdom.

What we notice is that between the two views of Vishnu we find the curious mention of the Vedas being like an overflowing well. It is right then that we know that we are looking at another version of the Well and the Tree. Here, however, the Tree is Vishnu, the Indo-European lord of the many worlds of embodied creatures, and the Well is the Vedas that are songs of praise of many gods. Vishnu claims to be the god of all those gods and men who inhabit the many worlds encompassed by the tree. The Vedas are the repository of songs of praise and Vishnu is the one who encompasses all those who are praised both gods and humans. Vishnu identifies himself with \*BHEU and is reached through the Buddhi. From this flows a very sophisticated view of Action (karma) and Non-Action (akarma) which is either in tune with the Dharma or out of tune with the Dharma. Arjuna is about to go out of tune with his own Dharma and so Vishnu intervenes with three strong arguments. First is that embodied humans will all die and so they might as well be dead already, so that both the one who kills and is killed are caught up in an illusion that it is they who are doing or receiving the actions, whereas the souls are indestructible and cannot be harmed. He also appeals to Arjuna's pride as a warrior in search of glory and afraid of the inglorious ridicule of his peers. Finally he tells Arjuna how to control himself and how not to do the actions seeking their fruits in order to attain wisdom. Notice how the first appeal relies on physus, because it is the bodies not the BHEU of the souls that is destructible. On the other hand the third argument relies on logos, i.e. the true understanding of the Vedas and how that leads to discipline in yoga which produces non-attachment from fruits with the

<sup>37</sup> Gotshalk, p. 9-10 lines 39-53

implication that if you are not interested in fruits then the karmic effects of your actions will now effect you because you are becoming one with Vishnu himself who likewise is indifferent. So Physus and Logos are subtly indicated by the arguments. The middle argument has to do with the opinions of others of one's actions and whether one will attain esteem in the eyes of other warriors. In other words the social argument appears between the cosmic and personal arguments. The social argument is abutted to the mention of the Vedas prior to the cosmological argument. The Vedas are a recognition of the society of the gods. Thus human society and the society of the gods stands between the cosmic and the personal. The personal argument calls on Arjuna to become self-disciplined and self-possessed and independent of attachments. This sounds a lot like an autopoietic system that is independent of its environment except for perturbations that it compensates for. If yogic discipline puts us into an autopoietic state then we can think of the cosmic argument as dissipative in the sense that Vishnu claims to conquer all bodies ultimately. Vishnu claims to be an ordering behind the scenes of birth and death which overcomes all things. That is the ordering of \*BHEU which is referred to in the cosmological argument that is arrayed in opposition to the autopoietic self-possession of the personal argument where one reaches a comprehension of \*BHEU through the buddhi, a higher faculty. Between these two arguments stands the society of men and the society of the gods that come together in war where the gods participate and in the Vedas where men sing the praises of the gods. Society stands for the reflexive special system that in this case is standing between an image of the autopoietic special system as a picture of the self-possessed man who disciplines himself and does not let the vicissitudes of pleasure or pain disturb him, i.e. he keeps a homeostatic balance AND an image of the dissipative special system as a picture of Vishnu conquering all prior to

their conquering each other. Vishnu is the vanquisher prior to all vanquishing of one embodied human by another. The inherent ordering of the \*BHEU is overwhelming everything. That order is embodied by the dharma in which each creature has its own specific way of acting that is right for itself given its social and physical constraints and up bringing. Thus we see that in this early part of the Bhagavad Gita we have the upsurge of the \*BHEU as Vishnu between the two armies. He is speaking to one person from each side, the blind king and the melancholy warrior. And his arguments encapsulate a picture of the special systems that come to be within the interstices in the meta-levels of Being. In the midst of the sociality of the gods and men is the overflowing well of the Vedas, i.e. praise of the gods by men and praise of the men for each other as glory.

In general the Bhagavad Gita is an excellent picture of the \*BHEU as it was seen by the Indians of the sub-continent. It is a summary which we could comment on at length in order to learn more about the nature of the \*BHEU as it appears in the form of Vishnu. The vision that Vishnu gives Arjuna is a case in point. It is a very definite vision which emphasizes the nature of the \*BHEU as all encompassing once it arises which overpowers Arjuna who asks for the vision to be taken away. Here it is only important for us to understand how the BHEU was seen in ancient Hinduism and how that contrasts with the vision of the Buddha who attempts to attain freedom from the wheel of Birth and death through the articulation of emptiness as an alternative vision. That alternative vision is of the dual of Being which is Existence. The assumption of the ultimate discontinuity and non-pervasion of all things is the inverse of the assumption of karmic continuity and pervasion. When we look deeply into the special systems we see that they are models of Existence that appear non-dually within Being. Yet it is important to note that these duals could not be seen if it were not for the

enframing of the \*ES/ \*ER // \*WES / \*WER. Existence and Being arise together out of that enframing.

### Four Quartets

Someone who in our time faced nihilism in a deep way is T.S. Eliot. His early poems were all extremely nihilistic, J Alfred Prufrock for instance. But Eliot faced his own nihilism and came to terms with it through his own deep thought about Bhagavad Gita which he embodied in his poem Four Quartets. The Four Quartets allows us to bring the insights of the Bhagavad Gita into our own time and see how the same story is playing itself out in the modern age. In his four poems about his own roots and the roots of all people who live in time, Eliot makes the insights drawn from the Bhagavad Gita his own.

"At the still point of the turning world,  
Neither flesh nor fleshless;

Neither from nor towards;  
at the still point, there the dance is.

But neither arrest nor movement.  
And do not call it fixity,

When past and future are gathered.  
Neither movement from nor towards,  
Neither ascent nor decline.  
Except for the point,  
the still point,

There would be no dance, and there is only the  
dance."

~T.S.Eliot

Four Quartets has always been one of my favorite poems due to the fact that Eliot by an appeal to his Indo-european roots seems to overcome in it the nihilism of his earlier work. Of course it is heavily influenced by the Maharabhata and especially the chapter of the Bhagavad-Gita. However Eliot is not just copying but has made these ancient Indo-European thoughts uniquely his own. But the

important point is the nature of the overcoming of nihilism.

Two aspects of the Supra-rational is its non-duality and its non-nihilistic quality. Nihilism as defined by Stanley Rosen in his book Nihilism is when there are two extreme opposites which are in apparent conflict which ultimately boil down to the same thing. When one discovers that the conflict one is caught up in is an illusion then there is a sapping of meaning from the world. A prime example of this from the Indo-European tradition is Achilles leaving the battle after Agamemnon takes Briesius away from him. Achilles realizes the nihilism of that act which is no better or different from the abduction of Helen by Paris. Thus the whole conflict of the War is undermined when Achilles realizes that the Achaeans and the Trojans are essentially the same. This problem of nihilism is perennial in the Indo-European tradition and the Bhagavad-Gita gives the reply of Vishnu as Krisna on this point. But it should be mentioned that within the Mahabharata there is the violation of the Dharma by each of the Pandava Brothers so that eventually they who are nominally righteous end up in Hell and their enemy which is nominally unrighteous ends up in heaven. Thus Krisna produces a great koan by calling the Pandavas to act against the dharma in the Epic while in the Bhagavad-Gita he says to Arjuna that to fight is his duty in spite of the fact that he is fighting against his family. Most people read the Bhagavad-Gita out of context with the greater epic and thus miss this irony and paradox. In other words, Vishnu who sets up the Dharma calls the Pandavas to violate the Dharma even while in the Bhagavad-Gita he calls Arjuna to follow the Dharma of the Warrior in spite of his ties to his family. Thus a situation like that described by Kierkegaard is set up where the God who creates the Law calls for the violation of the law. This is paradox. It is the opposite of Supra-rationality. Supra-rationality would say that two opposites were true at the same

time without interfering. The Bhagavad-Gita hints at this in its most sublime moments when Vishnu describes himself as the essence of everything in the universe. It is this suprarationality that allows freedom from paradoxicality that Eliot attempts to capture in such lines as

"At the still point of the turning world,  
Neither flesh nor fleshless;

Neither from nor towards;  
at the still point, there the dance is.

But neither arrest nor movement.  
And do not call it fixity,

When past and future are gathered.  
Neither movement from nor towards,  
Neither ascent nor decline.  
Except for the point,  
the still point,

There would be no dance, and there is only the  
dance."

~T.S.Eliot

Notice the non-duality of the neither-nor. At the still point there is a droplet of suprarationality in the midst of the paradox. This is the point where one makes the non-nihilistic distinction. This is typical of the Indo-European way of looking at things. Other traditions such as Buddhism, Taoism and Sufism are precisely the opposite, normally they have a droplet of paradox in a sea of supra-rationality.

One of the big problems in Westerners understanding Buddhism, Taoism or Sufism is this switch of predominance from Paradoxicality to Supra-rationality. We continually interpret suprarational statements as paradoxical and thus misunderstand them. This happens with Koans all the time. Most Koans are pointing to the suprarational nature of existence while only a few are genuinely paradoxical. On the other hand if you look at the Western tradition Blythe finds some supra-rational statements like

Koans but for the most part we have paradoxical statements concerning the ultimate nature of existence. It is a matter of where you are starting out what you need. If you are starting out with existence then you need the droplet of paradoxical Being whereas if you are starting out with Paradoxicality you need the droplet of suprarationality. Indo-Europeans start out with Being embedded in their language and worldview. Other cultures do not have Being but instead have existence as the basis and thus they find a bit of paradox enlightening occasionally. Here we are talking about homeopathic doses.

When supra-rationality is achieved then we know it by its non-duality and its non-nihilistic character. When we look back at the Indo-European roots we see that \*BHEU is Being and \*DHEU is death and the word \*BHEUDH is the source of Bodhi and Buddha. In other words the non-dual combination of Being as growth and Death gives us enlightened awareness. This is very old knowledge to be embedded in the Indo-European roots. Buddha claimed to be one in a series of Tathagatas. It is easy to believe that when the Indo-European language itself as we reconstruct it has the concept embedded in it. The non-nihilistic character is the ability to see things as they are without the overflowing of nihilistic artificial and extreme opposites that are really the same thing polluting our vision of things as they exist in utter emptiness and thus interpenetration. Non-nihilistic opposites are natural opposites such as life and death.

Dogen says an interesting thing that life and death are not attached to each other and that there is no way to get from life to death or death to life. This statement of his is a way of talking about the supra-rational that says that there is an un-crossable barrier between opposites so that they cannot interact or conflict. But it draws our attention to that barrier/interspace (*barzak* in Arabic)

between the opposites which is the locus of their non-duality.

Eliot did not understand all this perfectly but it is amazing how deeply he did understand what he had gotten from the Hindu sources. He clearly thought about it very deeply in relation to his own nihilism. He became a Catholic at the end of his life. Most people cannot understand that in relation to his poetry, but it is clearly something he was doing out of duty in the face of the fact that Christianity and Catholicism are bankrupt and utterly nihilistic. All we have to do is look at history and such things as the inquisition to discover that. For a resume of Christian Heresies and the nihilistic dialectic between dogma and heresy see Coming to Our Senses: Body and Spirit in the Hidden History of the West by Morris Berman.

Of course where Eliot comes closest is in his last stanza:

We shall not cease from exploration  
And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.  
Through the unknown, remembered gate  
When the last of earth left to discover  
Is that which was the beginning;  
At the source of the longest river  
The voice of the hidden waterfall  
And the children in the apple-tree  
Not known, because not looked for  
But heard, half-heard, in the stillness  
Between two waves of the sea.  
Quick now, here, now, always -  
A condition of complete simplicity  
(Costing not less than everything)  
And all shall be well and  
All manner of thing shall be well  
When the tongues of flame are in-folded  
Into the crowned knot of fire  
And the fire and the rose are one.

The idea of the tongues of flame infolded into the crowned knot of fire where the fire and the rose are one is the closes that Eliot gets to pointing to the Supra-rational. He knows it is between the two waves of the sea. That is is here and now and always. That it is simple yet costs everything like the philosopher's

stone. He knows that when you attain supra-rationality that everything will be well.

The tongues of flame that in-fold are the fire of the paradoxical which turns in on itself in absurdity. If we go into the crowned knot of that fire then we find that the fire of paradox and absurdity and the rose, i.e. the natural form are one and the same. This is like the saying in Quran that "everything is in annihilation before the face of God.

Rumi has many sayings that intimate this state of consciousness where suprarationality is defined by the other extreme paradox. In Zen we many times get exactly the opposite, paradox being defined by a sea of supra-rationality. The two expressions are quite different. As Indo-Europeans we are normally in the state of being inundated and overwhelmed by Paradox and are searching for the non-nihilistic non-dual supra-rational distinction that will take us out of Being into Existence. Other cultures which have no Being in their language like the Chinese, or the Arabs are in exactly the opposite situation. But we tend to obscure this point in our reading the suprarational as paradoxical as the same.

It should be noted that there is an extreme where suprarationality and paradoxicality ARE the same. This is what causes the world to have the nature of Dhukka. But normally we either see the extreme as one or the other and not both. It is very rare for this extremal limit (extrema) to be described in any tradition. However it appears as *dukkha* in the Buddhist Tradition which is based on *tanta* or Thirst. It also appears as Loss in Quran where it is said 'surely man is at loss' using the Arabic word *khusr*. But it should be kept in mind that it is possible and that ultimately there is no difference between the suprarational and the paradoxical even though they appear as utter opposites. This is what leads ultimately to the emptiness of emptiness, even this way of talking is useless

and nihilistic when one natters on too long as I tend to do.

However, I believe that many of the problems understanding Buddhism, Taoism, and Sufism come from not having a firm grasp of the difference that makes a difference between Pradoxicality and Supra-rationality. Taking them to be the same before understanding their difference is different from taking them to be the same after understanding their difference. One is called ignorance and the other is called prajna or knowledge.

Notice that this argument goes around in a circle which first differentiates Pradoxicality from Supra-rationality and then says that they are the same. This is how we achieve talk that is equivalent to silence like the talk of the Buddha himself. Such talk only points to the nature of existence and ultimately the silence is better if it is silence from knowledge rather than silence from ignorance, silence from knowledge is inundated by the suprarational itself and comprehends the difference between that and the droplet of paradoxicality that is at the center of the suprarational just as it comprehends the droplet of suprarationality that is at the center of paradoxicality. You cannot go to either extreme without encountering that droplet that shows that they are in fact the same.

I suggest reading the Bhagavad Gita and then Eliot's poem and then back again between them. The whole thing is utterly fascinating. One must understand that it comes after the Vedas and Upanishads as a grand synthesis that leads to Vedanta. It basically says that all paths lead to Vishnu and thus reconciles the divergences in the Hindu tradition up to that point. It is the very essence of the drawing of a non-nihilistic distinction in the midst of action. They are standing at the non-dual point between the two opposing armies. They are the same because they are all kinsmen. This recognition of the nihilistic

aspect of the situation is just like the recognition by Achilles of the nihilism of his situation. Both Achilles and Arjuna threaten to withdraw. But in the end each engages the enemy. Achilles because his lover Patroclus is killed and he goes literally Berserk killing Hector. Of course, the Bhagavad Gita is way more sophisticated because Arjuna asks penetrating questions of one of the major manifestations of God who absolves him of his sins of killing his relatives in the end before he returns to battle. In the process Arjuna is given a vision of God just meant for him. But something similar happens in the Iliad. Achilles recognizes his own humanness after killing Hector in the meeting with Hector's father. They weep together each recognizing in the other what they cannot have, the father his lost son and the son his lost father whom he will not return to see again. Instead his own son will come to replace him in the battle. After that in the sequel to the Iliad (What Homer Never Told) Achilles falls in love with the Amazon at the moment he kills her. Finally Apollo kills Achilles by shooting him with his golden arrow in the heel. These scenes from the Iliad and beyond each tell the story of renunciation which is similar to that told by the Bhagavad Gita. In these stories Achilles renounces his Berserker state and returns to the world of humans in his meeting with Hector's father. He renounces his return to his father and instead chooses glory, just as Arjuna renounces his return to his kinsmen and chooses glory. But later Achilles recognizes that the same act by which he kills the Amazon queen is the act of his falling in love with her. Thus Action itself is extremely problematic. This problematic nature of action is characterized by the fact that what love and death are so intertwined. The love of the kinsmen and their eventual murder in battle are mutually implicative. This points to the dissatisfying nature of reality which is the mixture of the supra-rational and the paradoxical in a doubly incomprehensible brew. Notice that this mixture is the opposite of Glory which is achieved in the Berserker

state. Both are kinds of enchantment that brackets our human reality. Finally Achilles gets a vision of God who kills him with his arrow. Apollo/Vishnu is the opposite of Shiva/Dionysus. The vision of the god is dialectically between the glory that Achilles wins in the Berserker state and the feeling of horror at killing the one he loves more than Petroclus himself. In one case Achilles is projecting inhuman power from himself while in the other he is realizing his humanity by experiencing love and grief simultaneously as he realizes he is the destroyer of what he loves most. The opposite of his projection of destruction is the destruction projected on him by the Gods who shoot him from a place he cannot fathom. So Achilles exemplifies the very nature of action that Vishnu talks about in the Bhagavad Gita. Of course, the answer is non-attachment, developing the buddhi, seeing by the jhanas all things that get carried over and transformed in Buddhism, as existence is finally glimpsed beyond Being by the Buddha.

A very interesting point is that Woerthan extends beyond Existence, or becomes embedded in Existence. Thus Being and Existence are not purely separated as we might expect. This is seen in the Yogacara school's talk of alaya-vijyana, or storehouse consciousness, and the tathagata gharba (womb of thusness coming, i.e. buddhahood). A good example of this is seen in The Awakening of Faith and its positing of the realm of pure suchness as being the only existent, i.e. as pure inward existence. In the storehouse consciousness there are bija, seeds, by which Karmic action perfumes and thus jumps the chasm of emptiness to have causality in temporal history. The Emergent Meta-system is a model for this. We can think of it as the circulation of light in a faceted mirrored enclosure, nothing material moves from facet to facet, yet something non-material moves, i.e. light, to give the illusion of the continuation of causality in inter-dependent co-arising. Woerthan suggests the nature of the seeds or Bija which

perfume from instant to instant, like the seeds, monads, views, and candidates of the Emergent Meta-system. Woerthan means happenings, incipience, unmotivated events. These are the seeds of what may appear causal on the other side of empty existence where the other roots of Being abide. In other words bijas are the happenings that have Woerthan as their basic state of Being. The fact that some scent of Being hangs onto these almost pure existences is what gives rise to causation in the realm of projections, i.e. where the other root forms of Being dwell. Thus we can see in Buddhism the ultimate meta-physical development of Woerthan as the bijas or seeds in the storehouse consciousness. Ben Goertzel has called these *Ons* in some papers jointly authored<sup>38</sup>.

This is an Indo-European story, and most of us are immersed in an Indo-European worldview that has achieved dominance on the planet. We are reliving this story ourselves as we attempt to fathom the nature of Being and Existence. We are playing out once again what has been discovered and rediscovered many times before, ourselves in our time. We like Eliot need to look into our own nihilism deeply. As did Nietzsche as he was brutally honest with himself. We need to understand as best we can the nature of our worldview and our place in the world we have created, or destroyed, together. Recognizing Being of Vishnu is just the beginning for us. That is already a deep wisdom embodied in the Bhagavad Gita, but beyond that are the oceans of existence. When we find the droplet of supra-rationality in the sea of paradox and dive into it we find that it is an ocean which at the bottom contains a pearl of paradoxicality. We find that pearl and swallow it only to realize that we are again within the blizzard of paradoxicality looking again for a needle in a haystack, looking for the droplet of

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<sup>38</sup> by Ben Goertzel, Onar Aam, Tony Smith and Kent Palmer; See <http://goertzel.org>

suprarationality again. This continues leading us back and forth between Being and Existence until we discover the non-dual between these which is manifestation, the antipode to the extremal limit of the mixture of paradox and suprarationality which is the source of dukka. It could be that the layers of non-duality are infinitely deep. We are finitely limited. So in the end we cling to the silence of our sitting in hopes that the ultimate non-dual finds us, since we cannot find it.

My opinion is that it is true that the supra-rational cannot be grasped by the mind but only the heart. But, too many people throw out the baby with the bathwater and claim that all intellectual effort to understand the world and one's place in it enlightened or not, is not just futile but worthless, justifying it on the basis of "wisdom" from the east of one sort or another. Personally I think that this is just finding a new basis for the general anti-intellectualism of our society. I think Adorno was right that the best thing for the powers to be is to have a lot of non-thinking citizens, and that Zen and other eastern religious fads play into that agenda.

Rejection of intellectualism is an extreme. When we look carefully we find that Buddhism rejects all extremes and thus it should reject this extreme as well, and thus intellectual pursuits have their place in Buddhism as well as well as Sufism and Taoism. Their place is to delimit the goal of the practice from other states. In other word the reason that intellectualism should be pursued in each case is to discriminate what is and is not Buddhism, Sufism and Taoism and what is and is not their goal. Personally I believe that the goals of all these practices are different and thus intellectual effort should also discriminate the various possible goals of spiritual practice from each other. If you do not know where you are going how do you know when you have arrived. The intellect is what allows us to discriminate between illusory "enlightenments" and the

real thing. That is why Buddhism, Sufism and to a lesser extent Taoism have intellectual traditions which attempt as best they can to describe what enlightenment is to them. These intellectual traditions are very important. Illusion is something that is VERY TRICKY. There are lots of false states for any given spiritual tradition which may appear to be enlightenment but are really not the "real" thing. It is our intellects that allow us to discriminate these false states with the help of our spiritual guides. Mentioning spiritual guides brings another problem. Who is a "real" spiritual guide in a particular tradition and how do we know them when we meet them? How do we know we should trust them over our own intuitions? This is almost a more difficult problem than the delimiting of the goal. The intellect plays this role of the guardian of the way, what ever it is in any particular case. In Buddhism there is an illustrious history of this guardianship which appears in the sutras. The intellectuals in Buddhism over time found more and more interesting things for the Buddha to say, over time the discrimination of enlightenment became more and more refined. In China they thought all these sutras were actually the words of the Buddha, and in a sense they were to the extent that those who wrote the sutras were enlightened themselves. But there is no doubt that over time the Buddhist tradition through all its transformations became more and more sophisticated until it rivaled all other spiritual traditions in the illumination of the intellect. The center of this development was Nagarjuna. It is said that appearance was predicted by the Buddha. His great achievement was to define logically what Emptiness is, i.e. to define the indefinable. It must be remembered that emptiness is neither a concept nor an experience. If you comprehend that they you will know what the signlessness means. But Nagarjuna gave a new synthesis to Buddhism which is reflected in a fundamental change in the tradition after him, much like the fundamental change in Western Philosophy after Kant in terms of

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depth (even though the two traditions and the two contributions are completely different). Nagarjuna defined emptiness in a way that was logical but which did not delimit it. My understanding is that he defined it as the difference between the both A and  $\sim A$  and the neither A nor  $\sim A$ . This difference that makes a difference (cf Bateson) is distinctly unthinkable. Nagarjuna indicated this unthinkable using logic and thus showed that from the point of view of the intellect that emptiness was definitely something to reckon with for the intellect. Up until that definition it could easily be dismissed as something which did not matter because it had no manifestation in experience or in conceptualization. But Nagarjuna showed that it could definitely be pointed at as something non-dual which was there at the heart of logic itself in a way that could not so easily be dismissed.

This discovery of Nagarjuna had a great impact on Buddhism in general because from that point on it was possible to indicate precisely what enlightenment was not while being able to show that though unthinkable and non-experienceable it was something definite which was there intermixed with conceptualization and experience but not defiled by them. When you read Nagarjuna he is mainly engaging in this kind of discrimination which shows us false positions based on the cutting edge of the definition of emptiness through logical analysis. Buddhism says that if we do logical analysis we will not find anything we can call the self. It says that emptiness is not graspable and signless in itself. But it does not say that emptiness cannot be pointed at from the viewpoint of logic, and Nagarjuna showed that it can. That allows us to say what is and is not enlightenment from the point of view of this discriminator. If anyone comes to you and says experience X is enlightenment or concept Y is enlightenment you can safely say that this is not true. You can reason as follows.

Z is an experience or concept.

$\sim Z$  is the opposite experience or concept.

A is both Z and  $\sim Z$

B is neither Z nor  $\sim Z$

Emptiness is the unthinkable difference between A and B.

Thus Z cannot be Emptiness.

Emptiness is itself Empty.

How?

I = Emptiness

J = Anti-Emptiness, i.e. the mundane world

K is both I and J

L is neither I nor J

Emptiness is the unthinkable difference between K and L

Thus I is not emptiness.

Emptiness cannot be itself. It must not have a self. Like everything in mundane existence. Emptiness is true selflessness which does not have a self itself.

This manner of reasoning takes us from any given phenomena to emptiness by a series of specific logical steps. But it does not say what emptiness is nor delimit it in any ways. But what it takes us to is the absolute nature of the self. In the Awakening of Faith this realm that Nagarjuna opened up which is neither experience nor concept is called the Tathatgata Gharba = the Womb of thusness coming. Every Buddha steps out of this realm beyond experience and concept which is not other than experience and concept but is some how adjacent to every experience and concept.

As a precautionary note let me distinguish between ideas and concepts. Ideas are abstract glosses projected on things.

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Concepts are the essences of the things themselves that we grasp directly when we look at the world. Phenomenology of Husserl discriminates between these two ways of looking at things. Generally in the literature of Buddhism Names and Dharmas are distinguished. The abstract glosses of ideas are referred to by the names that designate them. While concepts are clearly there in the phenomena themselves and are not projected on the phenomena. What is unilaterally denied is ideation. Ideation is clearly bad because it is a projection on to the phenomena and you should stop doing that. That is much of what meditation is about, stopping the projection process. But conceptualization should not be suppressed. This is a point made by Hui Neng in the Platform Sutra. David J. Kalupahana in his A History of Buddhist Philosophy: Continuities and Discontinuities alludes to the fact that the Lankisvatra Sutra was the sutra that Bodhi Dharma took to China and that it is the one sutra that says we should get rid of all mental processes altogether. He says that this trend in China was corrected by Hui Neng and that the split between northern and southern Zen was about this difference in approaches. It is clear that getting rid of all mental processes including conceptualization is an extreme as bad as the opposite extreme as being lost in ideation and the illusion it produces. Conceptualization as a natural process of consciousness that allows you to know what is what in your world is in fact the middle way between these two extremes. The development of concepts into ideas is a reification of the world, but the suppression of conceptualization is just as much a reification just in the other direction and thus goes against the middle way.

Ideation = projected illusion = covered over essences

Non-Ideation = conceptualization = grasped essences

Both ideation and non-ideation = reified essences

Neither ideation and non-ideation = open horizons

Emptiness is the difference between the both and the neither.

Emptiness is the difference between reified essences and open horizons.

Emptiness is itself empty. It is neither closed in reification nor open with no bounds.

Conceptualization = naturally grasped essences prior to name assignment

Non-Conceptualization = what is beyond or kenning

Both Conceptualization and Non-Conceptualization = mystery of existence

Neither Conceptualization nor Non-Conceptualization = beyond the beyond our kenning

Emptiness is the difference between both and neither.

Emptiness is the difference between the mystery of existence and what is beyond the beyond of our kenning

Emptiness is itself empty.

Notice that if we apply the tetra-lemma to conceptualization we get a deeper definition of emptiness than we do when it is applied to ideation. That is because conceptualization is deeper concept than ideation. What ever is the deepest concept, when we apply the tetra-lemma to it we will discover that emptiness is other than it by a specific degree of orthogonality defined by the tetra-lemma. Since conceptualization is itself a concept we begin to ascend the meta-levels. It has been found by modern Continental Philosophy that there are specifically four meta-levels of ideation and what is interesting is that the fifth one does not exist. This non-existence of the fifth meta-level of Being or ideation is another way of pointing to emptiness that is germane to our tradition. Where we get to by applying the tetra-lemma to any concept is where we get to by moving up the meta-levels of ideation or Being. In both directions we get to emptiness. This is of interest because it says that emptiness is not only at the heart of logic of included middle but is

also at the heart of being or ideation itself. Pointing out the emptiness at the center of Being is the best way to wake up the West to the realities that Buddhism, Sufism and Taoism are pointing toward. At this time the West does not consider Buddhism or these other spiritual traditions as relevant. But when one analyzes Being itself and points to the emptiness at the center of it, then it becomes relevant. Due to Aristotle's principle of Excluded Middle the West has been immune to the arguments of Nagarjuna. It is clear that Aristotle's argument is specifically directed to the tetra-lemma. He finds it disturbing. But he has come up with an excellent argument against it. His argument is that anyone who enunciate the tetra-lemma has not said anything and what they say is equivalent to silence. From a Buddhist point of view this shows that he got the point and that we achieved exactly what we intended, i.e. to have what we say add up to the equivalent of silence. But not all silences are equal. Silence of ignorance, knowledge, wisdom, insight, actualization are all different. Aristotle does not make this kind of discrimination between silences so he counts the Buddhists as nihilists, which in fact they are not. In fact it is Aristotle's dualism that is nihilistic, if he but knew. His speech does not amount to silence and is thus inherently nihilistic because it amounts to chatter instead. Only speech that does amount to silence has a chance of being non-nihilistic, i.e. non-dual. Aristotle wants all speech to be dualistic and thus definite. But once he enunciated the principle of excluded middle then he has put out of play the Buddhist arguments of Nagarjuna which specifically uses the non-dual to indicate emptiness. Thus we are forced to use another way of indicating emptiness in the case where this principle is in effect, a deeper indication. That deeper indication goes up the meta-levels of Being or ideation and points out that the fifth and higher meta-levels do in fact not exist. When one tries to think the fifth meta-level one runs straight into the unthinkable. It is the same unthinkable as

Nagarjuna pointed out in terms of logic. We just had a harder time getting there because Aristotle made the game more difficult by levee-ing the principle of excluded middle. But the result is the same. At the center of Being which is fragmented, as discovered by Continental Philosophy, there is emptiness, at the core of the Western worldview. If you look for your self deep enough you will discover it is not there. The equivalence to that is the discovery of the groundlessness and ultimate emptiness of Being. Pointing this out to Westerners is an important job for the Buddhist, Sufic or Taoist intellectuals. Our job is to do the analysis for the Westerners that shows that their self and their worldview is ultimately empty despite its world dominance, that dominance is an illusion and their selves as global dominators are empty as well. This is the display of the Truth, which is the work of the Buddhas. To the extent that we do this work then we partake in the enlightenment of the Buddhas which we are fostering.

So the question was is the intellectual path part of the way of enlightenment. My answer to that is yes. Every realization we have about the nature of the world is part of one's unique enlightenment. There is no generalized state of enlightenment. Rather there is only the particular state of each of us which is to some degree enlightened or not as we understand that in our own terms. The signlessness of enlightenment does not allow it to fall under a general conceptual gloss, i.e. an idea. Rather it escapes us somewhere between the idea and the concept due to its signlessness. Similarly it does not inhere in any experience because experiences are only subjective. It escapes us somewhere between the subjective and the objective again due to its signlessness. Ultimately emptiness of the Buddhists or the Void of the Taoists is something beyond conceptualization and experience that has the power to envelop them because their nets are too gross to catch what is signless. Yet we ourselves can have wisdom and comprehend emptiness or

void of concepts and experience because we can step into that undefiled realm only comprehensible by the heart. Step into it now. Take the indication. Suchness is close at hand and no amount of this prattle will capture it for you. But even though it is your heart that must experience the truth that you yourself are at your core it is your intellect that remains the guardian of it and separates that truth from illusion. If you ever think that it is some concept or some experience that is the basis of enlightenment then the intellect is there to go through the tetra-lemma or climb the steps of the meta-levels to no-where no-when to bring you back into confrontation with the unthinkable and non-experienceable. We need that guardian of the heart. Otherwise we could so easily become lost in the claims of enlightenment of every snake-oil salesman that ever advertised that they had the ultimate experience or the ultimate concept of existence. The role of the intellect is guardianship of the heart inwardly and outwardly it is the work of indicating the truth continuously to those who are lost in illusion. It thus protects ones own selflessness and it helps others by indicating their selflessness. In this it does the work of the Bodhisattva and saves others from illusion by giving them the sword to cut through their own delusions. If we get rid of the conceptual intellect completely we surrender that sword, that Vajra of the Buddha by which he conquers our illusions and brings us wisdom.

As has been said before this is a very old tradition among the Indo-Europeans because there is an Indo-European root for Bodhi, i.e. \*BHEUDH which means awareness. It is the combination of the root \*BHEU and \*DHEU which mean growth and life on the one hand and death on the other. The non-dual between life and death is bodhi. We all know what life and death situations are like. They heighten our awareness. Similarly at the conceptual level (manas) the awareness of formlessness, i.e. emptiness or void heightens our

awareness of the nature of existence and of our selves as existents.

Become aware both experientially and intellectually. That is the beginning of the journey to one of the very specific goals of Buddhism, Sufism and Taoism.

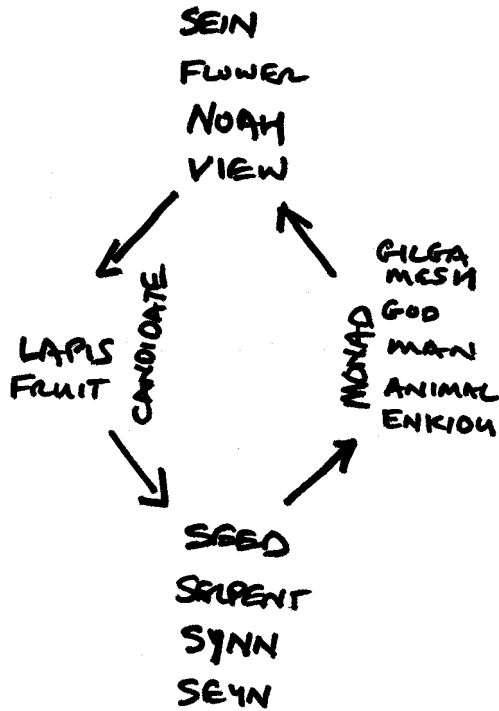
All of this is of interest because of the rumor that Heidegger has hidden Asiatic sources not referenced in his works<sup>39</sup>.

### **Background to the Turning**

In Contributions to Philosophy (from Ereignis) Heidegger struggles to think deeply beyond meta-physics. He has difficulties because he is in effect trying to follow the hints and indications of his own language without completely understanding the deeper pattern of Being which is better preserved in English, going back to Anglo-Saxon and then to the Indo-European. Once we understand that pattern it is fairly easy to find it in the epics. We then can fast forward to find the fragmentation of Being in the Continental Philosophers as a counterpoint to Heidegger's own later thought.

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<sup>39</sup> May, R. Heidegger's Hidden Sources (Routledge 1996)



One important aspect of the background to our consideration of Contributions is Heidegger and his relation to Merleau-Ponty. I consider these two philosophers the key to the Continental tradition because they bring into focus the quest to understand the different kinds of Being. Heidegger takes his start from Husserl who discovered in his phenomenological research the fact that essences and simple ideas are not the same thing. It is really this that shows us that Being must not be a plenum as was thought up until Husserl. Instead Being must have at least two modes which are related to ideas and essences. Ideas are abstract glosses projected on phenomena by language. Essences are constraints on the attributes of the noematic nuclei which contain the indication of the noetic aspect of the thing. We immediately grasp the noetic aspect of the noemata in what Husserl calls essence perception and this is different from our projection of ideas on the thing.

Heidegger takes up this idea in Being and Time and uses it to produce a brilliant

ontological synthesis in which Being is made up of two modalities: Present-at-hand related to ideation and Ready-to-hand related to essences. The two modalities unite for the first time the vision of Parmenides and the vision of Heraclitus in an internal synthesis unlike the external synthesis produced by Empedocles. In fact it is illuminating to compare Heidegger to Empedocles. Empedocles was very politically motivated and considered himself a physicist. He came up with a marriage of Parmenides and Heraclitus' views of Being. But it was not a satisfactory solution ultimately. However, no other solutions were suggested up until Heideggers. For the most part the Heraclitus/Hegelian view was suppressed by the tradition and the Parmenidian view became dualistically dominant. Heidegger's solution based on Husserl's phenomenological insight is that Being itself might have modalities without being disunified. Heidegger posits that the monolith "Being Is" has both verbal (IS) and noun-like (BEING) parts. The noun part is what is present at hand and the verbal part is ready to hand. Both of these modalities are simultaneously operational in every situation, but we really only see the ready-to-hand when something goes wrong and breaks down because our focus of attention is on what ever is present-at-hand.

Now a very interesting view of all this is presented by Michael Henry in his work The Essence Of Manifestation. In that book Henry questions Heidegger's implicit assumption of Ontological Monism suggesting that Ontological Dualism is also a possibility. In other words Henry posits that there may be a part of Manifestation which is like the Freudian/Jungian Unconscious, i.e. some part that never manifests. That suggestion was taken up by Heidegger himself in his thoughts about ~~Being~~ (crossed out). It is clear that if you ask about the nature of the difference between present-at-hand and ready-to-hand modalities that it cannot be the same as either of them, and in

fact it has some very strange properties. Derrida calls this difference between the modes of *Monolith Being Differance* (differing and deferring). Merleau-Ponty talks about it in terms of the hyper-dialectic between *Process Being* and *Nothingness*. *Process Being* has an antinomic opposite which is nihilating which Sartre recognized. This *Hyper Being* has extremely strange properties which come from the fact that there is something, i.e. the *essence* of *Manifestation* that is never seen in manifestation but whose traces are always present. We can think of this as the interference between the unfolding of *Process Being* and the infolding of *Nihilation of Nothingness*. What Derrida shows is that this "unconscious" of *Being* is everywhere when you look for it throughout the history of philosophy it is always manifesting by keeping itself hidden. This action of withdrawal and self-sheltering of *Being's* essence (*Seyn*), i.e. the truth of *Being*, in relation to manifest *Being* (*Seyn*), i.e. *Being* as *Presence* becomes a major theme for the later Heidegger.

But what is brilliant about Merleau-Ponty is that he recognizes that there is something beyond *Hyper Being* which is its dual and opposite. *Hyper Being* has the "in-hand" modality and its psychological concomitant is what Levinas calls "bearing". The *In-hand* is the expansion of *being-in-the-world*. Thus there must be a contraction of *being-in-the-world*. That contraction is seen by Merleau-Ponty as what is left over after the cancellation of *Process Being* and *Nothingness*. Merleau-Ponty calls it *Flesh*. Deleuze and Guattari call it the *Rhizome*. Carlos Castoriadis calls it *Magma*. John S. Hans calls it *Play*.

The point of all this is that between Husserl, Heidegger and Merleau-Ponty with some help by Derrida there is a progressive articulation of various kinds of *Being* until now we have a view of what lies beyond the monolith. The monolith is just present-at-

hand and ready-to-hand as modalities. But once we see the strangeness of the in-hand it is clear that there are not just modalities of being but actually different kinds of *Being*, in other words *Being* itself is fragmented. I talk about this in my magnum opus *The Fragmentation of Being and the Path Beyond the Void*<sup>40</sup>. Thus we must characterize the various kinds of *Being* as they operate together as the *Multi-lith* which includes the *Monolith*. There is not just a duality of *Being* as Henry suggests but a *Multiplicity of Being* which we need to recognize and which is part of our overcoming of metaphysics. Metaphysics is no longer about a unified plenum but instead is about a heterogeneous totality of the kinds of *Being*. When all the various kinds of *Being* are gathered together into a single vision that is a face of the world. When we look at that face we see a mirror reflection of ourselves. Continental Philosophy over the last hundred years has unearthed that face of the world and its internal differentiation. It is left for us to understand it in its intrinsic relation to existence, i.e. what lies beyond *Being*. I have several papers where I explore this territory. For example there is my essay "An Approach Toward *Being*, *Existence* and *Manifestation*"<sup>41</sup>.

In general it is Husserl, Heidegger and Merleau-Ponty who are the key figures in this unfolding of the kinds of *Being*. They are of course helped by others such as Sartre, Derrida, Henry and this discovery of inherent heterogeneity of the field of *Being* has led to many different kinds of philosophy such as that of Arkady Plotnitsky, Bataille, Deleuze and Guattari, Castoriadis, Baudrillard, etc. However, for the most part the core development of the various kinds of *Being* has been missed. In my dissertation called *The Structure of Theoretical Systems in*

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<sup>40</sup> See <http://dialog.net:85/homepage/fbpath.htm>

<sup>41</sup> See

[http://dialog.net:85/homepage/kent\\_palmer.html](http://dialog.net:85/homepage/kent_palmer.html)

Relation to Emergence<sup>42</sup> I attempted to understand this core in terms of the Russell Copi Theory of Higher Logical Types and posited that the kinds of Being are as series of meta-levels. What is most interesting about this is that the fifth meta-level of Being is unthinkable. Since Parmenides said that Being and Thinking are the Same this unthinkable puts the fifth meta-level outside Being and what is out side Being is Existence. Existence means what stands beyond Substance, i.e. what stands. The "Standing Stands" of "Being Is" has an unthinkable beyond. The series of stairs of the meta-levels of Being lead to no-where/no-when of the unthinkable. Bateson recognized this in terms of physus and logos in his essay on the meta-levels of learning in Steps to the Ecology of the Mind. Going beyond metaphysics as onto-theology is to some extent a confrontation with existence as alien to Being. Existentialists in general do not think of Existence as alien to Being but only different from essence. An interpretation of Existence as Alien to Being leads us to an interpretation of the unthinkable of the fifth meta-level, i.e. Ultra Being in terms of the Buddhist concept of Emptiness or the Taoist concept of Void. It also makes this ontology empirical in the sense that you can try to think the fifth meta-level of Being yourself. At the limits of ontology it becomes an empirical discipline which is testable, i.e. we can try and fail to think the fifth meta-level of Being over and over. If anyone ever succeeds in thinking the fifth meta-level of Being then they will have expanded our world. But in my own view the fifth meta-level is intrinsically unthinkable and that is something that we need to come to terms with. That unthinkable gives our Western tradition a natural interface with Eastern NonDual traditions (Cf. Loy Nonduality) which develop philosophies of existence such as Buddhism and Taoism. In effect the recognition of the four kinds of the meta-levels of Being and their limitations gives us

<sup>42</sup> See <http://dialog.net:85/homepage/disab.html>

access to understanding various Eastern Traditions as directly pertinent to the understanding of our own tradition. The non-dual Hindu tradition of Vedanta based on the works of Shankara is a case in point. In that case Being is seen to be identical with the Emptiness defined by Nagarjuna and what we call Being is understood to be Maya, i.e. illusion.

The table of the kinds of Being looks like this:

beings	
-----	ontological difference-----
Being Level 1 PURE BEING	present-at-hand pointing
Being Level 2 PROCESS BEING	ready-to-hand grasping
Being Level 3 HYPER BEING	in-hand bearing
Being Level 4 WILD BEING	out-of-hand encompassing
-----	emptiness--- void-----
Being Level 5 ULTRA BEING	ungraspable unthinkable

I hope this helps serve as a framework for understanding the interrelation between the major continental philosophers and how their work brings us to look seriously at existence in terms of Buddhist emptiness and Taoist Void as well as considering other non-dual approaches like that of Shankara's Vedanta which was influenced by Nagarjuna's famous logical definition of Emptiness as what is non-dual between the both A and ~A and the neither A nor ~A. Postmodernism leads us to a serious consideration of the other major non-dual philosophical traditions around the world outside of the Western Tradition. The Western Tradition via the understanding of the Fragmentation of Being discovers the emptiness or void of existence at the heart of its own fundamental ontology.

I personally find Michael Henry's argument persuasive that Heidegger has a hidden assumption of monism in his view of Being. But that monism is complex because it is modal in nature, i.e. there are two modes of Being, present-at-hand and ready-to-hand. But of course saying that Being is not a plenum opens up Pandora's box and one is free to ask how many other modes there might be. In effect there has been in

Continental Philosophy a gold rush as many claim to find new modes, mostly renaming the same modes as they see them from different perspectives. But Heidegger himself recognizes the new mode of ~~Being~~ crossed out which Derrida takes up and calls DifferA<sup>n</sup>ce one form of which is writing under erasure. To me the salient argument is that if we look at the phase transition between present-at-hand and ready-to-hand themselves then it is clear that this distinction cannot have the same kind of Being as either of these two modalities. In fact Derrida is all too happy to point out the weirdness of Hyper Being. It is much stranger than either Pure Being or Process Being (i.e. Being mixed with time, becoming). Derrida has made his living championing this strange kind of Being, but I think the critique of Henry is deeper, because it points out the assumption that Heidegger is making that blinds him to the possibility of multiple kinds of Being instead of just modalities of Being. Henry uses Meister Eckhart as his basis for suggesting that there is some aspect of manifestation that never manifests. This seems strange but it is no stranger than Heidegger's idea of the withdrawal of Being, whose truth is reservation, i.e. self-sheltering. Henry identifies the assumption and then suggests a way to go beyond that assumption, giving us a way to talk about the withdrawal or self-reserve of Being itself that makes it so something in manifestation never manifests. This is of course nothing at all like the Unconscious of Freud and Jung, but the analogy is useful for those who have not encountered this strangeness before. There is a whole panoply of names that this phenomena goes under talked about by different philosophers. Levinas for example talks about going beyond Being, by which I understand him meaning beyond the monolith, where metaphysics and ethics collapse together in the mutual bearing of mother and child. Postmodern imitators of Derrida play all sorts of nihilistic language games concerning this level of Being which obscures its significance. Basically what this

level adds to the monolith is the idea that as far as the showing and hiding of Being is concerned there is an aspect of it that is always hidden and continually withdraws from observation by those of us embedded in manifestation taken as Being. Manifestation may be taken as Being or as Existence or perhaps in other ways by other cultures. We take it normally as Being in our tradition. Other traditions that do not have Being in their vocabulary generally take it differently as Existence. But be that as it may, knowing that manifestation which one would think was about showing things and also perhaps hiding other things in the process, has a mode where it just hides itself in itself while it distracts us with what it shows us. Henry says that this is happening at the highest level of abstraction and cites Meister Eckhart's sayings as evidence that this might be true. This deeper unconsciousness of Being itself may be the root of more superficial descriptions such as those of Freud and Jung. We fool ourselves by thinking because we have a name "the unconscious" we know what that is in psychology. Henry makes the point in some of his other books that we do not know what that is. He says that the unconscious was posited as soon as Descartes posited the ego, that it is concomitant to the ego and it just took us a while to realize that in our tradition. But behind his critique of the superficiality of the understanding of the ego/id relations there is his concern with the "Essence" of manifestation as what lies beyond the monolith of Being as described by Heidegger. It is not that Heidegger did not realize this about Being, but rather Heidegger did not know how to account for marginal phenomena signified by ~~Being~~ crossed out and the withdrawal of Being that were anomalies to his major presumption of the modal unity of Being. Heidegger could not quite bring himself to think of Being as Fragmented except perhaps in his Contributions to Philosophy where he distinguishes Sein from Seyn and talks about the two beginnings (first and other) and the

turning that takes us from one to the other. One thing that is like the unconscious is that we know about the interference between what is manifested and what never manifests due to displacements that occur unexplained and unmotivated in manifestation, like those seen by Freud and Jung in their pseudo-scientific studies of the psyche. Consciousness in general is another way to talk about Being. It is Being for someone. Not something phenomenologically pure perhaps but showing us some similar phenomena as that which Heidegger and Henry are talking about at the highest level of abstraction.

**The Dance Within The Pattern**

Heidegger is dancing within an ancient pattern. He senses its depth and intuits some of its outlines. However, since he does not engage in Ontomythology he cannot see the pattern clearly as we have seen it in myth and epic. We get a sense of this in Heidegger's Contributions where we can see him referring sometimes obliquely to each of the various levels of the roots of Being we have found and related to the Primal Scene of the Indo-Europeans. He focuses on the difference between Sein and Seyn. We can interpret this as a difference between a focus on presence in Sein and truth in Seyn. But something deeper is at stake because he seems to see Seyn as the unilith before the breakup into various modalities of Being that appear in the Sein. The monolith of present-at-hand and ready-to-hand are just one pair of these out of four possible modalities. Heidegger considers the cleavage in which the unilith breaks up into the multilith one half of which is the monolith as opposed to the contra-lith of Hyper Being and Wild Being which are hidden at the higher meta-levels of Being. As Owen Ware has suggested we can see three possible "exotics" (as in exoteric) as the possible cleavage of the multi-lith into pairs of kinds of Being. A similar thing can also be said of the aspects of Being. The aspects can also cleave producing their own "esotics" (as in esoteric) as pairs of aspects prior to the

arising of all four aspects of Being. There are three possible cleavages of kinds and aspects both to give us combinatorically nine possible cleavages as we pair selected esotic with selected exotic. This is complicated by Owen Ware's other suggestion that there are both positive and negative kinds of Being. If one looks in The Fragmentation of Being and the Path Beyond the Void it can be seen that I consider this possibility in my application of the Greimas square with the various modes of Being. However Owen Ware has recently made the case that the negative kinds of Being need to be considered because the positive and negative kinds of Being cancel each other out. The kinds of Being and anti-Being are as follows:

<u>Hand</u>	<u>Foot</u>
Pure present-at-hand	Defiled absent-under-foot
Process ready-to-hand	Nihilating Rendered-useless- stamped-out
Hyper in-hand	Hypo foot-lose
Wild out-of-hand	Alter fetishized-foot
Ultra handlessness	Infra lack of footing

From an Indo-European point of view where this becomes clearest is in the image of the Hero Slaying the Dragon. This is a fundamental Indo-European Theme<sup>43</sup> which

<sup>43</sup> Watkins, Calvert; How to Kill a Dragon : Aspects of Indo-European Poetics (Oxford Univ Press, 1995)

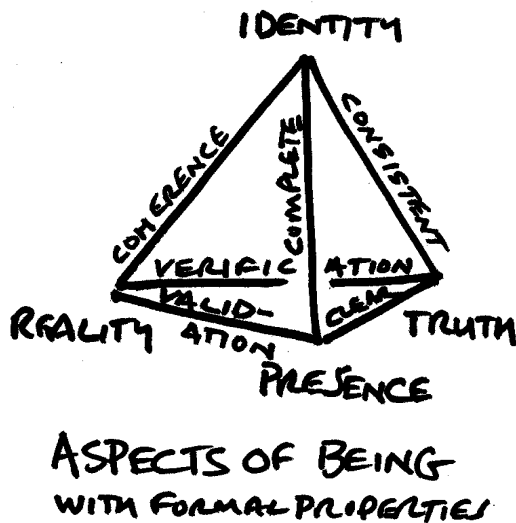
is expressed in very similar ways throughout the Corpus of Epics and Mythic Poetry. It takes the form HERO SLAYS DRAGON or HERO OVERCOMES DRAGON which may be a two way relation in some instances. What is interesting is that when this appears in the Indo-European poetic corpus the form is almost only "SLAYS DRAGON" where the hero is implied. Dragon may merely be a serpent or the king of the serpents. Bataille's works are an excellent example of the remembering of the negative side of Being. Bataille goes out of his way to remind us of all the unpleasant and despicable aspects of Being that we would sooner forget. Bataille's perversity is despicable, but still instructive like the philosophy of De Sade and the work of Deleuze on Masochism. That negative side of Being is definitely there however much we would prefer not to talk about it. And it is good to be reminded of it especially when we realize that as Owen Ware has suggested these positive and negative kinds of Being cancel or annihilate each other to produce emptiness or void. Owen Ware calls these possibilities of annihilation or cancellation within the void or emptiness "phytonics" which is suggestive of the growth of plants but which if we change the word slightly to "pythonics" instead reminds us of the ancient enemy of the Hero which is slain, i.e. the Python/Typhoon. Owen's idea is that the cancellation of the kinds of Being indicates potential in the bedrock of existence. I have suggested that those potentials are identical to the monads, views, candidates, and seeds of the Emergent Meta-system (EMS). The EMS is a model of the dynamics of existence in the void itself. It is symbolized by the serpent/dragon because this is an animal that loses its skin and thus seems to regenerate perpetually. Everything that is negative is identified with the dragon/serpent and this produces what Jung calls the Shadow or in Star Wars is popularized as the Dark Side. What we do not want to admit to as being part of ourselves we assign to the other which we destroy or overcome. Metaphysics has a long history of suppressing these

darker side of ontology, which when we remember gives us direct access to the emptiness or void when the two kinds of Being cancel (in logos) or annihilate (in physis). It also gives us direct access to the fundamental structure of the EMS.

However, the doubling of the Kinds of Being when compared with the doubling of the aspects gives us a matrix which is eight by eight and therefore renders sixty-four facets to the fragmented mobile of Being which breaks up when paradoxicality is lost and reason is striven for, but if we strive too far for reason then we can get lost in the search for grounds leading ultimately to the supra-rational. The discontinuities between the sixty four facets of Being indicate the supra-rational as the facets themselves indicate the paradoxicality. But it is interesting that at the heart of this mobile of facets made up of the permutations of aspects and kinds of Being there are nine exotics and esotics combinations. These combinations of exotics and esotics have to do with the possible ways the unilith can cleave or bifurcate in terms of aspects and kinds taken together. This bifurcation occurs again within the bilith taken from the point of view of aspects or kinds to give us the four aspects and four kinds. Each of these (kinds and aspects) can participate in six possible bilith phases. This means there are thirty six possible aspect/kind combinations at the second level. Twelve of these are in each of the esotic or exotic bilith divisions according to aspect or kind. Or if we take the nine esotic and exotic combinations then there are four in each partition. The nine Esotic and Exotic may be seen to form the core of the multilith which is seen when we take the nine combinations and multiply it by itself. If we do that in order to get the kind of formation like the monolith which says "Being Is" across the whole multilith then we get the eighty one elements of the Classic of the Great Dark which can also be related to the 81 operators of the Matrix Logic of August Stearn. These 81 operators are the essence of the multilith and

refer us to the next highest threshold of transformation 729 where that is like the threshold of 64. The threshold of 64 is the threshold which Chess is at and also the DNA which is where information can be transformed from two to three dimensions without losing track of anything.

The multilith is a mobile of 64 facets (8 aspects of Being times 8 kinds of Being) which is an I Ching-like configuration of possible combinations of kinds and aspects. But inwardly there is the 81 aspects of the Classic of the Great Dark or the 81 operators of Matrix Logic that if folded again gives us the next threshold of transformability after 64 at level 729. This core of the Multilith is not often seen exemplified. We only discover it when we consider the ways that the Unilith can break down into the Bilith both in terms of aspect and kind of Being. Biliths break down into quadraliths producing another 36 inner possibilities which are nine times four giving a minimal system for each of the lower level nine possible breakouts. The inner core would be hidden if it were not for the consideration of the possible bifurcations which Owen Ware suggested be taken seriously.



Returning to Heidegger, we see in his

Contributions a dim realization of this broader structure of being. Heidegger is concerned with the movement from the unilith to the monolith in his use of the terms Seyn and Sein. But this is mixed up with the idea that Sein is associated with presence and Seyn with truth. Rather we see following Russell and Copi that what we are dealing with here is a structure of higher logical types where there are meta-levels orthogonal to types whose purpose is to dispel paradox so that Reason can operate unencumbered. Thus we realize that all four aspects operate at each meta-level of Being and so it does not make sense to associate truth with the unilith and presence with the multilith. However, as Heidegger wanders around within the house of Being we can see that he is taking seriously the structures inherent in Being itself as received in his language. We should take him seriously as an inheritor of the Indo-European worldview. Thus we should attempt to see what he is intuiting when he looks at Sein and Seyn when he opposes unilith to multilith and truth to presence. One thing that we can point to in terms of the break up of the unilith into the multilith is a scene from the MahaBharata where the Kurus are born. They are born as a large ball when then is chopped up to produce the various sons of the blind king. There are 100 sons in all which are the enemy of the 5 Pandavas that are the sons of gods. This strange birth of the Kurus is an image of the men-of-earth theme. The Kurus are born from the earth and the Pandavas are born from the heavens. There is an interesting thing, which from the point of view of a narrative analysis of the Mahabharata and Iliad/Odyssey we can clearly see that the heroic focus of the Mahabharata are the Pandavas who are equivalent to the Trojans while the heroic focus of the Iliad/Odyssey are the Achaeans who are equivalent to the Kurus, i.e. the bad guys of the Mahabharata. This is emphasized by the fact that the Greeks had a tradition of their cities being founded by men of earth. Two good examples are the myths of the founding

of Thebes and Athens. When we line up these two opposite perspectives we see that the movement from Seyn to Sein can be equated with the emanation from the earth of the men of earth, i.e. the Acheans/Kurus. In the case of the Mahabharata this is the birth of the Kurus in a form of a black iron like ball which was then split into small pieces and put into jars for gestation. In the case of the Acheans who came from cities founded by men of earth it means that the arising of the spawn of the dragon's teeth as in the case of the myth of Cadamus in Thebes. Various other Athenian cities had similar stories. With respect to the Iliad itself, the Acheans arose out of the sea from the point of view of the Trojans. The first god of the Greeks was Uranus who arose out of Gaia. So there is a basic tradition of the arising out of the earth that the Acheans hearken back to. The greed that is attributed to the Kurus is certainly acted out by the Acheans who long to sack Troy and glory in the sacking of cities. This glorification of war and the taking of other people's land and goods is not just an abstract concept with respect to Heidegger's work due to this much disputed affiliation with the Nazis. Heidegger saw his philosophy as a better one for articulating the inner truth of Nazism than that of Nietzsche. Heidegger makes many references to destiny of a people, e.g. the German people, in Contributions. Julian Baldick in Homer and the Indo-Europeans mentions Heidegger's speech where he denounces Academic Freedom when he became chancellor of Freiburg University. He heakens back to Indo-European tri-functional themes when he does so<sup>44</sup>. My opinion is that Heidegger's Nazism merely helps us understand better his rootedness in the Indo-European tradition and worldview and its implications. We recommend Adorno's Negative Dialectics as an antidote to mesmerism by the Philosophy of Heidegger which is so appealing intellectually. But we must come to terms

with the fact that this Nazi Philosophy is the deepest that has been produced in the period after Nietzsche whose philosophy was also taken as a basis for bolstering Nazism. We cannot just throw out the philosophy of Heidegger because of his tainted affiliations with the Nazis which he never renounced. Rather we must understand how Nazism itself is essentially Indo-European and exemplifies a people who identified with Wolves from their prehistory. The next thing that we must do as Nietzsche does, is to recognize that beast in ourselves. Even if we are not explicitly of Indo-European descent or speak Indo-European languages there is still a taint because the Western branch of this family has taken over the entire world, either through political or economic colonialization. We need to face up to the fact that when we look at the Nazism of Heidegger's philosophy we are looking at ourselves. As Foucault says in the preface to Deleuze and Guattari's *Anti-Oedipus*, we need to fight fascism of what ever form where ever it arises. To do that we need to understand what fascism is, whether it appears on the left in the form of communism or the right as nationalism. Either way ideologies which abstract us away from human life as lived and which lead to genocide must be resisted in every form. But we must also understand how that arises out of our heritage and in fact out of ourselves as historical products of our Western tradition and culture. Heidegger is certainly tainted but so are we all who draw our lineage from *Sackers of Cities* like Achilles and Odysseus. The Mahabharata merely gives us an image of what it is like when the Sacker's of Cities are in power, they continue to greedily want more and more even when they have everything. In the Iliad the Trojans lose in the end. In the Mahabharata it is the Trojans as Pandavas who win, but at a terrible cost. In other words there are no real winners in these contests. Odysseus the man of suffering is a case in point. His long journey home does not suggest that his was an easy victory, nor the homecoming of Agamemnon, nor the strange

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<sup>44</sup> Baldick, J., *Homer and the Indo-Europeans* (I.B. Tauris Publishers, 1994) p. 158-159

endless reunion of Menelaus and Helen. The ultimate winners of the Mahabharata could also be said to be the Kurus because they end up in heaven because they fulfilled the Warrior Dharma, whereas those who prided themselves for upholding the Dharma end up in Hell because they violate the Dharma under the urging of Krisna the disposer of the Dharma as Vishnu. Thus the Mahabharata sets up an absurdity similar to that which Kierkegaard sees in the sacrifice of Abraham plunging us into the Paradoxicality of Being.

ZEROOTH  
 \*ES  
 FOURTH PURE  
 \*ER  
 THIRD PROCESS  
 \*BHEU  
 SECOND HYPER  
 \*WES  
 FIRST WILD  
 \*WER  
 ZEROOTH

If we accept that Heidegger's Seyn is the gathering of the Kurus or the men of earth

back into the Cathonic realm then much of what Heidegger says in Contributions becomes more accessible. He sees the Seyn as Being before it bifurcates into modalities. It is not clear that he recognizes four modalities. He leaves that unspecified. But he does recognize the gathering of those modalities back into a onefold like the ball that the Kurus existed in prior to birth. Then at birth there is a forced differentiation or cleavage that reveals the various aspects of the Sein. Heidegger identifies Sein with presence and Seyn with truth, but as we have seen this is not a deep identification because the aspects and kinds of Being are clearly orthogonal to each other. Once we accept this identification of the Seyn that accords with its relation to the word OE Synn or our SIN then it is possible to see the other Indo-European roots as contributing to the dynamic of this unfolding, or infolding where we return to the Seyn from the Sein. Heidegger reiterates that Seyn and Sein are the same but different. They somehow have the same essence despite their difference. This is the recognition of the \*ES. There is a movement of crossing that reminds us of the \*ER. The "ER" also appears in the use of the world Ereignis, meaning happening or appropriate. There is the use of the word WESEN translated as abiding and ownmost and sway. There is the appearance of the Weorthan in the full word Ereignis which means happening or turning. There is the idea of the incipience or originary that also inheres in that term. Heidegger intuits most of the various functions of Being other than the importance of the root Beon and creates at text that manages to reflect the various roots of Being's dynamic with respect to each other. That dynamic is somehow an attempt to return to the other beginning which is the doppelganger of the beginning of metaphysics. It is a beginning in an alternative universe where Being never split into modalities, which from some point of view is our universe. It is a picture of a reflexive system inside of Being where Heidegger wanders in the mirrorhouse of Being

reflecting itself in itself endlessly through many distortions. It is a fascinating text with many insightful passages. But in the end it is not as deep as we would like because it precisely misses the references into the mythological underpinning of the tradition that would give it life. Only ontomythology can do that, and that is still a task to be done, for the most part. However it helps to have a fuller picture of the pattern in the roots of Being as our guide. Heidegger did not have that entire pattern. He was in some sense like Jung in the latter's study of Alchemy as the key to understanding Psyche. Jung concentrated on Christian Alchemy and ignored the earlier Egyptian Alchemy for the most part not understanding the essential changes in the history of Alchemy. Thus he constructs a fascinating theory of the Quaternio out of these materials but we must go beyond them to see that this pattern actually exists in Gilgamesh and other mythic sources. Similarly Heidegger intuits the fact that the various roots of Being interact and have definite relations vis a vis each other as he is guided by the German language. But what we do not see is the pattern itself until we discover the archaic pattern preserved in Anglo-Saxon and project that back into the Indo-European roots. When we do that we see the whole pattern which then we can recognize easily in the mythological and epic material. Triangulating between the Mythos and the ontos we begin to see the pattern of the Mythontos which is preserved in images and primal scenes and then is transformed into physics and meta-physics within the Indo-European tradition. The Mythontos is the Primal Ontology rooted in the Indo-European root words but expressed in myths and epics that echo throughout the Indo-European tradition in its many heritages. Heidegger had an inkling of this and we must recognize his contribution, but we must be wary of sticking with the letter of his thought because he did not yet see the houseplan for the house of Being, he was merely wandering the halls. That house is like the house of Winchester in

San Jose, i.e. it is insane unless you have the map to decipher what does not change beyond the continually emergently changing landscape within the worldview. What does not change is the Kinds of Being, The roots of Being and the Aspects of Being. The tree of Being that bifurcates changes in each epoch. The well of Being that is where the water of life is kept and from which it is taken by the Norns is continually changing. There is the deep difference between Heraclitus' vision and that of Parmenides. Heidegger attempted to foster a rapprochement between these two visions in Being and Time and he is continuing the work in Contributions. But he has managed to help us begin that journey ourselves rather than closing off the open horizon for further exploration. Even with our Primal Ontology of the Mythontos we are merely just beginning to see the Forrest instead of the trees. There is a lot more work to do in order to look ourselves square in the face through the mirror of our tradition. It is not a pleasant sight in many ways but by sustaining our search to know ourselves despite the deep shadows we earn the right to claim self-knowledge.

### Understanding the Underlying Pattern

Julian Baldick in Homer and the Indo-Europeans makes a fundamental contribution<sup>45</sup> when he notes the fractal nature of the trifunctional pattern of society and the gods in Indo-European culture first pointed out by Dumézil.

Dumézil's reconstruction of 'functions' runs as follows:

[1] religious sovereignty (notably in its magical and legal aspects).

[2] physical force (notably that of the warrior)

[3] fertility (notably in its erotic and agricultural aspects)

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<sup>45</sup> p. 15

My adaptation, replacing the term 'function' with that of 'concept', and introducing various sub-concepts, runs:

- [0] the 'frame-figure', who lives or comes before and after everyone else, and gives wise advice
- [1] religious sovereignty (including reason, intelligence and education)
  - [1.1] sovereignty within sovereignty
    - [1.1a] the magical, arbitrary, terrifying and remote aspect of sovereignty within sovereignty.
    - [1.1b] the legal, contractual and familiar aspect of sovereignty within sovereignty
  - [1.2] force within sovereignty: the protection of the community's solidarity and continuity, notably by its young armed force.
  - [1.3] fertility within sovereignty: distribution of goods
- [2] physical force (including anger)
  - [2.1] sovereignty within force: either the warrior's intelligence, allied with speed, or his respect for religious sovereignty.
  - [2.2] force within force: either the warrior's brute force or his respect for its proper use
  - [2.3] fertility within force: The warrior's respect for fertility
- [3] fertility (including desire, wealth, beauty and medicine)
  - [3.1] sovereignty within fertility: prophecy
  - [3.2] force within fertility: archery, horse-breeding
  - [3.3] fertility within fertility: luxury, pacificness, music and cattle breeding
- [4] the Craftsmanship of the smith.

This fractal expansion of the four "functions" and their identification as concepts is an essential insight. However, it needs to be elaborated on even further. What we realize is that the Craftsmanship of the Smith also has within it a fractal expansion and it also has its place, even though denigrated in each of the other concepts.

- [0] the 'frame-figure'
- [1] religious sovereignty
  - [1.1] sovereignty within sovereignty
    - [1.1.1] the magical, arbitrary, terrifying and remote aspect of sovereignty within sovereignty
    - [1.1.2] the legal, contractual and familiar aspect of sovereignty within sovereignty
  - [1.2] force within sovereignty
  - [1.3] fertility within sovereignty
  - [1.4] Craftsmanship within sovereignty
- [2] physical force
  - [2.1] sovereignty within force
  - [2.2] force within force
  - [2.3] fertility within force

- [2.4] Craftsmanship within force
- [3] fertility
  - [3.1] sovereignty within fertility
  - [3.2] force within fertility
  - [3.3] fertility within fertility
  - [3.4] Craftsmanship within fertility
- [4] the Craftsmanship of the smith.
  - [4.1] sovereignty within Craftsmanship
  - [4.2] force within Craftsmanship
  - [4.3] fertility within Craftsmanship
  - [4.4] Craftsmanship within Craftsmanship
- [0] the 'frame-figure'

This regularized fractal model with 4<sup>4</sup> or 256 facets of the four functions will be used here as a means of understanding the meaning of the Indo-European roots of Being. We won't spend time attempting to justify the addition of Craftsmanship, which is clearly an outcast function inside every other function. But we will merely point out that this is what is necessary for mutual mirroring to occur. Even the outcast is mirrored in the superior functions. We see that there is skill and Craftsmanship to governance just as there is to warfare, agriculture and controlling women. Craftsmanship is associated with slavery, but the slaves serve the superior functions and are made necessary by a kind of master-slave dialectic. What is also interesting about the fractalization of the functions is that it creates a meta-function within each function which is its core. We could imagine that this fractalization goes on so that each sub-function again repeats the higher functions inter-embedding so that we would get a higher meta-level, this fractalization could be repeated again to get yet a higher meta-level, and if we were to repeat it a fifth time then these fractal structures would run up against the barrier of unthinkability that signifies to us existence. Note that this third level is already hinted at by the break up of sovereignty within sovereignty.

- [0] the 'frame-figure'
- [1] religious sovereignty
  - [1.1] sovereignty within sovereignty
    - [1.1.1] Sovereignty **\*\* Fourth Meta-level**
    - [1.1.1.1] Sovereignty
    - [1.1.1.2] Force
    - [1.1.1.3] Fertility

# Primal Ontology and Archaic Existentiality -- Kent Palmer

[1.1.1.4] Craftsmanship  
 [1.1.2] Force  
 [1.1.2.1] Sovereignty  
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 [2.3.4] Craftsmanship  
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 [2.3.4.2] Force  
 [2.3.4.3] Fertility

**\*\* Fourth Meta-level**

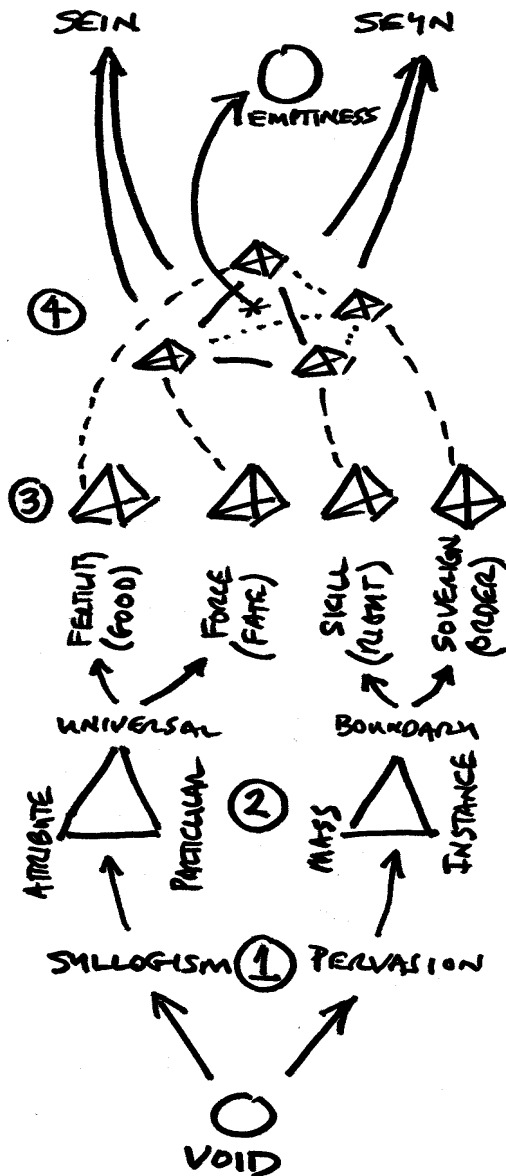
## Primal Ontology and Archaic Existentiality -- Kent Palmer

<ul style="list-style-type: none"> <li>[2.3.4.4] Craftsmanship</li> <li>[2.4] Craftsmanship within force</li> <li>[2.4.1] Sovereignty</li> <li>[2.4.1.1] Sovereignty</li> <li>[2.4.1.2] Force</li> <li>[2.4.1.3] Fertility</li> <li>[2.4.1.4] Craftsmanship</li> <li>[2.4.2] Force</li> <li>[2.4.2.1] Sovereignty</li> <li>[2.4.2.2] Force</li> <li>[2.4.2.3] Fertility</li> <li>[2.4.2.4] Craftsmanship</li> <li>[2.4.3] Fertility</li> <li>[2.4.3.1] Sovereignty</li> <li>[2.4.3.2] Force</li> <li>[2.4.3.3] Fertility</li> <li>[2.4.3.4] Craftsmanship</li> <li>[2.4.4] Craftsmanship</li> <li>[2.4.4.1] Sovereignty</li> <li>[2.4.4.2] Force</li> <li>[2.4.4.3] Fertility</li> <li>[2.4.4.4] Craftsmanship</li> <li>[3] fertility</li> <li>[3.1] sovereignty within fertility</li> <li>[3.1.1] Sovereignty</li> <li>[3.1.1.1] Sovereignty</li> <li>[3.1.1.2] Force</li> <li>[3.1.1.3] Fertility</li> <li>[3.1.1.4] Craftsmanship</li> <li>[3.1.2] Force</li> <li>[3.1.2.1] Sovereignty</li> <li>[3.1.2.2] Force</li> <li>[3.1.2.3] Fertility</li> <li>[3.1.2.4] Craftsmanship</li> <li>[3.1.3] Fertility</li> <li>[3.1.3.1] Sovereignty</li> <li>[3.1.3.2] Force</li> <li>[3.1.3.3] Fertility</li> <li>[3.1.3.4] Craftsmanship</li> <li>[3.1.4] Craftsmanship</li> <li>[3.1.4.1] Sovereignty</li> <li>[3.1.4.2] Force</li> <li>[3.1.4.3] Fertility</li> <li>[3.1.4.4] Craftsmanship</li> <li>[3.2] force within fertility</li> <li>[3.2.1] Sovereignty</li> <li>[3.2.1.1] Sovereignty</li> <li>[3.2.1.2] Force</li> <li>[3.2.1.3] Fertility</li> <li>[3.2.1.4] Craftsmanship</li> <li>[3.2.2] Force</li> <li>[3.2.2.1] Sovereignty</li> <li>[3.2.2.2] Force</li> <li>[3.2.2.3] Fertility</li> <li>[3.2.2.4] Craftsmanship</li> <li>[3.2.3] Fertility</li> <li>[3.2.3.1] Sovereignty</li> <li>[3.2.3.2] Force</li> <li>[3.2.3.3] Fertility</li> <li>[3.2.3.4] Craftsmanship</li> <li>[3.2.4] Craftsmanship</li> <li>[3.2.4.1] Sovereignty</li> <li>[3.2.4.2] Force</li> <li>[3.2.4.3] Fertility</li> <li>[3.2.4.4] Craftsmanship</li> <li>[3.3] fertility within fertility</li> <li>[3.3.1] Sovereignty</li> <li>[3.3.1.1] Sovereignty</li> <li>[3.3.1.2] Force</li> <li>[3.3.1.3] Fertility</li> <li>[3.3.1.4] Craftsmanship</li> </ul>	<ul style="list-style-type: none"> <li>[3.3.2] Force</li> <li>[3.3.2.1] Sovereignty</li> <li>[3.3.2.2] Force</li> <li>[3.3.2.3] Fertility</li> <li>[3.3.2.4] Craftsmanship</li> <li>[3.3.3] Fertility</li> <li>[3.3.3.1] Sovereignty</li> <li>[3.3.3.2] Force</li> <li>[3.3.3.3] Fertility <b>** <u>Fourth Meta-level</u></b></li> <li>[3.3.3.4] Craftsmanship</li> <li>[3.3.4] Craftsmanship</li> <li>[3.3.4.1] Sovereignty</li> <li>[3.3.4.2] Force</li> <li>[3.3.4.3] Fertility</li> <li>[3.3.4.4] Craftsmanship</li> <li>[3.4] Craftsmanship within fertility</li> <li>[3.4.1] Sovereignty</li> <li>[3.4.1.1] Sovereignty</li> <li>[3.4.1.2] Force</li> <li>[3.4.1.3] Fertility</li> <li>[3.4.1.4] Craftsmanship</li> <li>[3.4.2] Force</li> <li>[3.4.2.1] Sovereignty</li> <li>[3.4.2.2] Force</li> <li>[3.4.2.3] Fertility</li> <li>[3.4.2.4] Craftsmanship</li> <li>[3.4.3] Fertility</li> <li>[3.4.3.1] Sovereignty</li> <li>[3.4.3.2] Force</li> <li>[3.4.3.3] Fertility</li> <li>[3.4.3.4] Craftsmanship</li> <li>[3.4.4] Craftsmanship</li> <li>[3.4.4.1] Sovereignty</li> <li>[3.4.4.2] Force</li> <li>[3.4.4.3] Fertility</li> <li>[3.4.4.4] Craftsmanship</li> <li>[4] the Craftsmanship of the smith</li> <li>[4.1] sovereignty within Craftsmanship</li> <li>[4.1.1] Sovereignty</li> <li>[4.1.1.1] Sovereignty</li> <li>[4.1.1.2] Force</li> <li>[4.1.1.3] Fertility</li> <li>[4.1.1.4] Craftsmanship</li> <li>[4.1.2] Force</li> <li>[4.1.2.1] Sovereignty</li> <li>[4.1.2.2] Force</li> <li>[4.1.2.3] Fertility</li> <li>[4.1.2.4] Craftsmanship</li> <li>[4.1.3] Fertility</li> <li>[4.1.3.1] Sovereignty</li> <li>[4.1.3.2] Force</li> <li>[4.1.3.3] Fertility</li> <li>[4.1.3.4] Craftsmanship</li> <li>[4.1.4] Craftsmanship</li> <li>[4.1.4.1] Sovereignty</li> <li>[4.1.4.2] Force</li> <li>[4.1.4.3] Fertility</li> <li>[4.1.4.4] Craftsmanship</li> <li>[4.2] force within Craftsmanship</li> <li>[4.2.1] Sovereignty</li> <li>[4.2.1.1] Sovereignty</li> <li>[4.2.1.2] Force</li> <li>[4.2.1.3] Fertility</li> <li>[4.2.1.4] Craftsmanship</li> <li>[4.2.2] Force</li> <li>[4.2.2.1] Sovereignty</li> <li>[4.2.2.2] Force</li> <li>[4.2.2.3] Fertility</li> <li>[4.2.2.4] Craftsmanship</li> <li>[4.2.3] Fertility</li> <li>[4.2.3.1] Sovereignty</li> </ul>
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- [4.2.3.2] Force
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- [4.4.4.3] Fertility
- [4.4.4.4] Craftsmanship      **\*\* Fourth Meta-level**
- [0] the 'frame-figure'

passages to higher meta-levels may be arbitrarily cut off unexplored by Indo-European culture. What we are looking at here is an ideal structure that ramifies fractally to give all possible meta-level routes to existence. The key ones are where the same concept gets ramified through it's meta-levels and thus gives a pure picture of that that function looks like at all its meta-levels. As has been said this is equivalent to the phytonics mentioned by Owen Ware where the cancellation of Being produces doorways to existence. These pure approaches to the higher meta-levels are similar doors from within the worldview because they are not mixed with interference between functions.

The fractal structure as it is articulated pushes toward the unthinkable of existence. This pushing toward existence at the fifth meta-level produces the interesting intertwining relation between Existence and Being. The fractal structure allows us to see how the mutual mirroring between the various functions works. It is a strange attractor which can take us suddenly to a different function from any meta-level of a specific function. Like the various consonant and vowel combinations, some of these

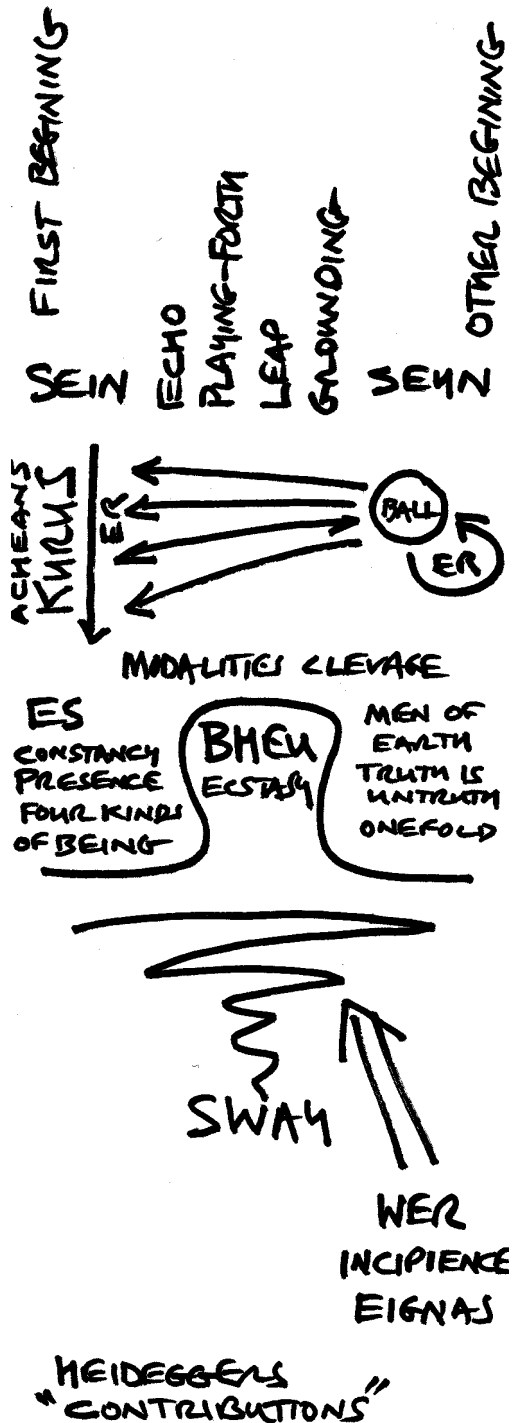


It turns out that we can see these four ramified mirroring quaternions as taking the place of the quaternions in Jung's quaternio of quaternions that are explored in Aion. This is Jung's model of the Emergent Meta-system formation. In that model the beginning of the cycle is the Anthropos which through the quaternio of Sovereignty (higher marriage of Moses) gives rise to Man that in turn through the quaternio of the Warrior (lower marriage of Moses) gives rise to the serpent who through the quaternio of Fertility (paradise) gives rise to the Lapis and which through the

quaternio of Skill (elements) gives rise to the Rotundum which is again equal to the Anthropos. No one actually knows how Jung put this series together, but it actually does correspond to a similar series in Gilgamesh. Here we see how it can correspond to the four concepts of the Indo-European cultures as preserved in their myths. This may seem arbitrary but when we realize that the quaternion itself is held together by the sentences that describe the Indo-European themes it becomes more evident:

- 0) Antropos overcomes Serpent
- 1) Hero seeks wisdom from Antropos
- 2) Antropos gives gift of Lifegiving Plant
- 3) Hero finds/loses Lifegiving Plant
- 4) Serpent Eats Lifegiving Plant
- 5) Hero Slays Serpent

The serpent represents the man of Earth as can be seen from the Athenian Mythology and the fact that Cadamus' men of earth came from the serpent's teeth. We can understand the relation between the Antropos and the Serpent as similar as that between the Seyn and Sein, or between the Kuras and the Pandavas. We even see this in the story of Adam where the Serpent talks Eve into taking the fruit of immortality so that man loses it because Adam accepts it willingly from Eve where he would not accept it from the serpent. So we can see the quaternio as the opening up of the space between the Sein and Seyn which defines man as dasein. Opposite dasein is the plant that gives life or the philosophers stone, or the quintessence or what ever has what man does not have like the immortals. Heidegger talks about the relation between man and gods between the Seyn and the Sein and so to some extent is describing a very similar scenario.



We remember that the quaternio can be thought of as the conjunction between the mass, or non-count, way of looking at things, i.e. nouns and the count way of looking at them. We remember too that the Lapis is described as the Mass with attributes while

the Man is described as the Particular Instance. In each case what lies between them is what it takes to make a whole-that-is-not-a-part a part or a part-that-is-not-a-whole a whole. In the case of the Mass which is a whole with no parts this is done by the mediation of the boundary. In the case of the attributes which is a part with no whole this is done by the mediation of a universal. From this differentiation there arises the difference between pervasion and syllogism as kinds of Logos from those arise the four sub-quaternios and from that arises the major quaternio which is a synergy of the four minor quaternios. That synergy reminds us of the pentahedron in four dimensional space, that is the equivalent of the tetrahedron in three dimensional space. The center of that pentahedron is a point of emptiness which then appears between the nihilistic opposites of the Sein and Seyn as non-dual. So this series starts from the void and through the incipience of \*WER there arise the bifurcation into two forms of Logos, i.e. pervasion and the syllogism. Then out of the two forms of Logos by \*WES arise the structure of the pervasion and the syllogism themselves as threefold argument structures. Each different combination of the argument elements has a different meaning. Then out of the argument structures by \*BHEU there arises the sub-quaternios. Power (Fate) and Fertility (Good) arise out of the syllogism argument structure. Skill (Right) and Sovereignty (Order) arise out of the pervasion argument structure. By the application of \*ER we get a movement through the sub-quaternios to produce the major quaternion and thus produce the synergy of the pentahedron. The pentahedron has five tetrahedrons and we can see the fifth one as the conjunction of the syllogism argument structure and the pervasion argument structure. Finally by \*ES we move to the definition of emptiness as the non-dual between the Sein and the Seyn, nihilistic opposites.

If we look at this series in terms of

augmented Fuller and Peirce categories then we start with the zeroth category and move to the First which is the appearance of arguments. Then we move to a Second which is produced when we relate the steps of the arguments. Then we move to a third which is a continuity represented by the tetrahedral of the sub-quaternios. Finally we move to a synergy which is the Fullerian addition to Peirces categories when we produce the pentahedron or the major quaternio. Finally we move back to the Zeroth principle when we recognize emptiness as the non-dual between the nihilistic opposites that arise from the \*ES in the form of Sein and Seyn.

Illusion= maya	Sein/Seyn	Nihilistic opposites
Zeroth	emptiness	Center of the Quaternio or frame figure
	*ES	
Fouth		Major-Qaternio representing Antrhopos, man, serpent, plant of life, rotundum (EMS)
	*ER	
Third		Sub-Quaternios representing Sovereignty, Skill, Power, Fertility
	*BHEU	
Second		Threefold argument structures including Mass/Boundary/Instanc e and Attribute/Universal/ Particular
	*WES	
First		Syllogism/Pervasion as kinds of Logos
	*WER	
Zeroth	Void	Frame Figure

Once we see the various roots as describing transitions in the genetic unfolding of the EMS structure of the Meta-Quaternio of Jung then we can suddenly see that there is a logic behind these roots and their relation to each other. \*BHEU shows up at the very point where the non-duals of Good that gives rise to Fertility, Fate that gives rise to Power, Right that gives rise to Skill and Order that gives rise to Sovereignty appear. \*BHEU is the center point between the Zeroth of the Void and the Zeroth of Emptiness. Sein and Seyn appear as the illusion projected beyond emptiness. Emptiness returns to the void only with knowledge and allows us to understand the production of Maya which is projected by Being in the process of its exposing emptiness as its opposite. \*BHEU which Vishnu identifies with is the middle point between the invisibility of beginnings and the invisibility of ends. At that central point the non-duals are exposed at the heart of Being. Once Being appears then it can become fragmented as it differentiates in terms of Kinds and Aspects and then between the kinds the Special Systems appear and when we relate them dynamically to the System then we get the meta-system formation which is the EMS structure.

This model makes clear what the function of the roots is. They are the transformations between the Peirce/Fuller categories as the image of the EMS in Being appears. Beneath that image in Being is the image written into the bedrock of existence. These two images are duals of each other. The special systems were known in ancient alchemy through the statements of Orestes and Bolos which were *Nature Produces Nature, Nature Conquers Nature, and Nature Delights Nature*. It is not clear that the EMS itself was known, despite Jung's theory, because no single model of it has been found other than the twelve transformations spoken of by George Ripley and others which is of late provenance. But it is clear from the similar

structuring in the Mahabharata and the Iliad/Odessey as well as the saga of Hercules that a similar structure is embedded in the narrative of the Epics. In fact, we take the series of transformations known by the alchemists and reverse them and invert them to get a model of the EMS. It may not have been good chemistry but it was a good description of the inner workings of the worldview which is of course a mirror of ourselves.

### Summary and Transition

If we want to think the Primal Ontology we need to start with our own language as the house of our Being and then go back to its roots which in this case is Anglo-Saxon. When we do that we find some strange features that do not show up in the German or Greek or Latin. If we follow those features back to the Proto-Indo-European then we discover a pattern in those ancient roots that needs to be explained. Here we have made an attempt to do that by understanding how Being arises out of the enframing of \*ES/\*ER // \*WES/ \*WER. This enframing has some likeness to the ancient elemental theory. \*BHEU arises out of this enframing and has special qualities related to animate life. When we analyze the enframing and the category structure of the Indo-Europeans we find that we can see in them the kinds of Being. We note that Beon breaks up into kinds of Being and types of Being and that beyond these there is seen the special systems which are a model of Existence embedded in Being beyond the fifth meta-level but taking other forms in the interstices between the two various meta-levels. Once we know that Being is fragmented then we can see those fragments as appearing out of the unilith which Heidegger associates with Seyn that cleaves into modalities to produce Sein which is fragmented. Sein is naturally a multilith but Heidegger privileges the monolith of Pure and Process Being prior to his own

philosophical turning toward the end of Metaphysics. Since Being does fragment as Paradox breaks down in order to stand reason in good stead it is possible to look at the possible cleavages of the unilith into biliths and then quadraliths. When we do that we discover the exotics for the kinds and the esotics for the aspects. These together produce a ninefold structure that when repeated and folded back into itself gives 81 moments at the core of the mobile of Being which itself has 64 facets that come from the combination of the Positive and Negative kinds of Being and Aspects. All this produces a very different picture of Being that what we are used to. Being itself becomes a whole world. That world is our world. Beyond that is the worldlessness of Existence. Existence is related to the Cosmos/Chaos of the universe instead just as the pluriverse shatters on the beachhead of the Absolute. By knowing the structure of our world we better know ourselves by knowing the structure of existence we know better what lies beyond ourselves. Ours is a strange world and a stranger universe as physics is beginning to comprehend. Our selves are strange as well and cast long shadows over the planet. We need to understand those shadows such as the Nazism of Heidegger in order to know ourselves in Jung's sense of the detotalized totality of the Self and what lies beyond that at the level of Ataman, Shiva/ Vishnu/ Bramah, and Brahman. Part of that work is an archeology not of knowledge but of the ontos, uncovering it in language and in myth so that we see the mythontos of our Primal Ontology. This paper has begun the journey of Ontomythology based on work already accomplished in The Fragmentation of Being and the Path Beyond the Void. That work posed some questions we have begun to answer here. But exploring the fractal landscape of the functions and mapping that out onto the myths as they exists from the various Indo-European cultures is a big task we have not even begun to study seriously.

### **Buddhism, Sufism, Taoism And Plato's Divided Line**

We take three traditions as exemplary of the schemalessness and even nonduality, i.e. dualistic bifurcationlessness. These are Chinese and Indian Buddhism, Chinese Taoism and Islamic Sufism. Each of these in their own way take us out of Being into existence or manifestation. We believe that these three traditions have different goals and that they are not routes all leading to the same place as Perennialist approaches to spirituality or soulfulness suggest. We will attempt to explain these different goals based on Plato's divided line analogy. In most interpretations of the divided line the *lines* themselves are not given any meaning. Here we will give the lines themselves meaning as a way to understand the various goals of Buddhism, Taoism and Sufism.

*Glaucon said, with a ludicrous earnestness: By the light of heaven, how amazing!*

*Yes, I said, and the exaggeration may be set down to you; for you made me utter my fancies.*

*And pray continue to utter them; at any rate let us hear if there is anything more to be said about the similitude of the sun.*

*Yes, I said, there is a great deal more.*

*Then omit nothing, however slight.*

*I will do my best, I said; but I should think that a great deal will have to be omitted.*

*You have to imagine, then, that there are two ruling powers, and that one of them is set over the intellectual world, the other over the visible. I do not say heaven, lest you should fancy that I am playing upon the name ('ourhanoz, orhatoz'). May I suppose that you have this distinction of the visible and intelligible fixed in your mind?*

*I have.*

*Now take a line which has been cut into two unequal parts, and divide each of them again in the same proportion, and suppose the two main divisions to answer, one to the visible and the other to the intelligible, and then compare the subdivisions in respect of their clearness and want of clearness, and you will find that the first section in the sphere of the visible consists of images. And by images I mean, in the first place, shadows, and in the second place, reflections in water and in solid, smooth and polished bodies and the like: Do you understand?*

*Yes, I understand.*

*Imagine, now, the other section, of which this is only the resemblance, to include the animals which we see, and everything that grows or is made.*

*Very good.*

*Would you not admit that both the sections of this division have different degrees of truth, and that the copy is to the original as the sphere of opinion is to the sphere of knowledge?*

*Most undoubtedly.*

*Next proceed to consider the manner in which the sphere of the intellectual is to be divided.*

*In what manner?*

*Thus: --There are two subdivisions, in the lower or which the soul uses the figures given by the former division as images; the enquiry can only be hypothetical, and instead of going upwards to a principle descends to the other end; in the higher of the two, the soul passes out of hypotheses, and goes up to a principle which is above hypotheses, making no use of images as in the former case, but proceeding only in and through the ideas themselves.*

*I do not quite understand your meaning, he said.*

*Then I will try again; you will understand me better when I have made some preliminary remarks. You are aware that students of geometry, arithmetic, and the kindred sciences assume the odd and the even and the figures and three kinds of angles and the like in their*

several branches of science; these are their hypotheses, which they and everybody are supposed to know, and therefore they do not deign to give any account of them either to themselves or others; but they begin with them, and go on until they arrive at last, and in a consistent manner, at their conclusion?

Yes, he said, I know.

And do you not know also that although they make use of the visible forms and reason about them, they are thinking not of these, but of the ideals which they resemble; not of the figures which they draw, but of the absolute square and the absolute diameter, and so on --the forms which they draw or make, and which have shadows and reflections in water of their own, are converted by them into images, but they are really seeking to behold the things themselves, which can only be seen with the eye of the mind?

That is true.

And of this kind I spoke as the intelligible, although in the search after it the soul is compelled to use hypotheses; not ascending to a first principle, because she is unable to rise above the region of hypothesis, but employing the objects of which the shadows below are resemblances in their turn as images, they having in relation to the shadows and reflections of them a greater distinctness, and therefore a higher value.

I understand, he said, that you are speaking of the province of geometry and the sister arts.

And when I speak of the other division of the intelligible, you will understand me to speak of that other sort of knowledge which reason herself attains by the power of dialectic, using the hypotheses not as first principles, but only as hypotheses --that is to say, as steps and points of departure into a world which is above hypotheses, in order that she may soar beyond them to the first principle of the whole; and clinging to this and then to that which depends on this, by successive steps she descends again without the aid of any sensible object, from ideas, through ideas, and in ideas she ends.

**DIVIDED LINE**

---

**LIMIT**

**NON-REPRESENTABLE  
INTELLIGIBLES  
(REASON)**

---

**INTERNAL  
EXISTENCE**

**REPRESENTABLE  
INTELLIGIBLES  
(HYPOTHESIS)**

---

**MANIFESTATION**

**UNFOUNDED  
OPINION**

---

**EXTERNAL  
EXISTENCE**

**FOUNDED  
OPINION  
(FAITH)**

---

**LIMIT**

I understand you, he replied; not perfectly, for you seem to me to be describing a task which is really tremendous; but, at any rate, I understand you to say that knowledge and being, which the science of dialectic contemplates, are clearer than the notions of the

*arts, as they are termed, which proceed from hypotheses only: these are also contemplated by the understanding, and not by the senses: yet, because they start from hypotheses and do not ascend to a principle, those who contemplate them appear to you not to exercise the higher reason upon them, although when a first principle is added to them they are cognizable by the higher reason. And the habit which is concerned with geometry and the cognate sciences I suppose that you would term understanding and not reason, as being intermediate between opinion and reason.*

*You have quite conceived my meaning, I said; and now, corresponding to these four divisions, let there be four faculties in the soul-reason answering to the highest, understanding to the second, faith (or conviction) to the third, and perception of shadows to the last-and let there be a scale of them, and let us suppose that the several faculties have clearness in the same degree that their objects have truth.*

*I understand, he replied, and give my assent, and accept your arrangement.*

The divided line analogy allows us the division into four parts:

?? Principle

?? Hypothesis

?? Right opinion

?? Unfounded opinion

***Divided Line with emphasis on lines 'x'***

***"Soul-reason [E] Understanding [M] ...***

***conviction [V] appearances of perception"***

***Where line [E] = Emptiness of Inward Existence***

***Where line [M] =Manifestation***

***Where line [V] = Void of Outward Existence***

***This is equivalent to***

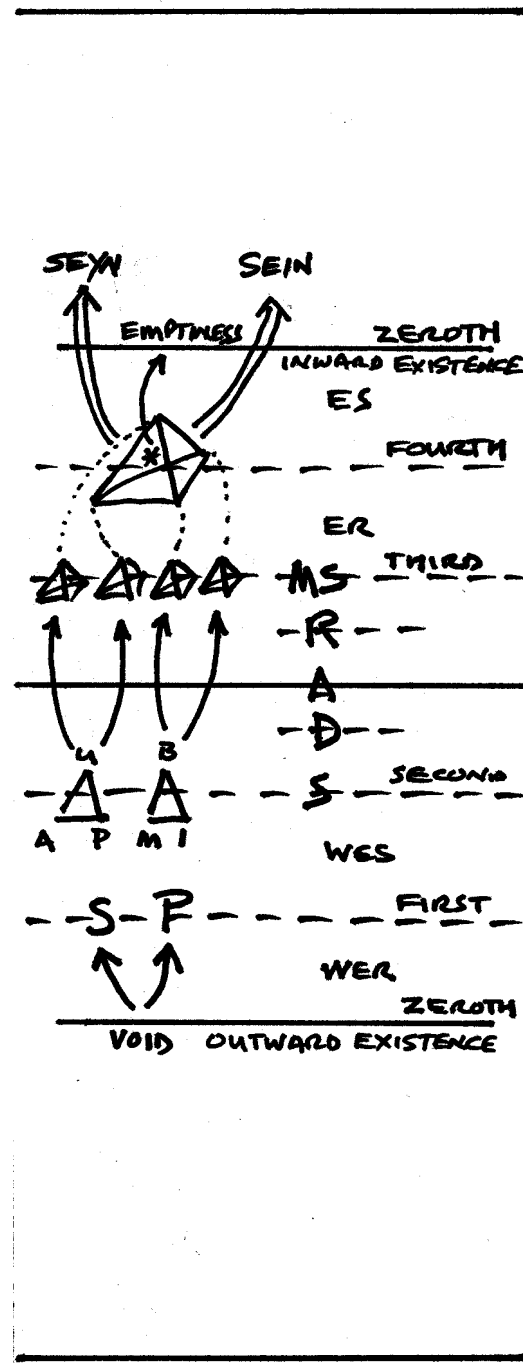
## A [E] B [M] C [V] D

Soul-reason deals with non-representable intelligibles, i.e. principles, while hypothetical understanding deals with representable intelligibles, i.e. hypothesis, such as we find in geometrical proof. Conviction or faith deals with those things that are taken as true or real, which have been tested by experience forming the basis of true or real opinion whereas the realm of appearances themselves have not been tested and thus may appear to be anything such as a rope that appears to be a snake which has no basis and therefore leads to unfounded opinion. On the other hand the non-representable intelligibles are things like the idea of the Good. What we see in the divided line is a general movement from phenomenal embodiment toward the realm of schemalessness and nonduality. It is several stages of purification that Socrates feels is necessary when moving from the physis to the logos.

We will look at the divided line in a different way which will help us understand the difference between Taoism and Buddhism first and then Sufism. First let us look at the difference between representable and non-representable intelligibilities. If we consider the non-duals then Order and Right are representable while Good and Fate are non-representable. Generally as we move downward through the non-duals they become more and more non-representable. On the other hand lets look at the aspects of Being, i.e. true, real, identical and presence, which all have opposites. We ascribe Presence and Identity to perceptual appearance and Reality and Truth to conviction. This means the opposites are ascribed to the opposite section of the divided line in each case. This gives us the following formation:

A	B	C	D
<u>soul-reason</u> principle	<u>under-standing</u> hypothesis	<u>conviction</u> correct opinion	<u>perception</u> unfounded opinion
Good	Spacetime	True	False
Fate	Infoenergy	Absent	Present
Sources	Order	Real	Illusory
Root	Right	Different	Identical

Thus we can see that the divided line connects yet keeps apart the non-duals and the aspects of Being. Generally major division between B and C separates the physis from the logos. The division between A and B separates the representations we have internally from those things that are schemaless that have no representation. The division between C and D separates those things that can be verified and validated from that which has not been purified by any sort of testing. What is interesting is the concept that what arises from A is what comes to us from beyond ourselves from within while what arises from D is what comes to us from beyond ourselves from the outside. Thus B and C are the region of the ego while in Jungian terms ABCD is the region of the Self. In other words the self is the totality of what appears even from beyond the self inwardly or outwardly while the ego is that is representable and testable so as to forge a unity as the center of consciousness.



Now we will be bold and assert that the minor line between A and B stands for inward existence while the minor line between C and D stands for outward existence while the major line between B and C stands for manifestation. In other words we will use the divided line of Plato as the basis

for searching for the non-duals between each of his named divisions. We posit that Buddhism interprets inward existence as emptiness and would reduce the entire phase space of the line divided into two phases A and BCD. Above we have labeled this line as E for the Emptiness of Inward Existence. We posit that Taoism interprets outward existence as void and would reduce the entire phase space of the line divided into two phases BCD and A. Above we have labeled this line as V for the Void of Outward Existence. Both of these reductions destroys the interior phase space of the ego within the self. The analogy for Inward Existence used over and over again by the Buddhists is Gold. Gold has the feature that when purified that it is imperishable. Thus the Buddhists think of the suchness of Inward Existence as being like Gold. All we need to do is look at the Awakening of Faith to understand that the Tathagata Gharba is a region of imperviousness which has a characteristic similar to gold but with respect to consciousness. The Taoists on the other hand value Jade which is a stone which is full of detailed patterning and which is strong enough to be carveable. The nature of Outward Existence is like Jade rather than Gold. The Taoists are overwhelmed by Nature which is from beyond the self coming from the outside. The Buddhists on the other hand are overwhelmed by the Schemalessness which comes from the "formlessness" within consciousness. Both of these sources of inundation breakdown the region of the ego within the self which they see as a false unity. The Self has a pre-synthesis that is a priori to experience. An even greater pre-synthesis is that of the Atman which is an intersubjective synthesis prior to experience. Both Buddhism and Taoism would immerse themselves in these pre-syntheses. However, Buddhism emphasizes the Sanga, or community of monks, while the Taoists emphasize the pre-synthesis of all of nature. When we look at Chinese paintings we see the little man hidden in the voluminous landscape. That

little man is the one who is overwhelmed by Outward Existence and who lives as a hermit in those wilds. The reduction to inward existence is very different from the reduction to outward existence, even though their effects in terms of effacing the self is similar. Thus, the emptiness of the self-nature of Buddhism is different from the Void of Nature which includes the self of Taoism. These are two paths with different goals even though the destruction of the ego in favor of the pre-synthesis of the Self and Atman are similar in both.

### **Telescoping the Levels of Being**

Now that we have some understanding of the divided line and how the lines themselves have meaning delimiting the goals of Taoism (external existence) Buddhism (internal existence) and Sufism (manifestation), it is possible to expand on this model by overlaying our model of how the Categories of Peirce/Fuller move from the zeroth through first, second, third, fourth back to the zeroth. When we return to the zeroth we have transformed from the void to emptiness. The set of Indo-European roots for Being stand for the transformations between each category. This means that these transformations take us from external existence to internal existence through the realm of manifestation. There are two categories on either side of manifestation. Manifestation occurs in the midst of the \*BHEU transition, which takes us from the second to the third which stands for relation and continuity. We can think of relation as setting up a system and continuity as setting up a meta-system, so in this transition between system and meta-systems there is the division of the divided line into the special systems and the autopoietic system falls exactly at the point where manifestation should appear as the central line. The space between the two inside smaller lines around manifestation is the space of the self. Thus

the roots and the categories describe the differentiation of the self. It is precisely this space which collapses as each of the spiritual disciplines destroy the space of the self in different ways. Buddhism collapses it around inward existence, Taoism collapses it around outward existence, and Sufism collapses it around manifestation. Manifestation is defined with the help of the \*BHEU that accesses the non-duals and with the help of the special systems that define the various stages of non-duality.

What we notice is that there is a telescoping as we focus in on the divided line of Plato. The divided line stands between the analogy of the Sun and the analogy of the cave. The sun is the source of all the thermodynamic activity on the earth and is clearly the source of the dynamism that is far from equilibrium that allows life, consciousness, society and thus culture to exist. It is the outward source of variety that shines on everything alike. We begin with a look at the analogy of the cave.

*And now, I said, let me show in a figure how far our nature is enlightened or unenlightened: -- Behold! human beings living in a underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.*

*I see.*

*And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent.*

*You have shown me a strange image, and they are strange prisoners.*

*Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?*

*True, he said; how could they see anything but the shadows if they were never allowed to move their heads?*

*And of the objects which are being carried in like manner they would only see the shadows?*

*Yes, he said.*

*And if they were able to converse with one another, would they not suppose that they were naming what was actually before them?*

*Very true.*

*And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow?*

*No question, he replied.*

*To them, I said, the truth would be literally nothing but the shadows of the images.*

*That is certain.*

*And now look again, and see what will naturally follow it' the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look towards the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive some one saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision, -what will be his reply? And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them, -will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?*

*Far truer.*

*And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take and take in the objects of vision which he can see, and which he will conceive to be in reality clearer than the things which are now being shown to him?*

*True, he now*

*And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he 's forced into the presence of the sun himself, is he not likely to be pained and irritated? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities.*

*Not all in a moment, he said.*

*He will require to grow accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day?*

*Certainly.*

*Last of he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is.*

*Certainly.*

*He will then proceed to argue that this is he who gives the season and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold?*

*Clearly, he said, he would first see the sun and then reason about him.*

*And when he remembered his old habitation, and the wisdom of the den and his fellow-prisoners, do you not suppose that he would felicitate himself on the change, and pity them?*

*Certainly, he would.*

*And if they were in the habit of conferring honours among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honours and glories, or envy the possessors of them? Would he not say with Homer,*

*Better to be the poor servant of a poor master,*

*and to endure anything, rather than think as they do and live after their manner?*

*Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.*

*Imagine once more, I said, such an one coming suddenly out of the sun to be replaced in his old situation; would he not be certain to have his eyes full of darkness?*

*To be sure, he said.*

*And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become steady (and the time which would be needed to acquire this new habit of sight might be very considerable) would he not be ridiculous? Men would say of him that up he went and down he came without his eyes; and that it was better not even to think of ascending; and if any one tried to loose another and lead him up to the light, let them only catch the offender, and they would put him to death.*

*No question, he said.*

*This entire allegory, I said, you may now append, dear Glaucon, to the previous argument; the prison-house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upwards to be the ascent of the soul into the intellectual world according to my poor belief, which, at your desire, I have expressed whether rightly or wrongly God knows. But, whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and, when seen,*

*is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally, either in public or private life must have his eye fixed.*

*I agree, he said, as far as I am able to understand you.<sup>46</sup>*

The Cave analogy attempts to establish the analog of the sun inwardly as a non-representable intelligible which is non-dual. The cave analogy has stood under many interpretations and is considered the high point of the Republic. Our interpretation of it is related to the kinds of Being and the aspects of Being. It presents an image of Sophistry which is extremely powerful for us due to the fact that the cinema and other non-interactive media of our seemingly advanced culture imitates the situation Plato depicts in the analogy of the Cave. Plato gives the forcible removal from the Cave as the metaphor for the access to the holoïdal Being that combines the true, real, identical and present as opposed to the ephemeron of the false, illusory, different, and absent. We can clearly see the Kinds of Being imaged in the Cave. Pure Being is the stasis of the prisoner who is constrained to watch what he is presented with in the shadows flickering on the wall. Process Being is seen in the actions of the Sophist who orchestrates the manipulation of the artificial objects that cast the shadows on the wall of the cave. The Sophist moves back and forth along a road carrying things between the fire and the wall that prevents the prisoners from seeing him. In this way we see the process of presentation of images give rise to representable intelligibles, founded and unfounded belief. Hyper Being appears in the echos that make it impossible to tell if the

<sup>46</sup> Jowett Translation at <http://www.geocities.com/Athens/Olympus/9313/plato/18.txt>

shadows are speaking or whether they are hearing the sophists behind them. This indecision as to the source of sounds is one of the ways that Hyper Being can be seen. Wild Being appears in the possibility of release from the secured seat in the cave by the prisoners.

When the prisoner leaves the cave he crosses the threshold into the non-representable intelligible sphere and sees things as they really are, i.e. as emanations of the good in the light of the good. Upon leaving the cave the prisoner first looks at shadows then reflections in water then at the natural things themselves and finally the good itself.

*He will require to grow accustomed to the sight of the upper world. And first he will see the 1) shadows best, next 2) the reflections of men and other objects in the water, and 3) then the objects themselves; then 4) he will gaze upon the light of the moon and the stars and the spangled heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day?*

*Certainly.*

*5) Last of he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is.*

A similar progression occurs outside the cave where the prisoner must a custom his sight to the real world. Here he will see the shadows, then reflections, then natural objects, then the lights of the night sky and finally the sun. Here Pure Being is signified by the Sun. But that rises and sets revealing the luminaries of the night sky. Thus there is a process of showing and hiding associated with Pure Being which gives rise to process Being. On earth there are objects and their reflection in water. That reflection is the imitation of Hyper Being that leads to indecision about appearances. Finally there are the shadows that are different from the reflections which appears as the signification of Wild Being because it a reference back to the shadows in

the cave. In the cave the shadows were of artificial things by artificial light rather than real natural things by real light.

It should also be noted that the situation in the cave is a mock symposium. At the Symposium of Plato the various special systems are described in the speeches of the guests. In the mock symposium the flute playing girls have not been sent away and there is the endless meaningless chatter and the sophism of the various guests to contend with which holds the guests in thrall.

What we see is that what is outside the cave in the holoidal is the mirror image of what is inside the cave as the ephemeron. The point where existence enters the picture is on the threshold of the cave between the two images of Being.

*And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he 's forced into the presence of the sun himself, is he not likely to be pained and irritated? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities.*

Existence is called dazzling. It is a moment of disorientation between the nihilistic opposite images of Being as the Cave and as the world Beyond the Cave each with its source of light, its shadows, its objects. In one the Sophist intervenes presenting what he will while in the other there is a presentation of the natural world that is given and is not produced artificially.

*Yes, I said, but I must first come to an understanding with you, and remind you of what I have mentioned in the course of this discussion, and at many other times.*

*What?*

*The old story, that there is a many beautiful and a many good, and so of other things which we describe and define; to all of them 'many' is applied.*

*True, he said.*

*And there is an absolute beauty and an absolute good, and of other things to which the term 'many' is applied there is an absolute; for they may be brought under a single idea, which is called the essence of each.*

*Very true.*

*The many, as we say, are seen but not known, and the ideas are known but not seen.*

*Exactly.*

*And what is the organ with which we see the visible things?*

*The sight, he said.*

*And with the hearing, I said, we hear, and with the other senses perceive the other objects of sense?*

*True.*

*But have you remarked that sight is by far the most costly and complex piece of workmanship which the artificer of the senses ever contrived?*

*No, I never have, he said.*

*Then reflect; has the ear or voice need of any third or additional nature in order that the one may be able to hear and the other to be heard?*

*Nothing of the sort.*

*No, indeed, I replied; and the same is true of most, if not all, the other senses --you would not say that any of them requires such an addition?*

*Certainly not.*

*But you see that without the addition of some other nature there is no seeing or being seen?*

*How do you mean?*

*Sight being, as I conceive, in the eyes, and he who has eyes wanting to see; colour being also present in them, still unless there be a third nature specially adapted to the purpose, the owner of the eyes will see nothing and the*

*colours will be invisible.*

*Of what nature are you speaking?*

*Of that which you term light, I replied.*

*True, he said.*

*Noble, then, is the bond which links together sight and visibility, and great beyond other bonds by no small difference of nature; for light is their bond, and light is no ignoble thing?*

*Nay, he said, the reverse of ignoble.*

*And which, I said, of the gods in heaven would you say was the lord of this element? Whose is that light which makes the eye to see perfectly and the visible to appear?*

*You mean the sun, as you and all mankind say.*

*May not the relation of sight to this deity be described as follows?*

*How?*

*Neither sight nor the eye in which sight resides is the sun?*

*No.*

*Yet of all the organs of sense the eye is the most like the sun?*

*By far the most like.*

*And the power which the eye possesses is a sort of effluence which is dispensed from the sun?*

*Exactly.*

*Then the sun is not sight, but the author of sight who is recognized by sight.*

*True, he said.*

*And this is he whom I call the child of the good, whom the good begat in his own likeness, to be in the visible world, in relation to sight and the things of sight, what the good is in the intellectual world in relation to mind and the things of mind.*

*Will you be a little more explicit? he said.*

*Why, you know, I said, that the eyes, when a person directs them towards objects on which the light of day is no longer shining, but the moon and stars only, see dimly, and are nearly blind; they seem to have no clearness of vision in them?*

*Very true.*

*But when they are directed towards objects on which the sun shines, they see clearly and there is sight in them?*

*Certainly.*

*And the soul is like the eye: when resting upon that on which truth and being shine, the soul perceives and understands and is radiant with intelligence; but when turned towards the twilight of becoming and perishing, then she has opinion only, and goes blinking about, and is first of one opinion and then of another, and seems to have no intelligence?*

*Just so.*

*Now, that which imparts truth to the known and the power of knowing to the knower is what I would have you term the idea of good, and this you will deem to be the cause of science, and of truth in so far as the latter becomes the subject of knowledge; beautiful too, as are both truth and knowledge, you will be right in esteeming this other nature as more beautiful than either; and, as in the previous instance, light and sight may be truly said to be like the sun, and yet not to be the sun, so in this other sphere, science and truth may be deemed to be like the good, but not the good; the good has a place of honour yet higher.*

*What a wonder of beauty that must be, he said, which is the author of science and truth, and yet surpasses them in beauty; for you surely cannot mean to say that pleasure is the good?*

*God forbid, I replied; but may I ask you to consider the image in another point of view?*

*In what point of view?*

*You would say, would you not, that the sun is*

*only the author of visibility in all visible things, but of generation and nourishment and growth, though he himself is not generation?*

*Certainly.*

*In like manner the good may be said to be not only the author of knowledge to all things known, but of their being and essence, and yet the good is not essence, but far exceeds essence in dignity and power.*

*Glaucon said, with a ludicrous earnestness: By the light of heaven, how amazing!*

*Yes, I said, and the exaggeration may be set down to you; for you made me utter my fancies.*

*And pray continue to utter them; at any rate let us hear if there is anything more to be said about the similitude of the sun.*

*Yes, I said, there is a great deal more.*

*Then omit nothing, however slight.*

*I will do my best, I said; but I should think that a great deal will have to be omitted.*

*You have to imagine, then, that there are two ruling powers, and that one of them is set over the intellectual world, the other over the visible. I do not say heaven, lest you should fancy that I am playing upon the name ('ourhanoz, orhatoz'). May I suppose that you have this distinction of the visible and intelligible fixed in your mind?*

*I have.<sup>47</sup>*

The visible sun is the analogy for the invisible idea of the good from which the essences of the things of the world come. It is in fact also the source of right and beauty of orderliness. That is to say it is a deeper non-dual than either the non-dual of order at the level of the physis/logos duality or of right at the level of limited/unlimited duality. The non-dual of the Good is at the level of the

have/have not duality that lies below Being but prior to the level of the existence/non-existence duality where the non-dual of fate lies. These are the four non-duals that are fundamental in the Indo-European worldview and to which Plato refers. Fate and the Good are non-representable intelligibles while Order and Right are representable intelligibles. In the Myth of Er Plato indicates very subtly the non-dual of Fate when he refers to the rainbow as the differentiation of light. Here he is talking about light itself which as we know from modern science has some very strange properties as does knowledge. Knowledge is the most persistent thing in our experience. It is this persistence that Plato indicates in his distinction between the visible world and the intelligible world. Plato gives Being and Truth over to knowledge and its persistence. Knowledge as the intelligible which persists is associated with the ability to present and with growth. It is this association with growth that connects us into Being as \*BHEU. Thus two aspects of Being Truth and Presence are emphasized in this analogy of the good with the visible sun. In the other analogy of the Cave there is an emphasis on Reality and Identity. Shadows and reflections in the cave and outside are contrast with the real things which stand up to testing and Identity is brought into question in terms of the influence of sophistry which can make us believe things that are not true by their rhetoric and the presentation of image of things that differ from the real things themselves, i.e. poetic artificially produced copies of reality. Thus in these two analogies Plato is pointing to the four aspects of Being: Truth and Presence as well as Reality and Identity. In the second analogy his description allows us to infer the existence of the kinds of Being which structures the situation inside and outside the cave, i.e. the holoïdal and the ephemeron. There is also a brief notice of existence as the dazzling and disorientation in the movement from the cave to the outside and back again. This is reemphasized in the myth of Er where the

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<sup>47</sup> Jowett Translation at <http://www.geocities.com/Athens/Olympus/9313/plato/18.txt>

soul goes through a cycle of reincarnation where he exists for a time in a netherworld between reward/punishment and reincarnation. In that netherworld the balance point is the sight of the rainbow which is the manifestation of the inner nature of light.

Between these two images of Being we find the divided line analogy already discussed. When we focus in on that we find that between inward and outward existence there is the realm of Being as seen in the roots of Being and in the categories of Peirce and Fuller already outlined. Then within this structure we telescope in on \*BHEU and we see the differentiation of the Special Systems between the realm of the second and the third categories. When we telescope in on the autopoietic at the point of manifestation then we see the autogenetic cycle of XOR, Algebras, Non-orientable surfaces and solitons discussed in Reflexive Autopoietic Dissipative Special Systems Theory. Each telescoping in brings us closer to a comprehension of manifestation as the non-dual between inward and outward existence.

The Good is the source of the differences of essences of things. What is good for one person is not good for another. This means that our essences differ to some extent beyond the general essence Mankind and that the essences of different things have a fittingness to our individual essences in some way. The Good is the source of the variety prior to the manifestation of this fittingness.

*Now, that which imparts truth to the known and the power of knowing to the knower is what I would have you term the idea of good, and this you will deem to be the cause of science, and of truth in so far as the latter becomes the subject of knowledge;*

We can see from this that the Good is non-dual between the knower and the known. It is a deeper non-dual than that of nomos (order) between physis and logos, or of arte (right, right) between the limited and the unlimited. It is non-dual between having and not-

having. What we have or do not have is good or bad for us in every case. But the Good itself is the source of variety of things, and it is the variety of things that are known by the knower, but also there is a variety in the knower that makes some things good and other things not good for the knower. Knowledge that is in accord with experience is true. Truth is that which can be verified on its most superficial level. Deeper is Aleithia which is uncovering. Deeper still is the truth of Hyper Being and Wild Being. But knowledge which must be true to be considered real knowledge, does not have meta-levels. Knowledge of Knowledge is still knowledge. The same is true of all higher meta-levels. Knowing and knowing-you-know are the same thing and likewise for all higher meta-levels of knowing. Part of the strangeness of knowledge is that it does not have higher meta-levels and it is the most persistent thing in our experience. Knowledge is self-identical, real, true always present. We merely forget it and have to remember it. Its reality comes from out testing of the knowledge in experience. The truth comes from our verifying its articulation in language.

Plato uses the strangeness of light as the metaphor for the strangeness of knowledge. He annexes both of these to the heart of Being.

*In like manner the good may be said to be not only the author of knowledge to all things known, but of their being and essence, and yet the good is not essence, but far exceeds essence in dignity and power.*

The Good is the author of knowledge of all known things, but also their being and essence. This is because the Good is a deep non-dual within Being as it fans out in the dualities of the worldview. From it comes the variety of essences and it is the essences of things that are seen as the source of their permanence of Being.

## Primal Ontology and Archaic Existentiality -- Kent Palmer

Plato produces the double image of the Good in the visible and invisible realms. He then goes on to divide both of these realms through the divided line analogy. In doing so he produces an image of internal and external existence. Internal existence is the heart of the invisible realm and external existence is the heart of the visible realm. By this he triangulates the good which is non-dual between internal and external existence. The good has images both in the inside and outside. It is neither of these images and this means that these must be images of a deeper non-dual. In the cave analogy he uses the metaphor of going outside to stand in for a trip inside to the abode of the invisible good. If we take all the non-duals and we make of them concentric circles like a pearl where order covers right that covers good that covers fate then we get some idea of this deeper realm of manifestation beyond existence.

As we move from the Sun and Cave analogies to the divided line, and then from that to the differentiation of Being into the roots and Peirce/Fuller categories, and then of the difference between seconds and thirds in terms of the system to meta-system differentiation of the special systems, and finally to understand autogenesis which is the model of how things pop up out of the void, we are telescoping in on the nature of manifestation which continually eludes us. Plato solves this problem by making light and knowledge partners in the description of fate and good. He describes the good in the middle of the Republic and he describes fate in the myth of Er at the end of the book. Fate is alluded to by the rainbow that Er sees in the interspace between punishment/ reward and a new reincarnation. The rainbow is the inner structure of the light itself and goes beyond its lighting up of darkneses of things. Fate is a deeper non-dual than the Good. Beyond it is the Sources and Root.

particle	uncertain complementarity	wave
quantum mechanics	spacetime	relativity
physics	infoenergy	thermodynamics
physus	orders	logos
limited	rights	unlimited
have	goods	have not
exist	fates	exist not
actualize (paradoxicality)	sources	actualize not (supra-rationality)
unmanifest = extrema <sup>48</sup>	root (single source)	manifestation <sup>49</sup>

If we consider the relation between the non-duals and the kinds of Being we get the following configuration.

	ultra existence	wild being <sup>4</sup>	hyer being <sup>3</sup>	process being <sup>2</sup>	pure being <sup>1</sup>
order	indeterminate	propensity	possibility	probability	determinate
order	discontinuous	chaotic	fuzzy	stochastic	continuous
right	asymmetry	singularity	symmetry breaking	groups	symmetry
good	indifference, singleness	unique	differance	difference that makes a difference	pure difference
fate	Simultaneously freedom and determination	special determination of freedom	undecidability of determination or freedom	unfolding freedom or determination	pure freedom or pure determination
source	from one viewpoint it exists from another viewpoint it does not exist	both arising and departing	neither arising nor departing	arising or departing	unmixed and unadulterated, i.e only arising or departing.
root	single source of causation or correlation	break up of the single source into indeterminate causation, wild indeterminate causation	undecidability of causation between causes or correlations	correlation	determinate causes.

<sup>48</sup> The Extremal is the mixture of Paradoxicality and Supra-Rationality. It is the antipode to Manifestation. See :Autopoietic Meta-theory: Paradox and Supra-rationality" at <http://dialog.net:85/homepage/autopoiesis.html>

<sup>49</sup> Manifestation is the deepest level of disclosure beyond Existence and Being. It is non-dual between Existence and Being. See An Approach Toward Being, Existence and Manifestation at <http://dialog.net:85/homepage/fe00v01.pdf>

		or correlation			
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When we telescope down toward manifestation we discover deeper and deeper levels of the world that sets over the earth in strife according to Heidegger in Contributions. At the highest level are metaphors to do with sight and light. Then there is an analogy to do with ratio, i.e. something that appeals to the mind and is ordered with a specific order, probably the golden ratio which shows that the greater part is invisible. The ratio is a representable intelligible which embodies order and if it were the golden ratio also *arte*, excellence, or the right. But what comes next is the movement from the zeroth through the Peirce/Fuller categories from outward to inward existence, i.e. 0-1-2-3-4-0. This movement makes precise the area of the divided line that is associated with the self, i.e. the representable intelligibles and the unfounded belief. It is precisely here we find the roots of Being as the transformations from one category to the next. Of those the central root is \*BHEU which we know is differentiated in terms of the special systems because it has an interface directly with existence undifferentiated in terms of inward and outward. Finally that allows us to define the central line of manifestation by locating it along the emergent distinction of the autopoietic. However, the autopoietic is involved with the other special systems along with the normal system in the production of the meta-system. This is by way of the Emergent Meta-system (EMS). That EMS formation participates in autogenesis which is the way it bootstraps out of the void as described by Xor, Non-orientable topological surfaces, Hyper-Complex Algebras and Solitons. These form a deeper EMS cycle that shows how things arise from the void spontaneously. All of this takes us closer and closer to manifestation which manifests as Being and as Existence. Manifestation is the deeper non-dual of the attributes of God, i.e.

at the level beyond the personifications of these attributes by Shiva/Vishnu/Brahma<sup>50</sup> after the differentiation of the Godhead or Brahman<sup>51</sup>. This distinction appears as the killing of the snake, serpent or dragon in Indo-European mythology. Vishnu is known by the Epitaph "Slayer of Madhu" in the Bhagavad Gita. Existence is always represented as a serpent because they shed their skin and are thought to exist eternally on the boundary between form and no-form. Dragons, Serpents, Snakes, Worms seem to fractally exist down to the most minute sizes within the earth. Existence is the Earth without the strife of the World as ephemeron falling down upon it. The primordial strife is the killing of the dragon by the hero seeking glory, i.e. the holoïdal state which attempts to banish the ephemeron from existence. The holoïdal state is the nihilistic opposite, too good to be true, of the ephemeron, concentrated evil. Between the holoïdal and the ephemeron are the various combinatoric states of True, Real and Identical and their opposites which make up the mobile of Being. We see this in the analogy of the cave and what lies beyond it.

We never reach manifestation proper but merely get better and better pictures of existence the dual of Being as they are locked in their struggle, the strife of world over earth. Manifestation is the deeper non-dual between inward and outward existence, between supra-rational Existence as unthinkable discontinuity<sup>52</sup> AND paradoxical or fragmented Being as assumed continuity.

<sup>50</sup> known as sifat in Arabic

<sup>51</sup> known as dhat in Arabic

<sup>52</sup> perhaps like Alain Badiou's pure multiple. See his critique of Deleuze called The Clamor of Being.

Primal Ontology ultimately brings us back to the scene of HERO SLAYS or OVERCOMES DRAGON in the form of typhoon/python/vitra etc of the Indo-European mythontos. In that scene we can see a monster which taboo and defiled to be stamped underfoot (nihilated), that comes back to hunt us in myriad ways as evil in the world which renders our world groundless, or finally becomes a fetish, a lurid obsession of horror movies. Or we can see the Chinese dragon who is the demarcation between form and formlessness and the symbol of the Emperor which is the form it assumes in a culture without Being. Either way we look at the Dragon, as good or bad<sup>53</sup>, it stands at the limit of our Primordial Ontology as Existence which we must come to terms with one way or another. And beyond that limit of empty or void existence that is supra-rational and non-nihilistic there is manifestation which manifests as Being or manifests as Existence. From within the struggle of World and Earth, of Hero and Dragon there is the non-dual usually represented by the maiden who is watching from some distance the struggle. Women in our culture through the negative fourfold (Chaos, Night, Covering, Abyss) are the signifier of the non-dual. There is a marriage between the non-dual signifier and the dualistic signifier after the killing of the dragon as in the myth of Cadamus who marries Harmony. Thus the Mysterium Conjunctus, mystical marriage, is intimately connected with the murder of existence as dragon. These same figures appear in the Biblical Story of Adam and Eve who enter into discourse with the Serpent over a fruit of the Tree of Knowledge of Good and Evil and are rejected from the garden before they can eat from the Tree of Life. Here instead of witness of the slaying of the Serpent Eve is the mediator for the Fall of Mann, *wer* and *wif* alike. In the Islamic story Adam takes responsibility for

the wrong action and woman is not held as a scapegoat as in the Christian and Jewish tradition. This is the story of the overcoming of the Hero by the Serpent using ruses, or *metis*. The Serpent promises Eve immortality and in the Milton version of the story Adam takes the fruit without thinking while Eve wants to improve herself and falls into the reasoning of the serpent in her desire to be more like Adam. Adam merely desires Eve and abdicates reason in his taking of the fruit. The overcoming of the hero by the serpent is the obverse possibility of the normal heroic narrative of the overcoming of the serpent by the hero.

### Antipode of Manifestation

Supra-rationality and Paradoxicality are only notionally opposite, more precisely we need to apply the special systems differentiation to both limits. When we do this we find that the differentiation of the limits of doxa and ratio is more complex.

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<sup>53</sup> This is somewhat similar to the difference that Nietzsche makes between the Master and Slave moralities.

Meta <sup>2</sup> -system	Extremal Limit (extrema)	Extremal Limit (extrema)
Meta-system	Supra-rationality	Madness (Schizophrenia and Autism)
Reflexive	Mutual Grounding of the Kinds of Being	Absurdity
Autopoietic	Self-grounding of the Monolith	Viscious Circles
Dissipative	Seeking Ground in the face of groundlessness	Paradox, i.e. contradictory opinions
System	Giving ground as rationality	Giving Opinion as doxa

As the divided line moves toward the limit the special systems appear again as the emergent steps toward the limit of the truly liminal arena where we move away from what is comprehensible either as opinion which we raise above other opinions, i.e. doxa which means doctrine or dogma that is unfounded or based on revelation. On the other hand there is the search for grounds which if not merely assumed lead us to search for grounds which leads us to discover the groundlessness of our opinions. This groundlessness was first pointed out by Nietzsche and proven with the failure of Hilbert's program of grounding mathematics with the proof of Godel. What is strange is that approaching the limit, which we call extremal limit where the limits of doxa and the limits of reason become indistinguishable.

The extremal limit is when the supra-rational and madness are both seen as the same thing, as if they were two sides of a mobius strip. Emptiness in this case becomes the single edge of the strip. Locally madness and supra-rationality are different but globally they are the same. Emptiness or void is the edge that separates them locally but encompasses them globally. We meet the same characteristics which ever way we go. If we go toward the center of the divided line we meet emptiness and void which when we attempt to approach existence. When we attempt to go beyond them toward manifestation the special systems appear. Similarly when we attempt to go to the extreme limit, the extrema where supra-rational and madness are the same we again meet emptiness or void as what separates these two even as they are intermingled. Here again the special systems appear as the steps by which we move from ratio and doxa toward their limits which ultimately are the same. The extremal limit is the antipode of manifestation, i.e. the attributes of God as the deepest non-dual between inward and outward existence. The extremal limit is the nature of creation which renders its nature dukkah, or ultimately unsatisfactory. In other words in creation the very actions that one undertakes to avoid something one does not like are the actions that cause one to absorb it. Utter separation of the supra-rational becomes utter mixture of madness and vice versa. Locally they are different but globally they are the same. From one aspect the natural opposites do not mix, as when Dogen Kaigen says that life and death do not mix, something is either wholly living or dead. Yet on the other hand the living and the dead do mix as when Deleuze talks about the non-living within life. In other words at some level our biology is rooted in physics. What separates these two views is the emptiness of emptiness itself which because it is nothing cannot really separate them, but because it is nothing it can separate them completely. This conceptual mobius strip defines the extremal limit which is both supra-rational and

madness at the same time and neither supra-rational and madness at the same time. The simultaneity is like the mobius strip which holds together and allows to mix madness and supra-rationality yet keeps them apart. This is the antipode of the dual/non-dual structure that defines manifestation as the non-dual between inward and outward existence, or emptiness and void.

An antipode is something that is liminally directly opposite something else. In this case manifestation and the extremal limit are liminally directly opposite formations within the context of the divided line. One does not think normally to go deeply into the non-dual center of the divided line but giving value to the lines themselves. One does not think normally of going to the extreme limits of doxa and ratio to discover their sameness. But if we do that we find that manifestation which is the non-dual center beyond existence and the absolute extreme limits where the limits blend have this kind of antipodal relation to each other. They are the differences of the nature of that between Creator and created. The extrema is the nature of created things and the deep non-duality of manifestation is the characteristic of the creator. Here we do not think the Creator as either having Being or Existence. Both Being and Existence are characteristics of created things. Both Christian and Islamic theology are wrong in this respect. One sees God as the "Supreme Being" while the other sees God as the "Necessary Existant". In both case God is being limited by our ability to conceive of "Him" on the basis of things. Even the Godhead of Eckhart and the Dhat of the Sufis are a limitation on the characteristics of God. There is this very

strange thing that "God"<sup>54</sup> can be seen as the deepest non-dual between the void and emptiness within doxa and ratio but beyond both the empty-void of Existence and the doxa-ratio of Being. This "God" is the antipode to created things which inherently have the nature of dukkah which comes from the mixture/non-mixture of madness and supra-rationality in the extrema. Recognizing these antipodes hidden in the divided line as possibilities for our comprehension which takes us beyond existence and being is a very important step in our exploration of the characteristics of onto-exstasis which is defined by this otherness beyond the limits of both ontology and existence. Neither the extrema or manifestation are obvious liminal concepts that define the duality of Existence and Being. But without understanding them as the liminal antipodes to the duality of Existence and Being we cannot understand primal ontology or archaic existentiality. It brings up a possibility that onto-theology in the West or the natural linguistically based existentialism in the East has not contemplated, i.e. that the duals of existence and being are defined by these antipodes. All four have to be taken together as mutually interdefining. They form an ultimate field within in which our understanding of primal ontology must be sought. Both the Extrema and Manifestation are liminal to the doxa-ratio and are not to be understood in themselves as we understand existence or being. Existence is supra-rational and Being paradoxical. When we combine the two we get the extrema which is ultimate mixture/non-mixture. When we go within Being and Existence we get the possibility of manifestation which is something directly

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<sup>54</sup> Known in Islam as Allah, known in Taoism as the ancient who cannot be named, known in Judaism as YHWH who is named at the beginning of Genesis as the one who created things out of the void, known in Christianity only as an abstraction as "God" and misunderstood by the trinitarian doctrine as the essence of paradoxicality or absurdity and called a "mystery".

opposite the liminality of the extrema which defines the ultimate nature of created things. That manifestation is beyond/not beyond all things to the extent that it is ultimately non-dual. It brings us into a theology that has not been contemplated before of a God who is beyond both Existence and Being yet non-dually at the root of these two possibilities yet diametrically opposed to every created thing. It leads us directly to amazement and wonder. Primal ontology and Archaic Existentiality brings us to that point as they conspire to lead us to the limits of what is knowable concerning the ultimates.

### Manifestation

What we arrive at is a strange thing which is very unexpected. That is that Manifestation (Arabic = *tajalliat*) as the antipode of the Extremal Limit is between doxa and ratio as the non-dual between emptiness (internal existence) and void (external existence). As such it is not something which is utterly unknowable as is the supra-rational or madness or their mixture in the extrema (Arabic = *Khusr* or Pali = *dukkha*). Rather manifestation is the "heart of reason" itself, i.e. the deeply nondual center between faith and unrepresentable intelligibles on the one hand and unfounded opinion and representable intelligibility on the other. We see that the combination of representable intelligibility and opinion is the nature of science. Our method on the other hand is the combination of non-representable intelligibles like good and fate and founded opinion which focuses on the aspects of truth and reality. In Arabic these combinations are associated with the word '*haqq*' which is the good-fate/true-real which is opposed to '*sharia*' which is the ordered-right/identical-presence. According to Islam *sharia* changes with the coming of different prophets while *haqq* never changes. Manifestation is the non-dual between *sharia* and *haqq* which is understood as a *barzak* or interspace/barrier between the duals of *sharia* and *haqq*. It is

fascinating that the distinction between *sharia/haqq* combines the aspects and non-duals and pairs them up with each other in an unexpected fashion. It gives us a radically different perspective on our Western tradition.

Manifestation is the appearance of the attributes of God as embodied by not captured by the attributes of created things. We have to look through things toward these attributes of God which in Islam are associated with His ninety-nine names other than Allah, such as the Merciful, Compassionate, Inward, Outward, Beautiful, Majestic, One, Powerful, Self-sustaining, Light, Knower, etc. In Plato there is a meditation on Beauty as an attribute of God. Plato sees it as the key to seeing through to the non-dual of Good, just as Majesty might be seen as a key to seeing through to the non-dual of Fate. Also in Plato there is a conflation of Knowledge and Light. Both of these attributes have very strange properties. In fact this strangeness or uncanniness is true of all the attributes of God, but the cases of light and knowledge are very clear. Knowledge is the most permanent thing in our experience. Light has very strange physical properties and we use it as an analogy for the enlightenment of the soul or spirit (*ruh* or *nafs*). If we take any of the attributes of God and contemplate them what we find is that they are intelligible and unintelligible at the same time. They have a strange kind of epistemological status because they completely saturate our ability to comprehend without being fully understood. In other words we cannot explain the properties of light or the properties of knowledge, they are very familiar to us and we understand them intrinsically without comprehending them fully. It is very difficult to describe this status but anyone who picks an attribute of God and contemplates it will see that manifestation does not rest either on ratio or doxa but instead gives us a different kind understanding which fully saturates our comprehension in such a way that we know

them completely yet we do not understand in the least what we know firsthand completely. This is radically different from either suprarationality or madness which are radical non-understandings which when they combine together via a non-dual mobius strip arrangement produces the extrema. The extrema which is the nature of creation is utterly incomprehensible to the extent that the Buddhists call it *dukkah*, unsatisfactory. Manifestation is completely satisfactory from the point of view of the saturation of the heart/mind yet it still does not mean we understand it. Creation on the other hand we understand as *dukkha*, i.e. unsatisfactory. Contemplation of the attributes of God as they are given in the ninety-nine names is the only way to focus in on this extremely strange phenomenological experience. It is not something that can be put into words very well because it demands a kind of contemplative silence that allows the attributes of God to shine through the attributes of things.

There is a view in Ashari doctrine that God has existence 'wajud' as well as other attributes like oneness, self-sufficiency, will, power, speech, etc. Other scholars argue that God in the Quran never characterized Himself with this particular attribute and it is wrong to add this to what God himself authorized just because it allows God to be defined as having necessary existence following Aristotelian forms of argumentation. Shaykh Al-Akbar Muyyadin ibn al-Arabi said that the Ashari Theologians got some things right and others wrong. One of the things that I believe they got wrong is the attribution of existence, wajud, to God. God neither has Being nor Existence but rather manifests His attributes through creation without being contaminated by creation whose nature is *dukkha*. Also there is a contrast between Dhat, essence, of God and Sifat or attributes. But many grammarians argue that Dhat is a grammatical mistake. Theologians have also created the idea of the essence of God, Dhat, in order to align their ideas with Aristotelian

metaphysics that posits substance. There is no Dhat, only, what is referred to in Quran as HE, i.e. the one who has the Sifat mentioned as the ninety-nine names. Whatever that intersection of attributes of God might be it is nothing like the Aristotelian essence. In fact we would say that it must be something non-dual between pervasion and syllogism. Syllogism assumes that there is an essence that owns the attributes of the thing. What pervasion assumes is that there is some spacetime locus where the attributes of created things pervade. Manifestation is neither pervasion nor the ownership of the essence like we see in things. One of the main sayings in Quran is that there is No Thing Like Him. In other words, however it is that God manifests it is nothing like a thing. So His attributes neither pervade spacetime nor are they owned by an essence. Something else is happening in Manifestation, which has not been considered previously either in Western Metaphysics nor in Theology of the Muslims based on Aristotelian models. What is occurring is strangely not something which goes to or beyond the limit of doxa or ratio as suprarationality, madness, or the extremal limit that combines the two. Rather it is something embedded deeply as non-dual between ratio and doxa. Doxa are statements about things. Ratio are intelligibilities concerning the things. Both of these approaches to things which we use to navigate the world in which we live are tied to that world intrinsically. What we need to do is break the chain that ties us to the world and instead look through it toward God's attributes (Allah's Sifat) in such a way that we contemplate the manifestation of those attributes in their strangeness as disassociated with things of creation. These attributes of God are radically different from the attributes of things, they neither pervade things nor are they owned by the essences of things. Rather it is as if we were seeing through the transparency or opacity of things through chinks the manifestation of God which is at once connected and disconnected

from creation. Connected in the sense that without the active manifestation of God creation would vanish because its essence is void and empty. Disconnected in the sense that nothing of creation touches the realm of manifestation of God's attributes.

One way to approach this from within the Christian Tradition is via Meister Eckhart who defined the Godhead as the target for spirituality which lies in a desert which is nameless and attributeless. The godhead is what is called Dhat in Islam, i.e. the He-ness of God. Eckhart has an interesting theology where he talks about how the godhead produces the attributes by a kind of self-injection of the godhead into itself which he characterizes as a boiling. The non-duality of Manifestation is prior to this imagined self-injection. In other words it is prior to the production of the attributes of God in some sense in spite of the fact that attributes may be contemplated by those of us within creation. This is experienced by the one on a spiritual quest as emptiness or void from their point of view. But when one turns around and takes the "point-of-view" of God instead, i.e. gives up the self, then one is filled with the overflowing of the attributes manifesting. The desert of the godhead only appears from the point of view of the self. From the point of view of the god head there is only the overflowing of manifestation of the attributes of God which is never touched by creation even though creation resonates with it and follows its lead as a means of embodying those attributes. Manifestation of the attributes of God beyond the attributes of things is something strange and uncanny and cannot be captured in words or actions but only indicated obliquely.

What we need to realize is that the roots of Being in the Indo-European language as we have uncovered them and their implicit indication of existence beyond Being, gives us a beginning point for approaching manifestation. Creation manifests as either Being, i.e. projected by us, or it manifests as

existence, i.e. what is found by us. But that manifestation is made possible by the prior manifestation of the attributes of God which is somehow characterized as non-dually beyond both existence and void and is also characterized as a strange combination of aspects and non-duals in the form of the sharia/haqq duality. We are not going to make any definitive statement about that here, but what we should be aware of which is fascinating is that embedded in the Western worldview are elements that allow us to approach the contemplation of manifestation of God's attributes based on some indication given us by Plato which we can refine by comparing with other indications in Buddhism, Taoism and Islamic Sufism. Shaykh al-Akbar calls Plato divine and singles him out for praise while condemning the other Greek and Muslim philosophers that followed the Greeks. He is divine because his work is full of indications of how to approach the contemplation of manifestation beyond inward and outward existence. We do not know how he came to this deep knowledge of the plight of the Western worldview and the means of looking beyond that which is illuminated by prophecy such as that of the Jewish Prophets and the last Prophet Muhammad, peace and blessings of Allah be upon him. The only other thing we have in the Greek tradition which points us in the same direction is Xenophanes' declaration that "God is one, supreme among gods and men, and not like mortals in body or in mind."

### **Does it matter if "God is Dead."**

Heidegger in his Contributions to Philosophy points to Nietzsche's saying that God is dead as the turning point at which the Meta-physical era ended and the Historical era began. In the Meta-physical era the gods are fleeing, first many then one then none. Once all the gods have fled then we begin a historical era in which there are only humans and their history on the earth with no

transcendental realm to draw their values from. Nietzsche indeed foresaw this era in which we seem to be living today, i.e. the era of nihilism in which there is no higher realm from which to draw values giving as a result no basis for our life other than what we make up and project ourselves onto our own life. It is clear that the dualism between mind and body, between God and Man, between, physis and logos are all projections of this kind and false and nihilistic distinctions. However, the story we are telling in these pages is somewhat different than that which Heidegger tells based on his reading of Nietzsche. Rather we tell a story in which the search for non-nihilistic non-duality in the midst of nihilism and dualism is the key aspect of existence in which dualism has been shown to be false and groundless. In this we follow the analysis of Morrison in his book Nietzsche and Buddhism where he sees many parallels between the teachings of the Buddha and the speculations of Nietzsche. It is ironic that Nietzsche himself seems to misinterpreted Buddhism and to not have seen the parallels between his thought and the philosophy of Buddhism. He seems to have concentrated on surface differences based on a reading of the Hinayana sources but ignored the Mahayana sources that were available at his time. If he had recognized the deeper similarity between his position and Buddhism that Morrison points out then he could have drawn from that and seen that there is another approach to existence that emphasizes the non-dual as a way of solving the problem of nihilism which is emphasized in Buddhism. This is our approach here. We are seeking an even deeper non-dual of manifestation beyond inward and outward existence. By going deeply into the non-duality we seek to avoid nihilism and we see prophetic revelation such as that of the Prophet Muhammad<sup>55</sup> as a road to such a solution. Islam, contrary to popular belief does not appeal to a transcendent God, Allah over and against the mundane world. Islam is

completely misunderstood when it is seen as being merely a distortion of Christianity and Judaism. Rather, Islam is undecidable about the transcendence or immanence of God. It uses supra-rationality to posit both at the same time and attempts to stave off the ruin that comes from taking the Christian route of accepting paradoxical mixing of the Human and the Divine in the theory of incarnation and the trinity. We sharpen this contrast when we realize that in Islam the positing of God as having either Existence or Being must be an error, because these are duals and the real-truth (haqq) must always be the non-dual middle way between all extremes, a position that Islam shares with Buddhism. Thus we settle on the word 'manifestation' which means the appearance of the *sifat*, or attributes, of God as being something we must see through things and their attributes to recognize. The god who is dead is the one who like in Christianity is the Supreme Being, and who like in traditional Asharite theology has necessary existence. The Asharites add an attribute to God that he does not claim for himself in order to fit their theology into an Aristotelian mold that supports the idea of substance. God in that theology is made the ultimate existential substance by being given the attribute of existence which is denied to everything else. Instead, it is better to think that both of these Gods are dead, i.e. the God of Being and the God of Existence. Rather God, as Allah the Unique, manifests beyond this duality in a realm where death is impossible for God. Both the God of the Jews, i.e. the Existent God of the Old testament, and the God of the Christians that is rooted in Being both miss this essential non-duality of Manifestation between the duals of Existence and Being. This analysis leads us to a different non-theological possibility that has only been attained by the Sufi's within Islam previously. An excellent example is the work of Shaykh al-Niffari, or Shaykh al-Akbar.

In any case it is not clear that the mere enunciation that God is Dead by Nietzsche

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<sup>55</sup> May Allah bless him and grant him peace.

ended the Meta-physical era of the Western philosophical and scientific tradition as Heidegger believes. Even the realization that God is without Existence nor Being may not do that. This is because the Meta-physical has to do with the positing of self-governance by man of himself, so that even Nietzsche's self-overcoming of man by himself falls within the Meta-physical era. Taking God away as the source of values does not change the fact that man is still seen as the source of order, right, good and fate. Somehow as Foucault warns us Man himself must be taken away as well for the meta-physical to vanish. This is precisely the basis of Sufic and Buddhist practice, i.e. the killing of the self or the realization of the lack of substance of the self. In other words the key underpinning of the meta-physical is not God either as having Existence or Being but rather Man as the Self which when left without God turns to Self-overcoming as his final bastion. All genuinely spiritual paths such as Buddhism, Sufism, and Taoism attack the Self seeking to realize its annihilation, emptiness or voidness. When the Self is overcome then the Meta-physical will be finished. The self projects something either beyond or higher than the physis which is sustained by logos. That projection may be God, giving that abstract concept either Being or Existence. Taking away God by denying either Existence or Being does not get rid of the source of that projection, only the destruction of the Self can do that. Here we take the Self to be the totality of who we are that Jung speaks of which is beyond the false unity of the Ego. This only occurs if the Self enters into the non-dual realm between the dualities that are projected like Existence and Being, transcendental and immanent, etc. Ultimately it must also enter into the non-dual realm between supra-rationality and absurdity or madness yet while still avoiding their combination into the extremal limit of *dukkha* (Arabic = *khusr*), i.e. the inherent unsatisfactoriness or intrinsic loss of all creation in relation to the Creator. Manifestation as the non-dual between

inward existence and outward existence is the opposite of the extremal limit of creation. When the Self of Man vanishes manifestation of the attributes of God are revealed without the taint of Existence or Being.

What is amazing is that all this can be seen in the roots of the Indo-European worldview. In the roots of Being is a pattern of fragmentation which reveals the intertwining of Existence and Being. Existence shows up as the differences between the Kinds of Being. Being shows up as the differences between the special systems. They are duals and thus must have a non-dual beyond their duality from which the dualism unfolds. We see in Plato's divided line the fundamental description of Being in terms of opinion and reason. We interpret the lines themselves as indicating inward existence and outward existence so the central line can indicate manifestation that is the non-dual between these two aspects of existence as emptiness and void. Also the limits of the divided line can be seen in terms of supra-rationality AND paradoxicality/absurdity and madness. When these limits come together in a mobius strip we find a definition of the extremal limit which has the nature of *dukkha*, or unsatisfactoriness, which Buddhism and Islam, as *khusr* or loss, both attribute to this temporal world. Nietzsche wants to deny this disaffirmation of life and instead embraces life itself as will to power. However, will to power and power itself are two different things. The fact that power itself cannot be held indefinitely and even turns on the bearer of power is the nature of *Dukkha*. Power and Powerlessness are bound together inextricably. If you seek power you will end up powerless ultimately. By the same token if you seek powerlessness you will inherit power. The one who engages in the rivalry for power will always taste its sting. This is summarized in the saying that he who lives by the sword, dies by the sword. In other words, what ever you do to avoid something is the very means for it arising in you. Internalizing this into the Self as self-

overcoming, i.e. internalized power relations within the self, does not help. Everything that is not the non-dual of manifestation comes under the hegemony of Dukkha. The self is the veil that prevents us from apprehending that. When we get rid of the self then manifestation from the non-dual source becomes apparent. But getting rid of the self means something very specific, it means turning away from what we project and also what we find, i.e. both Being and Existence toward the deeper non-nihilistic non-duality. Prophets like Muhammad<sup>56</sup> help us to do that. They have learned to negotiate the realm between the signs in themselves and on the horizon. The angel Jabril appeared to the Prophet Muhammad<sup>57</sup> both embracing him in his cave of retreat and standing on the horizons outside the cave. The Quran and the way of life and sayings of the Prophet Muhammad incessantly point to this non-dual realm between inward and outward. In Quran Allah says that He only appears to his servants by inspiration, behind a veil or in the form of a guided Prophet. This is to say that Allah can appear either inwardly or outwardly in existence but also in the non-dual realm as behind a veil, i.e. the veil of dualities. When the Self dissolves then the light of manifestation of the attributes of God shines though. As long as there is either Being or Existence in the way this non-dual possibility is hidden and does not appear.

The basic axiom of Islam is “There is no god, only Allah!” The denial of the Existence and Being of “god” is the first part of that axiom. The second part is the realization of the manifestation of Allah, the Unique. Gods can only have either Being or Existence. When we deny both we are setting the stage for the manifestation of Allah, who is not a universal idea either as Necessary Existent nor Supreme Being nor is He a particular god among many. Allah manifests as One, Unique, Eternal, Self-Subsistent, Powerful,

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<sup>56</sup> May Allah bless him and grant him peace.

<sup>57</sup> May Allah bless him and grant him peace.

Independent, Knowing, Light, Inward, Outward, Majestic, Beautiful, Speaking, Hearing, Seeing<sup>58</sup>.

### Moses and Manifestation

When we look at the Semitic tradition for some view of the meaning of Manifestation (in the sense of Tajallyat) we are struck by one metaphor that beyond all others expresses something very similar to our reading of Plato's divided line. That is the metaphor of the rod of Moses<sup>59</sup>. That rod which legend has it was passed down to Moses through the prophets from Adam has some very interesting mythic features that relates directly to our reading of Plato's divided line in such a way that the division of the line itself counts and gives us an image of inner and outer existence as well as the deeper non-dual of Manifestation. The rod or staff of Moses (perhaps the opposite of the knotted Ankh<sup>60</sup> of Akhnaton<sup>61</sup>) unifies the various distinctions made in the divided line of Plato and thus shows us the unity of Inward and Outward existence along with Manifestation and their contrast with the projections of Being.

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<sup>58</sup> This is a partial list of attributes of Allah. See the 99 names for a more complete list of attributes of God.

<sup>59</sup> See *Moses: A Life* by Jonathan Kirsch (Balentine NY 1998)

<sup>60</sup> A symbol of eternal life. It was probably a sacred knot of some kind. However, we can see it as an image of the divided line, because the lower part was divided in into two parts that are parallel while the upper part is a loop. Thus the upper part signifies the inward and the lower part signifies the outward and both are divided like the divided line of Plato. These two halves signify inward and outward existence. The cross piece would then be the major division of the divided line that stands for manifestation.

<sup>61</sup> We note that Akhnaton's religion was a previous appearance of monotheism within Egyptian society that was suppressed and erased from their memory. But these two versions of monotheism despite their similarities have many points that are structurally opposite each other.

The key point is how the rod of Moses is held in the various miraculous acts that are performed. Quran confirms many of these miracles that are related in the Bible. First of all the rod of Moses is just an ordinary branch such as any shepherd might use to help him in his job of caring for his sheep. There is nothing special about the rod or staff, until God draws attention to it and asks Moses what he uses it for. Then God uses it to be the basis of the miracles that He wants Moses to perform before Pharaoh. One of the two miracles that are rehearsed in the Quran are the taking of the right hand out from under his arm pit in which it is turned white, or purified<sup>62</sup>. The other miracle is his turning the staff into a large serpent capable of eating up the illusory serpents produced by the court magicians. This serpent we might refer to as a dragon. The rod also plays a role in calling up some of the plagues which are not rehearsed by Moses<sup>63</sup>. It plays a role in several of the miracles on the journey through the desert, such as the striking of the stone so that twelve fountains appear. In the bible it also plays a role in the incident which prevents Moses from entering the promised land where he strikes a rock to provide water rather than speaking to it and thus violates

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<sup>62</sup> It is interesting that the bible says white as in leprosy. This is fascinating because the Egyptian version of the story sees Moses as a renegade Egyptian priest who leads a band of lepers. But it is unlikely that the turning leprosy would be seen as a miracle by the Egyptians. Thus we have impurity substituting itself for purity in the Bible which coincides with the Egyptian version of the story, that would see Moses as showing himself as impure. What would be a miracle is the purification of the body from Karmic causation rendering it white, i.e. without stain or taint from wrong doing. This is especially pertinent because Moses used this hand to kill the Egyptian taskmaster prior to his fleeing to Midian.

<sup>63</sup> A difference between the Bible and Quran is that in the bible there is the rehearsal of another miracle of turning water to blood.

God's instructions<sup>64</sup>. This rod has many uses beyond those that Moses attributes to it. There is even a story that when Moses wants to marry, he must pull the rod which has become a tree from the ground, in order to win his wife from Jethro. Because of this story and the meeting of his wife by a well it is possible to see the rod as corresponding to the tree in the Indo-European Well and Tree primal scene. This mythic tale is for our purposes almost too good to be true. Who would have expected the Well and the Tree to play a role in Semitic myth as well as the Indo-European myth.

The key point that draws us to the rod is the fact that the word Manifestation, means to strike with the hand. When we ask where it is that such striking occurs<sup>65</sup> in Semitic myth then it is the story of the striking of the stone that brings forth the sources of water that immediately comes to mind. Manifestation means to strike with the hand and here in the Biblical miracles of Moses there is a striking with a rod held by the hand<sup>66</sup>. We have already noted that it is by the hand that we relate to the world. We have followed Heidegger in using the terms *present-at-hand*, *ready-to-hand*, and extended this terminology to cover other modalities not described by Heidegger such as *in-hand*, *out-of-hand*. These correspond to the four

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<sup>64</sup> This is an important incident because in that incident Moses does not heed a change in procedure indicated by God. This non-adapting by Moses to a change in instruction is seen as an important enough wrong to prevent Moses from entering the promised land. This is because if the same thing is done the same way it is no longer revelation and becomes magic, and thus is the same as what the magicians of Pharaoh were engaged in when Moses appeared to them.

<sup>65</sup> In the bible God uses the metaphor of striking with the hand to explain what He is going to do when he shows Pharaoh the set of miracles that he sends Moses to manifest to the Egyptians.

<sup>66</sup> It appears that striking with the rod by Moses is equivalent to the striking with the hand by God.

kinds of Being<sup>67</sup>. We noted that the four negative kinds of Being relate to the foot<sup>68</sup> instead giving us a natural polarization with respect to the world that is reflected in the terms right (as in upright) and true (as in straight) which is very different from the knot of the Ankh of Akhnaton.

It is interesting that we can see the four kinds of Being in the various uses of the Rod of Moses. God renders *it present-at-hand* when he points it out and refers to it asking Moses what it is good for. Moses specifically says it has many uses. It is a tool of the shepherd's trade and as such plays a *ready-to-hand* role, as a very simple technology that allows Moses some small leverage with respect to his world. God confers special properties on the rod which transforms it in the hand of Moses into a "wand" by which miracles are performed. Thus the tool transforms in the hand of Moses into a new kind of supernatural tool thus demonstrating the *in-hand* mode where tools for one purpose transform into use for some other purpose. When the rod transforms into a serpent then things *get out-of-hand*. Moses flees at the sight. But beneath it all the now sacred wand, now a symbol of divine power, like the knotted *ankh* of ancient Egypt, is just a branch or sapling of a tree. In other words if no hand had touched it then it would have remained only an unimportant and unnoticed piece of nature. We notice how this piece of nature becomes sacred at the same time that Moses mentions his inability to speak, asking for the help of his brother. Thus Physis, the growing branch reified into a staff, and Logos, the stuttering of Moses augmented by the help of another, are both treated in the

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<sup>67</sup> Present-at-hand = Pure Being; Ready-to-hand = Process Being; In-hand = Hyper Being; Out-of-hand = Wild Being; Unhandy = Ultra Being = Existence

<sup>68</sup> We note that Moses is instructed to take off his shoes when he enters the valley of Tuba which God calls Holy Ground. Thus God brings both the hand and the foot of Moses into a purified relation to Himself when Moses meets his God.

same passage where God confers prophethood on Moses. Similarly there is the scene of the burning bush that is not consumed. This symbolizes a place where causality has been anomalously breached. A flowing of divine speech comes from this break in the causal web where revelation occurs which is contrast with the inarticulateness of Moses. The power to produce miracles, breaks in the causal web created by God, is contrast with the inability and weakness of Moses.

Another interesting point is that later Moses makes an image of a snake<sup>69</sup> that cures a plague of snakebites, thus violating the prohibition on making icons. This icon was stored in the temple as Jerusalem until it was later taken out and destroyed by purists that recognized this contradiction. We can contrast this later making of an image of a snake with the breaking of the tablets when Moses descended from the mountain to confront the people who created the golden calf. The tablets of commandments were cast down from the purified hand of Moses and broken which is contrast with the making by the hand of Moses under the direction of God an icon related to snakes that is set upon a pole for all to see, so those who see it are cured. The golden calf seemed to be alive and appeared to make a sound according to Quran. The difference between the snake that appeared out of the staff of Moses and the image of a snake made by Moses was the appearance of life. The tablets were broken because the words of God could not come to the ears of an impure people. Moses purified

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<sup>69</sup> 6. Then the Lord sent venomous snakes among them; they bit the people and many Israelites died. 7. The people came to Moses and said, "We sinned when we spoke against the Lord and against you. Pray that the Lord will take the snakes away from us." So Moses prayed for the people. 8. The Lord said to Moses, "Make a snake and put it up on a pole; anyone who is bitten can look at it and live." 9. So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, he lived.

them by the sword killing those who were involved. Moses does something very similar himself to what those who he condemned did when he made the icon of the snake. Also after the Israelites were purified he delivered a second set of whole tablets with the divine commands on them. We go from broken tablets that fall from a purified hand to whole tablets given to a purified people who have made a covenant with God and from the destruction of an icon of a cow to the making of an icon of a snake at the decree of God that is a means of curing a plague produced by God. In this we see the paradoxicality and supra-rationality at work. It is paradoxical that a god that forbids images would tell Moses to make an image of a snake placed on a pole like a Cadeusus. It is supra-rational the separation of purity from impurity that is a major theme in the wanderings of the Israelites but which is best symbolized by the breaking of the tablets and then their replacement once the Israelites were ready for the covenant. This is also seen in the radical breaks in causation that are implied by the miracles of God given to Moses to show to Pharaoh. Yet God also hardens Pharaoh's heart against those miracles. This manifesting of miracles to one whose heart has been hardened by the one who manifests the miracles is a symbol of the Extrema, i.e. the combination of supra-rationality and paradoxicality. That God would show miracles and make people so that they were blind to the meaning of the miracles at the same time is radically absurd in Kierkegaard's sense. But in that simultaneously the differences between the Egyptians and the Hebrews were made clear and fundamental distinctions established by God that distinguished between polytheism and the counter-religion of monotheism as a totalitarianism, that radically negates polytheism. But these differences from a logical point of view are violated many times by Moses and his people. Moses argues with God and his people continually complain of their lot asking to be saved by God by further miracles, or by changed miracles that suit

them better<sup>70</sup>. Thus the Bible shows the flaws of human nature and the falling away from the *true path* as established by revelation at the same time as establishing the radical distinction between monotheism and polytheism, which is also at the same time a distinction between Akhnaton's monotheism and Moses monotheism. Thus the extrema which is both paradoxical and supra-rational at the same time is indicated at the core of the story told in the books of Moses. The extrema gives us the intractability of the world, known as *dukkah* in Buddhism and as *dunya* in Islam. This intractability is the background against which revelation, i.e. Manifestation appears. Without the intractability then its antipode manifestation would not be recognized. It is seen in the paradoxicality of the hardening of the heart of Pharaoh by God against the miracles that God devised by which the supra-rational Mosaic distinction between monotheism and polytheism is established. At the same time the erased historical monotheism of a Pharaoh, Akhnaton, and the remembered non-historical monotheism of a slave, Moses, are distinguished.

We must take issue with Jan Assmann and others who see in Akhnaton, the precursor or source of the Moses memory-history narrative. It is clear that this traumatic event of the institution of a totalitarian monotheism of the sun god Atun was indeed part of the process that led to the focus on the Jews as the leprous and alien source of monotheism. Moses was also seen as an Egyptian who led this rabble. But more likely this position of the Jews came by association with Akhnaton, in whose reign many plagues broke out and whose armies were defeated when he was himself killed. Both monotheisms were considered unclean by the Egyptians. So it is ironic that one of the miracles seems to have Moses presenting a leprous hand. It is as if he were identifying with the earlier plague of monotheism from the point of view of the

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<sup>70</sup> As with the Mana and Quail

Egyptians. Instead we must see that both monotheisms differentiate themselves from each other on the background of the polytheistic norm. One worships the very visible sun while the other worships some deity that is invisible, i.e. YHWH. The two monotheisms are structurally opposite, as are the staff and the knotted Ankh which represents the ray of Atun. In the case of Akhnaton there is knowledge that he alone has of Atun in his heart. While the encounters of Moses with YHWH is described very physically. God actually gives Moses the position of a god with respect to Aaron who will provide him with the words to say. God speaks with Moses and encounters him face to face. He places Moses behind a veil with respect to his encounters with his people. It is not represented as an inward knowledge as it is with Akhnaton and Atun's relationship. So even here in the relation of the prophet or Pharaoh with their monotheistic gods there is a structural difference. The sun appears to the world and gives rise to everything that it shines upon. But darkness is a hiatus that is not treated equally in the religion of Akhnaton. On the other hand we will see that darkness is of special import in the mediation between supra-rationality and paradoxicality and thus is an indicator that points us toward the invisible God YHWH who stands behind manifestation. Because of the invisibility of YHWH it is necessary to have miracles and revelations in order for Him to be known. On the other hand the Sun god Atun need only rise in the morning to put in an appearance and prove his existence. Atun may be seen as a God of Presence because it is the rising of the sun that makes the world present to us. YHWH is a hidden god, a god of Absence. YHWH was silent and absent from the Israelites for four hundred years between the time of Joseph and Moses. YHWH must make himself known. His reality is not obvious and needs the proofs of miracles and revelations to be known. All this reflects on the Mosaic/Akhnaton distinction between monotheism and polytheism. As has been

shown in Moses, the Egyptian in polytheism there has always been an esoteric acceptance of a primal god out of which all the other gods arise. The many gods are merely forms of this primal god. This is true both in Egyptian religion and also Hindu Religion and may be true in many forms of Polytheism. This original god, Ahlu prior to Uranus according to the Hittites, Brahman prior to Brahma, Shiva and Vishnu according to the Hindus, and perhaps Atun according to the Egyptians at the time of Akhnaton, can be seen as relating to YHWH in the form El which is the aging god who is being replaced by Baal. When God says in the Bible to "have no other gods before me" we can see Him as claiming to be this original god. This is different from the stronger claim of the non-existence of other gods that we see in the Quran. We call the religion of the primal god henotheism while we call the religion of the radically singular, one and only God, Monotheism. Judaism developed from henotheism into Monotheism of absence over time as the contradictions in henotheism became more and more apparent. Similarly it appears that the Egyptians also had a henotheism that developed into a monotheism of presence. Notice how the two original monotheisms are articulated along the dichotomy of presence and absence in their structural duality. It is this dichotomy of presence/absence that comes to be the broken symmetry that the other aspects of Being are related to, i.e. identity/difference, truth/falsehood and real/illusion. Monothesm collects all the identity of God into a singularity. It makes the words of god heard in revelation pure truth and the miracles of god that violate causality pure reality. Reality, Truth and Identity become skewed in Monotheism into a singularity which is present like the sun or absence like YHWH. These aspects of Being have a relation like the imaginaries of the quaternions to their real component which is seen as the present/absence axial aspect. We might say that the skew toward presence that the Western worldview takes may have been

inaugurated by this symmetry breaking that emphasized the present/absence axis.

Now the point we would like to make here is that when God talks to Moses in the valley of Tuba he shows him according to Quran, which we might take as the final word of God<sup>71</sup>, two miracles, one relating to his hand which is empty and the other which is related to the staff which leaves his hand. I think that the first miracle relates to *inward existence* and the second miracle relates to *outward existence*. In the first case Moses must either lay down his staff or put it in his left hand in order to place his right hand under his armpit, a place that is inside, i.e. in the layers of his body. He pulls this hand out and it is white<sup>72</sup>, which means purified, in this case. Then, after that Moses must take the staff in his right hand again which is then released when it becomes a snake. Moses grabs it by the tail and it becomes a staff again. In the first miracle there is purification of the body through an act of inwardness where the body folds upon itself. In the second miracle there is destruction of illusion by the staff that transforms into a dragon which can eat up other snakes that are illusory. The destruction of illusion is something outward signaling the appearance of *outward existence* as opposed to the *inward existence*

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<sup>71</sup> It is interesting that the distinction between the major monotheistic religions (Judaism, Christianity, Islam) is in the rejection of further prophecy. What is the basis for rejecting further prophecy? Only prophecy itself can end prophecy as it did in the case of Islam. It is interesting that people that are so hungry for the words of God reject the only historical prophecy that we have that claims to be the words of God. You would think that these claims would at least be tested. Instead they are ignored as if they did not exist by those who attempt to follow previous revelations. What is interesting is that God comments on the people of previous revelations within this further revelation. He confirms some of the previous tradition's notions and denies others.

<sup>72</sup> The fact that the bible calls it leperous is quite interesting, but we here interpret "white" as meaning purified not defiled.

of purity of the body. What mediates in both cases is the hand on the staff which later is used to strike rocks to make sources of water appear. The staff is also used in the production of some of the other miracles such as some of the plagues<sup>73</sup>. In those cases sometimes according to the Bible the staff is held and the free hand of Moses are waved over the water, or the staff is waved over the water. The key point here is that the single staff is used in various miraculous ways that seems to mediate between *manifestation, inward* and *outward existence*. So we can say that the staff is used in ways that seems to alternate between the various functions we perceived in the divisions of the divided line. It is one staff, an ordinary object by which Moses relates to the world of the shepherd, but in the miracles it becomes a pivotal and sacred object that reveals various transcendental functions that remind us of the distinctions we made via the interpretation of the divisions of the divided line. The striking of the rock is clearly a manifesting of the sources of water. The miracles at Tuba, are each duals one relating to the purification of the body while the other relating to the purification of external illusions. Other miracles extend the use of the staff in various ways that are less clear because they are reported in the Bible rather than Quran. However, Quran relates that there are nine signs. Exactly what those nine signs are is unknown<sup>74</sup>. However, a recent film program has attempted to see how the ten plagues were an ecological disaster where each step was related to the next in a causal sequence<sup>75</sup>. The concept that the ten plagues represent a causal set of ecological disasters

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<sup>73</sup> 1. Nile waters turning to blood; 2. The frogs; 3. The lice; 4. The flies; 5. Disease afflicting the Egyptian livestock; 6. Boils; 7. Hailstorm; 8. Locusts; 9. Darkness; 10. Killing First Born

<sup>74</sup> A guess at what they are will be made in what follows.

<sup>75</sup> The Ten Plagues

[http://philologos.org/bpr/files/Misc\\_Studies/ms042.htm](http://philologos.org/bpr/files/Misc_Studies/ms042.htm)

is extremely interesting. It means that many of the ten plagues may actually be considered as a single sign associated with the first miracle of turning of water to blood. The ecological chain reaction, or causal cascade, might be seen as an example of interdependent co-arising of phenomena where one plague resulted in a side effect that causes the next. However, the hail, the locusts, the darkness and the death of the first born do not fit into this scenario so they may be counted as separate signs. We then have the following list of signs:

- ?? Purified Hand
- ?? Staff transformed into Snake
- ?? Water changed to Blood resulting in chain reaction of ecological disasters related to frogs, lice, flies, murrain on animals, then boils, blains or ulcers on humans.
- ?? Hail
- ?? Locusts
- ?? Darkness
- ?? Killing First Born
- ?? Parting the Waters
- ?? Destruction and preservation of Pharaoh

The plagues are seen as starting with the Nile and its waters which are polluted and through a series of ecological disasters there is a progressive move closer and closer to humans which are caused to have boils and other problems related to their bodies from the connection to nature. Hail, Darkness and the Locusts seem to be outside this chain of causation that might be hypothesized. Nature has its own excesses unrelated to the pollution by man. Also the last three plagues are related in as much as Pharaoh himself was a first born and so he feared for his life

and that caused him to allow the Israelites to leave, but then he changed his mind yet again and chased them. What happens at the meeting at the sea is that darkness is interposed between the two groups, while Moses opens up a way across the Reed Sea. Then the darkness must have been lifted for the Egyptians to give chase and finally end up being destroyed by the surging waters that were no longer held in check after the Israelites had passed. This scene where the two sides are held apart by a darkness while Moses parts the sea is very significant. It says that an unbreachable barrier was set up between the Egyptians and Israelites, while a path was being made across the sea on dry land that splits the sea. Notice that the two distinctions, i.e. darkness and the path through the sea are orthogonal divisions. It is only when an unbreachable barrier is recognized between the duals, master and slave, that it is possible to open up a path into the realm of non-duality signified by the path through the sea. Darkness is one of the plagues as well. Thus the darkness is visited on the Egyptians twice once covering them three days and a second time keeping them away from their prey at the bank of the Reed Sea.

Water turning to blood means that something on the outside that is the basis of life is turned into something that should be on the inside that is the basis of life in the body. This is an improper crossing of the line between inside and outside that was established by the sign of the pure hand and the staff that becomes a snake. In other words the act that starts the chain reaction of ecological disasters renders something pure impure by causing an improper and taboo boundary crossing. This is the kind of mixture that appears with paradox. On the other hand the darkness is something that separates the two sides at the Reed Sea irrevocably and so it signifies the supra-rational. Hail and locusts are something from nature that overwhelms, just as the Egyptians intended to overwhelm the Israelites with

their power. The killing of the first born visits on the Egyptians something they wished to visit on the Israelis when Pharaoh ordered the male children killed by being thrown into the Nile at the birth of Moses. Moses was placed in the Nile rather than being thrown and thus was saved by sympathetic magic. It was a revenge that threatened the Pharaoh himself because he was a first-born and caused that him to relent suddenly and irrationally through his fear of death. But this death of Pharaoh himself would be realized when the two sides of the sea closed in on him.

So as we study the nine signs we begin to see a logic within them. First there is the difference between internal and external existence established by the pure hand and the staff becoming a snake. But there is a violation of inward and outward, or mixture between them, when water becomes blood. This sets off an ecological disaster with a series of related plagues because we are bound within our environment and if we pollute it then we must reap the consequences of our actions. But beyond these ties of causation there is the overwhelming by nature which is mirrored by the overwhelming of the Israelis by the Egyptian army. The killing of the firstborn visits on Pharaoh's people the same kind of thing they practiced on the Israelis and thus seems to have Karmic import. It threatens the life of Pharaoh himself. The darkness plays a similar role to the killing of children in as much as it appears as a plague which overwhelms the people with darkness but also appears as standing between the two groups of people. Darkness and the killing of the first born have an interesting chiasmic relation to each other. The killing occurs when God passes over the houses of the people which are marked or unmarked. God kills the Egyptian first born and spares the Hebrew first born based on a sign. But the Hebrews are huddled in their houses waiting for God to pass over them but ready to leave at a moments notice eating a prescribed meal.

Darkness during the day for three days turns the world upside down as does killing the firstborn because on the human level the first born are the inheritors. Turning the world upside down is what caused Pharaoh to allow the Israelites go free. But when he realized that they were not coming back in three days as promised by Moses he pursued them. When Pharaoh found them with their backs against the sea then Pharaoh found another darkness in the day time that prevented him from capturing them. Pharaoh confronts that darkness and Moses confronts the sea and divides it. The Hebrews cross the sea and then the darkness vanishes and the Pharaoh and his men foolhardily pursue them and are destroyed, but yet preserved in as much as their bodies were not lost, so that Pharaoh remained a sign.

What is this story telling us? It seems to begin with the establishment of the difference between Inward and Outward existence. Then it establishes a paradoxical breach of inside and outside by turning water into blood. That breach causes a series of ecological disasters that eventually effects men's bodies working from periphery toward man in the center. The message of chain reaction ecological disasters is that Nature produces Nature as Bolos, the Alchemist, says. Because Nature is the source of itself then everything in nature is intertwined and interrelated. But there is also a theme of overwhelming as with locusts and hail and with the superior numbers of the Egyptians. Nature overwhelms man and men overwhelm each other. Bolos, the Alchemist, also said that Nature conquers Nature. This is to say that reorganizations of nature comes from one part of nature overwhelming another. Then we have the decent of darkness and the killing of the first born. These are related in as much as when we do karmicly bad deeds such as the killing of the male Hebrew slaves then this might come back on us as the death of the first born, i.e. the disorganization of our society which is an upheaval like the displacement of light from the sky during the

day. It is that turning over of the fundamentals of society that put fear into the hardened heart of Pharaoh because it threatened to turn over his own power, his self as the center of his world. This fear made Pharaoh allow the slaves to go, but then when it became clear that they were not just going to sacrifice in the desert for three days and return, but leave completely, then he changed his mind and decided to overwhelm him with his military power. But his military confronted darkness that prevented them from attacking the Hebrews. That darkness was a barrier which allowed Moses to act and divide the Reed Sea with his staff. Establishing a barrier between the Dualities, Master and Slave, allows the interspace of non-duality to be opened up. The word for this barrier is *barzak* in Arabic; it means both barrier and interspace. Here the orthogonality of the barrier and interspace are signified by the darkness between the two groups and the path made by dividing the Reed Sea to make a path of escape into the desert where the non-duals can be found. Once Pharaoh had been destroyed there was the song of Mariam of victory and delight, because those who sought to overwhelm were overwhelmed by a miracle. This delight at being saved from the jaws of death furnishes us with the last of the sayings of Bolos, the Alchemists, which is that Nature Delights Nature. The song of Mariam is thought to be the oldest part of the bible and the most original part because of its shortness and its ability to be traced back to the round answering song of women that is practiced in that culture. It is interesting that the scene shifts to the women once the victory has been achieved for the expression of delight. It is of course, the differences between men and women that allows some of the fundamental delights of human existence to come into our experience.

These three statements of the Egyptian Alchemists like Ostanos and Bolos (i.e. *Nature produces Nature, Nature conquers Nature, and Nature delights Nature*),

resonate with the story that is told of the plagues and the exodus of the Hebrews. The Egyptians polluted by killing the children of the Hebrews in the river and thus the water turned to blood. This set off a series of ecological disasters in a chain reaction that showed the intertwining character of nature which produces itself from itself and when it gets out of whack destroys itself as well. Then there were the plagues of overwhelming by hail and locusts which was mirrored in the attempt by the Egyptians to overwhelm the Hebrews at the bank of the Reed Sea. But this overwhelming was met with an unexpected overwhelming by the sea itself which led to the delight of a victory that was not fought but still won celebrated by the women. Nature produces Nature which when it overproduces leads to Nature conquering of Nature that in the aftermath leads to Nature delighting Nature. Delight comes in the self-conscious recognition of the differences between male and female or victory and defeat. The concept that God will act and do our fighting for us when we are unable to do it is according to Nietzsche the value of the Ascetic Priest which is contrary to the values of the Warrior. But what is interesting is that God by the wandering in the desert produces warriors out of these slaves adhering to the ascetic ideal. This God who saves slaves with miraculous natural armies like the water of the Reed Sea also is a God of war who expects their children to fight a war of genocide and to take the land of milk and honey away from the Caananites.

Ostanos was the teacher of Bolos and these sayings were his legacy that failed to be handed down. Ostanos died before passing this wisdom on to Bolos so he went on to eventually discover it himself. But Bolos was dissatisfied that his teacher did not tell him the ultimate secret before he died and so Bolos tried to raise him from the grave. Ostanos could not talk but could only point. But what he pointed at was a pillar in the temple. Nothing could be surmised from this sign. But then later there was a feast in

which the pillar sprang open unexpectedly and the son of Ostanes said that it was in the pillar that Ostanes kept his secrets. But nothing was found in the pillar. But later on closer examination the three sayings were found carved on the inside of the pillar. Bolos said that this was what he had found in the course of his own further research but that Ostanes had expressed it more eloquently than he had ever been able to express these results. Here the story itself gives us important information about the nature of the sayings. These sayings are meant as indications. Ostanes points at the pillar which turns out to be empty, but then turns out to have inscribed within it the three sayings. We interpret this to mean that things appear to be substantial like pillars, but they are in fact empty, there is no esoteric knowledge beyond that emptiness, but the emptiness itself has inscribed within it the special systems which give rise to something out of nothing. The special systems are the model of empty existence as interpenetration of all things. We can only indicate this emptiness and its positive face which is interpenetration. As the Heart Sutra says *Form is Emptiness and Emptiness is Form*.

These three sayings correspond to the three special systems. The dissipative ordering special system due to its spreading of a particular order into the environment signifies *Nature conquering Nature*. The autopoietic special system due to its self-production signifies *Nature producing Nature*. The reflexive special system due to its social characteristics signifies *Nature delighting Nature*. So we see here that the story of the presentation of the signs of God starts with inward and outward existence which are empty and void. Then progressively it goes through the stages of production, conquering, and delight that indicate implicitly the special systems. The interaction between Existence in the form of the miraculous appearance of the Special System and Being as the projection of power by magic, physical force, wealth, etc of the

Egyptians there appears the manifestation of the non-dual realm signified by the desert entered by the path within the sea on the other side of the barrier of darkness. It is the Special Systems, a model of empty or void existence, that are cast before the power and might of Pharaoh in order to produce a way for manifestation the deeper non-dual to appear through revelation and miracle, i.e. the breaking of norms. We might think of those nine signs as being related to the three exotics which times the three esotics gives as we have seen the nine combinations of bifurcations of the multilith of Being and its aspects. In other words the miracles are perhaps bifurcations of the multilith of Being either in terms of Kinds or Aspects. The miracles all stand for the relation of existence or manifestation against the illusion of projection of Being. The miracle is a fulcrum point between different bifurcations of the Multilith of Being. The miracle might be seen to take us from one bifurcation possibility into another through a moment of existence.

Moving between paradoxicality and supra-rationality the multilith of Being bifurcates then bifurcates again eventually going into chaos and producing pure paradox which eventually it leaves by sudden emergence into realms that lack mixture. A miracle can be thought of as one of those decision points where the supra-rational impinges on the paradoxical which can produce different splittings of the kinds and aspects of Being. We have already seen that there are nine possible combinations of the kinds and aspects of Being giving us the core of Being as a fundamental differentiation. We might think of the nine signs of God as indicating these points of bifurcation in both the realm of the kinds and aspects simultaneously.

	Exotic1	Exotic2	Exotic3
	pure-process <b>/ex1/</b> hyper-wild	pure-hyper <b>/ex2/</b> process-wild	pure-wild <b>/ex3/</b> process-hyper
Esotic1  true-real <b>/es1/</b> present-identical	ex1-es1  <i>purified hand</i>  inward existence	ex2-es1  <i>water into blood</i>  paradoxical	ex3-es1  <i>rod into snake</i>  outward existence
Esotic2  true-present <b>/es2/</b> real-identical	ex1-es2  <i>locust</i>  living overwhelming	ex2-es2  <i>darkness</i>  manifestation	ex3-es2  <i>hail</i>  nonliving overwhelming
Esotic3  true-identical <b>/es3/</b> real-present	ex1-es3  <i>killing first-born</i>  norm	ex2-es3  <i>parting waters</i>  supra-rational	ex3-es3  <i>pharaoh as sign</i>  breaking norm

*The assignment portrayed in the table is notional the exact correspondence between signs and bifurcation points is not known. More examples of the nine bifurcation points need to be found in order to be able to say something more definitive.*

However, what is clear is that there is a pattern in the relation of the nine signs to each other. At the first level there is the distinction between inward and outward existence. Between these is the violation of inward and outward that gives us paradoxicality, viscous circles, absurdity or madness. At the next level there is the

difference between living and non-living overwhelming which is mediated by darkness. This same darkness plays a role in keeping the Egyptians apart from the Israelites at the Reed Sea. It is orthogonal to the parting of the Reed Sea, i.e. the non-nihilistic distinction that signifies non-duality. That non-duality stands between the norm of the killing of the first born and the exceptional sparing of Pharaoh as first born that makes him a sign, because he is killed separately by the onrushing waters of the Reed Sea. So if we look at the pattern within the nine signs then it becomes clear that supra-rationality as the parting of the waters stand opposite the paradoxical mixture of water turning to blood. And that darkness stands between them. In this case darkness stands in for Manifestation. Manifestation is a deeper non-dual both between inward and outward existence and between madness and supra-rationality. It stands most directly between living and non-living overwhelming. It is the center of this magic square of nine which is represented in the Lo Shu map in the Chinese tradition. This is the map of  $N^2$  quality as opposed to the Ho Shu map of quality  $2^N$ . Manifestation stands in the middle of the map as darkness. Darkness is the veil that prevents the divine essence (Dhat) from being apprehended. It is that essence that is symbolized in the desert that the Israelites enter after they cross the Reed Sea. There is an opposite map related to quality which is the Ho Shu Map of the trigrams. That map is arranged as a circle of trigrams rather than a square. We might see that map as relating to the nine commandments in which human institutions are invoked through commands. In the book Nine Commandments<sup>76</sup> it is noted how the Bible tells the story of the violation of the commandments of God one by one in the books of the Bible and thus the breaking of the covenant which results in the destruction of the temple in Jerusalem and the return to slavery in Babylon. There are nine

<sup>76</sup> David Noel Freedman (Doubleday NY 2000)

commandments and nine signs. But there is no direct mapping between them because they signify the qualitative and quantitative aspects of the transformation of the Israelites into a nation of laws from their situation of slavery. The laws are the static image of the transformation wrought by the exodus. They of course have another structure which is very different from the structure of the signs of God. But in that structure there is an interesting correspondence between the first three commandments and what we have seen in the signs.

	Exotic1 pure- process <b>/ex1/</b> hyper-wild	Exotic2 pure-hyper <b>/ex2/</b> process- wild	Exotic3 pure-wild <b>/ex3/</b> process- hyper
Esotic1 true-real <b>/es1/</b> present- identical	ex1-es1 <i>purified hand</i> inward existence	ex2-es1 <i>water into blood</i> paradox- ical <b>No Graven Image</b>	ex3-es1 <i>rod into snake</i> outward existence
Esotic2 true- present <b>/es2/</b> real- identical	ex1-es2 <i>locust</i> living over- whelming	ex2-es2 <i>darkness</i> manifest- ation <b>No other god before Me</b>	ex3-es2 <i>hail</i> nonliving over- whelming
Esotic3 true- identical <b>/es3/</b> real- present	ex1-es3 <i>killing first- born</i> norm	ex2-es3 <i>parting waters</i> supra- rational <b>Name not taken in vain</b>	ex3-es3 <i>pharaoh as sign</i> breaking norm

The three commands that relate to God line up in an interesting way with the central axis of the table of nine signs. The denial of other gods relates to the central darkness of

manifestation. Paradoxicality relates to the command not to produce idols, because divinity and things get mixed up. Supra-rationality relates to the command not to take God's name in vain instituting the protective distinction concerning God's name which is the indicator of the divine essence, *I am that I am* or YHWH which is never spoken and is substituted with Lord. This is supra-rational because there exists the name but we do not actually know what it refers to because God is hidden behind the veil of manifestation. It is a veil that reveals and hides simultaneously and thus is supra-rational. It is symbolized by the veil that Moses himself wore that hid his face from the people which constantly reminded them of his special status while hiding his face. The denial of other gods is the center of the circle of trigrams where the reminder of the name signifies heaven and the reminder of graven images reminds us of the earth out of which those images would be created. The other trigrams or laws stand in a ring transforming heaven into earth and vice versa referring to human institutions. Killing is like fire and honoring one's origin in the father and mother, i.e. generation, is like water. This leaves four laws signifying property, marriage, witnessing, and Sabbath which may be related to wind, lake, mountain, and thunder trigrams. Property and Marriage are more earthly while witnessing and Sabbath are more heavenly. But marriage is a kind of witnessing. Property is something that subsists through the Sabbath when work has stopped. When we stop work and witness the glory of God we turn away from property and marriage. However when we engage in working to increase our property, or get lost in human relations then we forget about witnessing and the holy days when we cease to work. Sabbath is lake while witnessing is wind (we do it in words). Property is mountain and marriage is thunder. In this way we understand the Ho river map formation of the laws of Israel which is opposite the Lo river map of the signs. Moving out of Egypt we move from quantity to quality. Quantity

means the explicit quantal events that exist as miraculous signs of God. Quality means the institutions that permeate life in the desert and beyond that link together to produce a whole life which has been transformed by the miraculous events of the exodus.

		Heaven <i>No Name in vain</i>		
	Lake <i>No false witness</i> <i>Truth</i>		Wind <i>Observe the Sabbath</i> <i>Work</i>	
Water <i>Honor Father and Mother</i> <i>Sanctity of Origins</i>		<i>Empty Center</i> <i>No other gods before Me</i>		Fire <i>No Killing</i> <i>Sanctity of Life</i>
	Thunder <i>No Adultery</i> <i>Marriage</i>		Mountain <i>No Stealing</i> <i>Property</i>	
		Earth <i>No Idols</i>		

It should be noted that this transformational change from  $N^2$  to  $2^N$  occurs through the auspices of the special systems as we move from Meta-system of Egyptian Slavery to the System of the Israelite state. In other words the series of quantal violations of causality,

i.e. miracles which are events culminate in the establishment of an emergent entity with a specific structure specified in the covenant with God. That covenant calls into play a set of human institutions implied by the commandments that mutually reinforce and support each other to produce a way of life with emergent properties. Prior to this the Israelite slaves were formed by the society in which they lived and to which they continually fall back as they successively violate the covenant. It should be noted that this monotheism set up by Moses is the structural reversal of the monotheism of Akhnation. When we read the hymns of Akhnation to Atun we find that the Sun is the deity, and the presence of the sun giving rise to the world, is the way that the deity manifests. We notice that darkness is the central feature of the Mosaic version of monotheism which emphasizes an invisible and hidden God that cannot be embodied or comprehended, that is precisely the reverse of the embodied and comprehensible monotheistic god of Akhnation. In other words not only has Monotheism changed but it has also become structurally different even though the authoritarian and totalitarian aspects that wipe out all other gods and their icons and worship have remained similar. More thought needs to go into the comparison of this earlier (Pharonic) and (Mosaic) later version of monotheism. They are not merely isomorphic with each other, but have undergone some sort of structural transformation.

Quran is clear enough about what happens in Tuba and the duality between the two miracles that are rehearsed there is fairly clear. Also it is clear that the staff is later used to bring water sources for the wanderers to drink from. Thus *manifestation*, and *inward and outward existence* can be discerned in the miracles we are told occurred according to Quran. This brings us to a non-standard interpretation of these miracles. In each case, we think that they confront illusion production of Being with

either a form of Existence or an even deeper non-dual of Manifestation. It is important that the staff itself is a means of Moses relating to his world, something that has become part of his being-in-the-world as a shepherd. It is important also that the staff is a mundane object. In other words the staff, beyond its function in the process of shepherding has no special features or capacities, it merely is something that exists in the world of Moses. But it takes on special features and capacities by the grace of God as the means of the production of Signs to Pharaoh. It does this by confronting the magical projection engaged in by Pharaoh and his magicians with something that does not normally project, like a shepherd's staff. The hand that holds the staff is purified with an inward purification. Then the hand that holds the staff unleashes it and it becomes a dragon that can swallow up illusions. The key is that these transformations of the hand of Moses and his staff are *Haqq*, i.e. real and true transformations rather than mere illusory projections like those of Pharaoh and his magicians. Inward and outward purification, of the hand that holds the staff and external illusions gobbled up by the staff are a sign to the Egyptians that existence has a *Haqq* that is deeper than what ever illusions and projections their magic might produce. Later the same staff can be seen as being used to open up the way through the sea. That way through the sea is like the opening up the non-dual chiasmic territory between the dualities. Beyond that point there is desert where God must feed and give water. Part of that is giving water by striking the rock with the staff to manifest the sources where each tribe knows their watering places. The other part is the production of the Mana from Heaven. Mana is one of those good things that comes directly from God. But we notice that the Israelites complain about a lack of variety. This complaint shows that what is at stake is the variety production by which we know the good. If we look at the trials and tribulations of the Israelites we see each of the non-duals exposed one by one.

We see order in the revelation of the ten commandments and other laws. We see right in the dispensing of justice by Moses and the change suggested by Jethro that was adopted. We see the good in the provision of Mana. We see fate in the fact that Moses could not follow his people into the promise land and in the turning away from the promise land of the people when they refused to fight for it to wander forty years in the desert until the entire slave generation had died. We see the sources in the production of the fountains of water. We see the root in the revelation to Moses by God. This story has depth because it touches on each of the non-duals within the desert that represents, as Meister Eckhart tells us, the godhead which is without name or characteristic. The Israelites opened up the passage into the heart of the world where the non-duals are manifested. Those non-duals are what appears within the staff of Moses. They are the very substance of that staff which is both right and true revealing on the one hand the non-duals and on the other hand the aspects purified of Being. The staff is upright and straight. In its uprightness it opens the door through the Reed sea to the trackless desert of the essence (Dhat) of God where the non-duals are realized. In its straightness it shows us what is true and real, i.e. *Haqq* and also is the basis for understanding the other aspects of Being related to *Sharia*, i.e. identity and presence. What is pointed at by the rod is present, and the rod is identical with itself. The Israelites are continuously on the road, on their way, and thus engaged in the path of *Sharia* where each place along the way has its own identity and presence and thus shows up some different aspect of the *Haqq*, i.e. what is true and real. Conversely, *Haqq* is related to fate and right while *Sharia* is related to good and order. *Sharia* is the law and the source of the good things in life. *Haqq* on the other hand makes clear what is right in the situation, i.e. the spirit of the law rather than its letter, and what is *meet*, i.e. what has been fated for us by God, what we meet along our way.

The staff of Moses, this homely object from the world of the shepherd, becomes a nexus for the interaction of existence and manifestation with magical projection of the kind that we have called Being in reference to the Indo-European worldview. We get a quite different picture of it when we look at it in relation to the Semitic worldview as it is related to their image of the Egyptians. In the book Moses the Egyptian<sup>77</sup>, we get a picture of what might be happening on a broader scale. A distinction between polytheism and monotheism is being forged in the myth of Moses. This harkens back to a similar distinction made by Akhnaton which was erased from history and memory by the Egyptians. Monotheism is a counter religion that calls into question the worship of multiple gods. It goes against all the religious practice of the ancient world and is a singularity that opens up a new horizon that the myth of Moses fills. We can even contemplate that Moses is a counter memory that has come to fill the void left by the erasure of the monotheism of Akhnaton through a structural reversal. But this memory is supported by new revelation, which even if we do not accept the authenticity of all the Bible is supported by Quran. Revelation is the root from which monotheism springs. As God says in the Quran, it is only right that He either addresses human beings in one of three ways, i.e. by inspiration, from behind a veil, or in the form of a prophet. These three ways that God can make himself known remind us of the distinction between inward existence, manifestation and outward existence. Moses was a prophet, an outwardly existent reminder of God. But also God inspired others such as Jethro, Aaron and Mariam who could not claim the prophethood of Moses. These were the inward and outward existential manifestations of God to the Israelis. But the major manifestation was his talks with Moses. Those talks rendered

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<sup>77</sup> Jan Assmann (Harvard U.P. Cambridge, Mass. 1997)

Moses changed in his face, such that others could not bear to look at him. Thus Moses himself took up wearing a veil, i.e. he placed himself behind a veil, because God had revealed himself to Moses with such intensity that people could not bear to look at Moses. This veiling of God, in the mountain, in the tent, and in many other ways was the deepest manifestation of God in the world which was a unique and anomalous event. Neither later nor former Prophets were ever spoken to directly by God. All other Prophets had angels as intermediaries between themselves and God and heard his words only through angels, in a way similar to the way Aaron was a spokesman for Moses. This veiling that is non-dual between inward and outward manifestation of God is one of the primary aspects of the story of what happens when God manifests himself in the desert to the Israelites. To see God is to die. In order to protect the people from themselves God continually lays down strict regulations and protocols governing the meetings between God and men. Even so many of the Israelites still are killed one way or another for not abiding by the rules that God sets down. The unruly former slaves find it difficult to discipline and control themselves and they end up sustaining many purges that ultimately purifies them and makes them warriors capable of taking the promised land in battle.

The story of Moses and the exodus of the Israelites from Egypt is a handbook that gives details about the relation of Being, Existence and Manifestation through narrative. It is interesting that monotheism came to the Egyptians both from the inside and outside. Akhnaton himself attempted to instill it from the inside, while Moses attempted also to instill it from the outside. There is no wonder that these two attempts to introduce monotheism are conflated and confused. Monotheism as an inner possibility of polytheism demonstrates its inward and outward existence. Monotheism through the Mosaic Distinction transforms polytheism,

which is a worship of Jinn, fundamentally based on angelic and direct revelation. Unless some higher reality had shown through the polytheistic reality its existence would remain unknown. And we have watched the history of monotheism until its demise with Nietzsche who declared that God is dead, i.e. the Necessary Existent of Muslim theology and the supreme Being of Christian theology. What remains is us to return and understand the deeper story in terms of Manifestation. God has no Existence or Being. God manifests and the mythos of Moses and exodus is an attempt to lay out in a narrative the fundamental nature of manifestation which may be to inward existence by way of inspiration or to outward existence by way of a prophet who receives revelation, or from behind a veil which is the non-dual between these two other possibilities for any non-direct relation we might venture to have with God. In this mythology of manifestation the staff of Moses plays a pivotal role giving us access to each of the various modalities in succession and seeing how these relate to the world of Moses through what he holds in his hand. The fact that this role is confirmed and reestablished by the further revelation of Quran makes the mythology all the more interesting because it is the stranger aspects of the story that are reconfirmed in Quran.

It also confirms what we said above when we said that it is not so much whether God is dead but whether Man is dead that is the key to moving beyond the meta-physical. It is precisely the death of Man, as slave and his rebirth as warrior that the sojourn in the desert accomplished. A people without much promise were forged into an instrument by which God took revenge on the Cananites. They set up Baal/Zeus as a young god of covetousness to take the place of El who was converted into the chief of a family of gods from his original monotheistic role. YHWH was merely El taking revenge on the indigenous Cannanite people who had perverted His worship. The prohibition

against covetousness was added as a tenth commandment specifically to counter the influence of Baal/Zeus the supreme god of Being in the polytheistic era. And covetousness is precisely what is at work in Being, that subtle clinging to things being wafted away by time, which is different from the jealousy that leads to separation and isolation that shows us Existence.

Thousands of years of the Egyptians attempting to evade death, called up the monotheistic God both inwardly as Akhnaton and outwardly as Moses. There is a structural relation between these two manifestations of Monotheism. They are duals of each other. Eventually in another form, i.e. Islam, monotheism conquered the Egyptians along with about a fifth of the earth's population. But Islam as well as the other monotheistic religions, Judaism and Christianity, has fallen under the spell of Science, a new form of ascetic ideal according to Nietzsche. And science has its own non-religious agenda of conquering nature thorough knowledge, and the earth including its inhabitants through technology. But Science has many assumptions that are untenable in part because of its rootedness in the ontology of Being. Some of those are breached by Special Systems Theory. In fact, Special Systems Theory, stands to science like the rod of Moses stood to the magicians of Pharaoh. This is because Special Systems theory gives us a theory of existence as the order embedded in emptiness or voidness and a dynamic theory of the emergence of something out of nothing, ex nihilo, with the Emergent Meta-system formation of the Special Systems. In the casting of Existence against Being Manifestation appears to the greater Glory of God. In this casting Man disappears and the new era is initiated along with a new and more subtle and sophisticated science based on prophetic sources. Man disappears into the interpenetration of all things modeled by the Special Systems. Man has always been submerged in this *inter/intra// penetration/surfacing*. It is the

raising out of that interpenetration of all things to be Man, that is the fundamental problem which eventually leads to planetary and self-destruction through strenuous exercise of the Indo-European ways of looking at things in the process of world domination.

One thing that is uncanny but which serves to tie this argument together is the relation between the story of Siegard/Odysseus and Moses which is highly unexpected. If we look at the narrative of Moses presented in the bible and attempt to place it over the structural series of events that we found in the Thidrek Saga and the Odessey we are suprized to find a good fit. Moses like Siegard was cast into the river and was rescued establishing him in Woerthan. Siegard killed the smith and Moses killed the Egyptian taskmaster establishing him in Wesan. Siegard goes to meet Brunhild and gets his horse Grane while Moses goes to Midian and establishes himself as a shepherd and gains the power that God confers on him. This visit to Brunhild establishes Siegard in Beon. Siegard has many trials as a warrior, while Moses has trials as a wonder worker. While Siegard meets Gunnar and gets married to Grimhild, Moses meets Pharaoh in a battle of miracle workers where the magicians of Pharaoh try to match Moses in his miracles. Pharaoh is the head of an army and has established power like Gunnar. Where Siegard and Gunnar establish an alliance though marriage, Moses is trying to break his alliance with Pharaoh. But both the making and breaking of alliances is done through trickery or miracles. The visit to Gunnar establishes Siegard in the root of Being ER. What corresponds to the trick of Brunhild perpetrated by Gunnar and Siegard may be the attempt of God to kill Moses from which he is saved by his wife using the circumcision of his son as the magical offering. She claims to be the bride of the circumcized and seems to place the foreskin of the son on the father. This exchange of places is similar in some ways to the

exchange of places of Gunnar and Siegard. Once Siegard establishes himself with the Neiblungs then there is peace until the secret of Brunhild is made known by Grimhild. This establishes Siegfried in the root of Being ES. On the surface all is well but underlying the surface there are secrets that can surface at any time. In the Moses story the secret is that Moses does not intend to just leave for three days but intends to keep on going, in effect stealing the lent belongings given them by the Egyptians. When this secret is revealed then Pharaoh goes after the wayward slaves to punish them and bring them back. At this point the difference between Sein and Seyn appear in the difference between the army of Pharaoh and the motley crew of fleeing slaves. But what happens is the opposite of what occurs in the Siegard legend. It was as if Siegaard is not killed but his enemy was killed. Instead of Moses being killed he escapes into the desert by moving through the Reed Sea by a miracle. Siegard is killed while drinking in the stream. In the story of Moses it is as if the stream opened up and saved Siegard from Hogni. After the death of Siegard there is the again submerged festering of revenge in Grimhild. This corresponds to the time of Moses in the Desert. Revenge comes when Moses who did not die in the stream is not allowed to cross another stream into the promised land. In other words the death of Moses is deferred while his people wander in the desert. The killing of the Nieblung stands in relation to the killing of the Caananites. God has seeks revenge against those who would replace El with Baal, a thunder and lightening god, and ironically known as a sun god. The delay of the Death of Moses till the revenge instead of being in the first stream is the only real difference between the two narratives. And the reason for this is clear. The object of revenge is not the Egyptians but the Caananites.

When we look at the story of Odysseus which follows a similar course to that of Siegard we find that the parallels are less

clear. We can see the coming out of Egypt as being similar in some ways to the story of the Cyclops. But the most interesting parallel is between the first encounter with the promised land when the Israelites are brought close but not allowed to enter and then sent wandering for 40 years. This is similar to the part of the Odyssey where Odysseus and his crew come close to Ithaca but then the men of his crew undo the bag of winds and that sends them back again on a much more laborious route back home. This parallel is very striking and suggests that the two stories really do have some similar roots. The theme of wandering through the oceans and wandering through the desert are similar as well in an over all way. But it is difficult to find parallels with individual episodes like we can do with the Siegard saga. What is parallel in the Odyssey to the Siegard Saga is the recognition sequence. What is similar in the story of Moses is the various points where God reveals himself. Here God is being recognized by the Israelites step by step as he transforms them from slaves into warriors, something that Nietzsche would find truly miraculous.

It should be mentioned that Nietzsche could be interpreted as having indicated the existence of the Special Systems in a form that leans toward the paradoxical rather than the supra-rational<sup>78</sup>. The concept of *Will to Power* could be interpreted as an image of the dissipative special system and related to the reordering of the environment by a dissipative ordering that exerts its power over the environment. The concept of *Eternal Return of the Same* could be seen as the imposition an image of the autopoietic special system in terms of a viscous circle. This only leaves the image of the reflexive special system in doubt. There are many aspects of Nietzsche's philosophy that are reflexive and he certainly attempts to give his readers an impetus toward greater levels of

<sup>78</sup> See "Nietzsche's Madness" by the author for more detailed development of this idea

reflexivity. But reflexivity is not formalized as a concept in Nietzsche's philosophy in the same way as Will to Power and Eternal Return. But we can point to Nietzsche's idea of the social relations between the instincts as a basis for his reflexive theory of the internal constitution of man.

Meta-system	Madness  Nature affirms Nature	Uberman  Overcoming of all values, Overcoming Man
Reflexive special system	Absurd  Nature Delights Nature	Perspectivism  Social relations between instincts
Autopoietic Special System	Viscious circle  Nature Produces Nature	Eternal Return  Test of action - - would you will it forever
Dissipative Special System	Paradox  Nature Conquers Nature	Will to Power  Will of thing-in-itself toward affirmation of life
System	Doxa  Nature negates Nature	Man  Complex of values, wills, instincts

When we look at this hierarchy we realize that Nietzsche advocates our rising through the levels of the special systems by taking on Will to Power, then Eternal Return and finally social reflexivity of the instincts as a

way of approaching the world. The goal of this series is the Uberman (overman) which is a state that is always a target but is never reached. But since we are seeing the special systems through the eyes of paradoxicality we see that after absurdity there is only madness, which is indeed what Nietzsche himself fell into at the end of his life. Thus, we can say that Nietzsche himself experienced the end of Man himself by immersing himself in paradoxicality and following that to its ultimate conclusion in madness. The opposite of that is the disintegration of Man in the supra-rational which is embodied in the Bodhisattava which is the Buddhist ideal. The dissolution of Man can take many forms. The Taoist sage on the other hand immerses himself completely in Nature. Stonehouse<sup>79</sup> the Zen and Taoist monk shows us how it is possible to immerse oneself in Nature and approach the Bodhisattva ideal at the same time. Another form that it can take is revelation in which the Man immerses himself in the manifestation of God as we see in the case of Moses. These are very different ways in which Man can evaporate.

The new era is not Historical, because that assumes the experiencer and compiler of history, i.e. Man, even if he is seen as Dasein, Query or Engima instead of as subject. The new era appears with the unveiling of the primal pattern buried deep in our Indo-European ontology and the order that exists in the archaic existentiality that we discover with the Special Systems and the Emergent Meta-system. We do not yet know what to call this new era. Perhaps it is the era of the arising of the Dajal, i.e. the anti-Christ. Nietzsche also made that claim. When he claimed that God is dead he laid the foundation for the transformation from the ascetic priest of religion to give way to the ascetic ideal of science as Nietzsche has reminded us. But now we close the loop by introducing an augmentation of science that

is based on prophetic sources. So science cannot ultimately escape religion after all. Both Science and Religion based on Being have to confront the emptiness of existence as modeled by the Special Systems and the Emergent Meta-system. The fact that we can see these pointed to by prophetic religion and genuine spirituality gives us pause. Man the focus of religion as ascetic and science as scientist (objective observer) vanishes. Only the Glory of God remains manifest as we comprehend the wisdom by which He created His creation including ourselves, what ever we are after *Man is dead*.

## Conclusion

We began with the Indo-European worldview and ended up talking about the Semitic worldview as it appears in the Bible and Quran. We have pursued the question of the meaning of Internal and External Existence and Manifestation within the context of these two worldviews, one of which sponsors our outlook on Being while the other seeks to approach Existence more directly. But in both cases we found that Manifestation was a key point of distinction as a non-duality between Being and Existence. We approached the Biblical narrative on Moses and the historical narrative concerning Akhnaton as a way of rooting our ideas of manifestation more concretely which was attained by an exploration of the meaning of the rod or staff of Moses and it's relation to the Miracles that God meant to show Pharaoh. But this attempt to root manifestation in revelation should not distract us from the fundamental viewpoint we have achieved on the Indo-European worldview, itself deeply rooted in magic as was the Egyptian. The true-name magic of Varuna is the case in point. Both the Indo-European worldview and the worldview of the Egyptians are transformed when confronted by the Existence. Out of this confrontation manifestation appears as

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<sup>79</sup> The Zen works of Stonehouse by Red Pine

something to be reckoned with. We came to understand it as something non-dual between reason and doxa, between internal and external existence as the antipode of the extrema that mixes paradoxicality and supra-rationality together. We discovered that Buddhism was oriented toward internal existence while Taoism is oriented toward external existence. The Zen-Taoist poetry of Stonehouse combines these two views in a conjunction. Sufism explores the deeper non-dual of manifestation beyond the difference between inward and outward existence as the antipode of the extrema.

Primal Ontology shows us a pattern in the depths of the fragmentation of Being. Archaic Existentiality leads us to have an appreciation of the Special Systems and the Emergent Meta-system as the original patterning etched into the void or emptiness of existence. Both together give us a glimpse of the Root Manifestation that hides deep within the non-duality that is the difference between Internal and External existence that differentiates the fragments of Being.

The Special Systems theory of non-dual, non-nihilistic supra-rational systems and their combination into the Emergent Meta-system acts as the existential staff of Moses that when thrown against the magical and projectionist underpinnings of the Western Scientific and Philosophical/Religious worldview rooted in Being produces the flash of Manifestation that enlightens the world.

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<sup>80</sup> <http://exo.com/~palmer/disab.html> You may also try <http://dialog.net:85/homepage/> or <http://think.net/homepage/> for any of the web related material.

<sup>81</sup> <http://exo.com/~palmer/fbpath.htm>

<sup>82</sup> <http://exo.com/~palmer/resume.html>

<sup>83</sup> <http://exo.com/~palmer/advanced.htm>

<sup>84</sup> <http://exo.com/~palmer/refauto2.htm>

<sup>85</sup> <http://exo.com/~palmer/autopoiesis.html>

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<sup>86</sup> <http://dialog.net:85/homepage/incosewg/index.htm>

<sup>87</sup> <http://exo.com/~palmer/wsms.htm>