# NIETZSCHE'S MADNESS

## Thinking through Darkness and Light

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**Summary:**

An attempted thoughtful approach to Nietzsche's madness.

## Introduction

Nietzsche went mad in the end. What is the philosophical significance of his fate? Are our ends and our philosophies intertwined? Here we will explore the roots of Nietzsche's madness finding perhaps some unexpected meaning in it that might otherwise be missed.

Our approach to Nietzsche's madness will be in terms of an interpretation of his philosophy in terms of the author's own philosophy of Being[1], Existence[2] and Manifestation[3]. We will see that Nietzsche's end from that perspective has some meaning beyond the mere fact of insanity and the diagnosis related to syphilis. Nietzsche's madness is a key aspect of his philosophy that builds toward that madness. We see it especially in his Genealogy of Morals where he refers several times to hidden diseases and syphilis in particular. Many of us have had the experience of lucidity just prior to the onset of an illness. We might see Nietzsche's philosophical production as just such a lucidity prior to the darkness and obscurity of his thought in madness. What that lucidity brought to light is something very similar to what we call the Special Systems theory which illuminates his journey toward madness and also illuminates the roots of the Western Worldview.

Our view of Nietzsche's madness is that it is the end product of his philosophy, i.e. the natural conclusion of a path that he had set himself on from the moment of his break with Wagner. In his madness we see interdependent co-arising of the stages of his journey into madness and the major features of his philosophy. Nietzsche's madness and

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[1] Arabic "Kun" technical word for Being which does not exist in the Arabic language used in the translation of Greek philosophical texts. In Old English the concept of "Being" is fragmented among several roots with even parallel conjugations in some cases. See "Primal Ontology and Archaic Existentiality" which is the first essay in this series by the author.

[2] Arabic "Wajud" which is Existence in Arabic. The Word Existence was created to translate this term when Arabic philosophical texts were translated from Arabic into Latin. There was not equivalent term in the Indo-European languages. There is no word for existence in Old English.

[3] Arabic "Tajalliat" means the manifestation of the attributes of God. This is a technical term in Islamic Sufism for the manifestation of God's attributes through the creation. Manifestation is the closest English word to this idea. The Old English word *aetiewanes* or *otheowanes* might be used which means to appear, disclose, manifest, reveal.

his philosophy are of a piece, they are part of the same story, the same structure organizes both the structure of the philosophy and the endpoint in madness as well. And it is our contention that this progress into madness tells us something deep about the Western Worldview as well because it highlights the undergirding of Being by Existence and their exposure of manifestation.

## Probing the limits of the Divided Line with Nietzsche and Kierkegaard

We begin with Plato's divided line. The divided line makes the fundamental distinction in our tradition between reason (ratio) and opinion (doxa). Within opinion there is faith and unfounded opinion on the one side and representable intelligibles and non-representable intelligibles on the other hand. The divided line gives us our bearings within ourselves and establishes the primary distinctions by which we navigate experience. However, it does not appear that anyone has questioned the nature of the divisions of the divided line itself. What is the nature of the three cuts in the divided line between the various images of ratio and doxa. Our own opinion of that is that the division between faith and unfounded opinion distinguishes external existence. And the division between representable and non-representable intelligibles distinguishes internal existence. The major distinction between ratio and doxa themselves distinguishes manifestation from existence. The compartments of the divided line refer to Being, the minor division refer to existence and the major divisions refer to Manifestation.

**++++++++++++ Limit**
Unrepresentable intelligibles = like The Good
**--------------------- Internal Existence**
Representable intelligibles = Hypothesis
**============ Manifestation**
Founded Opinion = Faith
**--------------------- External Existence**

Unfounded Opinion = Appearance
**++++++++++++ Limit**

The divided line places a limit on reason and appearances. That limit is the perimeter within which we are safe from madness. Beyond the limit all bets are off. It turns out that we do not approach the limits of reason and opinion continuously but that those limits show us a series of discontinuities that are associated with the Special Systems. Here we will talk about the approach of the limits based on the special system prior to explaining exactly what the special systems are. Suffice it to say that between a System and a Meta-system there are three discrete steps that are associated with special systems with unusual qualities. When we move toward the limit on each side of the divided line we encounter different versions of these quantal jumps on each end.

| Meta²-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 | Viscous Circles |
| Dissipative | Seeking Ground in the face of ground-lessness | Paradox, i.e. contradictory opinions |
| System | Giving ground as rationality | Giving Opinion as doxa |

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

The point that we want to make is that Nietzsche's philosophy has interesting similarities to the end of the divided line that is associated with Madness. If we were to overlay Nietzsche's key ideas onto that end of the line approaching its limit then we would get the following configuration.

Here we have thesis that we would like to explore in a nutshell. Each of the major ideas of Nietzsche's philosophy can be seen as images of the special systems from the vantage point of the limit of doxa and as such they naturally culminate in madness, i.e. the total disintegration of the personality toward which Nietzsche was headed. But the point here is that Nietzsche's embodiment of this development is a tribute to how deeply he has explored the roots of the Western Worldview. His madness and the discrete ideational steps he was making toward that

endpoint revealed an image of the special systems which is rare and interesting. The only other philosopher who seems to understand this entire range of phenomena is Kierkegaard. This gives an inner connection between the thought of Kierkegaard and Nietzsche which is unexpected and interesting. For Kiekegaard the articulation of the special systems is expressed very differently. We can see it as the levels of Kiekegaard's concept of hypothetical religious experience.

absurdity
**Transcendental Religion**
paradox
**Immanent Religion**
humor
**Ethics**
irony
**Aesthetics**
daemonic

We can see Nietzsche as inhabiting and attempting to justify the aesthetic end of Kiekegaard's spectrum. Nietzsche tend to oscillate between irony cutting cultural critique and sarcasm and the daemonic with his wild claims. He has his focus on Values, i.e the substance of morality and ethics. He considers everything beyond Ethics to be merely  made up illusions and especially the illusions of the Ascetic Priest which he contrasts to the Warrior who is rooted in his body here and now with conquest on his mind. However we notice that paradox and absurdity appear at the other end of the spectrum that Kiekegaard tends to see as higher than the aesthetic and moral. Nietzsche appropriates these aspects that Kiekegaard projects on Religion as the fundamental ideas of his philosophy. They are identified with the stepping up the emergent levels of the special systems seen under the shadows of the limits of doxa.

## Philosophical Implications of Special Systems Theory

Special Systems Theory is an extension of General Systems Theory and what is called General Meta-systems Theory. We consider Systems to be Social Gestalts. Thus Meta-systems are Social Proto-gestalts. The Special Systems are an odd combination of Gestalts and Proto-gestalts, or Systems and Meta-systems.

A system is a way of looking at things that sees their emergent properties and produces a whole. However, there are other kinds of wholes than those with emergent properties. There are wholes taken apart, i.e. de-emergent wholes, that are less-than-the-sum-of-their-parts rather than greater-than-the-sum-of-their-parts. We think of these de-emergent wholes as fields. Gestalts are figure-ground conglomerations on a background of their proto-gestalts. In other words the figure-ground becomes a new figure on a deeper ground. When we look at that deeper ground we see the field out of which the system arises and to which it returns, that is the environment, ecosystem, milieu, situation, context, etc of the system.

Once the distinction between a system and a meta-system (gestalt and proto-gestalt) is understood, then a Special System is seen as an emergent level of differentiation between the system and the meta-system (between the gestalt and the proto-gestalt). As such the Special Systems are three different combinations of partial systems and partial fields (or partial gestalts and partial proto-gestalts). It turns out that there are three kinds of special systems named dissipative, autopoietic and reflexive. The dissipative special system is named after the dissipative ordering structures isolated by Prigogine. The Autopoietic special systems are named after the self-producing systems of Maturana and Varela. The Reflexive Special Systems are named after the Reflexive Social theory of Barry Sandywell and John O'Malley. Each

of these kinds of special systems have unique properties dictated by the loss of properties of hyper-complex algebras. When we move from the normal algebra of the real numbers into the other possible algebras we move through a series of steps by which we lose properties. As we lose mathematical properties then characteristics emergently become important that were not significant before. For instance when we go to the imaginary algebra of the complex numbers we loose the unity of the number and so we get conjunctions of numbers instead, but the properties of the algebra remain stable. But when we go to quaternions then we lose the commutative property so that action suddenly becomes important because it becomes difficult to reverse actions. When we go to the octonions then we lose the associative property so that the social relations between things becomes suddenly important, and it matters who sits next to whom at the dining table. When we move to the sedenions then we lose the division property and this is when we fall into the field where things cannot be easily divided from each other any more. The non-division algebras each have their own interesting properties and they form an infinite regress of deeper and deeper levels of embedding that is reached mathematically by the Cayley-Dickson process.

For those not interested in Hyper-Complex algebras it is possible to get a feeling for what is meant here with a simpler mathematical analogy. This analogy is with perfect numbers. The autopoietic special system is like a perfect number where the divisors add up to the whole number exactly. The dissipative special system is like the amicable numbers where two number's divisors add up to each other producing a symbiotic relation between the two wholes that together make up a greater whole. The reflexive special system is like the sociable numbers where there is a ring of numbers in which each one's divisors add up to the next whole in a circle. All other numbers either have a whole greater than the sum of their divisors or a whole less than the sum of its divisors. The perfect, amicable and sociable numbers represent balance of three different types between the parts and the wholes of these numbers. There are only these three kinds of balance found in numbers according to number theory. The special systems are three kinds of balance between the extremes of lack and surplus.

The only thing about this theory that is new is the realization that there are anomalous and rare quasi-systems in nature that have similar properties. The properties of these special systems are dictated by the loss of the mathematical properties of their associated algebras. Also the algebras dictate their internal structuring. The unusual characteristics of these systems are ultra-efficaciousness made up of ultra-effectiveness and ultra-efficiency.

When we apply these types of quasi-systems to the divided line we take ratio as a system and the limit as the meta-system. When we do that we see that there are several emergent levels between the ratio and the sanity of the supra-rational that have to do with seeking grounds, self-grounding and mutual grounding. And when we do the same thing taking doxa as the system and the limit as the meta-system of madness then we find three levels in between of paradox, viscious circles and absurdity. This application is quite straight forward because it sees the limit of reason or opinion as the relation between the system and the meta-system and attempts to characterize the special system steps in between.

What we find with respect to doxa is that there is a move from opinion, which we can think of as value in Nietzsche's way of looking at things, i.e. opinion concerning worth, to what Nietzsche calls *will to power*. Will to power is the assertion of power over others and one's self. It is a dissipative ordering of the environment. The next stage

up is the viscous circle which other commentators[4] have already connected with Nietzsche's *eternal recurrence of the same*. This leaves only the reflexive level to be identified. Reflexivity is the hallmark of Nietzsche's whole philosophy. But it appears especially in his view that the instincts are social within us, i.e. that we are a multiplicity and form the basis for our idea of soul or self as a gathering of instinctual entities within a multiplicity of perspectives. This radical self-reflexivity in Nietzsche leads to the absurdity of his self identification with the Anti-Christ and other negative images taken from the tradition. Finally increased absurdity finally ends up with madness as its necessary outcome. It is no wonder that Nietzsche went mad since he seems to be stepping up this fateful staircase toward the abyss, toward chaos, toward the covering of reason and toward the night of the intellect, i.e. the negative fourfold.

The interesting thing is that the special systems can be seen as a model of Existence as opposed to the fragments of Being. In fact Being and Existence mutually define each other because the kinds of Being and the special systems mutually distinguish each other. That mutual definition looks like this.

system
**Pure Being** VALUE
dissipative special system
**Process Being** VALUE OF VALUE
autopoietic special system
**Hyper Being** VALUE OF VALUE OF VALUE
reflexive special system
**Wild Being** VALUE OF VALUE OF VALUE OF VALUE
meta-system (proto-gestalt)

If we try to understand how Nietzsche treated the various kinds of Being we can think about the point in Genealogy of Morals where he claims to have discovered the problem of Value and the Value of Values.

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[4] Pierre Klossowski, Nietzsche and the Viscous Circle, The University of Chicago Press

This question of value can be asked repetitively and recursively. The question is what happens when we continue to ask it. Does it go on forever or is there a place where we can no longer understand what the meta-levels of Value mean. Bateson in Steps to the Ecology of the Mind discovered that there were limits to the question of motion and of learning. We believe that there is in general a limit to the meaning of the question of meta-levels of Being, and thus of everything within Being. Thus value too must have such a limit. However, we can only really know if we actually question Value as to the meaning of its meta-levels. We understand what Value itself is, i.e. the basis of ethical and moral judgements. Nietzsche discovered a horizon of research not imagined before when he questioned the value of value. His answer was life enhancing or life dis-enhancing. In other words values either affirmed or denied life. He thought that the values of warriors affirmed life while the values of the ascetic priests dis-affirmed life. The will to power is the attempt to assert ones values on the world including others and one self. Thus valuing values eventually leads us to the process of value creation and value imposition, i.e. evaluation. But when we ask the question as to the meaning of the third meta-level of value then we come to a problem. What is the "value of the *value of values"*. The question suddenly gets thorny. From there it only gets worse as we go up to the final meta-level. The interesting thing is that Nietzsche drove himself into these deeper and deeper levels of Being as he moved toward madness. By understanding how Nietzsche delved into the deeper and deeper levels of the Western worldview we not only understand Nietzsche himself but also our own worldview.

## A-conceptuality and Madness

Looking for a place to begin in trying to argue that Nietzsche somehow intuitively understood Special Systems Theory and unearthed it on his trajectory toward madness is problematic. What we want to show is that his major concepts attempted to approximate the special systems. However, his work is so diverse and open to so many interpretations that it is difficult to know where to begin to construct such an argument that seems intuitively correct, at least to the author. We therefore turn to some interpretations of Nietzsche in order to attempt to lay the groundwork for this further more refined interpretation of his work in terms of Special Systems theory. Fundamentally we believe that because of Nietzsche's existentialist tendencies and because he pushed the envelope with respect to understanding the Western worldview, that he unearthed the basic form of the special systems theory that he described with his own language and as it were saw the special systems theory as through a glass darkly as the way out of the Western worldview. By his on exploration of this direction he ended up pushing the envelope too far and step by step embodied the various levels of the special systems as they relate to doxa so that the final conclusion to his own explorations ended as a logical conclusion to his path in madness.

Sheridan Hough in *Nietzsche's Noontide Friend*[5] explores several of Nietzsche's extended metaphors. Using the metaphors gives a more coherent picture of Nietzsche's underlying thoughts than might be had by comparing literal statements throughout the corpus. What this interpretation ends up pointing out is the importance of the metaphor of continual pregnancy, a situation where one is both one and two at the same time. The metaphor of continual pregnancy however seems strange until we realize that it is an image of the non-dual constructed out of various Western intellectual ideas. By non-dual we mean neither one nor two. In other words it is some other state that is neither unified nor dual. Continual pregnancy appears to point toward this kind of non-dual state that the special systems model very well. Pregnancy is something that cannot be maintained continually without sickness and death. Pregnancy is a metaphor drawn from the opposite sex, the denigrated sex, against which Nietzsche's own will to power defined itself. But pregnancy is a state which is both one and two but yet not either one nor two. This is just the same as the conjuncted special systems which are neither one nor two and thus model the non-dual as defined by David Loy in *Nonduality*. So if we look into the sustained metaphors of Nietzsche that undergirds his seemingly randomly permutated opinions we see a striving to indicate the possibility of non-duality as a state different from unity or multiplicity.

Hough also at one point suggests that Heidegger's Dasein is a concept that might allow us to deal with the seeming incoherence of Nietzsche's thought, if it were applied in retrospect, even though Heidegger's own interpretation of Nietzsche in this regard was of little use. Another commentator Pauli Pylkko in <u>The Aconceptual Mind</u>[6] suggests conversely that Nietzsche is a precursor for Heidegger's development of the concept of

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[5] Penn State UP 1997
[6] John Benjamins Pub Co 1998

Dasein. Taking our own hint from these commentators we will begin with Heidegger's concept of Dasein as elaborated by Pylkko. If we can see Pylkko's description of the a-conceptual as the end point toward which Nietzsche's is attempting to attain by fits and starts, then his variety of styles and the incoherence of his thought at a conceptual level can be understood more easily. In terms of Pylkko's description of Dasein as a-conceptuality we can see that Nietzsche is not merely trying to be non-conceptual in the disorganization of his concepts, but instead is striving to express the a-conceptuality, prior to the elaboration of the subject and object, that is represented by Heidegger as dasein. This also allows us to have a different take on his madness than that given by Claudia Crawford in <u>To Nietzsche: Dionysus, I love you Ariadne</u>[7]. Crawford gives us evidence that Nietzsche's madness is "simulated" and represents a suicide in which he hangs around to see what happens with respect to his work that his madness should make famous. It is interesting that Gingerich in a recent talk given at the *Psychology at the Threshold* conference[8] on Hillmanesque Archetypal Psychology says something very similar about Jung, i.e. that he simulated an episode of madness in order to position himself in such a way to pursue his aims in psychoanalysis. The simulation of an episode of psychosis is much more believable than ten years of pretended madness in which Nietzsche would have lost control of the things that he was most concerned about which was his environs and his diet which both affected his health. Given the sort of person that Nistzsche appeared to be in the kind of picture painted by Lesley Chamberlain in <u>Nietzsche in Turin</u>[9], this hypothesis of simulated madness seems highly unlikely. However, Pylkko's reconstruction of Heideggers dasein philosophy when applied to Nietzsche may allow us to change the terms of the reconstruction. Simulated madness means unreal madness, i.e. pretend madness. Pretending madness would be very difficult over a long period of time. Persons tend to do it for short times to attempt to evade something or gain some respite. But madness itself is very exhausting to maintain a pretense of and is easy for others to see through because of lapses into normalcy[10]. Rather if we look at the terms of the debate between real and simulated madness we see that there is a dichotomy between reality and illusion, where in this case the pretense of madness is an illusion created concerning illusion, this is similar to the example that Pylkko himself points out concerning Sartre's *no, nothing, nothingness* which is a two tiered reification of the negative. Similarly simulation of madness is an intensification of illusion and similarly a double reification. But this all assumes the distinction between reality and illusion which is one of the aspects of Being in the first place. If we apply Pylkko's view of the a-conceptual derived from Heidegger's idea of dasein then we can see that beyond real/illusion distinction there is something that perhaps is more basic, a kind of a-reality which exists prior to the unfolding of the real/illusion distinction at the level Pure Being. In fact there is a view[11] that there are four different levels of Being (Pure, Process, Hyper and Wild) and that reality/illusion have different meanings at each of these levels. Could it be that Nietzsche in his explorations had breached these various meta-levels of Being so that for him the distinction between real/illusion no longer meant what it means normally and that he was in fact exploring a realm of a-reality if not some even deeper realm. Pylkko basically only develops the idea of the move from Pure Being to Process

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[7] SUNY 1995

[8] Santa Barbara 2000

[9] Picador 1999

[10] According to Richard Hearn, Ph.D. a psychotherapist who had years of work on Psychiatric wards. He said that he knew of no case of long sustained pretense of madness in his experience.

[11] Developed by the author in previous works

Being in his definition of the a-conceptual. We would like to deepen this analysis by adding the various other meta-levels of Being and giving prefixes that might be associated with each of them so that we can talk coherently about even deeper levels than the a-conceptual.

| Ultra Being (Existence) *no-hand* | ex-conceptual *no-self* |
|---|---|
| Wild Being *out-of-hand* | zygo-conceptual *enigma* |
| Hyper Being *in-hand* | de-conceputal *query* |
| Process Being *ready-to-hand* | a-conceptual *dasein/eject* |
| Pure Being (ontological) *present-at-hand* | conceptual/non-conceptual *subject/object* |
| beings (ontic) | a concept |

The a-conceputal means that the subject-object dichotomy by which we project a reified Pure Being has been withdrawn. This is the realm of dasein as defined by Heidegger. But we can go further. We can talk about the de-conceptual where there is the differing and deferring of differance that Derrida talks about which Heidegger calls ~~Being~~ (crossed out). This is an even deeper ontological level that Pylkko speaks of when he talks about how conceptual/non-conceptual is entangled with the a-conceptual. Hyper Being as I have called it refers to what Merleau-Ponty calls the "hyper dialectic of Process Being and Nothingness" in The Visible an the Invisible. I use the prefix "de-" to signify something operating at this ontological meta-level. This prefix means separation, cessation, intensification, contraction and signifies away from, off, down, wholly, entirely or to undo something. It seems a good way to

mark the traces of concepts that are left when we enter the level of Hyper Being which is beyond Process Being which Pylkko signifies with the prefix "a-". However, when we want to go to the level of Wild Being there is no good candidate among the normal prefixes of words. Therefore, we will designate the prefix "zygo" as the designator. This signifies yoke, articulation, or pair and relates to the chiasm or reversibility that appears at the level of Wild Being that allows us to see the intaglio of mutual influence and partial mutual penetration that exists at this ontological level. Finally for the level of Ultra Being we will use the prefix "ex-" because it suggests a complete withdrawal of ontological significance that occurs at the level of existence that appears at the fifth meta-level.

Pylkko has instituted an excellent way of marking the level of ontological discourse by using prefixes on words. We are merely extending this to mark words at the other meta-levels of Being as well so that beyond the conceptual/non-conceptual distinction that appears at the level of Pure Being, there is not just the *a-*conceptual of Process Being but also the *de-*conceptual of Hyper Being, and beyond that the *zygo-*conceptual of Wild Being, and the *ex-*conceptual of Ultra Being. We only regret that there is not some more natural prefix at the level of Wild Being, but after all Wild Being is Wild so the wildness of *zygo* will tend to underline this fact.

With this terminology in place we can add a few more elements that will make this scheme clear in the ontological arena and thus foster the right sort of interpretation. The major assumption that underlays all of Heidegger's work is what Michael Henry in The Essence of Manifestation calls *Ontological Monism*. This is the assumption that Being is a monolith that contains two major modalities *present-at-hand and ready-to-hand* which describe the modalities or ways that the human being relates to the world. Dasein means being-in-the-world.

Dasein is the ecstasy of the projection of the purely determinate and reified illusion of ideation which we think of as the real, true, identical and present aspects of the world. Dasein stands behind this illusion of ideation that we think of in terms of the dualistic subject/object dichotomy as a place of upwelling that is t/here in the world as projected. Our view is wider and deeper than that of Heidegger based on the work of Merleau-Ponty in Phenomenology of Perception and The Visible and Invisible we identify four meta-levels of Being, two beyond those identified by Heidegger in Being and Time. Heidegger also identified the third meta-level in his later work which he called ~~Being~~ (crossed out). He realized that the difference between Process Being and Pure Being must be some other kind of Being than either of them. Derrida used this as the basis for his identification of DifferAnce. Merleau-Ponty went even further and identified Wild Being in The Visible an Invisible as different from Hyper Being or DifferAnce.

Our major point is that there are no higher meta-levels of Being. We follow Gregory Bateson who in the Steps to the Ecology of the Mind points out that in many cases we cannot actually think anything higher than the fourth meta-level. Bateson gives the example of motion in the physus and learning in the logos of concepts that cannot be thought to indefinitely higher meta-levels. It turns out that there are many central ideas with respect to our being-in-the-world that cannot be thought higher than four meta-levels. Thus these meta-levels are stairways to nowhere. The fifth meta-level does not exist. We call it nominally Ultra Being but identify it with existence due to its unthinkability. We believe that Ultra Being as Existence is a blank wall that thought runs into when it attempts to articulate higher and higher meta-levels of Being. The confrontation of this distinction is of even greater importance than the ontological distinction that Hiedegger makes that led us

here. We use Russell and Copi's theory of higher logical types to understand the articulation of the various kinds of Being. We use the ramified type theory that exists at each logical type level to identify the aspects of Being, i.e. truth, reality, identity and presence. We see Being as a mobile with sixteen facets where the kinds of Being and the aspect of Being intersect. But the point is that each of the aspects takes on a different meaning at each of the meta-levels of Being including Ultra Being. So we have real/illusory and beyond that *a*-real or a-illusion, and beyond that *de*-real, and beyond that *zygo*-real and finally *ex*-real. The same is true for the other aspects. There is identity/difference, then a-identity or a-difference, then de-identity, then zygo-identity, and finally ex-identity. There is truth/falsehood, then a-truth, then de-truth, then zygo-truth, and finally ex-truth. There is presence/absence, then a-presence or a-absence, then de-presence, then zygo-presence, and finally ex-presence. Each of these aspects has a particular meaning at each meta-level of Being. How we understand each of the aspects means changes as we move from an aspect to an a-aspect then to a de-aspect, then to a zygo-aspect, and finally to an ex-aspect. Hopefully this terminological refinement will help us talk at the various ontological levels without becoming confused because everything changes emergently as we move up the meta-levels of Being.

Now when we talk about simulated madness in the case of Nietzsche where that means pretend madness as an ontological statement by him in his life it is hard to believe that anyone could sustain such a madness for ten years no matter what their ideas are about themselves and the impact that will have on the world. However, when we think about simulated madness we are talking about illusions about illusions and thus are operating at the level of Process Being, which is similar to the level that we saw Nietzsche exploring in relation to values. He

raised the question of the *value of values*. So his questioning is at the level of Process Being and his simulated madness is supposedly at the same meta-level. But this is at the a-conceptual level, i.e. the level of dasein where Process Being takes over from Pure Being. At that level reality/illusion has a different meaning from that normally ascribed to it at the lowest and most reified ontological level. At this level we see the process of the unfolding of the reality/illusion distinction rather than merely the reified categorical distinction itself. It is at this level that the unfolding of the projections of our world takes place. This is the level in Nietzsche's terms where self-overcoming is at work as a process rather than as a finished product. But once we establish this new horizon for exploration, as Nietzsche calls it, then it, as the a-conceptual, always remains entangled according to Pylkko in the conceptual/non-conceptual distinction. This entanglement is the province of the de-conceptual and zygo-conceptual. The entanglement is composed of the differance as differing and deferring, i.e. traces of possibilities between which we are indecisive which is called Hyper Being, between Pure Being and Process Being, i.e. between the noun and the verb in the statement **Being is**. But it is also composed of a chiasmic reversibility by which we see the intaglio of propensities in the dual phases of the interval that appears at the level of Wild Being. When we look at entanglement then it is necessary to see the madness in the sanity and the sanity in the madness of Nietzsche but in two different senses. There is one sense in which the moment of madness is differing and deferring forever embodying the traces of indecision of differance. There is another sense in which there is a chiasmic reversibility between madness and sanity by which we the inscribed intaglio of the propensities for either madness or sanity. From this perspective we can see that madness is always in some sense a pretense given for an effect as is everything we do in our lives. But this pretense can be done with

deadly seriousness and may in fact be designated as real by those around us and by ourselves. So we do not have to see inauthenticity, ingenuineness, insincerity in Nietzsche's pretense which turned into something of deadly seriousness of a true, real, identical, present madness. From the first Nietzsche played with the possibility of madness by exploring beyond the limits of normal intellectual endeavors. Nietzsche's genius made him susceptible to madness from the beginning.

What we are more concerned about is not whether he was actually mad, or pretending to be mad from some purely deterministic categorization, but whether the process of his going mad can tell us anything of deep significance about our worldview. I believe it can because the way stations on the route to madness were exemplified by Nietzsche in his major ideas and these ideas bear a striking resemblance to the various kinds of special systems that are encountered as we move up the hierarchy of the meta-levels of Being as the interstices between these meta-levels. We know he struck out to explore the meaning of the value of value. And we are not sure whether he arrived at any higher meta-levels of value beyond the a-value (the unfolding of process value as the good and bad of the noble) beyond the pure value, i.e. beyond good and evil. For instance whether he did explore de-value (the differing and deferring of hyper value), zygo-value (the chiasm of wild value), or ex-value (the incomprehensibility of ultra value), is unknown at this moment to me the author. But Nietzsche definitely opened up this realm of exploration and also definitely at least attained the level associated with dasein which is the level of Process Being, i.e. value[2]. So I think it is right for us to use the a-conceptual, i.e. dasein philosophy as a basis for understanding his works and thoughts.

Once we transition to this way of thinking about Nietzsche's works and thoughts his

styles and incoherence of thought at the superficial level becomes less important. This is because any value that he projects at one moment may be supplanted by another value at another moment because he is engaged in the self-overcoming of the unfolding of dasein as a being-in-the-world. We are no longer looking for truth as verifiable consistency, completeness, clarity, coherence, well-formedness. Truth at this level as Heidegger has shown clearly is Alethia, unfolding showing and hiding of the type we see in Oedipus play which is concerned with truth as uncovering. If we see Nietzsche as engaged in uncovering of his own prejudices in the process of which those prejudices may change then all the inconsistencies and incoherence of this thoughts become a moot point. Rather what we are looking for is similar to what Sheridan Hough has looked for which is metaphoric trends rather than succinct philosophical statements of opinion that never change, like we see in Shopenhauer. Schopenhaur republished his major work three times in his life and the first volume remained substantially unchanged every time, thus he only ever elaborated the philosophy of his youth. We could never accuse Nietzsche of doing anything like that. Nietzsche is struggling to overcome his own philosophy to the very end. Instead what he tries to do in Ecce Homo is to establish who he is as the kind of self who is continuously self-overcoming.

All this means that we are going to approach Nietzsche differently than we might otherwise. He is the man who said that Subjects are Objects turned inside out. As such he points to the transformation of continual turning of himself and his world inside out. That transformation of self-overcoming is a process. So we look for that process that is a-conceptual as a groundless ground beneath the various opinions that Nietzsche expresses. What is interesting is that in this process Nietzsche does formulate

some concepts that seem to be a positive contribution beyond his endless critiques of others. In other words he does not just negate in his cultural criticism but also he adumbrates several key ideas that stand out in the sea of continuous variation and change that we see in his self-exploration through articulation. These ideas are exemplified best by the concept of Will to Power, Eternal Return, Perspectivism and the Overman. What we want to point out is that he does not just go mad but instead steps into it in a series of fundamental realizations which are concentrated in these fundamental ideas that he developed which is his positive philosophy beyond the results of his skepticism. We interpret these ideas in terms of the Special Systems theory. Thus we see Nietzsche starts off with the concept of Man and sees him as embedded in evolution and wonders what will come after Man as the next species. An excellent attempt at this in Science Fiction is called The Gamelayers of Zan by M.A. Foster. But once we negate Man as a System, i.e. as a gestalt, then there are a series of stages that follow where as this system is broken up. The fist of these is the Will to Power, which is an image of the Dissipative Ordering Special System similar to the *Dissipative Structures* described by Prigogine. Will to Power is the positive dual of the Will of Schopenhaur that Nietzsche sees as a will to death rather than a will to life. This is of course a paradox. Nietzsche has negated the ratio side of the divided line through his skepticism so that all that is left are opinions and values. The doxa when we move up to the next emergent level of the dissipative special system becomes a paradox. The paradox is how self-overcoming can become the center of overcoming pure and simple. How does Nietzsche's philosophy avoid becoming a casuistry for whoever happens to win on the world stage. It is through this development of the concept of nobility and his association of it with continual self overcoming that he attempts to deal with this paradox. But the paradox always remains in the background

and is really never resolved completely. Then the Will to Power is again transformed into eternal recurrence when he comes up with the test for any action, would you will it to be this way forever? If you would will it forever then it must be Good because anything else would be excruciating punishment. This thought of the test for action becomes a viscious circle that comes to replace the grounds that Nietzsche's philosophy lost by the denial of all grounds. It is similar to the Autopoietic Special System in as much as it is self sustaining and closed. Finally this Autopoietic level is transformed into a reflexive level with the introduciton of perspectivism which as an intensification of the viscious circle becomes absurd. Absurdity is when the viscious circle, sustained paradox, is itself made paradoxical. Nietzsche's philosophy is intensively persepctival and reflexive and this uncovers absurdities that inform his philosophy to which he himself is sensitive. This absurdity is only one step away from the Dionysian madness where everything breaks up into absurdities which is given an image in the Overman who is always promised but never arrives. Moving into the Overman which is symbolized by the Death of Zarathustra and Epidocles is to encounter madness head on. When reflexivity and perspectivality gets out of control then we have madness. At that point we must engage in what Deleuze and Guattari call schizoanalysis of the sanity of madness and the madness of sanity. The individual breaks down into his desiring machines and the field of the socius and loses integrity as an individual becoming merely an organism. The level of the desiring machine is a good metaphor for the dissipative special system. The level of the individual as organism is a good metaphor for the autopoietic special system. The level of the socius as a rhizomatic field connecting the desiring machines is a good metaphor for the reflexive special system. In madness according to schizoanalysis we cease to be subjects within a world of objects and eventually degenerate

into desiring machines in the flux of the field of the socius where only the autopoietic organism is a visible locus but across which the desiring machines play. John S. Hans has created another different, less nihilistic, image of this state on the frontier of Wild Being that Deleuze and Guattari attempt to paint in gaudy and nihilistic colors.

## Buddha Nature

What is interesting about this way of approaching Nietzsche's work is that it allows us to compare it to its opposite which is the path of the Bodhisattva toward enlightenment with the trek of Nietzsche toward madness. Morrison in Nietzsche and Buddhism makes the point that Nietzsche did not really understand Buddhism very well and that he seems to have limited himself to commenting on Hinayana Buddhism even though some Mahayana material was available. Nietzsche understood Buddhism to be anti-life asceticism. He used it as a paradigm of nihilism and saw it as the direction that European culture was ultimately heading. In that context the popularity of Buddhism today seems to be something that Nietzsche may be said to have foreseen. However, the treatment of Buddhism overall by Nietzsche is not true to either the letter or the spirit of that religion. This is ironic as Morrison points out because many of the attitudes and approaches that Nietzsche himself attempted to develop were previously breached by the Buddhists in ways that were very similar and many times even more advanced. Nietzsche did not take full advantage of the resources that Buddhism offers for the enterprise of self overcoming. Nietzsche like many others were mislead by the fact that the ultimate state described by Buddhism is called emptiness (sunyata). They all to readily identified that with nihilism when in fact it was precisely the opposite state that was being aimed at. The problem that the Europeans faced was a

fundamental one when it came to interpreting Buddhism. That problem was that Buddhism aimed at a state of existence that was obscured by Being and was also covered over by the principle of excluded middle. Buddhism does not recognize Being as a reality, truth, identity, or presence but instead aims at Existence beyond Being. Buddhism does not subscribe to the principle of Excluded Middle or non-contradiction either. Thus several very fundamental assumptions that are prominent in the West must be reversed in order to get a view of the supra-rational state that corresponds the Buddhist goal. We continually mistake supra-rationality for paradoxicality and tend to conflate the two states as can be seen in the orientialist literature on Buddhism from the very beginning of the recognition of it as a historical phenomena. Nietzsche was making use of these orientialist misinterpretations as the basis of his own assessment. So it is no wonder that Nietzsche's assessment of Buddhism was so far from the mark. But it is clear that many of the ideas that Nietzsche developed was aiming at some very similar ideas to those developed by the Buddhists especially in the more sophisticated Mahayana tradition. Morrison only deals with the relation between Nietzsche and Hinayana because that seems to be the tradition that Nietzsche referenced in his critique of Buddhism. But if we expand our view and consider Mahayana then there are even more interesting parallels.

However, what is most interesting is the fact that the path that Nietzsche followed in his life is the dual of that proffered by Buddhism. Buddhism's goal is immersion in the supra-rational non-nihilistic non-dual state of sunyata, emptiness. That immersion is called nirvana which allows escape from the eternal recurrence of karmic influence that binds one in the wheel of samsara. In Mahayana the logical contradiction between the doctrine of no-self and nirvana was resolved by the development of the

Bodhisattva idea who renounced nirvana until all other sentient beings achieved enlightenment first. The special systems correspond to what in Buddhism are called the Three Jewels, i.e. Dharma, Buddha and Sanga. Dharma is the teaching of escape from samsara into emptiness and that corresponds to the dissipative ordering special system. Buddha is the one who has realized that ideal and embodies it becoming independent of karmic causality by achieving perfect enlightenment. The Buddha is related to the autopoietic special system. The Sanga is the brotherhood of the monks that form a Buddhist community. The Buddha taught for forty years and so his teaching had time to become well established among his followers. The Sanga is related to the reflexive special system and they are the community who provides the context for the seeker's search for perfect enlightenment. The Bodhisattva is something beyond the Buddha and stands in the position of the Overman as the Meta-system beyond the special systems which is the opposite of rational man. The Bodhisattva is not engaged in ultimate self-overcoming which leads to the overcoming of Man. Rather the Bodhisattva practices compassion for all sentient beings and service to them in the cause of their achieving enlightenment. The Bodhisattva is the overseer of the ones working toward enlightenment who will themselves enter nirvana last after all others have done so. They are the protectors of the Dharma, Buddha and Sanga who act as stewards and helpers in the conversion of all sentient beings into their enlightenment. The Bodhisattva is the dual of the Overman because the Bodhisattva is engaged in helping others overcome themselves in their search for enlightenment. Also that overcoming is seen as immersion in the supra-rational rather than in terms of paradox, viscious circles, absurdity and madness. The Bodhisatva is the ideal of sanity embodied. That sanity comes from the deep search for grounds beginning from reason rather than doxa. Reason assumes its

grounds normally. But when Reason becomes doubtful of its grounds and begins seeking those grounds then what is given to reason is the doctrine of the dharma. Eventually having learned the doctrine then the seeker of grounds wants to see an embodiment of the doctrine of dharma and that is when the Buddha is shown who is self grounding. Eventually there is the question of how enlightenment is recognized and that is when the Sanga is necessary to play that role of mutual grounding. It is the mutual recognition of enlightenment within the community of the Sanga that preserves perfect enlightenment and helps to distinguish it from imperfect imitations. Finally there is the question of how this process of attaining enlightenment is maintained and that is when the ideal of the Bodhisattva is exposed and Mahayana Buddhism is seen to be necessary as the perfection of Hinayana Buddhism. The Bodhisattva is the one who helps all sentient Beings attain enlightenment, preserves the community and fosters the dharma.

Once we realize that Nietzsche's path is the dual of the path of the Bodhisattva then we have made an essential contribution to the attempt to understand Nietzsche's teaching. The reason that Nietzsche's philosophy has so many resonances with Buddhism is that it is basically developing an opposite ideal. That is an ideal rooted in the Western worldview which develops the seeds of insanity rather than sanity. Thus Nietzsche's philosophy is a perfect counterpoint to the articulation of the Bodhisattva ideal of Mahayana Buddhism. It shows idealizations of the two paths that one might follow in moving from the central portions of the divided line of Plato toward its limits. In one direction lies a sanity that goes beyond reason and in the other direction lies an insanity that comes from taking doxa to its logical conclusion. Nietzsche's madness is seen to be fated because he specifically attempted to take doxa to its limit. The path

toward the supra-rational was blocked to him because like so many he could not see how supra-rationality was an alternative and a dual to the insanity that comes from the intensification of paradox. We might say that Nietzsche's madness is haunted by the possibility of supra-rationality as attained by the Bodhisattva. Understanding this duality sheds a different light on Nietzsche's madness. His madness is our own when we are blocked from understanding the difference between the supra-rational and the paradoxical and the absurd. There are two articulations of the limits of the divided line each based on the special systems. The limit of doxa gives us the path of Nietzsche which is inherent in the Western worldview and is available to each of us. But also the path of the Bodhisattva is available to us and inherent in our worldview if we recognize the difference between paradoxicality and supra-rationality and head toward sanity instead of insanity. Buddhism grew out of the Indian Branch of the Indo-European worldview. It is just as Indo-European as Nietzsche's intensification of the western worldview into madness. By understanding the relation between supra-rational enlightenment and the endarkenment of madness we comprehend the limits of Plato's divided line and to some extent understand the limits of human nature as conceived within our worldview.

If we are looking for examples of the Bodhisattva we can cite Nagarjuna or Dzong ka ba but of course there are many other examples throughout Buddhist history. What we see when we look at Nagarjuna is the development of the tetralemma that was introduced into Buddhism by the Buddha himself. However, Nagarjuna developed a logic based on the tetralemma and used that as a basis of critique of other positions that reified sunyata. Using the tetralemma (A, ~A, Both A and ~A, Neither A nor ~A) Nagarjuna showed it was possible to use logic to point toward emptiness without defining it. Nagarjuna used this method of

indication of emptiness as a basis for his critiques of other reifying philosophical positions. If we accept excluded middle and non-contradiction of Aristotle then the Both and Neither become illegal. This means that we must go much deeper to encounter emptiness. In fact what we must do is go up the meta-levels of Being till we fail to find the fifth meta-level in order to reach emptiness. The failure to think the fifth meta-level of Being is equivalent to the pointing by the tetralemma which sees emptiness as the difference between the Both and the Neither (or the center of a tetrahedron of logical operators composed of and, or, nand, & nor which is the same thing). Emptiness cannot be captured or thought in any definitive set of abstractions. However, we can characterize it as supra-rational, non-nihilistic and non-dual. It is supra-rational because it is indicated by keeping two alternatives like the both and the neither as simultaneously true. The supra-rationality was developed in Jainism which thought that all opposites were supra-rational. Jainism was another Hindu heresy that developed about the same time as Buddhism. In fact, one way to think of Mahayana Buddhism is as a combination between the Emptiness of Buddhism and the Supra-rationality of Jainism. Reason posits a ground. Reason becomes aware of itself when it realizes its lack of grounds and attempts to seek a ground. Many grounds or first philosophies are then proposed, the highest of these, like the Dharma make groundlessness itself the ground of reason. We can then consider self-grounding or mutual grounding. Self-grounding is similar to buildings built in Mexico City that are like ships and float instead of having secure foundations. Mutual Grounding has been described by Rescher in his book Cognitive Systemization where each of the axioms participates in a perpetual grounding exercise where each axiom is revisited by all the others creating a spiral something like the hermeneutic circle. In supra-rationality it is realized that the way out of this circle of mutual grounding is to hold that various

opposite grounds are true simultaneously as do the Jainists. We see this kind of thinking in modern geometry which holds that both Euclidian and non-Euclidian geometries are true because the crossing of parallel lines is an option subsumed in a wider view of geometry. This kind of movement to a higher synthesis is often called sublation (aufbung) which is recommended by Hegel. However, supra-rationality does not lose the opposites in some greater whole but instead sees the opposite axiomatic grounds as simultaneously holding without contradiction or paradox or absurdity being generated. Normally this is allowed because one opposite is in one modality while the other is in another modality. However, seeing how the two opposite grounds simultaneously apply is usually very difficult. But it is holding that Both and Neither are simultaneously true is the way to indicate emptiness within logic which establishes it as something that exists for humans in an incontrovertible way.

Non-duality is another way to indicate the same thing because it posits a state that is neither one nor two but which is both one and two at the same time. Thus non-duality is merely the supra-rationality of multiplicity. As we noted the perpetual pregnancy, as unnatural as it is, in the metaphoric underpinnings of Nietzsche's thought is an attempt to point to this idea of non-duality.

What is non-dual and supra-rational is at the same time non-nihilistic. Nihilism, as Stanley Rosen explains, means that there are two extreme artificial opposites that are seen to be in conflict but are exposed as being the same thing. Nihilism saps meaning from the world. We see examples of this in Both Achilles and Arjuna in the Indo-European mythic tradition. Achilles recognizes that the Acheans and the Trojans are really the same when his war prize Briseus is taken from him by Agamemnon. Arjuna realizes that the two armies who are about the fight in are all

kinsmen. In both cases there is a crisis of conscience when it is realized that two enemies really amount to the same thing. This is the obverse of the supra-ration. The supra-rational says that natural opposites are both true simultaneously and thus together produce a state without interacting which is different from either of them separately or merged. Nihilism contempates the collapse of the supra-rational state in which the two opposites in the extreme and artificial images merge or in which though conflict one subdues the other dualistically. Non-duality is a state which comes about through the conjunction of the opposites which are still held apart and affirmed simultaneously without interaction. Duality is when one opposite conquers the other through interaction. Nihilism is when it is realized that the two opposites while in conflict amount to the same thing and thus sucks meaning out of the world.

One problem with Nietzsche's philosophy is that it is based in winner take all in the class struggle. Who ever wins eventually becomes noble if the length of time of struggle is long enough. Who ever loses develops the slave morality that sees good and evil rather than good and bad and which sees as evil what is good to the conqueror. Thus Nietzsche's morality merely says that who ever wins becomes noble and define the good as they see fit. Nietzsche is basically saying that dualism must exist and that it defines the noble and the slave moralities that develop in history. Slave moralities tend to win out because there are more slaves than the elites. Nietzsche sees slave moralities as life denying and noble moralities as life affirming. Nietzsche places himself on the side of the noble moralities because he figures that who ever happened to win must have been better. This of course does not take into account the fact that technology might make it so that the worse wins by metis, trickery or technology as has often happened. Nietzsche's viewpoint on morality

is extremely problematic. But it does not seem to get beyond dualism which it in fact assumes as the basis for the differentiation of moralities. Buddhism takes a very different tact on morality. It roots morality in non-duality. In other words, Buddhism identifies good behavior with the non-dual. We can understand how this happens in the context of the Western worldview when we consider the non-duals embedded in the dualistic layers of the worldview itself.

| Originating Dual | Non-Dual | Orphan Dual |
|---|---|---|
| wave | complementary uncertainty | particle |
| Quantum Mechanics | spacetime | Relativity |
| Physics | Infoenergy | Thermodynamics |
| **Physus** | **Orders** | **Logos** |
| **Limited** | **Rights** | **Unlimited** |
| 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 |

The fourfold of the world according to Socrates is Heaven/Earth//Mortals /Immortals. This of course applies to the mythopoietic era. In the metaphysical era the fourfold has transformed into limited/unlimited//physus/logos. Now this says that there are two major dualites that inform our world. The first is that between finite and infinite. The infinite is associated with the metaphysical principle, in our case Being, while beings are associated with

finitude. Within beings there are two kinds, those that are described in terms of physus, unfolding out of nature, and those that are described in terms of the unfolding of language. Dasein is an entity that unfolds both in physus and in language. In terms of language dasein has the existential of talk. In terms of physus dasein has the existential of discoveredness. What mediates between the two is the existential of understanding. A subject/object is a reification of this process centered description that emphasizes unfolding/infolding with an emphasis on stasis and completion. Dasein inhabits Process Being while the Subject and Object are projected into Pure Being as static things. What is interesting is that between physus and logos is the non-dual of order (nomos) which supports understanding. Between the limited and unlimited is the non-dual of "right" (rta, asa, arte). Right is the fundamental concept that underlies our ordering of the world. We talk about the spirit of the law and the letter of the law. Right is what allows us to distinguish the spirit of the law. We notice that the Buddha talks about right action, right livelyhood and other similar concepts in the eightfold path. Buddhism sees the non-dual of right as the basis of moral action and has a concept of Brahmanic nobility based on the living out of this kind of *rightness*. But Buddhism sees the force of the eightfold path as being based on the non-duality of rightness between finitude and infinity. In other words between the two there is a point that is just right and that point is non-dual, non-nihilistic and only seen through the supra-rational. We can follow this path of non-dualities down deeper into the Western worldview and consider the other deeper non-duals like the good, fate, sources, and the root. Or we can follow these non-duals up to find infoenergy, spacetime, and uncertainty.

Nietzsche on the other hand decouples values from virtues. Virtues like wisdom, courage, temperance, justice are expressions of the non-dual in terms of human characteristics. Values are like opinions, they lack roots either in non-duality or in human character. Values may be taken up or put down at will and thus allow for the flux in values that accompanies self overcoming. Thus values remain superficial and tend to not touch our lives as deeply as the expression of the non-duals. Nietzsche also carries on the denigration of women which is a standard Indo-European power play. But women represent the negative fourfold of chaos, abyss, covering and night according to Aristophanes in the Birds. When we reverse these we get order, ground, uncovering and light. Thus women in general are seen as the negative image of the non-duals. They are denigrated in the tradition but still are reminders of the non-duality that is hidden away within the dualistic superstructure of the worldview. We see this contradictory nature of women as ideal and sub-human in Nietzsche's longing for Ariadne as Dionysus verses his external view of women which was so negative. This is a traditional Indo-European dualistic view of women seen in the relation between Hera and Nephele and in the good and bad versions of Helen of Troy.

| negative fourfold WOMEN | reversal of negative fourfold | aspects of Being | non-duals |
|---|---|---|---|
| chaos | ordering | Identity  *A is A* | order |
| covering | uncovering | Truth  *A is B* | right |
| abyss | grounding | Reality  *A is* | good |
| night | lighting | Presence  This is A | fate |

We have already mentioned that the various kinds of Being and the aspects of Being form sixteen facets of the mobile of Being.

| 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 |

We note that each of the kinds of Being relate differently to the non-duals.

| | ultra existence | wild being[4] | hyer being[3] | process being[2] | pure being[1] |
|---|---|---|---|---|---|
| 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 | un-decidablity 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 un-adulterated, 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 or correlation | un-decidablity of causation between causes or correlations | correlation | determinate causes. |

So ultimately we see that the matrix of facets

when we take into account the non-duals has sixty-four elements that combine the kinds of Being, the aspects of being and the non-duals within the purview of the world, not counting the deeper non-duals beyond the world described by Being. According to Buddhism morality comes out of the non-duals to be expressed in Being. But the non-duals have the characteristic of emptiness which makes them supra-rational and non-nihilistic. If we remain caught up in Being as Nietzsche clearly is despite his attempts to deconstruct it and tap the existential bedrock then there is no basis for moral action and the critiques of Nietzsche begin to make sense from that standpoint of being lost in Nihilism. Nietzsche is thus a case study of why Buddhist ethics is the only way out of the conundrum of nihilism. It is unfortunate that Nietzsche was not able to learn that lesson which might have saved him from madness. There is a way which sides with reason over doxa which successively searches for grounds, then discovers self grounding, then discovers mutual grounding, and finally discovers supra-rationality. If instead we side with doxa, opinion, over reason then things fall apart successively turning into paradox, viscious circles, absurdity, and this finally leads to madness as Nietzsche discovered too late. Nietzsche's madness appears in a realm beyond where subject and object makes sense, where the distinction has been withdrawn. Thus the value of value or the simulation of madness, as the illusion of illusions or the appearance of appearances, is the level of Process Being, and as such we have entered the a-conceptual realm prior to the distinction between illusion and reality in the determinative sense. Illusion and reality at this level are a process of the social construction or invention of reality out of illusions *and* the social construction or invention of illusions out of realities. Or we might say the social construction or invention of truth out of falsehoods *and* the social construction or invention of falsehoods out of truths. Or we might say the social construction or invention of identity out of

difference **and** the social construction or invention of differences out of identities. Or we might say the social construction or invention of presence out of absence **and** the social construction or invention of absence out of presence.

## The Quality of Madness

We might ask if the madness of Nietzsche is different from the madness of others. If you are operating at the process level of reality when most of your contemporaries are trapped in pure presence and have not contemplated the possibility of the existence of aconceptual dasein then is madness the same. His contemporaries thought his ideas of self-overcoming were mad already. Thus for Nietzsche then madness must be going to even higher levels of the meta-levels of Being. We might attempt to find those transition points where Nietzsche vanishes into Hyper Being or Wild Being or even Ultra Being even as he experiences higher and higher intensities of paradox, viscious circles, absurdities and even madness. Nietzsche seems to sustain operating at the Process level of Being. Most of his insights seem to come from exploring the open horizon of the value of values. Between each of Nietzsche's concepts there is a threshold of Being that must be crossed. So to move from the level of the concept of Will to Power to Eternal Recurrence it is necessary to cross the threshold of Process Being. Because Will to Power and Eternal Recurrence are so closely linked in Nietzsche's philosophy we see him primarily inhabiting the realm of process Being, i.e. the ready-to-hand modality of Process Being. However, to move up to the concept of perspectivism and reflexivity Nietzsche needs to cross Hyper Being. Now this level is seen in Nietzsche in terms of his various styles. He characterizes himself as a stylist above all else. The many styles are his higher version of perspectivism and his way of embodying reflexivity. We notice that it is his review of his own styles in

Ecce Homo that immediately precedes his madness. Nietzsche is someone who can move between styles which is something higher than the move through values. We might see that style is how Nietzsche characterizes "*the value* of the value of value". Nietzsche identifies these various styles with the names he adopts for himself, like Zarathustra, Dionysus, Caesar, etc. Hyper Being is the indecision between styles. But beyond this is Wild Being which is chaotic. If each style/name is a attractor basin in a strange attractor of Nietzsche's personality, or self, then it is Wild Being that determines which basis he will enter at any moment. Will he be Dionysus, the Anti-Christian, Zarathustra, or Caesar today? The story of his collapse is normally not interpreted. He collapsed when he sees a horse being beaten and he grasps the horse around the neck and then collapses. One might speculate that at the moment when he sees the horse being beaten he identifies suddenly with the horse and enters Wild Being which is the threshold of madness the realm of the Overman who never arrives. How can he be a new species in the old body? In the beaten horse we see everything that Nietzsche despises. Suddenly he experiences more than pity for the animal but actually he experiences what the animal experiences, its boundedness in its body, just as Nietzsche is bound and fated to live in his human body, the one that gives him so much trouble. Here we see "*the value* of the value of the value of value," i.e. Value[4], as the embodiment of the styles in the animal under the whip. Identifying with an animal in this way was tantamount to identifying with women who he also said should be under the whip, and the slaves who develop slave morality. At the level of Wild Being the slave morality invades the master and the master invades the slave. It is the cross over point between master and slave which is chiasmicly and reversibly both. Overman becomes underman and underman becomes overman. This is the point according to Deleuze and Guattari where the desiring

machines break out of the individual organism and spread into the field of the socius. The schizophrenic becomes nations tramping over continents, becomes the masses caught in the flux of history. What appears is the body-without-organs, the true unconscious, from which the orthogonal desiring machines emerge. We see Zarathustra longing for the Overman, but suddenly Nietzsche hugs a horse, i.e. longs for the animal, the one with unperverted instincts out of which we construct man as the blond beast, who is less than animal, who destroys wantonly in the best tradition of the Indo-European world conquerors. The moment of madness for Nietzsche is a reversal from Zarathustra. It is a feeling that Caesar could not understand. The Romans believed in clemency because that was related to reason. But they could not understand compassion in the Christian sense. It was also a feeling that is difficult to associate with Dionysus because it was toward a tame animal, not a wild animal, being abused that Nietzsche expressed his pity and his attempt at comfort. It was unlike the Anti-Christian sentiment we would expect who would from the one who has denigrated the compassion of the Christians as resentment. If you look at the names that Nietzsche uses toward the end we cannot imagine any of them expressing pity or compassion for a horse being beaten. Nietzsche is going against the grain of his own self image as expressed in <u>Ecce Homo</u>. This we would suggest is because at that moment he has discovered that one possibility that will take him into Wild Being and allow him to cross over beyond absurdity into madness. The entire complex of Nietzschian styles is absurd. But within it is a moment in which the complex breaks up into myriad desiring machines which scatters across the rhizome of his own work.

Nietzsche lives normally in an a-conceptual world beyond good and evil, i.e. prior to the establishment of determinate moral values where the process of self-overcoming is itself seen as the most important value. But the one who continually self-overcomes as an artist expresses himself in myriad styles. The complex of styles are de-conceptual expressing the differing and deferring of differance. But this de-conceptual realm is unstable because the possibilities are actualized chaotically. This instability is expressed in the zygo-conceptuality in which each style can be seen as chiasmicly and reversibly related to each of the other styles. Each is an intaglio etched into the reverse surface of the other. When we see through this reversibility we realize that our embodied and tamed animality is our fate and that we need to have compassion for ourselves. When we express that compassion then we transition into a hidden possibility covered over by the projection of the overman who never arrives and this hidden possibility is the gateway into madness for Nietzsche. It is precisely the opposite of the non-dual, supra-rational and non-nihilistic embodiment of the Bodhisattva who also never arrives at parinirvana because there are always other sentient beings to save. But perhaps the wild point when Nietzsche went mad was a glimpse at that kind of compassion that the Bodhisattva expresses which instead of endless self overcoming, is endless Other overcoming through compassion for all sentient beings including oneself. Thinking of the wild moment when Nietzsche passed over from the value of his styles into the value of his compassion for the styles of others, like the style of the beaten horse, who like himself was trapped, tamed, beaten and broken within the human form, just as the horse was trapped in the form of a horse. This is not the triumph of the noble we might have expected from a Caesar. This is not Dionysian ripping apart of the wild animal nor being ripped apart. This is not the Zarathustrian longing for the Overman. This is not the Crucified nor the anti-Christian disdain for resentment. It is something else. A wild point not anticipated by the styles of Nietzsche. It is a zygo-conceptual chiasmic (touch touching) relation

between the tamed animal and the tame in man (who are both abused by fate) through compassion for another sentient being. If we are not going to understand the a-conceptual through concepts then we are certainly not going to understand the de-conceptual or zygo-conceptual through them either. The de-conceptual is the indecision between styles. The zygo-conceptual is the reversibility between tame human and tame animal that causes appears in the midst of pity and compassion for the plight of the one who is down trodden, despite knowing about resentment, slave morality, the bad side of pity, etc that Nietzsche had pointed out in his work many times. Placing his arms around the horse is a reaching out to everything that he had despised in feminine nature, everything that belongs under the whip and has lost in the game of chance of life. It is the embrace of Dionysus and Ariadne. It is the embrace of Caesar and Christianity in Constantine. It is the embrace of the "Christian" as dys-angel in the form of Paul and the Anti-Christian (i.e. the crucified as Jesus who was the only true Christian). It was the embrace of the last man and the overman. Madness is when all the dualities that you have carefully created collapse together without the antidote of the supra-rational.

## The disintegration of Subject and Object at the various Levels of Being

In order to understand better what Nietzsche might have been going through we might want to think about the degeneration of the Subject and Object which Nietzsche precipitated with his philosophy. As we go up the levels of Being both subject and object transform.

| ex-conceptual | No-self | No-thing |
|---|---|---|
| zygo-conceptual | Enigma | Sphinx |

| de-conceptual | Query | Querans |
|---|---|---|
| a-conceptual | Dasein | Eject |
| conceptual/non-conceptual | Subject | Object |

The view that is presented here of the disintegration of the subject and object is influenced greatly by the other example of a bodhisattva, Dzong Ka Ba, the Tibetan Buddhist master. What distinguished Dzong Ka Ba was that he was a Buddhist who accepted Excluded Middle on the basis of the idea that if Buddhism was ultimately true it could even be expressed within the confines of the metaphysics of excluded middle. For Dzong Ka Ba the sign of the emptiness of the self is that when you do analysis you do not find any autonomous or independent basis for the self. The stages of this not finding is represented by the meta-levels of Being. In other words we start off in a world with subjects and objects expecting that there are grounds for these conventional bases of action in the world. But then when we begin searching for these assumed grounds we find ourselves at sea in groundlessness. Nietzsche was the first one to rigorously point to this groundlessness in the Western Tradition. What we find first of all is that what we think of as a reified static entity of the subject is really a process and that objects are themselves processes as well. Also as Nietzsche says the subject is the object turned inside out so that there is a transformational relation between the subject and the object that we don't expect. When we enter into this aconceptual realm prior to the arising of the subject/object dichotomy then we find the being t/here of dasein. Heidegger acts like objects disappear in this realm because he thinks of it as phenomenological. But we see the traces of objects in Das Mann, The They. Inauthenticity of Dasein is what remains of the objects at this level in

terms of the analysis of Being and Time. But this analysis is not enough. There is also the ejects, i.e. the process life of the object. At the level of process there are four kinds of content pattern:

Sign
Value
Process
Structure

We find descriptions of Process and Structure in Klir's Architecture of Systems Problem Solving and a description of Sign and Value in Baudrillard's Critique of the Economy of the Sign. The subject/object dichotomy exists primarily on the level of form. The shape of the object and the outline of the body are the delimitations of the subject and object. Within the body is the unfolding of thought while outside the body there is the unfolding of physus. The unfolding of thought supports the subject as Descartes describes. The unfolding of physus supports the objects. But when we remove this reified stasis and see pattern beneath the forms. The patterns themselves do not need the forms in order to describe things. There are four kinds of patterns as described above. As Klir shows the process and structure patterns relate to spacetime. Process exists as discontinuities in time and structure as discontinuities in space. Process and Structure are entangled in the way he describes in his Epistemological hierarchy. Baudrillard says something similar about value and signs of commodities which participate in what Bataille calls the General Economy. We posit that not only is value and sign entangled AND process and structure entangled but these two pairs are even more deeply entangled. Patterns inform both the inner world of the psyche as Jung would have called it and the outer world of the ejects. Jung explicitly says that the psyche is made up of signs and values. We tend to think of sign and value as being internal and process and structure as being external but if the line

between subject and object is erased then these tend to conflate together showing their entanglement. We call the pattern traces of objects ejects because Dasein is seen to be falling into the groundlessness and as it falls toward death it attempts to grab on to things in the world which do not offer a secure handhold. Things are ejected in this process of grasping and letting go or throwing aside of things as one attempts to break one's fall toward the abyss of death. The psychology of Jung gives us some insight into what the ejects look like in the interior of dasein. They are archetypal, in other words what is thrown up out of the unconscious are fantasies that tend to configure themselves in archetypal patterns. If we look out at the world then what we see instead of forms are content structures and  transformational processes more or less like Whitehead describes. The only problem with Whitehead is that he presents his philosophy as if it were present-at-hand instead of keeping to a ready-to-hand mode. Rescher has pointed out the problems with Whitehead's philosophy and the reasons that process philosophy has not been developed after Whitehead in his Introduction to Process Metaphysics. He also notes that process metaphysics needs to be tied to systems theory. We do that when we relate Klir and Baudrillard's patterns to the process level of Being as the description of the flux of content at that level whether inside or outside, i.e. within the subject or the object.

The relation between Dasein and Eject has to do with the grasping that occurs in the ready-to-hand modality of being-in-the-world. Dasein grasps things in the world to try to break its fall into the abyss of groundlessness and then releases the things that do not help break its fall. What it releases are ejected. Things are continually being ejected from the falling dasein, as fantasies or as discarded consumer items or as packaging rubbish going into landfills. Nietzsche's myriad opinions have some of the quality of the eject. Nietzsche is finding out what he thinks by expressing his opinions on myriad affairs

in Human All To Human and his other works. There is no particular rhyme or reason to these expressions except as expressions of his inner Schopenhaurian Will, i.e. as his access to himself as a thing-in-itself.

When we go down to the next emergent level of the kinds of Being we discover the Query and the Querans. The Query is the question and the Querans is what the Question is about. Who is this overflowing ecstasy that projects Being into the world as Dasein. That is the question. That question may actually be expressed as being about many things. Thus there are multiple Querans that are possible targets for this question but they are always really about Dasein's inner most core, no matter what the subject. Hiedegger identifies this core as CARE (Sorge). Care about and care for is nicely ambiguous. The who of Dasein is a fundamental question and it takes us into Hyper Being which Derrida calls the differance of differing and deferring. Derrida talks about the trace or hinge nature of things at this level of Being in Of Grammatology. This is seen in the ambiguity of Care and our indecision concerning which of the senses of Care to use at any one time. Traces are non-visible characteristics of things and thus do not have any structure or distinguishable process transformations. Signs and values collapse into each other at this level. It is very much like the probability wave of the quantum phenomena in as much as traces may have multiple values simultaneously. Traces adumbrate possibilities just as fuzzy numbers do. The Query and the Querans is just such a multi-dimensional or multi-state object. It is as if there were only one monad of pattern content and it had simultaneously all possible values. The Query/Querans is the point of maximal entanglement between sign/value//process/structure of patterning. Because of the sameness of the Query and the Querans we normally just talk about the Query, which asks radically about the "who" of dasein, who is t/here? But we must not

forget that all the various possible faces of the Query also exist as traces of the object at this level of Being.

The next deeper level is that of Wild Being where we meet the enigma/sphinx. The enigma is the mystery of who Dasein is. The sphinx is the Other who poses that question. In other words all the world becomes the one who poses the question of the who of dasein. By who we do not mean the subject. What we mean is the who beyond the subject, below the subject, before the subject. We mean the deepest who. When we ask that question we come up with only a very deep mystery. In that mystery we discover tendencies, propensities, dispositions but not answers. It is that level of dispositions where we seen the chiasm between the enigma Oedipus and the sphinx. The question that the sphinx asks Oedipus is made specifically for him. It is a question that seeks to discover the meaning of Man and which at the same time brings light to the nature of the monstrous other as well. Gaux in Oedipus, Philosopher has explored this territory.

Deleuze and Guattari attempt to build a philosophy on the level of Wild Being. They see the individual as fragmented into desiring machines and the field of the socius. By machine they really mean something that is not just a-mechanical, not just de-mechanical, but zygo-mechanical. And in keeping what that duality we can see that there are several kinds of zygo-mechanical machines which we can characterize as desiring, avoiding, disseminating, and absorbing. This describes the various tendencies, propensities, or dispositions of the enigma in its relation with other machines. They talks about the body-without-organs as the true unconscious out of which the dissipative machines arise. This is like the sphinx in relation to the enigmas that are being propounded and given to Oedipus. There may be multiple enigmas that arise from the Sphinx. These enigmas are seemingly external to Oedipus but end up

describing his own essence. There is still a trace of alterity even at the level of Wild Being. We describe this as the intaglio etched on the reversible surface of the chiasm that appears in the zygo-conceptual layer.

Beyond the enigma there is only the discovery of the lack of any autonomous self to either oneself or the objects of the world. This we discover when we reach the level of Ultra Being which is Existence. We arrive at emptiness of existence when we dig deep enough. But we go through these various phases in our search for grounds that ultimately are found not to exist. We discover that groundlessness to have a supra-rational nature if we understand its non-duality. The process of meditation described by Dzong Ka Ba in his classic works are a path for deconstructing the self and arrival at the realization of ones own emptiness and that of everything else in the world.

Nietzsche realized that the Self is an illusion. He recognized that it has the nature of Maya, in other words it is a necessary illusion. Thus, Nietzsche was traveling down this path laid out by Dzong Ka Ba. But how far he got is extremely unclear because of the disorganization of this thought. But that very disorganization is a sign that he was indeed attempting to operate on more fundamental atheoretical levels beyond the subject object dichotomy, at least in the realm of dasein if not deeper.

## Buddhist Logic

Let us think again through these meta-levels of Being using as our starting place the Tetralemma. The tetralemma is all logical possibilities (A, ~A, Both A and ~A, Neither A nor ~A). This is equivalent to the tetrahedron of Boolean Operators (And, Nand, Or, Nor). Emptiness is the difference between the Both and the Neither, or to put it

a different way the center of the tetrahedron of Boolean Operators. Emptiness can only be indicated from logic and not captured by it or any statement that conforms to it. Now what we notice is in terms of Pylkko's treatment of the subject/object erasure into the prior state of dasein, there must be something called a-A (a-concept) which is the state prior to the unfolding of the opposites on the basis of which the tetralemma is defined. The tetralemma is purely determinate and exists in Pure Being as a logical construct. The pre-tetralemma must also be prelogical, i.e. it must have a single pre-operator in which the and/or and +/- distinctions have not yet been articulated. Let us call and/or the articulation distinction and the +/- the valiancy distinction. Thus we must have a-articulation and a-valiancy. But there is something else involved which is the combinatorics that combines valiancy and articulation. Let us call this a-combination. There are thus four elements at the pre-logical level: a-combination, a-valiancy, a-articulation, and a-concept. The center of this a-conceptual tetrahedron must be the de-logical level at which we are indecisive about each of these pre-logical characteristics. But then again we see that each of these concepts need each other and if they collapse chiasmicly together then we can think about the reversibility between them in terms of Wild Being, i.e. the zygo-logical. If they collapse completely together then again we achieve emptiness, i.e. the emptiness of the logical itself. It is interesting that total collapse of the tetralemma occurs exactly at the fifth meta-level. This is why emptiness is itself empty, i.e. the logical mechanism that indicates emptiness itself disintegrates into emptiness at the fifth meta-level. I am sure Buddhist metaphysicians were never aware of this point but it is a nice proof of the consistency of their position from the view point of modern metaphysics. Buddhist meta-physicians merely accepted the present-at-hand presentation of the tetralemma in argument without question, because it was only seen as skillful means, they knew that

all speech was empty ultimately, i.e. equivalent to silence. Aristotle's critique of the tetralemma, that he attributes to Anaxagorus and Heraclitus, assumes that we would say all four statements at once, and thus they only amount to silence. Aristotle finds this disturbing. But Buddhists know that in argument each statement would be made when appropriate and not all at once so that over time they would amount to silence, but in the meantime they would point to the poignant meaning of silence. The Buddha was silent when confronted with metaphysical opposites. This is a poignant silence, not the nihilistic silence that Aristotle imagines. Nietzsche seems to have had a similar impression to that of Aristotle. Nietzsche questions the excluded middle as a topic but does not seem to have departed from dualistic logic in his own thinking. It is one thing to state that excluded middle does not apply and to articulate a non-dual, or empty position as the Buddhist do. Nagarjuna showed how to articulate such a position with logic. Entering into that unthinkability itself is something else again.

We understand that unthinkability in terms of inward and outward existence. We accept that existence is empty and note that this is what we attain at the fifth meta-level of Being. But in terms of Plato's divided lines we interpret the divisions of the line itself as signifying the difference between inward and outward existence. The lesser distinction on the ratio side is inward existence and the lesser distinction on the doxa side is outward existence. We identify inward existence with Buddhist Emptiness and note that it has a dual in Taoist Void that is equal to outward existence. The non-dual between these two opposite types of existence is seen as manifestation which is something that Islamic Sufism has much to say about. Manifestation means the unveiling of the attributes of God beyond the things. Existence refers to the things as they are without any projection of Being onto them.

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

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

Nietzsche is an existentialist and so we can see him approximating an approach toward existence. But he unlike the Buddhists is not

approaching inward existence because he denies ratio, i.e. all grounds. Thus he must be approaching outward existence which the Taoists discover to be Void. This makes sense of Nietzsche's appeal to instincts, evolution, and behavioral science as the basis of this negation of the self. It shows how his position is in a way the dual of the Buddhist position. He did not seem to be aware of the existence of Taoism as a religious phenomena in China so we do not know his reaction to it. However, we can imagine that he would have liked the rootedness in the outward aspect of existence. This inward/outward distinction is different from that erased with the subject/object dichotomy. This is a deeper kind of inwardness or outwardness that has to do with what exists, is it consciousness or nature. If consciousness is the ultimate ground of everything then when we reach that ground we have inward existence, called suchness or alayavijyana. On the other hand if nature is all that exists when we eliminate the self then we ultimately come to the Taoist void, perhaps thought of as pure empty space with no matter in it. In Indian philosophy only the Jainists believed in both. Every other philosophy tended toward consciousness as the ultimate ground. Taoists on the other hand tend toward nature alone as the ultimate ground. One example of someone who balances these in China is the zen-taoist hermit Stonehouse. It is a deeper non-duality that is needed to erase this distinction which we find in Islamic Sufism and which we might call manifestation of the attributes of God beyond all things either inward or outward.

Seeing that Nietzsche tends toward the position of Taoism helps us to understand his philosophy as in some sense a dual of Buddhism rather than just a copy in terms of its affirmation of outward existence rather than inward existence. This also makes clear how the distinction between appearance and founded opinion is important for Nietzsche.

For Nietzsche there is no founding of opinion on reason or religious belief. Founded/Unfounded is based on the affirmation or disaffirmation of life. Life enhancing and life denying is the distinction that signifies what Nietzsche puts his faith in. What is unfounded opinions are those that deny life, like those of the ascetic priest, or Schopenhaur, and others of their ilk.

## Thinking Through Nietzsche

Here we are not trying to figure out what Nietzsche really meant. Rather we are trying to start anew and to rethink the ground that Nietzsche covered again from our own point of view. A key question posed by our hypothesis that attempts to explain the coherence of his key ideas is why he develops them in the sequence he does. In other words multi-perspectivalism and reflexivity come first, then will-to-power, then eternal recurrence. In other words he does not follow the sequence that we might expect. But what this hypothesis does do is explain the special coherence of these ideas. They do not form a network of concepts as we might expect, but a series of emergent levels. This is really the key idea here. Do not expect to connect the ideas of will-to-power, eternal recurrence, and perspectivalism in a network of concepts because there are radical discontinuities between them. But the sequence of these emergences to the various levels is wrong from the point of view of the mathematical unfolding. First there is perspectivalism, which we see in Dawn and Human all to Human as well as Gay Science. Think of these aphorisms as being produced from different perspectives, rather than from a single authorial unity, i.e. the subject. What is interesting is not so much what is said but the differences that become apparent between the various things that are said. The discontinuities between the aphorisms are what we should look at rather than the aphorisms themselves. Will-to-power

appears next as a thread running though the aphorisms that increases in intensity over time. The eternal recurrence appears after starting in Gay Science and then becoming central in Zarathustra. Will to power flowers in Beyond Good and Evil and Genealogy of Morals as well as in the later notes named Will to Power. We can think of Nietzsche as having pushed his thought as deeply as he could into reflexivity and perspectivalism so that Eternal Return and Will-to-Power pop out as intermediate concepts between Man and Uberman. The Uberman stands in the place of the Meta-system and Man stands in the place of the System. Between these the three special systems appear as Reflexive Perspectivalism, Autopoietic Eternal Recurrence and Dissipative Will-to-Power. It is as if Nietzsche pushed his thought as far as he could toward the Uberman and reached reflexive perspectivalism. Then in a reaction the Will-to-Power appeared, and then between reflexive perspectivalism and dissipative Will-to-Power there appeared his deepest thought Eternal Recurrence. Nietzsche disolves Man based on the realization that he cannot be an end but only a path toward something else. Nietzsche pushes toward that something beyond Man, i.e. the Uberman. What he finds is reflexive perspectivalism, man breaks up into myriad perspectives that all must reflect back on themselves mutually, i.e. reflexively. Reflexivity is the next higher point of consciousness beyond self-consciousness that is social consciousness that is inherently dialogical between Self and the genuine Other. But what he noticed is that this raises the question "whose perspectives is it?" and that brings us to think about viable life. Life is itself Will-to-power in Nietzsche's view. There is an in-itself Schapenhaurian will to life that is toward enhancing life rather than towards death as Schapenhaure thought. We see it as dissipative ordering that attempts to reorder everything in its own image. That shows up because we have to answer the question of the source of the perspectives, that source is the lifeforms whose

perspectives they are. But then once we conjunct the viable life force of Will-to-power with the reflexive perspectives of those living beings, then there appears in that conjunction the concept of Eternal Recurrence as the deepest idea.

Eternal recurrence reminds us of the concepts of Dharma along with Karma developed in India and taken up into Buddhism and refined. We interpret Eternal recurrence negatively as the viscious circle. But Nietzsche viewed this viscious circle positively. He starts by just saying that the way to decide if something is the right thing to do is to think whether you would like to do it again and again infinitely. If not then, it is not the most life enhancing thing you could do, so find something different to do. But in Zarathustra, Eternal Recurrence becomes something else. A kind of Meta-principle under which everything is judged that makes pre- and post- events all connected and of a piece with the present moment of decision[12]. But it is hard to divorce this idea from the older idea of karma and dharma developed in India and suspect some influence. Zarathustra is a representative from one branch of this older culture. It is as if Nietzsche was saying look east for the answer to nihilism in the concept of Karma. Karma means the recurrence of your life in a related form based on the reward or punishment of your actions. Karma is in a way more interesting because it says that your life will change based on the reality of your actions in this life next time. Karma is not verbatim repetition. Verbatim repetition is a form of nihilism. Saying it is eternal is raising it to the nth degree as Deleuze says. Nietzsche wants to fight nihilism with the intensification of nihilism to the nth degree, with the threat of eternal repetition of exactly the same thing. Karma sees instead an endless series of lives all different but each based on the meaning of the actions of the

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[12] Martin Schwab's interpretation. Nietzsche Workshop UCI 2000-2001

last life. Buddhism calls this samsara, the wheel of birth and death based on craving. Buddhism teaches the dharma of right action, etc as the antidote to endless karmic cycles. Those who escape from karma enter a cessation state of nirvana. In Hinduism Karma and Dharma are also linked. Dharma is the way of action based on the Caste but individualized to the person who follows the way of their caste. If you follow your Dharma you will be rewarded. But all actions you do produce Karma and that causes you to be reborn many times, each subsequent life in an animal form that expresses the essence of the actions of the previous life. Sentient beings wander eternally being reborn from life to life. Buddhism was a heresy that wanted to call a stop to this endless wandering and posited a state of release from the endless round of lives. Buddhism coined the term emptiness to express what there was beyond the karmic wheel. We can think of emptiness as the still center that is the axis of the karmic wheel that expresses itself in a life as samsara.

Karma undergoes some subtle changes in the transformation of Hinayana and Mahayana Buddhism. First of all Buddhism preserves the fundamental ideas of Karma as Samsara and Dharma. But it subjects them to interpretation in the context of Emptiness which would seem to demand that we get rid of the idea of causal connection. This is very similar to what Nietzsche wants to do when gets rid of teleology and wants all the elements in the past, present and future to stand together connected. In Buddhism this is called interdependent co-arising. One thing does not cause another in sequence but mutual causes and effects arise together and appear differently from different perspectives. Subjection to the Hindu idea of Karma and Dharma to the non-concept of Emptiness has strange effects on them similar to those that Nietzsche sees in Eternal Recurrence. Both teleology and relativism vanish. Teleology because the whole set of

elements arise together. Relativism because non-duality of emptiness as a non-concept of existence means that by giving the middle way as a criteria there is still some criteria as a basis of action advocated. But this criteria is weak like that which sees life as a painting that has aesthetic unity only. Aesthetic synthesis gives a weak criteria, but it is still a criteria, not no criteria that relativism would imply. When we ask if there is casual connection from moment to moment in karma then the Buddhist answer is that there is Both causation and no-causation and Neither causation and no-causation. In other words there is some room left for a tinge of causation however subtle which is like the aesthetic unity that Nietzsche advocates. Karma and Dharma under emptiness is also detemporalized. Time becomes inordinant when it loses its strong causal core. A lot of what Nietzsche would like to say about Eternal Recurrence was said previously by the Buddhists, and perhaps better and more rigorously. And this is not the end. Buddhist Meta-physics becomes more and more subtle in Mahayana Buddhism going far beyond anything that Nietzsche dreamed about, even in his wildest dreams. In this way we can see Eternal Recurrence, if it really does recall Karma and Dharma of the Hindus, as a doorway into a very profound line of thought that was developed in great detail by the Buddhists. This is because the Buddhists following Buddha unearthed the Special Systems in their supra-rational version as the basis of their thoughts and meditative practices. In other words in Buddhism we are looking at the dual of Nietzsche's thought rooted in supra-rationality rather than based on paradox, viscious circles, absurdity and madness.

But this insight into the opposite of Nietzsche's pattern of thought does not help us to completely understand what he meant by Eternal Recurrence on the side of the divided line where doxa is primary. We might go on to say based on our hypothesis

concerning the special systems that Eternal Recurrence is the balance between Will-to-Power and Reflexive Perspectivalism. This balance point is its own emergent level so it is not connected to the other two concepts just as they are not connected to each other. The structure of the theory from the Hyper-complex algebras brings with it a structure that perhaps Nietzsche did not discern, but that we can specify very precisely with the help of mathematics. Will to power is dissipative ordering like the dissipative structures that that Prigogine has identified, the far from equlibrium neg-entropic structures that are proto-living. It is this neg-entropy that is the core of life, and as Nietzsche noted based on his reading of the biology of his day, that life must conquer in order to maintain its own viablity. It must siphon off energy from some energy flow and store it to divert to its own service. This means conquering something. Life is definitely a will to power. Schaupenhaur identified the Will as giving us insight to the thing-in-itself through ourselves as things-in-ourselves. But Schaupenhaur saw that as governed by entropy, as a will toward death, the running down of the universe and everything in it. But Nietzsche saw ahead of the science of his day by looking at the possibility of neg-entropy at the center of life as that which provides the firm foundation for life itself in is viability. Nietzsche was definitely ahead of his time in recognizing this possibility. Now, perspectivalism comes from the fact that these wills-to-power have an intrinsic variety and produce a swarm of individuals within a society of wills-to-power. Each will-to-power as a dissipative ordering cooperates or competes with the others acting differently depending on whim and circumstance. So the reflexive perspectivalism is the environment of multiple wills-to-powers (different wills and different powers) interacting both inside the organism and between organisms. It is quite natural to imagine many of these wills-to-powers acting separately and together and forming social relations at least at the swarm level, like schools of fish, flocks of birds, and herds of animals. To imagine that the same thing goes on inside of us as outside of us in nature, that was Nietzsche's genius at work. He did not believe in the unity of the self. He saw the self as a natural phenomena like all others operating in flocks, swarms and herds of instincts, i.e. small wills-to-powers, i.e. dissipative neg-entropic ordering patternings. Perspectivalism comes from the embodiment of different instincts or organisms at different places in spacetime. Reflexivity comes from the fact that the social group of the swarm is more than just self-conscious. There is a mixture of self consciousness and other consciousness together in a continual dialogue in the swarm. The swarm is merely the multiple conjunction of these wills-to-powers (instincts). Each member of the swarm is continually referring to all the others in the swarm to align itself and to resonate with them. Resonance gives an emergent quality of wholeness to the swarm into which the individual wills-to-powers merge as in a mass phenomena.

Now, if you can get this conjunction between an individual will-to-power and the mass of resonating wills-to-powers where the countable is contrast with the uncountable mass, then we can think about what Eternal Return might be in terms of the Hyper-complex algebra analogy. First of all Eternal Return is a conjunction of just two wills-to-powers instead of four or more. So in other words the swarm splits. Now the two sub-swarms are conjuncted. Conjunction is a special relation of belonging together as the same. When two wills-to-powers together form a symbiotic duo they must each cause the will of the one to exert power on the other such that the will of the other exerts power on the first. Each one has a different will and different powers. But the wills and powers in resonance reinforce each other and produce standing waves. These standing waves appear as a static pattern in the resonating pattern of waves created by the wills-to-

powers in their reflexive socal field. Well then! This standing wave is an emergent phenomena that is different from the individual will-to-power instincts and the swarm. They are sub-swarm co-evolving eddies that have their own standing wave patterns which because they are standing waves appear as persistent and thus are interpreted to be things. These things have the properties that Varela and Matuana ascribe to Autopoietic Systems. They black boxes that react to perturbations that combine the attributes of cognitive and living phenomena. They pop into and out of existence within the milieu of the reflexive social field, i.e. the swarm. But they are like a loop in which one will-to-power configruation forms a circle with another will-to-power configuration. As such they appear as if they could circle on each other eternally. A good example of this kind of formation is the breather formed from a soliton and an anti-soliton. These two are stationary because they are each acting as the other's trough. They are continually falling into each other and could go on forever if they were not perturbed by other waves. Like a soliton the breather formation may appear to escape entropy. There is another higher level formation equivalent to the reflexive level called the multi-monopole. It is a super-breather which I imagine is a combination of a breather with instantatons. Instantatons use potential troughs to jump from place to place. Two instantatons could form a breather like structure exchanging places in spacetime. If we imagine a breather added to this then we would get the equivalent of a breather inhabiting two places at once. They are both exchanging places with the other through two potential troughs. They are far apart from each other in spacetime yet they are exchanging energy and information. We call this combination of energy and information exchanged infoenergy, which is known as Chi or Shakti in other cultural systems. Porkert when he talks about acupuncture calls it configurational energy. It is a fusion of information and energy. We

see this in action in the super conducting Cooper pairs. Cooper pairs of electrons interact with the matrix of atoms they are flowing through. They exchange information about the environment that allows them to both navigate without resistance. The Cooper paris of superconductivity are exchanging more than energy that binds them together, they are also exchanging information about their environment, each just enough to allow the other to avoid what is in eaches paths. So the persistent pattern of standing waves between the wills-to-powers is seen as an eternally recurrent cycle where each wills the other and gives power to the other in return for power from the other. The powers are symbiotic. The wills are symbiotic. The result is something that seems like it will go on forever, and which is ultra-efficacious (ultra-effective and ultra-efficient). This is the kind of holonic structure that is both part and whole at the same time that appears between the dissipative and reflexive levels when they are conjuncted. The autopoietic system is the Cooper-pair-like dual wills-to-powers running around the swarm ultra-efficaciously. Eternal recurence in this model is a standing wave of the wills-to-powers within the resonating reflexive social swarm. It pops out naturally based on the inherent order embeded in spacetime that favors the hyper-complex algebras due to their ultra-effacaciousness. They give a slight release from the pressure of entropy. That release is enough to build holonomic structures spontaneously and give what Kauffman calls order from nowhere.

Now all we need to do is understand what these structures look like through the veil of paradox, viscious circles and absurdity. This is how Nietzsche saw them because he was blind to the supra-rationality of Buddhism. All he knew was the world of excluded middle created by Aristotle which he tried his best to undermine. Life itself has always been seen as a paradox in a world ruled by entropy. If you do not think that anything but

entropy happens then life must have what Bergson calls Elan Vitale. The multiple reflexive perspectives create absurdities quite easily. Comedy is full of such things. Tragedy raises them to high art. And the viscious circle is the way that the standing waves appear where the same thing calls itself recursively infinitely. These are distortions of the special systems but they are how Nietzsche must have seen them in his own vision of the world. The only problem is that seeing them this way leads to madness.

## Post Nietzschian Blues[13]

Being is paradoxical and Existence is supra-rational.

Being is anti-algebraic while Existence is algebraic.

Out of the "Meta-Being" of Existence arises the multiliths of Being.

The multiliths are composed of multiple kinds and aspects of Being.

Breaking out of the field of Meta-Being the multiliths appear as systems upon the meta-systemic field of Existence.

The system is a gestalt that is a greater-than-the-sum-of-the-parts whole on the meta-systemic proto-gestalt of the a less-than-the-sum-of-the-parts whole background.

Breaking forth as a nexus of paradoxicality the multilith begins to bifurcate until it goes into chaos. The first bifurcation of the kinds of Being is called the exotic. There are three

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[13] Some of these ideas have come out of a discussion with Owen Ware.

possible exotics:

pureprocess/hyperwild

purewild/hyperprocess

purehyper/wildprocess

the second level bifurcation is into the kinds of Being

pure/process/1/hyper/wild

pure/wild/2/hyper/process

pure/hyper/3/wild/process

These bifurcations go on until chaos is entered.

There are 24 different combinations of the kinds of Being in the multilith. There are sixteen markings by positive and negative. Thus there are 384 different marked multilith combinations. The same can be said for the aspects and their bifurcations into the esotics. Thus the interactions of multiliths that emerge from and fade back into the meta-being of existence can be very complex with 2*384 interactions. Both exotic and esotic regimes follow the form of universal algebra that can have three different forms xy=0, xy=yx, xy=-yx. So in one exotic the positive and negative kinds of being cancel, similarly with the positive and negative aspects. In another exotic there is commutation so the emphasis is upon reversible transformations. In another exotic the emphasis is on alternation by reversing and negating so dualities cancel.

We call the first regime logical because it is based on tautologies and in it opposites cancel. We call the second embodying because it is based on commutation, reversible action of the body itself, and in it reversed actions cancel. We call the third regime non-dual because in it duals (reversed and negated elements) cancel. We find the first regime in the production of higher logical types of kinds and aspects of Being according to the theory of Russell and Copi. This is the primary way that the kinds and aspects of Being unfold to the mind that discriminates them. However once discriminated they enter the mobile of Being and they can take other relations to each other. One of those is the initiatory sequence that has to do with embodiment within the social group. Another of those is the non-dual in which there is an embedding in timespace or spacetime faces of the Matrix. The non-dual exotic is made up by linking the negation of the logical with the reversion of the emboding. Thus one is related to physus and the other is related to logos and the third is related to the non-dual that is hidden in the chiasmic reversiblity between physus/logos or logos/physus.

Nietzsche has a profound interest in the physiological due to his health problems. His sickness causes him to move from a concern with poetry and metrics of rhyme in Greek to the study of Science in Ecce Homo. Thus he moves from Logos to Physus as a fundamental orientation. But we can see these two in terms of the physiological or the logophysical. Reflexively we would talk about the physiophyical and the logological. But that forgets the chiasmic reversibility between the two dualities. It does not take into account the third possibility of the non-dual that is the chiasmic reversibility between them which is the nomos, or order. Being splits either into the logos of distinguishing or the physus of embodying or into the non-dual of order that permeates both producing the intaglio that etches on each side of the chiasm a fundamental non-dual primal ordering prior to the unfolding of the duality that is external to that non-duality. This three way split occurs at each level of the worldtree. At the next level down there is the split between the dualities of finite and indefinite or infinite with between them the non-dual of rightness. There are a whole series of these levels of the world tree that have been layed out above. What we note is that it is coming out of paradoxicality when the first splitting occurs that one of the three regimes are entered and within that regime there is a further splitting into the four kinds or the four aspects or both together and their opposites.

The worldtree, Yaddrisil, and its dual the well, Mimir, expresses this threefold nature of the Indo-European worldview by its tricotomy at each level into one of the three regimes: bisecting, non-bisecting, or non-dual. The interesting thing is that the bisections only occur on the left hand and the right hand branch is non-splitting. But that stubbed branch expresses at trisection according to the structure of the roots of Being. On the other hand in the well there is a trifurcation at each level with a bifurcation into opposites subordinate to it. Well and Tree together express tricotomy of the three regimes the non-dual of which gives us access to the core of the tree, or the center of the well.

It is of interest that the Vikings did a sacrifice where they hanged nine of each animal species in trees. This shows that the ninefold structure of the roots of Being is indeed significant. There are nine elements in the primal scene of the Well and the Tree and each of them is associated with a different root of Being. The roots of Being appear at each level of the nine story tree unfolding into the non-splitting branch producing some ultra-efficacious phenomena at each level where there is a transition into another realm.

Nietzsche when he calls into question the value of value and starts up the ladder of kinds of Being via the meta-levels of value enters this strange landscape. We see him as attempting to become a pre-platonic philosopher. He is attempting to express the essence of the Indo-European worldview with his proto-facism. His reference point is the kind of world that is displayed to us in the Thedrek's Saga or the Laws of Manu. It is a landscape of ancient Indo-European archetypes that he encountered due to his individuation process. Jung can be seen to take Nietzsche as prototype of the individuating human who expresses deep archetypes that go beyond his personal self and shed some light on the collective unconscious.

## Laws of Manu and the Isa Upanishad

The Laws of Manu[14] is an interesting case to ponder with respect to these issues. It is one of the few books that summarizes a whole worldview in a very succinct form. It is the key to understanding the Hindu branch of the Indo-European family of cultural traditions. It establishes the Caste structure and elaborates the laws that define how individuals should act within that social stratification. The book begins with a cosmological account of beginnings by the first man who was saved from the flood by Vishnu. This first man is the source of the laws which are told by one of the sages whom he had previously instructed. The Laws of Manu begins . . .

> *1. The great sages approached Manu, who was seated with a collected mind, and, having duly worshipped him, spoke as follows:*
>
> *2. 'Deign, divine one, to declare to us precisely and in due order the sacred laws of each of the (four chief) castes (varna) and of the intermediate ones.*
>
> *3. 'For thou, O Lord, alone knowest the purport, (i.e.) the rites, and the knowledge of the soul, (taught) in this whole ordinance of the Self-existent (Svayambhu), which is unknowable and unfathomable.'*
>
> *4. He, whose power is measureless, being thus asked by the high-minded great sages, duly honoured them, and answered, 'Listen!'*
>
> *5. This (universe) existed in the shape of Darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep.*

This is the state prior to the bisectional breakup of the multilith.

> *6. Then the divine Self-existent (Svayambhu, himself) indiscernible, (but) making (all) this, the great elements and the*

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[14] http://www.fordham.edu/halsall/india/manu-full.html

*rest, discernible, appeared with irresistible (creative) power, dispelling the darkness.*

*7. He who can be perceived by the internal organ (alone), who is subtile, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own (will).*

This is what is called manifestation of the godhead.

*8. He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them.*

*9. That (seed) became a golden egg, in brilliancy equal to the sun; in that (egg) he himself was born as Brahman, the progenitor of the whole world.*

This egg is called the Hiranyagarbha. Brahman[15] is the Godhead as distinct from Brahma who is the Creator as opposed to Shiva the destroyer and the non-dual Vishnu the preserver.

*10. The waters are called narah, (for) the waters are, indeed, the offspring of Nara; as they were his first residence (ayana), he thence is named Narayana.*

*11. From that (first) cause, which is indiscernible, eternal, and both real and unreal, was produced that male (Purusha), who is famed in this world (under the appellation of) Brahman.*

*12. The divine one resided in that egg during a whole year, then he himself by his thought (alone) divided it into two halves;*

This is the bisection of the multlith.

*13. And out of those two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode the waters.*

But that bisection is along the lines of the Mythopoietic model that distinguishes Heaven and Earth and then what is between them, i.e. space and waters. But note that this is primarily a world of Physus which is immediately contrast with the creation of the mind.

*14. From himself (atmanah) he also*

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[15] http://hinduwebsite.com/brahmanaspects.htm

*drew forth the mind, which is both real and unreal, likewise from the mind egoism, which possesses the function of self-consciousness (and is) lordly;*

Logos is the next creation which is related to consciousness as distinguished from the physus of outward creation.

*15. Moreover, the great one, the soul, and all (products) affected by the three qualities, and, in their order, the five organs which perceive the objects of sensation.*

The three qualities are satva, rajas, tamas, i.e. light, energy and torpor. The three gunas seems simlar to the exoterics in terms of a three fold schema of possible qualities of both the physus and logos.

*16. But, joining minute particles even of those six, which possess measureless power, with particles of himself, he created all beings.*

These six are the five senses and mind which is the experiential field between the physus and the logos.

*17. Because those six (kinds of) minute particles, which form the (creator's) frame, enter (a-sri) these (creatures), therefore the wise call his frame sarira, (the body.)*

*18. That the great elements enter, together with their functions and the mind, through its minute parts the framer of all beings, the imperishable one.*

*19. But from minute body (-framing) particles of these seven very powerful Purushas springs this (world), the perishable from the imperishable.*

We might relate the purushas to the seven chakras and thus to the seven imaginaries of the octonion hypercomplex algebras.

*20. Among them each succeeding (element) acquires the quality of the preceding one, and whatever place (in the sequence) each of them occupies, even so many qualities it is declared to possess.*

This verse is enigmatic and seems to suggest an interpenetration between the Prushas such as we get in hypercomplex algebras.

*21. But in the beginning he assigned their several names, actions, and conditions to all (created beings), even according to the*

words of the Veda.

*22. He, the Lord, also created the class of the gods, who are endowed with life, and whose nature is action; and the subtile class of the Sadhyas, and the eternal sacrifice.*

*23. But from fire, wind, and the sun he drew forth the threefold eternal Veda, called Rik, Yagus, and Saman, for the due performance of the sacrifice.*

*24. Time and the divisions of time, the lunar mansions and the planets, the rivers, the oceans, the mountains, plains, and uneven ground.*

*25. Austerity, speech, pleasure, desire, and anger, this whole creation he likewise produced, as he desired to call these beings into existence.*

*26. Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creatures to be affected by the pairs (of opposites), such as pain and pleasure.*

*27. But with the minute perishable particles of the five (elements) which have been mentioned, this whole (world) is framed in due order.*

*28. But to whatever course of action the Lord at first appointed each (kind of beings), that alone it has spontaneously adopted in each succeeding creation.*

*29. Whatever he assigned to each at the (first) creation, noxiousness or harmlessness, gentleness or ferocity, virtue or sin, truth or falsehood, that clung (afterwards) spontaneously to it.*

Qualities of things are innate and things abide by their own essences in the various creations after the first one.

*30. As at the change of the seasons each season of its own accord assumes its distinctive marks, even so corporeal beings (resume in new births) their (appointed) course of action.*

*31. But for the sake of the prosperity of the worlds he caused the Brahmana, the Kshatriya, the Vaisya, and the Sudra to proceed from his mouth, his arms, his thighs, and his feet.*

Here is where the castes arise.

*32. Dividing his own body, the Lord*

became half male and half female; with that (female) he produced Virag.

Male and female division follows after the arising of caste distinction.

*33. But know me, O most holy among the twice-born, to be the creator of this whole (world), whom that male, Virag, himself produced, having performed austerities.*

*34. Then I, desiring to produce created beings, performed very difficult austerities, and (thereby) called into existence ten great sages, lords of created beings,*

*35. Mariki, Atri, Angiras, Pulastya, Pulaha, Kratu, Praketas, Vasishtha, Bhrigu, and Narada.*

*36. They created seven other Manus possessing great brilliancy, gods and classes of gods and great sages of measureless power,*

*37. Yakshas (the servants of Kubera, the demons called) Rakshasas and Pisakas, Gandharvas (or musicians of the gods), Apsarases (the dancers o the gods), Asuras, (the snake-deities called) Nagas and Sarpas, (the bird-deities called) Suparnas and the several classes of the manes,*

*38. Lightnings, thunderbolts and clouds, imperfect (rohita) and perfect rainbows, falling meteors, supernatural noises, comets, and heavenly lights of many kinds,*

*39 (Horse-faced) Kinnaras, monkeys, fishes, birds of many kinds, cattle, deer, men, and carnivorous beasts with two rows of teeth,*

*40. Small and large worms and beetles, moths, lice, flies, bugs, all stinging and biting insects and the several kinds of immovable things.*

*41. Thus was this whole (creation), both the immovable and the movable, produced by those high-minded ones by means of austerities and at my command, (each being) according to (the results of) its actions.*

*42. But whatever act is stated (to belong) to (each of) those creatures here below, that I will truly declare to you, as well as their order in respect to birth.*

*43. Cattle, deer, carnivorous beasts with two rows of teeth, Rakshasas, Pisakas, and men are born from the womb.*

*44. From eggs are born birds,*

*snakes, crocodiles, fishes, tortoises, as well as similar terrestrial and aquatic (animals).*

*45. From hot moisture spring stinging and biting insects, lice, flies, bugs, and all other (creatures) of that kind which are produced by heat.*

*46. All plants, propagated by seed or by slips, grow from shoots; annual plants (are those) which, bearing many flowers and fruits, perish after the ripening of their fruit;*

*47. (Those trees) which bear fruit without flowers are called vanaspati (lords of the forest); but those which bear both flowers and fruit are called vriksha.*

*48. But the various plants with many stalks, growing from one or several roots, the different kinds of grasses, the climbing plants and the creepers spring all from seed or from slips.*

*49. These (plants) which are surrounded by multiform Darkness, the result of their acts (in former existences), possess internal consciousness and experience pleasure and pain.*

*50. The (various) conditions in this always terrible and constantly changing circle of births and deaths to which created beings are subject, are stated to begin with (that of) Brahman, and to end with (that of) these (just mentioned immovable creatures).*

*51. When he whose power is incomprehensible, had thus produced the universe and men, he disappeared in himself, repeatedly suppressing one period by means of the other.*

*52. When that divine one wakes, then this world stirs; when he slumbers tranquilly, then the universe sinks to sleep.*

*53. But when he reposes in calm sleep, the corporeal beings whose nature is action, desist from their actions and mind becomes inert.*

*54. When they are absorbed all at once in that great soul, then he who is the soul of all beings sweetly slumbers, free from all care and occupation.*

*55. When this (soul) has entered darkness, it remains for a long time united with the organs (of sensation), but performs not its functions; it then leaves the corporeal frame.*

*56. When, being clothed with minute particles (only), it enters into vegetable or animal seed, it then assumes, united (with the fine body), a (new) corporeal frame.*

*57. Thus he, the imperishable one, by (alternately) waking and slumbering, incessantly revivifies and destroys this whole movable and immovable (creation).*

*58. But he having composed these Institutes (of the sacred law), himself taught them, according to the rule, to me alone in the beginning; next I (taught them) to Mariki and the other sages.*

*59. Bhrigu, here, will fully recite to you these Institutes; for that sage learned the whole in its entirety from me.*

We don't see the non-dual here in this theogony but if we refer to the Upanishads then it is clearly indicated in many of them, for instance the Isa Upanishad.

*24. Know Goodness (sattva), Activity (ragas), and Darkness (tamas) to be the three qualities of the Self, with which the Great One always completely pervades all existences.*

*25. When one of these qualities wholly predominates in a body, then it makes the embodied (soul) eminently distinguished for that quality.*

*26. Goodness is declared (to have the form of) knowledge, Darkness (of) ignorance, Activity (of) love and hatred; such is the nature of these (three) which is (all-) pervading and clings to everything created.*

*27. When (man) experiences in his soul a (feeling) full of bliss, a deep calm, as it were, and a pure light, then let him know (that it is) among those three (the quality called) Goodness.*

*28. What is mixed with pain and does not give satisfaction to the soul one may know (to be the quality of) Activity, which is difficult to conquer, and which ever draws embodied (souls towards sensual objects).*

*29. What is coupled with delusion, what has the character of an undiscernible mass, what cannot be fathomed by reasoning, what cannot be fully known, one must consider (as the quality of) Darkness.*

So we see that Sattva, Rajas and Tamas, the three gunas are the way that the diety pervades the world split into physus and logos regions. One approaches that non-dual diety in the third and fourth phases of life. Fewer and fewer people get to those later stages where the non-dual called "That" is approached. There is the phase of the learner of the Vedas, then the householder, then those who wander in couples and those who wander alone. The non-dual state described by the Upanishads as *thatness* is only subtlety there in the last two phases of life which is approached through austerities. So in a way we can see that the non-dual exotic is there and is seen as something that few attain. But it is not there obviously we must combine what is said in the Laws of Manu and what we find in the Upanishads and read somewhat between the lines the later in the former. But the distinction between logos and physus is there from the beginning distinguishing between consciousness and creation, then god pervades via the gunas, and we move through our austerities from tamas, through rajas toward sattva which culminate at their highest intensity toward the end of our lives as we move through the four stages of life[16].

Isa Upanishad[17]

*Invocation*

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[16] Another example of the exotics is found in the Ramayana where there are three mothers who give rise to four sons with different degrees of Vishnu embodied in each son. The degrees of Vishnu in the sons represents the four stages in the three exotics.
[17] http://sanatan.intnet.mu/upanishads/isa.htm

*Om. That is full; this is full. This fullness has been projected from that fullness. When this fullness merges in that fullness, all that remains is*
*fullness.*
*Om. Peace! Peace! Peace!*

*Isa Upanishad*

*1*

*All this—whatever exists in this changing universe—should be covered by the Lord. Protect the Self by renunciation. Lust not after any man's wealth.*

*2*

*If a man wishes to live a hundred years on this earth, he should live performing action. For you, who cherish such a desire and regard yourself as a man, there is no other way by which you can keep work from clinging to you.*

*3*

*Verily, those worlds of the asuras are enveloped in blind darkness; and thereto they all repair after death who are slayers of Atman.*

*4*

*That non—dual Atman, though never stirring, is swifter than the mind. The senses cannot reach It, for It moves ever in front. Though standing still, It overtakes others who are running. Because of Atman, Vayu, the World Soul apportions the activities of all.*

*5*

*It moves and moves not; It is far and likewise near. It is inside all this and It is outside all this.*

*6*

*The wise man beholds all beings in the Self, and the Self in all beings; for that reason he does not hate anyone.*

*7*

*To the seer, all things have verily become the Self: what delusion, what sorrow, can there be for him who beholds that oneness?*

*8*

*It is He who pervades all—He who is bright and bodiless, without scar or sinews, pure and by evil unpierced; who is the Seer, omniscient, transcendent and uncreated. He has duly allotted to the eternal World—Creators their respective duties.*

*9*

*Into a blind darkness they enter who are devoted to ignorance (rituals); but into a greater darkness they enter who engage in knowledge a deity alone.*

*10*

*One thing, they say, is obtained from knowledge; another, they say, from ignorance. Thus we have heard from the wise who have taught us this.*

*11*

*He who is aware that both knowledge and ignorance should be pursued together, overcomes death through ignorance and obtains immortality through knowledge.*

*12*

*Into a blind darkness they enter who worship only the unmanifested prakriti; but into a greater darkness they enter who worship the manifested Hiranyagarbha.*

*13*

*One thing, they say, is obtained from the worship of the manifested; another, they say, from the worship of the unmanifested. Thus we have heard from the wise who taught us this.*

*14*

*He who knows that both the unmanifested prakriti and the manifested Hiranyagarbha should be worshipped together, overcomes death by the worship of Hiranyagarbha and obtains immortality through devotion to prakriti.*

*15*

*The door of the Truth is covered by a golden disc. Open it, O Nourisher! Remove it so that I who have been worshipping the Truth may behold It.*

*16*

*O Nourisher, lone Traveller of the sky! Controller! O Sun, Offspring of Prajapati! Gather Your rays; withdraw Your light. I would see, through Your grace, that form of Yours which is the fairest. I am indeed He, that Purusha, who dwells there.*

*17*

*Now may my breath return to the all—pervading, immortal Prana! May this body be burnt to ashes! Om. O mind, remember, remember all that I have*

*done.*

*18*

*O Fire, lead us by the good path for the enjoyment of the fruit of our action. You know, O god, all our deeds. Destroy our sin of deceit.*

*We offer, by words, our salutations to you.*

*End of Isa Upanishad*

*The Peace Chant*

*Om. That is full; this is full. This fullness has been projected from that fullness. When this fullness merges in that fullness, all that remains is fullness.*

*Om. Peace! Peace! Peace!*

Another version[18] . . .

*By the Lord is enveloped all that moves in the moving world.*

*By renouncing this, find your enjoyment.*

*Do not covet the possessions of others.*

*Working here one may wish to live for a hundred years.*

*Thus it is up to you---there is no other way than this---the work does not adhere to you.*

*Demonic are those worlds named, covered in blinding darkness; there after death go those people who kill the soul.*

*Unmoving the one is faster than the mind.*

*The angels do not reach it, as it is always beyond them.*

*Standing still it passes beyond those who run.*

*In it the Mother establishes the waters.*

*It moves, and it does not move.*

*It is far, and it is near.*

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[18] http://www.san.beck.org/Upan3-Isha.html

*It is within all this, and it is also outside all this.*

*Whoever sees all beings in the soul and the soul in all beings does not shrink away from this.*

*In whom all beings have become one with the knowing soul what delusion or sorrow is there for the one who sees unity?*

*It has filled all.*

*It is radiant, incorporeal, invulnerable, without tendons, pure, untouched by evil.*

*Wise, intelligent, encompassing, self-existent, it organizes objects throughout eternity.*

*Into blind darkness enter those who follow ignorance; into even greater darkness go those who follow knowledge.*

*It is distinct, they say, from knowledge.*

*It is distinct, they say, from ignorance.*

*So have we heard from the wise who explained it to us.*

*Knowledge and ignorance, whoever knows the two together with ignorance passes over death, with knowledge attains immortality.*

*Into blind darkness enter those who follow non-becoming; into greater darkness enter those who follow becoming.*

*It is distinct, they say, from becoming.*

*It is distinct, they say, from non-becoming.*

*So have we heard from the wise who explained it to us.*

*Becoming and destruction, whoever knows the two together with destruction passes over death, with becoming attains immortality.*

*The face of truth is covered with a golden disc.*

*Unveil it, nourisher, for one whose duty is to see the truth.*

*Nourisher, one seer, controller, sun, child of the creator, spread your light and gather your brilliance that I may see your loveliest form.*

*Whatever is that Spirit, that also am I.*

*May this life enter into the immortal breath!*
*This body then ends in ashes. Aum.*
*Purpose, remember! Action, remember!*
*Purpose, remember! Action, remember!*

*Agni, lead us by a good path to success,*
*you god who knows all ways.*
*Keep us away from deceitful sins.*
*We offer ample prayer to you.*

The nondual lines are . . .

*It moves, and it does not move.*
*It is far, and it is near.*
*It is within all this, and it is also outside all this.*

Also the lines about the conjunction of knowledge/ignorance and becoming /destruction.

So it is clear that this non-dual approach to things is there in the Hindu tradition. Whether Nietzsche saw it or not in that tradition is unclear. It as if the whole tradition is the striving for the non-dual state. Starting from the definition of the class structure which is distinguished by the kinds of Being and isomorphic to the five male and one female gods who appear in the Mahabharata as the Pandava brothers and their wife. We might expect that somehow during the process of the initiation into the Vedas one undergoes the initiation ceremonies that have to do with the embodiment which is related to the initiation sequence of the kinds of Being as opposed to the logical sequence. Later there is the transformation to the historical sequence which approximates the overworld or underworld in the mythopoietic era. The key point is that the hindu tradition comprehends and is built around the exotics, i.e. the bifurcation of the kinds of Being, and presumably the esotics as well, i.e. the

bifurcation of the aspects of Being[19]. Whether Nietzsche saw this macro formation of the worldview or not is what we must question. He definitely followed Plato in taking up and making philosophical the class structure of the Indo-Europeans. We know from Ecce Homo that he underwent a transformation in which he switched from idealism to physiological motivation for his philosophy. Thus he underwent the transformation from the logos to the physus modes. Idealism is the ground mode of the exotics that most naturally occurs. Stepping up to materialism, or the physus is something that has to be forced because it is a higher energy level with respect to the worldview. Finally achieving the non-dual regime is the most difficult and few achieve it but it appears in the mystical tradition occasionally, but is more prevalent in Hinduism because they geared their whole culture toward that goal. It is unclear how much Nietzsche appreciated this non-dual mode beyond the physiological embodiment regime.

With respect to the Hiranyagarbha we find the following in the Rig Veda[20] in Hymn CXXI concerning Ka.

*1. IN the beginning rose Hiranyagarbha, born Only Lord of all created beings.*

*He fixed and holdeth up this earth and heaven. What God shall we adore with our oblation?*

*2 Giver of vital breath, of power and vigour, he whose commandments all the Gods acknowledge -.*

*The Lord of death, whose shade is life immortal. What God shall we adore with our oblation?*

*3 Who by his grandeur hath become Sole Ruler of all the moving world that breathes*

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[19] This also appears in the four sons from three wives in the Ramayana, each embodying a different degree of Vishnu.

[20] http://www.sacred-texts.com/hin/rigveda/

*and slumbers;*

*He who is Lord of men and Lord of cattle. What God shall we adore with our oblation?*

*4 His, through his might, are these snow-covered mountains, and men call sea and Rasa his possession:*

*His arms are these, his are these heavenly regions. What God shall we adore with our oblation?*

*5 By him the heavens are strong and earth is steadfast, by him light's realm and sky-vault are supported:*

*By him the regions in mid-air were measured. What God shall we adore with our oblation?*

*6 To him, supported by his help, two armies embattled look while trembling in their spirit,*

*When over them the risen Sun is shining. What God shall we adore with our oblation?*

*7 What time the mighty waters came, containing the universal germ, producing Agni,*

*Thence sprang the Gods' one spirit into being. What God shall we adore with our oblation?*

*8 He in his might surveyed the floods containing productive force and generating Worship.*

*He is the God of gods, and none beside him. What God shall we adore with our oblation?*

*9 Never may he harm us who is earth's Begetter, nor he whose laws are sure, the heavens' Creator,*

*He who brought forth the great and lucid waters. What God shall we adore with our oblation?*

*10 Prajapati! thou only comprehendest all these created things, and none beside thee.*

*Grant us our hearts' desire when we invoke thee: may we have store of riches in possession.*

Hiranyagarbha is defined as the Vedic god of creation; the Hindu primordial being. He was the primeval seed from which Brahma was born[21]. In the Svetavatara Upanishad Chapter 5[22] we find the following.

> *What you will find here: knowledge and ignorance, the one who witnessed the birth of Hiranyagarbha, qualities of nature, actions that cause bondage, description of the soul, reasons for bondage and reincarnation of the soul, divine who is to be grasped by feelings.*

> *1. Hidden in the Supreme Brahman lie two secret entities, knowledge and ignorance. Ignorance is perishable while knowledge is ever lasting. And yet there is another who controls both knowledge and ignorance.*

> *2. The one, the lord of all creation, rules over all forms and all sources. The red seer (Hiranyagarbha), when born in the beginning, saw none but Him and held only Him in his thoughts.*

> *3. He casts His net in various ways and draws it together again in each field. Creating the lords and the great self (Hiranyagarbha), He wields His lordship over all.*

> *4. Just as the sun spreads his brilliance above, below and across, so does that one God, glorious, adorable, rules over all creatures that arise from the wombs.*

> *5. The creator of all, who develops His own nature and brings to fruition all that can be ripened, who distributes all the qualities rules over this whole universe.*

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[21]

http://www.pantheon.org/mythica/articles/h/hiranyagarbha.html

[22] http://hinduwebsite.com/sveta5.htm

*6. That which is hidden in the Vedas and the Upanishads, Brahma knows that as the origin of the Vedas. In the past the devas and the seers who knew It attained Its nature and became immortal.*

*7. But he who has qualities and performs actions that bear fruit is surely the enjoyer of the result of the actions He performs. Assuming numerous forms, possessing the three qualities, treading the three paths, He the ruler of the breaths, wanders about according to his deeds.*

*8. Of the size of the thumb, in appearance equal to the sun, endowed with thought and ego-sense, but with the qualities of intelligence and the self, he appears as if of the size of the point of a goad.*

*9. It is equal to the one hundredth part of the one hundredth part of the point of a hair. Yet it is capable of infinity.*

*10. It is neither male nor female, nor of neuter gender. What ever body it assumes, in that form it appears.*

*11. Because of thoughts, touch, sight and passions, and because of the availability of food and drink there are birth and growth for the individual self. The embodied soul assumes various forms in various places according to the nature of his deeds.*

*12. According to his qualities, the embodied soul assumes many subtle and gross forms. Having become united with them through the qualities of his actions and the qualities of his body, he gives the impression that he some one else.*

*13. Without a beginning and*

*without an end, in the middle of turbulence, creator of all, with innumerable forms, who envelops the whole universe, he who knows the Divine thus is freed from all fetters.*

*14. The Divine who is to be grasped by the feelings, who is incorporeal, who makes both existence and non-existence possible, the auspicious, the author of human knowledge and sciences- who knows Him thus leaves the body behind.*

The Hiranyagarbha is the seed of the self of God. Nietzsche has appropriated the self-overcoming of God for mankind. In this way he is a promethean figure who brings fire to man, the fire of self overcoming which has always been appropriate only to god, not individual selves who must abide by the caste distinctions that are even more basic than the distinctions between male and female.

The key point for us here is how there is a trichotomy of trichotomies similar to what shows up in the roots of Being[23]:

>     Brahman
> bramah/vishnu/shiva (attributes of Brahman)
> sattva/rajas/tammas (mode of permeation)
> Logos/non-dual/Physus (division of the world)
>     Priest Ego

These line up strangely with the roots of Being

>     Seyn/Sein/ES
>   shiva/brahma/vishnu (three attributes)
>
>   rajas/sattva/tammas (three Gunnas)
>   ER/ES/Bheu

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[23] See "Primal Ontology and Archaic Existentiality" by the Author.

Logos/non-dual/Physus (exotics)
Wes/Wer/Bheu

This gives a sameness between Physus and tammas as well as an identity between sattva and Vishnu.

The seed of the self in terms of Being unfolds this way. First unfolds the caste structure within the city delineating the logical order of the kinds of Being, prior to the male/female distinction which is biological. Man is cut up into many where women remains one. Man is caught in the caste structure while woman can roam about depending on who she marries. Woman is Casteless, shared between the caste representing Padava brothers as they do with their single wife. But men from each caste except the servants can be initiated into the Veda. Thus they move from the logical regime of the kinds of Being to the initiation regime (process/wild/ /hyper/pure). Then after initiation Priests become householders. From that they graduate into living in retirement in the forest, and finally into seclusion completely dedicated to the experience of non-duality of Being, this is the final exotic which is associated with a different splitting of the multilith of Being (process/hyper//pure/wild). This final stage is non-dual and non-nihilistic. It is from this perspective that the distinctions between men as caste exemplars is seen to be the natural form of man.

What is interesting here is that in terms of Aspects they continue out of Being and appear in existence which is talked about in terms of Ultra Being. But Being itself has only four kinds which are rearranged by insertion and inversion which is necessary to see the non-dual in terms of Being itself. The exotics give us various levels of intensity at which we can live within Being. The most natural is idealism associated with the logos, the next most intense is materialism associated with the physus. Finally the rare exotic which is most intense is that which is non-dual which is seen by the ascetics or the priests at the end of their lives[24]. Somehow the Ultra Being aspects are related to the highest exotic intensity but exactly how they fit together is not clear. But the highest exotic has the characteristics usually attributed to Existence of non-dual (not one, not two) and non-nihilsitic. We can think of the fourth stage as indicating the confluence of the three exotics, i.e. the center they mutually define which is the center defined by the exotics and esotics of the multlith taken together. It might be seen as associated with the holoidal which is the combination of all the positive aspects (true, identical, real & present). Yet it is something different than the holoidal. The holoidal as the positive aspects taken together is why it's nature is sattva, clear and bright which is the opposite of tammas which is dull and asleep, like the ephemeron that is made up of the opposite aspects (false, different, illusory, & absent). Rajas characterizes those mixtures in between these two extremes of the holoidal and the ephemeron associated with the holon, integra, then novum, epoch, then eventity and xx?x?xx. These are the various levels of interpenetration that are possible. We can see that the Hindu's in the Laws of Manu are relating the levels of the permutated aspects with the levels of the exotics in their description of the life trajectory of the Vedic Priest. In that trajectory the last stage is the point of balance between the non-dual (retirement), physus (householder) and logos (learning the Vedas). The ascetic achives that balance between the three exotics and the three exotics. It has been likened to the three way sutures that appear on the back of the skull which is were the mantras are said to arise. Existence is the neither...nor of the aspects while the quintessence is the both...and of the aspects. Holoidal gathers all the positive aspects and ephemeron gathers

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[24] This is embodied by Ramma in the Ramayana who has the greatest amount of Vishnu mixed into his embodiment.

all the negative aspects. Positive Being gathers all the positive kinds of Being while Negative Being gathers all the negative kinds of Being. Balance between all these opposites and threes is the goal of asceticism. The threes and the twos together show us the bifurcation and trifurcation of the worldtree as it appears in our lives.

Existence is intrinsically empty as pointed out by the Buddha. Normally we think of this emptiness as non-dual and non-nihilistic but here we have found a mode in which these characteristics are associated with Being instead. This is of course been advocated by Avida Vedanta of Sankara for a long time. It makes it so we can see the emptiness as again empty of attributes and characteristics which affirms again the emptiness of the emptiness. What it says is that there is a way to represent non-duality and non-nihilistic qualities via Being, i.e. the antithesis of Existence which is seen as Meta-Being, the source from which the multiliths appear and into which they return. Jains ascribe supra-rationality to the absolute which they see as part of Being. It is the Buddhists that see emptiness as different from Being. Mahayana combines emptiness and supra-rationality to describe the ultimate state beyond Being solving the problem of the selfishness of Hinayana Buddhism at the same stroke. All this shows that Being can be so conceived to mimic existence when it becomes subtle in its non-duality and that is seen in terms of the holoidal combination of the positive aspects. This mimicking of Existence by exotic Being shows that the interface between Being and Existence is very subtle.

## The Holy Lie

Nietzsche said, "To set up a law-book of the kind of Manu means to concede to a people the right henceforth to become masterly, to become perfect -- to be ambitious for the highest art of living. To that end, the law must be made unconscious: this is the purpose of every holy lie."[25]

What is it in the Laws of Manu that makes it possible for a people to perfect themselves. My belief is that what makes it possible for this perfection is the deep representation of the Indo-European worldview. The Laws of Manu seeks to align the lives of the people distributed in their castes with the differentiation of the worldview itself. It takes the people through the various exotic regimes over the course of their lives so that some of them experience the full gambit of the combinations of Being within the multilith, that is the different possible combinations of the kinds of Being. It takes them progressively though the logos exotic as they are chaste students of the Veda, then the physus exotic as householders, and finally into the non-dual exotic after renunciation of the householder's life. Further if one graduates to the level of the lone ascetic then one also moves on to experience the perfection of non-duality in Ultra Being. Ultra-being is the movement of the aspects of Being beyond the kinds of Being that normally is only seen in Existence, i.e. beyond Being. But in the non-dual exotic we might experience the purified aspects as well and thus become one of those who are able to make non-nihilistic distinctions. This ability to make non-nihilistic distinctions is rightly called perfection.

But why does Nietzsche say that the law must be made unconscious? Here I think he is saying that this law must become second nature to the followers of the law who do not question it. This way the synchronization of the way of living with the structure of the worldview becomes complete. The Laws of Manu themselves talk about the degeneration of the laws over time during the different periods of time related to the throws of a dice game. It is interesting that the dice game is

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[25] Antichrist section 57 quoted in Laws of Manu translated by W. Doniger and B.K. Smith.

used as a metaphor here because it is the key scene in the Mahabharata that depicts the synthesis of the different kinds of Being. It is in that game that the Pandavas loose everything including themselves before losing Draupadi, and thus create a paradox of the slave no longer owning Draupadi so that they cannot really lose her. This loaded dice game corresponds to the Trojan Horse in the Iliad/Odyssey narrative. Each era becomes worse until we get to the era in which we now exist. In our time there is no longer synchronization between our lives and the structure of the worldview. In fact, we do not find any more aspects of our civilization consciously aligned with the exotics with access to the non-duals between the opposite dualities that make up the worldview. However, the worldview is very conservative and continues to have a similar form to that it had at the time that the Laws of Manu were written.

And why does Nietzsche see this alignment of worldview and laws as a "holy lie?" I think that is because he is following the lead of Plato who sees that all social structures need a lie as their basis, an axiom that everyone believes regardless of its ultimate truth. This is the assumption that gives rise to the social trance that exists within the group who accepts the laws. But also this particular lie is one that puts the priestly class on top which Nietzsche finds galling as we can see in his Genealogy of Morals. Nietzsche sees the priest as being anti-life and tricking the warriors out of their rightful place of nobility. The asceticism of the body is seen to be a denial of life which Schopenhaur approved and to with Nietzsche reacts by saying "Yes" to life instead. However it might be said that Nietzsche sees all priests through the lens of his aversion to Christian priests who are rightly called anti-life. But lumping Hindu and Buddhist priests into the same category does not necessarily make a fine enough distinction between the goals of the various religions. Christian goals for the

most part fall under Meister Eckhart's critique because they do not attain emptiness. Hindu goals may also fall under this critique whereas Buddhist goals do not. Yet the key point here is that even though Hindu spiritual experience may be tantric, i.e. deal with images, either projected or received by the meditator, there is still something different happening in the Hindu asceticism that is not seen in the Christian monasticism. First Hindu seers create the poetry and the laws in ecstatic states upon which the entire logos of the Hindu worldview is based. They are not merely receivers of the divine message. That this poetry and laws take the hearer toward the non-dual state and even the state of the experience of ultra Being needs to be carefully considered. In other words the states of the mediators take them to the point of comprehending the self-overcoming of the deity, that overcomes its seed like quality to manifest itself within the world. This is the state which is the origin of the worldview itself. Everything flows from that state within the Hindu culture and worldview. It is a state beyond reality and un-reality, beyond truth and falsehood, beyond identity and difference, beyond presence and absence, thoroughly non-dual and permeated with the ultra Being of the holoidal aspects. It is a state sometimes referred to as cosmic consciousness. The status as lie is challenged at that always re-obtainable origin just as much as the status as truth. It is a state beyond good and evil, even beyond good and bad. It is a state in which the non-dual aspects of the worldtree become accessible, that is the core of the tree made up of quantum indeterminancies, spacetimes, infoenergies, orders, rights, goods, fates, sources, and roots. That is permeated by the aspects of Being which range from their positive to their negative qualities. Ultra Being purifies those aspects to the highest degree possible. When you combine non-duality with the purification of the aspects in ultra Being you get something akin to a communion with god that the Hindus talk about in the Upanishads as "That." I think

"Thatness" is something beyond even Nietzsche's power of critique. In fact, it critiques him to the extent that he has not achieved that level of consciousness of the consciousness of the world. The awe that Shopenhaur held what he found in the Upanishads was I think more justified than Nietzsche understood. There is the affirmation of the particular life. But beyond that there is an affirmation of all life of sentient beings through the accessing of the wellspring of all conscious life which is a deeper affirmation that perhaps Nietzsche could articulate and understand. What these priests were up to is something fundamentally different from what Christian priests have on their minds and hearts. Christianity had the dogmatism that defined mystics as heretics which weeded out those that went beyond the bounds of the comprehensible. In Hinduism we see what happens when people go all the way to ascetic extremes, with no holds barred, and no inquisition, limiting the inward exploration by the outward constraints of propriety. Buddhism attempts to reintroduce balance and perfects enlightenment even beyond that. However, that balance point that Buddhism attempts to attain would not be known without the extremes of asceticism developed by Hinduism. Nietzsche can be said to have underestimated the profundity of the human spirit by lumping all priests together and thinking that they were all up to the same thing as the Christian priests. This was another aspect of Nietzsche's hubris, thinking he understood other cultures beyond his own that he used to relativize and critique his own culture with. Not understanding these crucial distinctions may be seen to contribute to his madness. That is because he did not understand the supra-rational and its difference from paradox, viscious circles, absurdity and madness. He was driven up into that limit of the divided line, because he could not balance it with the other limit of the divided line that leads to the supra-rational. He ultimately succumbed to the same disease that Christianity in general

suffers from which beginning from the assumptions of Aristotle's excluded middle is blind to supra-rationality. We notice that he drops reference to Apollo the opposite of Dionysus as his intellectual journey continues and he becomes imbalanced in that over emphasis on Shiva rather than Bhrama. Ironically Nietzsche's madness might be seen as not discriminating finely enough between various kinds of priests and instead taking the role of the Warrior too seriously. Like Hercules who comes home to kill his own wife and children, the possible madness of the warrior must be checked by the priest who teaches them to distinguish friend from foe. The priest is the sting conscience for the warrior without which the warrior goes mad and destroys those he loves. Plato was aware of this problem and devotes the Republic to the question of who guards the guards. In other words it is a meta-level question that balances that of the value of values that Nietzsche discovered and used against the priesthood as a class. The holy lie is what the Priests tells the warriors so that they will only fight the foes and not their own home community. Plato understood the necessity of that holy lie that covers over the already always lost origin of society. Nietzsche in his hubris attempted to get rid of that lie, to call a spade a spade, and as a result he inherited the madness of warriors such as Hercules who have infuriated the feminine principle represented by Hera. There is an intimate relation between Nietzsche's statements about women in his works and the anger of the furies that comes down on him because he loses his balance between Apollo and Dionysus, that is a balance between Athena and Artimis as well. Athena and Dionysus are nihilistic opposites that spring from Zeus. What springs from Hera is the Typhoon and the defective Hundred Handed Ones and the Cyclopes. Terror springs from Hera for those who violate the marriage and the rights of women.

## Nietzsche and Hercules

Nietzsche can be compared to Hercules in interesting ways. Nietzsche seems to be the anti-priest who wants to identify with the warrior, but who is not a warrior for those times are gone and he is sickly. Even during his military service he spent most of it living at home and recuperating from a chest injury. He derides priests of all kinds, generally lumping them all together and thinking of them as being in the same category with Christian priests. But then in the end he goes mad as Hercules does. Hercules madness has to do with not being able to tell is family from his foes. That is Hercules cannot make the fundamental non-nihilistic distinction that Plato attempts to inscribe at the heart of his Republic when he considers the question about who guards the guards, who Socrates compares with guard dogs.

Nietzsche sees himself as a Hercules of the realm of thought, a hero battling monstrous ideas of the past. He sets himself Herculean tasks to perform in this strange disembodied realm of moral philosophy. But like Hercules he is haunted by women in the form of Hera or the Furies.

## Will to Will

Heidegger's first lecture on Nietzsche takes us in a direction that we should consider very carefully. He immediately calls will to power by the name will to will. He even has sentences where he expresses the third meta-level of Will. This makes us think about the full hierarchy of meta-levels of the will.

| Ultra Being$^5$ | Will$^5$ | Selflessness | groundlessness why |
|---|---|---|---|
| Wild Being$^4$ | Will$^4$ | Self-return | encompass when/where |
| Hyper Being$^3$ | Will$^3$ | Self-overcoming | bear who |
| Process / Being$^2$ | Will$^2$ | Self-willing as will-to-power | grasp how |
| Pure Being$^1$ | Will$^1$ | Willing as idea | point what |
| Being$^0$ | Will$^0$ | Individual instances of willing | particular instances |

Heidegger does not go up beyond the third meta-level. But we can use the theory of Russell and Copi to do that and what we find is something strange. Heidegger talks about the willing grasp of what about the who. We notice that it is the third level that addresses the self-overcoming. The second is the process of Willing and the first is the idea of Willing. Since the third meta-level is the going beyond oneself in the act of willing then it makes sense that the fourth meta-level should be a return to oneself. That return seems to resonate with the deepest idea of Nietzsche, i.e. Eternal Return. Could the idea of Eternal Return be the fourth meta-level of Willing? That would give an inner connection between will to power and eternal recurrence that has long been sought by critics.

Heidegger makes the point that Nietzsche's task is to rethink the inner dynamic Being and Becoming by shifting from the true to the real as the measure in his complete inversion of Plato's view of Being. Heidegger sees Nietzsche raising Becoming over Being but keeping an essential moment of Being in the Eternal Return which augments the will-to-power which is the essential determination of Becoming. Heidegger makes a powerful argument by explaining the configuration of Being as Idea in Plato and showing how Nietzsche systematically and deeply reverses it by getting rid of both the true world and appearance. He shows how reality becomes semblance through the perspectivalism of organisms.

What is interesting is that the case of Plato shows us another example of the exotics. There is the Idea beyond the things which is expressed in nature, in the things the craftsman produces and in art. It is clear that these three states within which the ideal is made present is like the three exotics. The idea shown in things made by god in nature is the non-dual exotic ($xy=-yx$), the idea shown in the works of the craftsman is the physus exotic ($xy=yx$), the idea shown in the works of art like poetry and painting is the logos exotic ($xy=0$). This realization of the exotics in Plato's republic gives an example close to the center of the Western tradition rather than in the strange hinterlands of the Vedic world what we see in the Laws of Manu and other Hindu works. This explanation of Heidegger of the essentials of Plato's concept of Being helps us understand that the exotics are right in front of us in our own tradition as the regions of Being. Plato rejects the furthest region Being, i.e. Art. We may use the metaphor of the production of images with moulds. The original prototype is called an archetype. Then there is the mould that is made on the archetype which when used as a cast produces the various ektypes. In Heidegger's presentation it is clear that beauty functions as an archetypal form because it is like a door way between the sensuous and the supersensuous. Truth acts as a similar doorway on the side of the supersensuous. We know that when we superimpose images of many different random women that the image gets more and more beautiful. This is because the beautiful is the more average, not the extraordinary as we often imagine. Beauty approaches the archetype. There is an archetypal doorway to Being that Plato describes in the Phaedrus. Already Plato understood the nature of the archetypal prior to Jung and how the anima draws us toward itself. But what Jung did not understand is that what it is drawing us into is an encounter with Being. One point that is interesting is how a second divided line appears in this differentiation between the sensuous archetype and the supersensuous archetype.

| super-sensuous divided line being | Truth archetype | Ratio Concept Masculine synchronic gestalt truth | Doxa Idea Animus diachronic gestalt presence |
|---|---|---|---|
| sensuous anti-divided line becoming | Beauty archetype | Emotion Anima synchronic flow beauty as identity | Feeling Feminine diachronic flow reality |

The sensuous divided line relates to the negative fourfold (Chaos, Covering, Night, Abyss) discovered in the course of the Fragmentation of Being and the Path beyond the Void studies which is associated with women. It turned out that this fourfold was the negative image of the non-duals at the hear of the worldtree.

Heidegger would have Nietzsche appealing to the Reality archetype or aspect of Being rather than the truth archetype. That reality archetype is associated with the archetype of identity rather than the archetype of presence that Plato associates with Being. Reality and Identity is associated with the Sensuous Becoming while Truth and Presence is associated with Super-sensuous Being by Plato. Beauty is archetypal identity. Perspectival Organicity is archetypal reality for Nietzsche. In other words Beauty is the superimposition of the organisms while reality is the various views of the organisms as the one who looks through all the animal's eyes, not just the atman who looks through all the human eyes.

What we see here in Heidegger's presentation of Beauty and Truth is the concept that these aspects of Being are archetypal. Beauty we see as the archetype of identity and we must contrast that with the archetype of Reality which Nietzsche recognizes is intimately related with biolife. He sees beauty in terms of the Grand Art and Rapture. It is interesting that Nietzsche explores the sensuous feminine side of the anti-divided line when he is so anti-women in his remarks. The reality of the perspectival organicity and identity of artful rapture are both seen as being on the feminine side of things. This denotes an anima conflict which makes us wonder whether he is really like Hercules in his troubles with women who betray him like Lou Salame, a woman he could talk to, did because she only wanted his story.

Being and Becoming are intertwined. Nietzsche goes from the super-sensuous Pure Being toward Process Becoming. He sees Becoming as will-to-power at the process Becoming level in terms of rapture of grand art that speaks of the archetype of Beauty as Identity and in terms of perspectival organicity that speaks of the archetype of Reality which is the greater collective unconscious. The archetypal is a means of access based on the aspects of Being. According to Heidegger Nietzsche makes a transformation from the aspects of truth and presence to the aspects of reality and identity and that is the basis for the joining and yet separation of Being and Becoming with relation to the move from Plato to Nietzsche.

These archetypal aspects appear to apply to all the exotic types of Being. But when we return to the metaphor of the casting we see that the archetype appears in the non-dual realm, that the logos is the cast which is discarded, and the physus is where the craftsman like images of the idea exist. Like

the idea which permeates all realms and is unified Jung comes to the conclusion that there is a super-sensual nexus in the archetype and that this manifests in various images and embodiments. Thus Jung's archetype comes close to Plato's idea in some ways. In a way we can think of truth and presence as a doorway from the super-sensuous to the sensuous while beauty as identity and reality may be doors that go in the other direction. The fact that there is a relation between the archetypes and the aspects of Being is quite surprising. Heidegger says that the idea has to do with the presencing of appearances and their summary into a single non-sensuous "form". The archetype is something different. It is instead related to what does not appear, i.e. the unconscious. So archetype and idea are somehow opposites. Ideas are unified, one idea per kind of thing, yet they are glosses on things or abstractions. Archetypes are multifarious clusters, complexes, instead which are given to variety. Yet each one totalizes rather than unifies some phenomena. Ideas unify and Archetypes totalize. Ideas relate to the ego while archetypes relate to the self. When we interpret the self that is willed and overcome and returned to by Nietzsche in Jungian/Buberian terms, i.e. Self-Thou rather than Ego/It then what is being discussed becomes deeper and more expansive. Shopenhauer saw Will as the access to what is inside the thing-in-itself that we are. It appears Nietzsche did not question that, but only rendered it a positive will and made it the basic fabric out of which all things for us, and others, are made. Shopenhauer, Nietzsche and Jung all took cognizance of the concept of Atman as defining the collective consciousness and unconsciousness, i.e. awareness in general. Consciousness refers to the arrow of intentionality while the unconscious has to do with the unintentional, but not necessarily what one is unaware of. One is aware of those things in the Shadow or those archetypal aspects of the unconscious one way or another one merely shys away from

that awareness and leaves it out of conscious intentionality as seen by Husserl and Gurwitsch.

We have noted before that there are various ontological schema that need to be taken into account when thinking of the relation between the ontic and the ontological.

Pluriverse

Kosmos

World

Domain

Meta-system – proto-gestalt/flow

System – gestalt/flow

Form

Pattern

Monad

Facet

Phenomenology following Plato focused on the schema of Form. Gurwitch brought the gestalt or system into the phenomenological field of reference. When we go down within form to look at content then we see four different patterns

Flux

Structure

Value

Sign

Jung says that the Psyche is made up of

Values and Signs. Nietzsche concentrates on Values. Peirce and Sussaire developed the science of signs, semiotics or semiology. Klir in Architecture of Systems Problem Solving develops his general systems theory in terms of flux and structure, i.e. meta-models and meta-structures and their chiasmic interrelations. Baudrillard in The Critique of the Economy of the Sign talks about commodities as values and signs. Nietzsche talks about a new horizon opening up when he considered the value of value. Thus value also forms a series of logical meta-levels.

| $Value^5$ | ultra-values, uniqueness |
| --- | --- |
| $Value^4$ | instinct |
| $Value^3$ | metaphor, style |
| $Value^2$ | morality = value creation, valuing |
| $Value^1$ | values in general |
| $Value^0$ | various values |

| $Sign^5$ | ultra-signs, repetition ? |
| --- | --- |
| $Sign^4$ | ritual ? |
| $Sign^3$ | metanomy, ? |
| $Sign^2$ | semiosis = sign creation, signing |
| $Sign^1$ | signs in general |
| $Sign^0$ | various signs |

| $Flux^5$ | ultra fluxes |
| --- | --- |
| $Flux^4$ | propensity chaotic processes |
| $Flux^3$ | possibilistic fuzzy processes |
| $Flux^2$ | probabilistic processes |
| $Flux^1$ | continuous processes |
| $Flux^0$ | various fluxes discontinuities in time |

| $Structure^5$ | ultra structures |
| --- | --- |
| $Structure^4$ | Propensity Chaotic structures |
| $Structure^3$ | possibilistic Fuzzy structures |
| $Structure^2$ | Probabilistic structures |
| $Structure^1$ | continuous structures |
| $Structure^0$ | various structures |

| | discontinuities in space |
|---|---|

These patterns are outlined or bordered by forms or shapes, that Plato concentrated on when he conceived of Being in terms of the idea, which themselves become figures in gestalts or flows. Will it seems is something at the gestalt/flow level, it is a grasping of something which thought about synchronically or diachronically leads to the divided line of the super-sensuous and the anti-divided line of the sensuous. If Will is at the gestalt/flow level then we can see how it becomes a deeper schema on which to found our idea of Being. Will is what the Ego uses to create its unity. But as Jung points out the ego is the most mysterious of all archetypes. It is a droplet of oblivion in the middle of conscousness that defines itself as the subject to all objects within the field of consciousness. Archetypes within awareness which are unconscious are experienced as willful in their own right. For instance, Zarathustra is the Wise Old Man archetype according to Jung. Nietzsche identified with him and thus experienced inflation. All the negative things that Nietzsche says about women is his Anima in Shadow. His shadow side is all the things he does not want to look at in him self having to do with his relations to women like Lou Salama. His sister, his mother, and the prostitutes that gave him syphilis are all one time or another negative images of women for him.

But this brings us to look at the proto-gestalt/flux that goes beyond will. There is not just the extrinsic order of will that is imposed but also the intrinsic implicate order of the proto-will that must be considered.

Proto-will just like the protoflow and protogestalt in the sense that it is that hidden implicate order, in the sense that David Bohm uses the term, which unfolds into explicate order. In other words the proto-gestalt orders the gaze that picks up the various gestalts in a particular order. The ordering of the gaze as it jumps around between objects, say when looking at a painting is a subconscious behavioral pattern. The proto-flow does the same thing for the various flows that one experiences, in other words we are immersed in various flows in time, which we pay attention to in some sequence that is bounded by the stream that encompasses various flows of our existence. The proto-flow conditions our attention as it wanders from flow to flow.

Similarly we can talk about proto-will as that implicate order that conditions the wandering of the will from various objects of willing. However, the will is not perceptual, it deals with something beyond gestalts and flows. That something beyond might be seen as the dual of the gestalt-flow duality. This meta-dual might be seen as built upon the value/sign patterns that is opposite the structure/flux patterns. At the level of form this is cost/symbol. At the level of system this is something like budget/cognition. At the level of meta-system this is something like a general economy/intention. Proto-will is the interspace/barrier between the general economy and the intentionality. The self as a totality forms what Bataille calls a general economy. Intentionality is what consciousness projects. Will marshalls the resources of the self to the ends of the ego which projects intentions. Proto-will is that motive that causes the will to move from object to object. We explore the proto-will when we look into the motives of someone. Motive is seen to be at the core of our personality and reflective of our character. It is the focus of the judicial system when they judge our guilt or dole out shame. The overcoming self continuously questions its own motives. The returning self realizes its own motives beneath the vicissitudes of the various willings.

**Exotics in Plato: Being as Idea in relation to the Existence as Archetype**

What we have seen in the Laws of Manu is an image of the Exotics of Being, i.e. the various ways the multilith of Being can bifurcate transformed into the path of the priest through life. Lest we think that this is a coincidence we can turn our attention to Heidegger's treatment of Nietzsche's philosophy in Volume 1 of his study. In that volume we find an unexpected emphasis on Plato as Heidegger attempts to lay the grounds for comparison between Nietzsche revolutionary transformation of Plato's view of Being. Here we find Heidegger talking about three modes of Being seen in terms of the idea. One mode is the idea as the coherence of appearances which is beyond all embodiment and representation. One mode is that of the embodiment of the idea in the physus or in the crafts of artisans via technic. One mode is the representation of the idea in the arts via painting or poetry. These three modes of the Idea as the coherence of appearances is very similar to the stages of the exotics we have seen in the Laws of Manu.

Idea in itself = nondual exotic

Idea in physus or in craft = physus exotic

Idea in art = Logos exotic

Thus we see that the exotics appear at the center of the Indo-European worldview in more ways than one. Heidegger after establishing this image of Being through the eyes of Plato, then goes on to show how Nietzsche relativizes Truth and Being by shifting to an emphasis on Reality and Becoming. Heidegger goes on to show in the second volume how the difference between *will to power* and *eternal return* underpins the relation between Being and Becoming. Heidegger seeks to coop the philosophy of Nietzsche to support his own view of the Monolith of Being which relies on the assumption that Michael Henry calls Ontological Monism. Instead we view Nietzsche as operating at all four meta-levels of Being in the Multilith and in fact we identify Eternal Return with the fourth meta-level of Being. But the question remains whether Nietzsche in fact understood the Multilith itself and the exotic possibility of different bifurcations of the multilith which we have described above.

This is a big step. I became aware of it myself as a possibility only through the prompting of Owen Ware, who saw this possibility within my ontology. I had realized that there were at least two orderings of the meta-levels of Being, but did not think on my own out to the possibility of all three exotics having meaning. For a long time I could only abstractly imagine the differences between the three exotics. Then by chance I found the example in the Laws of Manu of the priestly life trajectory as a possible way of moving through the exotics. I only read the Laws of Manu in order to discover what Nietzsche saw in them. And then also associated with my study of Nietzsche I found Heidegger's explanation of Plato's view of Being in terms of three essentially different regimes that can be seen to follow the form laid down by the Universal Algebras which distinguish physus and logos from the non-dual chiasmic possibility between them.

Now I have begun to develop the concept that Ideas, as modes of appearance governed by the form of the Universal Algebra, are the opposite of Archetypes.

Archetype in itself = non-dual exotic

Archetype as embodied = physus exotic

Archetype as image = logos exotic

Archetypes just like the ideas have a mode that is unreachable which is in the non-dual "phase timespace" between the physus/logos dualities. The difference is that the Idea is a unity of appearances while the Archetype is a totality of non-appearances. Archetypes have

embodiments which are called complexes or appear as daimons, i.e. autonomous parts of ourselves. Archetypes also are associated with images and indicatory symbols. We see archetypes manifesting as embodiments and images which dance around their non-dual core.

Ideas are unities and Archetypes are totalities each of them are different ways of looking at the schemas. In fact we expand our idea of the schemas by placing a fourfold at each level.

| Archetype totality | relevance | meaning | embodiment | immersion |
|---|---|---|---|---|
| pluriverse | exchanges | laws | spaces | times |
| kosmos | exchange | law | space | time |
| world | trade | universality | globe | ocean |
| domain | market | discipline | horizon | channel |
| Archon (meta-system) | economy | intention | attention proto-gestalt | stream proto-flow |
| system | budget | cognition | gestalt | flow |
| form | cost | symbol | shape | transform |
| pattern | value | sign | structure | flux |
| monad | token | reference | binary | moment |
| facet | desiring | disseminating understanding | avoiding distinguishing | absorbing living |
| Idea unity | appearances | abstraction | spatiality | temporality |
|  |  |  |  |  |

This tableau shows us that there is perhaps a dual to the gestalt/flow duality. Exactly what that dual of the dual is I am not sure. It needs more development. But what this shows us is that the archetype might be seen as being at one end of the schemas, at the end related to totality while the idea might be seen as being at the other end of the schemas the aspect related to unity. In fact we could see the Idea and the Arche as being on either side of each level of the hierarchy of ontological schemas. If we refer to the Kantian Categories of Quantity we see that unity and plurality dialectically give rise to totality, just as the Qualitative Categories reality and negation give rise to limitation. Note limitation appears in the divided line discussed

previously. Reality is one of the aspects of Being that appears within the divided line. The other aspects could be cited as well. Negation is the way we move beyond the divided line to understand its discontinuities in terms of inward and outward existence which is seen in terms of emptiness, i.e. the difference between the both and neither. So here the schemas represent various ways of seeing pluralities as wholes, that mediates between idea as unity and archetype as totality. But this gives us a concept of the nature of the idea which is that it appears in spacetime/timespace as an abstraction or gloss related to appearances. The Archetype on the other hand is related to meanings, embodiment, immersion and relevance. The archetype is about what is not appearing, what is hidden as Michael Conforti[26] says the Archetypes are like a non-local field. So every schema can be seen as mediating between the unity of the Idea as coherent appearances and the totality of the Archetype as constellated non-appearances by which things are connected. What I like about Conforti's presentation of the archetypes as implicate non-local field is the way he explains embodiment and exemplification of the archetype. Archetypes are very general roles we might play where who we are is not important but what is important is the role that we play. As we individuate we internalize that role and make it our own realizing our own fate and making that archetype our own uniquely realizing who we are through our immersion in it.

We can see the various meta-levels of Will as moving between archetype and idea in the way it connects the self as totality with the ego as unity. There are many wills-to-powers as trieb (deeper drives or instincts) within the self. These are marshaled by the willing self which achieves the abstract gloss of unity.

[26] Field, Form and Fate: Patterns in Mind, Nature, and Psyche (Spring Publications) ISBN: 0-88214-118-X

But as we move up the scale to the will-to-power at the second meta-level we find that there is a folding back of the will on itself so that it can effect at the next level self-overcoming. This self-overcoming is an expansion that leads to the recoil that causes a return to the self, a self-finding which is the root of eternal return. The will itself unfolds into eternal return at the fourth meta-level so that the relation of will-to-power and eternal return is closer than Heidegger imagines. Eternal return occurs at the level just before we fall willy nilly into the meta-system. In the meta-system we experience non-action, wu wei which is the opposite of the will. In non-action archetypal forces take over that move us as if by an unseen hand. However, to reach this we must give up our own motives, i.e. the proto-will becomes immersed in the meta-system.

## A Nietzschian/Lacanian/Bataillian model of Consciousness.

This leads us to consider a new model of consciousness based on the special systems as seen through the eyes of Lacan. Lacan outlines three registers, imaginary, symbolic and real as explained in The Other Side of Desire : Lacan's Theory of the Registers by Tamise Van Pelt. What Van Pelt makes clear is that the registers are simultaneous and that they operate at a pattern level, i.e. at the level of signs. There is a kind of barrier/interspace between the symbolic and imaginary through which the real peeks through. The real are the perturbations of dreaming consciousness caused by perception. The symbolic is related to the languaging subject which is disconnected from the imagining ego. If we see the imagining ego as dissipative ordering and the symbolic subject as reflexive sociality, then the real perturbations stand out as an autopoietic unity of the body. From this we can think about consciousness as appearing at the system level as gestalt/flow/ /cognition/budget. And we can think about awareness as general economy/intention//attention/streaming.

Awareness appears below the level of consciousness as the realm we call the unconscious. This is the operating system beneath the various consciousnesses we have that allocates resources and filters.

| |
|---|
| System = gestalt/flow/ /budget/cognition consciousness |
| Dissipative = Lacanian Imaginary = Ego |
| Autopoietic = Lacanian Real = Organism |
| Reflexive = Lacanian Symbolic = Subject of Language |
| Meta-System = Self as Totality = Operating System = General Economy |

Once we realize that Lacanian dissonance between subject, ego and organism can be modeled at the emergent hierarchy of the special systems between consciousness and awareness which is unconscious, then we begin to get a picture of how we can merge the various hierarchies we have been discussing. First of all between each level of systems there are the distinctions of the kinds of will that stand in for the kinds of Being.

| beings | wills$^0$ |
|---|---|
| System | consciousness |
| Pure Being | Will$^1$ = Willing self |
| Dissipative | Imaginary ego |
| Process Being | Will$^2$ = Self-willing |
| Autopoietic | Real organism |
| Hyper Being | Will$^3$ = Self-overcoming |

| Reflexive | Symbolic Subject of languaging |
|---|---|
| Wild Being | $Will^4$ = Self-return |
| Meta-system | Unconscious Awareness |
| Ultra Being | $Will^5$ = non-action. Proto-will, motive |

We also notice that there is some affinity between the Ideal unity and the levels of Form, Pattern, Monad and Facet. Each of these levels corresponds to a kind of Being that together add up to the illusion of ideation. There is a counter affinity between the Archetypal totality and the levels of Domain, World, Kosmos and Pluriverse. These define wider and wider contexts in which non-local fields might operate organizing non-appearances. Both Archetype and Idea are organized according to the Universal Algebra structure of the Exotics of Being. Each level has a fourfold symmetry related to the ramification of value/sign/ /structure/flux at the various schematic ontological levels as pictures of wholeness.

This model of consciousness brings together many different characteristics into an overall synthesis that has some interesting features. It is founded on the idea of Lacan that the ego, subject and organism are decentered from each other in ways that produces lacks. What we see in Nietzsche is an emphasis on expenditures of surpluses that Heidegger just does not understand but which is brought out by Bataille's reading of Nietzsche. Heidegger's fundamental ontology is monolithic as Henry points out. Michael Henry[27] advocates Ontological Dualism in the face of Heidegger's fundamental assumption of ontological monism. But with

[27] Cf. The Essence of Manifestation

the advent of Wild Being we must give that up dualism for Ontological Pluralism. Both Nietzsche and Lacan with surplus and lack show us different sides of the general economy with it's miracles and blackholes. Opposite that is the restricted economy of the system where ego, body and subject are assumed to be the same. Where there are no black holes or miracles of the restricted economy by definition, where there is no expenditure of surplus without reason. Nietzsche supplies us with the emergent hierarchy of wills that explain will to power and its transformation into eternal return. It is will that ties the self and the ego together underlying. This is a key insight of Nietzsche. Will marshals the resources of the archetypal self as totality in the service of the unity of an idea, ideal or ideology. The marshalling power of the will takes the myriad wills-to-powers, i.e. desiring/avoiding or disseminating/absorbing practices and converts them into first willing-selves which then at the second meta-level become self-willing which is a will to power. This self-willing splits the will and into that split can come an indecision node, i.e. differance, that represents the expansion of the self in self-overcoming. Self-overcoming is a bearing of the self by itself which is followed by a return to the self which is the realization of eternal return that is an encompassing, a love of ones own fate. As Eliot says we return as if coming on it the first time but understanding it anew as if it were never seen before. Four Quartets is Eliot's own return to the self by way of a contemplation of ones family origins through the immersion in the Indo-European roots from the Wasteland of nihilism.

But the meta-levels of Will only function within the special systems that delineate the kinds of wholeness that stratify consciousness and awareness. There is the wholness that is greater than the sum of the parts that we see in gestalt/flow/ /budget/cognition. There is the wholeness that is less than the sum of the parts that

appears as the meta-system or general economy which infuses unconscious awareness. Between these are the non-dual wholes exactly equal to the sum of the parts related to the hyper-complex algebras. Or more easily understood are their relation to the perfect, amicable and social numbers. Non-duality has a specific structure that is different from duality seen in the system and the meta-system. But below the meta-system in the broader schemas there are archetypal patterns operating at much slower speeds that influence our consciousness. We see these in the realm of domain, world, kosmos and pluriverse. Above the system level we see external objects that are idealized as things in themselves which operate at quicker speeds than our consciousness that are related to form, pattern, monad and facet that together produce the illusion of ideation. Consciousness and awareness functions in an intermediate realm between ideal unity and archetypal totality. But as Shopenhaur said and Nietzsche took up the will is our only window into the thing in itself. We as things in ourself have will. We have a Self-Thou relation with the world over and above our ego-it relation with things. Nietzsche merely takes this internal Will and projects it on everything and attaches it to life rather than death and dissolution.

## How Exotic can we get?

When we reject Heidegger's assumption of an ontological monism and accept that there are various kinds of Being that form a multilith that is limited at the fifth meta-level of Being, then we begin to get a much broader picture of the role of fundamental ontology that no longer needs to coop Nietzsche as the last meta-physician. If we accept that there are exotics of Being then we see that when we go from the supra-rational existence into Being there must be a primal split into two biliths that generate the two sides of the divided line. These sides then bifucate again into the four regions of the divided line and these regions show us the various kinds of Being. This

bifurcation could go on until chaos is entered and at that point paradox appears as the intensification of that paradox. The divided line is thus dynamic taking us between paradoxical or absurd and supra-rational limits. In the primal bifurcation there are three possibilities. When the secondary bifurcation occurs there become six possibilities.

| Non-dual | Non-dual | Physus | Physus | Logos | Logos |
|---|---|---|---|---|---|
| pure | wild | pure | hyper | wild | hyper |
| wild | pure | hyper | pure | hyper | wild |
| Exotic 3 | Exotic -3 | Exotic 2 | Exotic -2 | Exotic 1 | Exotic -1 |
| hyper | process | wild | process | process | pure |
| process | hyper | process | wild | pure | process |

Each of these exotics has a different kind of differentiation of the special systems. The hypercomplex algebras appear in the Logical embodiment. But the Physus embodiment is related to the series of the soliton, breather and instanton breather. The Non-dual embodiment is related to the mobius strip, klieinian bottle and hyper-kleinian bottle. This brings us back to the concept of the autogenetic cycle mentioned in Reflexive Autopoietic Dissipative Special Systems Theory. But then we are left to conjecture about the relation between these positive embodiments and their negative duals. What follows is a guess:

LOGOS

| 1 | -1 |
|---|---|
| Meta-system as proto-gestalt | Meta-system as proto-flow = infinity |

| | |
|---|---|
| wild | hyper |
| Reflexive = sedenion algebra | Seeing Through = social numbers |
| hyper | wild |
| Autopoietic = quaternion algebra | Allopoietic = perfect numbers |
| process | pure |
| Dissipative = complex algebra | Dissipative disordering = amicable numbers |
| pure | process |
| System = gestalt | System = flow = counting |

## PHYSUS

| 2 | -2 |
|---|---|
| Meta-system as Sea = Schroniger Equation | Meta-system as Land = conglomerated matter |
| process | wild |
| Reflexive = Instanaton Breather | Reflexive = transaction |
| wild | process |
| Autopoietic = Breather | Autopoietic = knot = self-interaction |
| hyper | pure |
| Dissipative = | Dissipative = |

| | |
|---|---|
| Soliton | interaction |
| pure | hyper |
| System = waves | System = particles |

## NON-DUAL

| 3 | -3 |
|---|---|
| Meta-system as Higher Hyper Bottle configurations | Meta-system as Mult-dimensional topological Manifold |
| process | hyper |
| Reflexive = Hyper Klienian Bottle | Reflexive = Fake 4d Topoligies |
| hyper | process |
| Autopoietic = Klienian Bottle | Autopoietic = knot = self-interference |
| wild | pure |
| Dissipative = Mobius Strip | Dissipative = interference |
| pure | wild |
| System = Lemniscate | System = Untwisted Band |

The concept that appears in these tableaus is that the divided line in the form of the multilith may have different orderings of the kinds of Being depending on how the multilith splits initially and subsequently. Each of these orderings has its own relation to the special systems through a different intrinsic ordering of anomalous series. These series have been discussed as part of the

meta-emergent meta-system called autogenesis in Reflexive Autopoietic Dissipative Special Systems Theory. The details of these correspondences have not yet been worked out so the tableaus should be considered merely a speculative guesses. But the principle involved is clear. Each exotic and its dual has definite orderings that are a specific anomalous series related to the kind of exotic it is. For instance, the Logos exotic has algebras to describe the invariants of gestalts but types of numbers encountered in counting to describe the special systems in relation to the flow. The Physus Exotic is based on the soliton anomalous series while the non-dual Exotic is based on topological non-orientable surfaces. In each case the duals of each exotic ordering configuration are degenerate cases.

There are 24 permutations of the multilith. These six permutations when as a whole reversed give us twelve and the interchange of the last two kinds of Being in each case gives us the other 12, so reversal of the whole multilith and inversion of one half of the multilith give us the full range of permutations. The reversal could be thought of in relation to the anti-divided line related to feminine feeling and anima emotion which is suppressed in the masculine reason and animus ideational divided line. Inversion is more difficult to explain.

These permutations of the multilith establish the perspectival points of view as fundamental. What is different now is that we suddenly have a mathematical model of the perspectival character. We can see it as four fold, i.e. in terms of the six lines in the tetrahedron, 12 fold in terms of cube/octahedron, or 24 fold in terms of 4d cross-polytope**28** .

This kind of multi-perspectivalism is fundamental to Nietzsche's thought. Each interval that contains a different permutation

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**28** http://www.uccs.edu/~eswab/crospoly.htm

of the kinds of Being. These intervals are images of the divided line of Plato, which define inward and outward existence and manifestation. The standard analogy of the divided line in ancient times was the egg. The egg has four parts: shell, albumin skin, white and yoke. The smaller parts of the divided line are related to the shell and the albumin skin. The larger parts are related to the white and yoke. This analogy is related in the literature to the name Epidocles. The point was to show that the rational and inward was much greater in substance than the opinion and external aspects of the divided line. The point is that the egg is itself multi-dimensional. It can be seen to have six, twelve or twenty-four multidimensional aspects depending on how we view the permutations of the kinds of Being. We might relate this whole set of permutations to Atman, which is the self across multiple dimensions and universes that supports intersubjectivity, or the same subjectivity in many universes.

## The Meaning of Being

In Heidegger's "Nietzsche's Word "God is Dead' " article he makes a very important point with respect to his reading of Nietzsche. This revolves around the point made by Nietzsche that Art is worth more than Truth. Heidegger says that Art is related to Justice that is related to Right which in turn we can relate to Arte, Asa & Rta. Right is a non-dual and Truth is an aspect of Being. Through the aspect there is a relation to Being itself as a whole. What I got out of this was the idea that the question of the Meaning of Being relates the Being through the aspects to the non-duals which is different from merely looking at What Being is. The meaning of Being accesses the non-dual core of Being via the aspects, where the what merely divides into kinds and ultimately gives us the kinds of Being. Thus we get a table that looks like this:

| duality | Non-dual | aspect | kind |
|---------|----------|--------|------|
| Physus/ logos | order | presence | Pure Being |
| Limited/~ | right | truth | Process Being |
| Having/~ | good | identity | Hyper Being |
| Existence/ ~ | fate | reality | Wild Being |
| Actualizati on/~ | source | emptiness | Ultra Being |

This table represents the various layers of the depth of the meaning of Being. It says something important which is that meaning appears by relating the kinds of Being to the non-duals at the core of the worldtree via the aspects of Being. This is a significant idea that Heidegger puts forward that changes the meaning of his Contributions text. This is the first time I have seen a philosopher relate the non-duals to the kinds of Being via the aspects. In actuality meaning does appear when we relate the surface phenomena of beings in Being to the non-dual core, and the idea that it is the aspects that allow us to do that is a crucial concept. Heidegger sees Nietzsche as fundamentally turning upside down the Platoic view of Being as presence related to truth. Rather Nietzsche emphasizes the Real and relates that to Becoming rather than Being. We note that this overturning values Art highly which was devalued by Plato. Hiedgger says in translation that Art is *worth* more than Truth. This word *worth* is related to *weorthan* which means happening and is related to ereignis as used in the Contributions. Also it becomes clear that *Seyn* the Other Being of the other Beginning is related to *sinn* which signifies "meaning". Thus switching to the Other Being, i.e. the Archaic Being is a returning to the meaning of Being rather than a focus on superficial presence. We have already explored this

territory in Primal Ontology and Archaic Existentiality. But it was not clear from Contributions itself, without the Nietzsche commentaries that this was what might be meant by Heidegger. If this is what he means then the book Contributions becomes a much deeper work. It is interesting that the hint of this meaning would come from a later interpretation of Nietzsche, where Nietzsche's philosophy is assessed as giving rise to the Standing Reserve of technology that is assumed as the basis of self-overcoming. Viability must come before expenditure and viability is based on the prior establishment of the standing reserve, for instance, power reserves. Contributions needs to be read in the light of this hint as to the way that the meaning of Being unfolds. As we have it here, it unfolds as we touch the non-dual deep roots of the world tree, at the various levels of the kinds of Being via the aspects of Being. Suddenly the Aspects of Being have a reason for existing. They give access to the Non-duals from the surface of Being. This is actually an amazing insight that Heidegger has had here in this text and will be important if it can be read back into the Contributions text. In general we see Heidegger stopping at meta-level three and not venturing to the fourth meta-level of Being. In this text about Neitzsche he constructs the third meta-level and then uses the existence/essence distinction to project eternal return beyond the third meta-level. Rather we think that eternal return merely appears naturally at the fourth meta-level of Being. It is return to the self after overcoming the self. In that return there is deeper understanding as we see anew what we knew before, as if for the first time. Heidegger only talks about right-truth-process Being as the example of how an aspect gives us access to the non-dual from the surface of the kinds of Being. However, we can generalize it saying that order-presence-pure Being is the concept that Plato has of Being as Idea that Nietzsche turns over essentially, as Heidegger thinks to end metaphysics. It is clear that when he says

that there is another place besides Man and God he means Dasein. We can use the interpretation of Pylkko in The Aconceptual Mind as a way of understanding what Dasein might be. This makes sense in the context of the Contributions where Dasein continues to play a key role. Dasein operates at the Process Being level. Both Man and God are ideas at the Pure Being level. Dasein is neither subjective nor objective but is what exists before there difference arises.

Heidegger hits pay dirt when he interprets the saying "Art is worth more than Truth" of Nietzsche where Art is seen in terms of Justice and Right and related to Rta and Arte pointing back to the non-dual origins of this term that is hidden in the chiasm between the dualism of limited and unlimited. Truth accesses this non-duality, just like Presence accesses the non-duality of order. It is interesting to think of how Presence accesses the non-duality of order. It does so via symmetry. Symmetry is the transformations that leave something the same. This it is a relation between difference and identity related to dynamism and transformation. Order is made present through symmetry operations which are absent. Symemtry is a play of presence and absence by which order the non-dual comes to light. Now the question is whether we can say the same sort of thing for truth and falsehood. Do they in some way make what is right appear between the limited and unlimited. Here Heidegger appeals to justice, which we can see in terms of the letter or the spirit of the law. Many times these two do not coincide. The example always given is Solomon's threat to divide the child. The real mother did not want to divide her child, she thought about the child above her possession of it. In this case Solomon uses what is clearly wrong, and in fact a lie, in order to show what was true and thus enable justice toward the child by reuniting it with its true mother. So this story shows how truth and falsehood can be used to access what is just or right in a particular situation. In courts in general we swear to tell the truth

and we attempt to discover falsehood in order to create the basis for applying the law justly. Notice the law is the order from the next higher stage now deepened from merely the laws of nature as symmetries to human laws. So it does appear that Nietzsche's claim via Heidegger that it is possible to access the non-dual of right via the aspect of truth is indeed correct.

Let us go on and look at accessing good via identity in relation to hyper Being. This is more straight forward because good is ultimately variety production, the fact that what is good for one is not necessarily good for another so that the golden rule can become a tyranny if indiscriminately enforced. Thus we use identity as a measure of variety and it is via difference that we enter the indecision of Hyper Being. The points of indecision between categories become clear only when variety giving rise to different possibilities makes them visible.

Lets go even deeper and see whether it is possible to access fate via reality in relation to wild Being. Nietzsche says Amor Fati. One must love one's fate. Nietzsche says this because he sees fate as the ultimate reality and all reality is will-to-power. You might as well love it because that is what is going to happen based on who you are. Nietzsche sees this in terms of *Becoming* what he already *Is* as noted in the subtitle of Ecco Homo. There does seem to be a confluence of Fate and Reality in Nietzsche. Reality gives us access to our fate by constraining us and by testing us such that our inner determinations become manifest. This is related to Wild Being because that is where our natural tendencies are encoded which propel us in specific directions under the testing regime.

Finally let us think about emptiness as the aspect of existence giving us access to the sources through Ultra Being. Ultra Being is the non-existence of the fifth meta-level of Being which instead turns out to be something different, i.e. existence. Existence

we interpret along with the Buddhists as emptiness, sunyata or along with the Taoists as void. The sources are the underlying sources of all things, i.e. the archetypes, those totalities beyond our unitary ideas out of which things arise. We can in fact only see the sources once we get rid of ideational projection. The projection of ideational illusions obscures our ability to see the archetypes. One way to think of this that is particularly Nietzschian is to consider the fragment of Heraclitus where he says that Hades and Dionysus are the same. Hades is the invisible realm. Dionysus is the god who experienced death and who takes us to the limits of dissolution in ecstasy. It is only at those limits of form that existence appears as the boundary between form and no-form. It is in the mysteries where the golden child, pluto, appears, i.e. the child of Persephone and Dionysus. It is the golden embryo that we see in the Rig Vedas and the Upanishads. It is the creative embryo that gives rise to god or the self-overcoming in Nietzsche's godless view of the overman, the one that creates himself by creating new values that are non-nihilistic. This source[29] only appears in the underworld, the world after death, in the mysteries. Sources only appear after we cross the form/no-form boundary and that can only occur when we have stopped projecting Being in all its kinds.

So it appears from this cursory glance that it is indeed possible to access the non-duals based on the aspects. This is a very important observation that gives a reason for the aspects to exist within Being as the means of access to the non-dual core of Being. Each layer of the meta-levels of Being are related to an aspect and a non-dual. As we peal each layer apart we find a deeper manifestation of the meaning of Being until we reach rock bottom and move into the realm of actualized existence. Actuality relates to the dynamic underlying existence

that has the form of the Emergent Meta-system. Existence itself is merely the passive form without projection. If it was through the contemplation of Nietzsche that Heidegger realized that aspects access non-dual core of Being that the kinds of Being cannot access and used that as the basis for his Contributions, then that was a deep realization that arose by the deep contemplation of one thinker by another thinker. That was a worthy thought, related to Weorthan, the fundamental happening or incipience of Being that passes beyond Ultra Being. Weorthan is a root of Being that is so deep that it is itself embedded as a seed in empty existence. Heidegger's question of the Meaning of Being seems to access that depth which is inherent in the concept of karma and perhaps appears for Nietzsche in the concept of eternal return. The stability that appears in the cancellation of eternal return must be the actualized sources. In general we might say that the meaning of Bieng appears out of empty existence when we access the non-dual substrate that appears at the heart of the worldtree. This access is given by the aspects of Being for each layer of the kinds of Being. It is access to the sources that allow us to have superabundence of life from which to make our uncompensated expendatures. The sources are the cornucopia our of which all the forms arise. That arising unfolds through the layers of the meta-levels of Being as it comes into our world founded on the meta-physics of Being. The only way to get beyond meta-physics is to get beyond Being out into actualized existence. As I have said in my dissertation, the emergent event must pass through the four kinds of Being as the new thing comes into our world. Nietzsche it appears is merely mapping that journey in terms of the meta-levels of the Will as interpreted by Heidegger. But now we know something more. It is not just that we are traversing the kinds of Being layer by layer but in the process we are accessing the non-dual core via the aspects of Being. This gives life to the worldtree as the Norns pour the water of life on it from the three wells

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[29] as seeds of an emergent meta-system cycle that include monad, view and candidates as well.

entangled in its roots.

## The Meaning of Being

What we notice is that there are 24 multilith permutations. These permutations could be related to the cycle of 12 phases in the Epic Narrative previously discovered by the author. Those 12 phases can be seen in the Iliad/Odyssey, Mahabharata, Story of Hercules, and in the alchemical transformations of Ripley and others. They are when reversed and inverted a very different series that relates to the initiation process. Reversal and inversion gives us 24 phases to the Epic narrative. Thus our previous thinking that there is some relation between Nietzsche and Hercules may bear fruit. We could call these phases configurations of the will to power, because what occurs in them is the permutation of the meta-levels of Will that are related to the meta-levels of Being. This is a possibility that perhaps did not occur to Nietzsche but which still might inform his work to the extent that it mirrors the structure of the Indo-European worldview.

The later Heidegger sees Nietzsche's will-to-power more negatively as the source of the standing reserve, which is assumed to be the basis of the expenditure of the will-to-power. If viability has not been established then there is no standing reserve out of which one might expend. Establishing the restricted economy of viability takes Nietzsche out of the general economy that Bataille sees him embedded in. Here Heidegger is assuming that a restricted economy with its standing reserve must be created as a basis for expenditure. This leaves out the possibility of miracles and blackholes that appear in the meta-systemic general economy of Meta-Being. This shows that Heidegger thinks of the basis of the Will-to-power as a "system" which is contrary to Bataille's interpretation which is meta-systemic.

In general the Well and the Tree Primal scene

identifies the always lost origin of the Indo-European worldview, of proto-Indo-European and thus of Being as the axis of the worldview. The twelve transformations are an image of the circulating waters of life within the worldview that Thales abstracted from the primal scene and made the center of his philosophy. The Indo-European epic narrative cycles through the transformation and establishes an asymmetry between the forward and backward motions of these transformative steps. Hercules in his myth steps through these stages. They can be recognized by the fact that there is a period of exile and a period of disguise. The period of exile has images of a further 12 steps, which in the case of Hercules are the 12 labors that are embedded in the larger more global series of 12 steps of his overall story. Hercules is seen by some to be Nergal[30] of the Sumerian epics. We have noted the relation between Hades and Dionysus mentioned by Heraclitus. Here we can see that Hercules is in many cases the initiate, par excellence. His initiation into the mysteries is shown in many classical scenes.

The source of this patterning is the 24cell polytope in the fourth dimension. That polytope is unique to the fourth dimension. It has 24 points, 96 lines, 96 faces, and 24 octahedral solids. Octahedra have the unique characteristics that if each line is converted into an arrow or flow that the flows do not obstruct or interfere with each other. Thus the 24 cell 4D polytope is the figure that

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Nergal is an ancient Sumero-Babylonian deity and the god of the netherworld, where he rules with his consort Ereshkigal. He is an evil god who brings war, pestilence, fever and devastation. He is sometimes regarded as representing the sinister aspect of the sun god Shamash. He is the subject of an Akkadian poem which describes his translation from heaven to the underworld. The foremost center of his cult was the city Kuthu. His attributes are the club and the sickle. See http://www.pantheon.org/mythica/articles/n/nergal.html

represents ultra-efficacious (ultra-efficient and ultra-effective) flow. This is the sort of flow exemplified in the idea of the water of life flowing between the well and the tree in the Indo-European primal scene. That scene has an element for each root of Being and the differences between the roots indicate the differences between the kinds of Being. The kinds of Being mirrors the meta-levels of Will from various wills, to willing self, to self-willing or will to power, to self-overcoming, to self-return, i.e. eternal return prior to the *willy nilly* will-less-ness of non-action. Thus we can think of the primal scene as being comprised of the roots or elements that are separated by the various meta-levels of will. Through the primal scene between well and tree there is the cycle of the water of life that is eternally flowing and returning on itself. This flowing is divided up into twelve interlocking transformations and the complete cycle is fractal because the whole cycle is embedded in one element of the cycle, i.e. the period of exile. In the case of Hercules this is all we remember, that is his labors. We can think of this flow as the process of becoming, i.e. the embedding of becoming within Being that Hieidegger ascribes to the thought of Nietzsche.

The other four four dimensional lattices of the Platonic Solids interlock to represent the Emergent Meta-system as it appears in what Jung calls the Qauaternity of Quaternities in his book Aion. In four dimensional space, i.e. our space prior to the symmetry breaking that split space and time, there are no knots that cannot be untied. Knotting which is a central feature of the anti-exotics vanishes prior to the symmetry breaking that gives rise to the physus/logos split vanishes in 4D spacetime. This is by definition the mythic realm in which the primal scene exists, what might be called the *absolute past* which never occurred but to which all in-timespace events take their reference. The mythopoietic era is a era of flow rather than gestalt. In that era the mythos is the reference. In the meta-physical era the absolute is the background

on which all beings are seen as figures, i.e. beings within Being. This suggests that Ontological Difference only exists in the Metaphysical era and was not the same, or was inverted somehow in the mythopoietic era. That perhaps suggests that the other eras, i.e. the golden age and the age of chaos-abyss-covering-night were related to budget and cognition which we see as the dual of the gestalt-flow. The negative fourfold associated with woman (chaos, covering, abyss, night), where Uranus emerges from Gaia, may be seen as a budget, as the standing reserve out of which the golden age of Kronos arose. In the golden age there is a pure cognition, prefect understanding, such as occurred in the garden with Adam and Eve before the fall. This degenerated into the Mythopoietic era where the gods (jinn) held sway as Plato said when he talked about each city having its god who the humans served. The meta-physical era is seen as the fleeing of the gods which leads back into night. Thus we see that the various eras also form a cycle that are controlled by the circulation of the waters of life within the primal scene that gives definition to the various layers of the roots and gods of Being within the world. The historical era that Heidegger alludes to in his <u>Contributions</u> is our passage of return to the realm of the negative fourfold. James Joyce writes Finnegan's wake as a presage of that return. Finnegan's wake shows us the dreaming of Nietzsche's last man.

In general the well and the tree primal scene define the basis for the unfolding of the worldtree, yaddrasil. In ancient Norse ceremonies nine of every species would be hung in the tree, nine men, nine dogs, nine birds, etc. This is the origin of the Chrismas tree. The nine relates to the unfolding of the nine elements of the roots of Being which is an unfolding trisection. That unfolding triple trisection is seen in the presence of three wells in the primal scene. The worldtree bifurcates. The bifurcation has the left branch always splitting again. The right branch seems to be barren. However, along

that branch is the unfolding of the nine elements of the roots of Being. That unfolding when it gets to the difference between Sein and Seyn (Sinn) unfolds into a new realm which balances the tree. At each layer the new emergent realm is different. Thus the tree is nine iterations of nine roots moving upwards and to the left with the right hand stub branches giving rise to a strange fruit. This pattern of trifurcation subordinate to bifurcation in the tree is mirrored in the image of the well which is bifurcation subordinate to trifurcation. That image may be seen in the Tai Hsien Ching, or the Classic of the Great Dark. The balance of three against two both ways is repeated in the twelve fold cycle of the alchemical transformations. The primal scene with the waters of life moving through it has the nature of dunya, or dukkha, or maya/mara, that is the unsatisfactory illusory nature of the world. The primal scene gives us the nature of created things which Heraclitus points to in his aphorisms that point to the fact that everything is fleeting and ungraspable, i.e. the very opposite of Being/Becoming. Things of this world are intrinsically ephemeral. However, running though them are the waters of life and surrounding them according to the Indo-European worldview are the roots or gods of Being in the supra-sensible world. But our access to this supra-sensible world has deteriorated over time because of the sacrifice and because of nihilism. What we have seen is that the permutations of the divided line, i.e. what defines our point of view tracks with the twelve steps of the alchemical process of transformation of the waters of life in their effect on things. At any one point we are in one permutation of the multilith. This generates the basic perspectivalism of life, even within the same life there are multiple perspectives that take us over at different points in our life. The nature of the primal scene is the extrema, i.e. the mixture/non-mixture of suprarationality (seeking grounds, self-grounding, mutual-grounding) and madness (absurdity, viscious

circles, and paradox). The divided line and its opposite, the anti-divided line stand as the antipode to the extrema. The divided line in its divisions show us the kinds of Being. The lines themselves give us access to the non-duals of inward and outward existence which give us in turn access to the deeper non-dual of manifestation of the attributes of God beyond the things. What we have seen is that there is a relation between the non-duals of the worldtree, the aspects of Being and the kinds of Being. Aspects give us access to the non-duality within the tree. On the other hand Weorthan goes beyond Ultra Being so that we can say that there is an aspect of Being that penetrates existence. This gives us a hint that there is a yin/yang embedding between Being and Existence. Dual Being penetrates into the non-duality of Existence. Non-dual Existence penetrates into the duality of Being. They mutually give rise to each other. Between them the *great ultimate* of Manifestation appears. This is a subtle point that gets to the heart of what matters to us. Being in its duality is not pure. The worldtree is structured by the universal algebras. That threefold structure we have seen in ideas, archetypes and in the stages of priestly life has a non-dual aspect which is an indicator of Existence. Existence is the non-dual core of the worldtree. It is like the emptiness of the Well. Without the emptiness the well could not be a well as is said in Taoism. Similarly without the non-dual core the worldtree could not stand. Emptiness is at the center of the primal scene of the Indo-europeans in a way that is undeniable, and as they explore Being more deeply Indo-euroepeans run into existence, i.e. emptiness. But emptiness is not pure either. The nine roots extend by Weorthan beyond Ultra Being and thus trespass into Existence. These are the bija (seeds) that appear in the model of the Alayavijyana (Storehouse Consciousness). These seeds fructify to give rise to the worldtrees in the various epochs. These are the seeds of Karma, the ultimate model of Eternal Return. In the Hindu tradition eternal return was the first principle

not the last. The question that the Buddha tried to answer is how to escape it. His answer was to enter the ground of existence which is empty without seeds. How karma could happen when emptiness was the rule was always a basic problem in Buddhist Metaphysics. It is answered by the neither/nor which says that there is something beyond causal and acausal. That something is the fact that there is beyond the just the embedding of order into non-dual and empty existence. There is an imprint that Being leaves in Ultra Being. That imprint is something beyond Form, beyond Pattern, beyond Traces, beyond Tendency. It is the interface between inward and outward existence through being not though the totality of existence itself as a meta-system. This is the golden child of Dionysus and Persephone in the depths of Hades realm or the Hiranyagarbha that gives rise to the birth of Purusha. Seeing this was the ultimate vision of the Eleusian Mysteries. It is something like this that Nietzsche has in view in his philosophy and wants to appropriate to the individual as the source of the individuals creativity and ability to be a genius. We do not know what the initiates like Hercules saw. The ancients were silent on the central matter of the initiations and kept their silence.

To translate this into Nietzschian terms this is something beyond eternal recurrence and even beyond the willy nilly of non-action at the fifth meta-level. We say that there is method in their madness. In other words there is a hidden order in non-action of the willy nilly. The hint we get is the bottle that Sigfried was placed in when he was cast into the river as he floated down to the sea. He was kicked into the water by accident. That accident was the incipience of Weorthan. We see the same thing in the story of Moses. This closed off, alchemists bottle, is the very opposite of the unfolding of the emergent realm between Sein and Seyn. One is Closed Yin and the other is Yang Splendor. The closed Yin is sealed off by Yang. Yet, it is so

Yin it is Yang. It is a refusal to turn over into the opposite in the natural course of things. The mixture of Two and Three in the Well and the Tree gives rise to chaos. Notice that within chaos there are various closed off realms of bifurcation after chaos that eventually give rise to chaos again. The bifurcation diagram shows these bubbles of order beyond chaos. Order embedded in extreme disorder is the definition of chaos. But it is not just small patches of order. There is in some cases a root of Being that lies beyond Ultra Being as existence. That root of Being sealed off within existence as a seed also shows up in the great caldron that the king who Hercules serves hides in when Hercules brings back his prizes from the labors. The king who expressed the hubris of ordering the labors must seek refuge from the vision of the monsters that Hercules hauls before him. Again there is the contrast between yang splendor and closed yin in contradistinction to major and minor yin and yang which are the natural states through which the opposites roll. It is right to think that the primal scene and the roots of Being and the Gods harness Yang Splendor and Closed Yin. These are the Nihilistic opposites par excellence. Nihilism production is the heart of the Indo-European worldview. Thus we can see the worldtree as producing nihilistic opposites at each of its levels. Sealing off a root of Being within existent emptiness is an extreme form of closed Yin. It is analogous to the idea that there are universes sealed off in Black Holes of Lee Smolin. Or the science fiction idea of closed off mini-universes in the superspace of the pluriverse. The question becomes whether Nietzsche has any such idea. We can relate the concept to Ereignis in Heidegger's Contributions. In the essay on "Nietzsche's word: God is Dead" there is the statement by Heidegger that "Nothing is happening to Being". This statement remains enigmatic within the context of that essay. We can think this at the level of the definition of Being as No-Thing. But we can also think about that in terms of the cancellation of

Sartre's Nothingness and Heidegger's Process Being that Merleau Ponty talks about in The Visible and the Invisible. This is an early way of thinking about Hyper Being as DifferAnce and as ~~Being~~ (crossed out). It is the contemplation of this cancellation that leads Merleau-Ponty to posit that there must be Wild Being, i.e. what is left over after the hyper dialectic between Process Being and Nothingness. Even more to the point we can think of the non-dual chiasm of reversibility between the duals at the level of Wild Being that opens up the region of non-duality in the interspace/barrier between the duals. Yet deeper we can think about this statement in terms of the annihilation of the multilith of Being by Empty or Void existence. At all these levels we can think "Nothing is happening to Being. But we might go further and think about the happening. In that happening, might there not be some bit of Being closed off in the Nothing. Notice the Nothing is active and Being is passive in the statement. What happens when Being is overwhelmed by Nothing? Is this the same as the production of the difference between Being and Non-Being? Is this what Parmenides is talking about when in his poem he meets the Goddess, Persephone. Is this perhaps related to Epidocles and Pythegorus and the tradition of incubation under the earth and the seeking of divine visions in the underworld. Nietzsche rejects the way of Parmenides for that of Heraclitus. But as Heidegger says Nietzsche seems to want to reinject Becoming into Being. Heidegger attempts to combine into his fundamental ontology both the ideas of Parmenides (Pure Being) and Heraclitus (Process Being). One way to view the result of Nothing happening to Being is to see that as Becoming occurring. Becoming is saturated with Non-Being and gives rise to illusions and appearances and opinions as a result.

One way to think about this is to see the multiliths as systems and anti-systems arising out of Meta-Being. We can see Non-Being as the distinction or difference between system and anti-system in this case. As with virtual particles the multilith and anti-multilith cancel in logos and annihilate in physus. The appearances, opinions, illusions are the interactions between the multilith and anti-multilith, they are ephemera. We do not talk about anti-Being very much. But if we did then we could talk about the Greimas square in which non-Being and anti-Being are combined to give either anti-non-Being or non-anti-Being. These are the chiasmic opposites that are between them the limits of the non-dual. What we are saying is that within this non-dual region there arises a closed off area in which Weorthan appears as closed yin.

Lets go to the Odyssey to explore this further. In the Odyssey closed Yin is Hades and the Island of the Sun is Yang Splendor. They are separated by the isle of Circe and the obstacles of Scilla and Carribdis as well as the island of the Sirens. In Hades Odysseus meets Teriesus who prophecies his final journey. That journey is a land journey that is opposite of the sea journey in every way. In it he must carry an oar until no one recognizes it. When the lack of recognition comes he may return home and then his death will come from the sea. This little vignette is the seed of another epic. It was never written. Its meaning has been explored by Hellen Luk in her book on Old Age. Somehow this journey is opposite the eating of the cows of the sun which remain alive even though killed which led to Odysseus's mens death. In other words there is some relation between the non-recognition of the oar and the violation of the prohibition about eating the cattle of the sun. In one case there is the unheard of appearing. To the one who has never heard of the sea oars have no meaning. They think of Oars in terms of what they know, winnowing poles. In the other case there is a lack of recognition of the fact that the cows of the sun are immortal, they correspond to the days of the year. They are the cows slain by Mitra that give rise to the world, each day. The land of

Hades is the realm of death and finitude. It is populated by shades, eidolons as Democritus would say. Thus between the two we are dealing with the difference between the limited and the unlimited. Nature goes on in its cycle of days while we perish. Odysseus loses his men on the island of the Sun because of his dreaded sleep so he could not prevent them from destroying the cattle of the sun. These cattle eat grain that is winnowed. The place where that winnowing occurs without knowledge of the sea must be hyperborea, to the far north. The essence of Closed Yang is non-recognition because of utter unrelatedness. The essence of Yang Splendor is transgressing the limits despite warnings. Weorthan is related to "worth". You cannot assess the worth of something unless you know what it is related to and the differences of merit among things. Woerthan is happening, incipience. But that is when the bubble of closed yin surfaces out of meta-Being and gives rise to some active karmic effect or the archetype of something returning again after an eternity. Prior to the arising of the bubble from existence it is closed off in the crucible and is in a state of unrelatedness and non-recognition in which its worth is unknown. That is like Siegfried in the bottle in the river. His worth is unknown until he emerges from the sea to meet Mimir. Entering the wild state is after emerging from the bottle that comes up on the sea shore. The story does not even recognize the fact that Siegfried would need air. He is in suspended animation while in the bottle in the river and on the sea. He is something that the sea casts up, by accident as a contingency. Bubbles of Being within existence. Weorthan are these bubbles in suspended animation. Happening, incipience occur when these bubbles burst out of the sea onto the land releasing the pent up karma of eternal returning. There are bubbles of atmosphere that we drill out of Greenland's ice which tell us what the earth's atmosphere was like millennia ago. Weorthan as closed yin is like those bubbles held suspended for long periods of time in the bedrock of

existence. It is the sewing of these seeds of Being into the earth of existence that allows worlds to arise. They arise as multiliths and anti-multiliths that compete as worldviews with other worldviews within the kosmos. When we view the possibilities of the manifestation of multiliths we find that there are six or twelve or twenty-four of them depending on our scope of insight. They ideally form a succession of the fractal epic narrative structure. In this way we are drawn into the depths of our worldview and see as the primal scene from the divided line connected by the supra-rational and mad types of the special systems arrayed around an empty center as the kosmos appears like a ring in empty space. In that center the talisman appears[31].

## Looping the Loop

Heidegger says that *Nietzsche "loops the loop"* in the sense that he rejects Being for Becoming but then with Eternal Return reinjects Being into the heart of Becoming. It is possible that his study of Nietzsche gave Heidegger the idea for Contributions in terms of the realization of then necessity for Heidegger to *"loop the loop"* in his own thinking about Being. Heidegger makes the difference between fundamental ontology and metaphysics. Metaphysics forgets the question of Being because it concentrates as Nietzsche is accused of doing on beings rather than Being. Metaphysics answers the question what-is-it-to-be that-which-is and forgets the question of fundamental ontology which asks about the what-is-it-to-be. In other words one question asks about beings as figures on the background of Being. The other question asks about the background itself in its relation to itself in terms of ***Being Is***, i.e. the monolith of Being. Now it seems that in Contributions Heidegger is turning back to ask about the Truth as unfolding of Being rather than the What of Being in terms

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[31] See the first paragraph of the Meaning of Man by Sidi Ali al-Jamal (Diwan Press).

of presence. Heidegger couches this in terms of the question of the meaning of Being (Sinn). Heidegger distinguishes Sein (Being) and Seyn (Be-ing). When he returns to the Other Beginning which asks about Seyn rather than Sein there is a transformation from the aspect of presence to the aspect of truth. Heidegger accuses Nietzsche of moving from the aspect of Truth to the aspect of Reality in his own transformation of Platonic metaphysics into his own metaphysics of Becoming. However, perhaps this move is motivated by his analysis of Nietzsche's philosophy in terms of the *"looping of the loop"*, i.e. the return to a deeper understanding as if for the first time.

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.[32]

Thus we see Heidegger moving from presence which is given priority in phenomenology to truth as uncovering but with the understanding that he is moving from accessing the non-dual of order to the non-dual of right (arte, rta) in the form of justice. The other beginning is not fundamental ontology asking the question what is Sein. Nor is it metaphysics which asks about the beings within Being. This is to say it does not focus on either the figure or the ground. Rather it realizes that there is something else. That something else might be the flow which is opposite the gestalt. Seyn might be seen as the unfolding of truth through its relation to justice. Now Nietzsche wanted to switch from gestalt to flow as well emphasizing Becoming over Being. However, Nietzsche abandoned Truth for Reality. Heidegger realized that there is a second order truth of unfolding and so Heidegger sees flow as unfolding of truth rather than the Heraclitian change of things that Nietzsche saw in the flow. This is a crucial difference.

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[32] TS Eliot Four Quartets

Heidegger is saying that we do not have to reject truth for reality but rather we can see truth as an unfolding itself. That truth unfolding gives us access to the meaning of Being rather than its whatness. The meaning is more fundamental than kinds, sorts or types that we project on Being. This might make sense of what is happening in Contributions. It says that Heidegger himself is attempting to loop the loop in his own philosophy by moving away from both beings and Being thought in terms of What or essence. Rather there is a move from gestalt to flow where flow is thought not as the river which flows past us continually, but in terms of genetic unfolding and development where the truth is revealed, as it is in Oedipus. Oedipus *loops the loop* by coming to the sacred ground at Colonus where the outcast becomes holy by his transgression on sanctified ground.

However, we need to see this move of Heidegger, in a broader perspective. We know that there is not just the difference between gestalt and flow, but that this dual has an opposite duality, cognition and budget. We know that there are four aspects of Being not just reality, truth and presence but also identity. We know that there are four kinds of Being not just the three that Heidegger recognizes. We know that existence is not an aspect of Being, proper to it, as Heidegger thinks but something alien to it, yet which overlaps with Being as Being overlaps with Existence. We know that the assumption of Ontological Monism is too limiting. We know that although Heidegger thinks that Nietzsche is the last Metaphysician, from Nietzsche's point of view Heidegger is still a Metaphysician. In other words the scope and horizon of Metaphysics has altered substantially with the followers of Heidegger, especially the French, like Merleau-Ponty, Sartre, Henry, Levinas, Deleuze, etc. We have also seen that we can think the roots of Being, and in that thinking we see that Seyn and Sein are merely surface phenomena giving rise to

Yang Splendor which is opposite the Closed Yin that is Weorthan sealed off in Existence, as a bubble of Being in Existence. There is no kind of Being higher than the fourth but there is a root of Being that appears beyond Ultra Being, i.e. the limit of Being in Existence. So Heidegger's attempt at looping the loop in his question of the Meaning of Being fails to impress us today in the very different context of modern fundamental ontology. However, what is impressive in Heidegger is the myriad hints and indications of his sensitivity to the underlying structure of the Indo-European patterning of the roots of Being.

If we were to reformulate the Questions today they would be something like this: What is the relation between Being and Existence? How does Being gain access to Existence? and How does Existence gain access to Being? What lies beyond both Being and Existence?

The answer to these questions we have been exploring in this essay and its companion[33]. We start by noting that Ontological Difference does exist as a difference that makes a difference as Heidegger says. Stating ontological difference is the way to make Being come to language as a subject. But that the Being of Fundamental Ontology is not a Monolith as Heidegger thought with an essence at the third meta-level which is its existence. Rather there is a Multilith made up of four kinds of Being and four aspects of Being which we understand by applying the Theory of Higher Logical Types of Russell and Copi. Kinds of Being are Meta-levels and Aspects of Being are Types. These form an orthogonal grid. Each aspect changes its nature at each level of Being. The kinds of Being forms an emergent series. The aspects of Being have the form internally of a quaternion, i.e. a broken symmetry where real, true and identical are ranged against presence. The kinds of Being were

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[33] Primal Ontology and Archaic Existentiality

discovered by Continental Philosophers each using their own terminology. Heidegger discovered Pure, Process, and Hyper Being. Pure And Process Being together combined the views of Parmenides and Heraclitus into a monolith. Derrida reworked Hyper Being into DifferAnce. Henry saw Hyper Being as the <u>Essence of Manifestation</u>. Levinas saw Hyper Being as the ethical that was "Beyond Being". Merleau-Ponty discovered the difference between Hyper Being and Wild Being. He called Hyper Being the "hyper dialectic" between Nothingness of Sartre and the Process Being of Heidegger. Many philosophers have tried to build philosophies in Wild Being including Deleuze and Guattari, John S. Hans, Castorialis. All of these attempts to explore the field of Being opened up by the discovery that Being did truly have whatness of its own. They asked, What is it to Be?, i.e. What's in the Being Is? And the answer has been various kinds of Being that are all different and which change the modalities of our being-in-the-world. What is strange however is that this series of meta-levels comes to an end at the fifth level. There is no fifth meta-level of Being. At that point we run into existence, i.e. what is truly beyond Being, not just another meta-level of Being. This running into the end of the stairs to higher and higher meta-levels of Being is THE phenomena that is most significant concerning Being. Heidegger does not seem to have run into it. He always seems to have stopped at the third meta-level which he thought of as the essence of Being that is its existence. He did not seem to conceive of the fourth meta-level of Being nor actual existence beyond that. This case is not so clear for Nietzsche. If eternal recurrence is actually at the fourth meta-level of will then we can say that Nietzsche did indeed think to the edge of Metaphysics, but then it is unclear whether he saw existence beyond that. Thus we get the picture of Heidegger as still trapped within Metaphysics at the third meta-level and Nietzsche as having gone to the very edge of metaphysics at least reaching the fourth meta-level with the

hardest thought to bear, the encompassing thought of eternal recurrence. Neither of them went beyond thought into existence, unless Nietzsche's madness can be seen as such a journey. Nietzsche definitely conceived of the meta-level as paradox, viscious circles and absurdity. For him the Meta-system, i.e. Meta-Being would have been madness. Thus the fact that he actually went mad means that this may be his journey into Meta-Being, i.e. existence. Note that Nietzsche claimed to be three, Caesar, Dionysus and the Crucified. See that Caesar and the Crucified are opposites. Nietzsche identifies here with Jesus, the only real Christian, who was killed by the Roman Authorities, i.e. Caesar. Dionysus is on the other hand a Pagan God, the one who Nietzsche has appealed to over and over. But he is the God who knows death and thus is the prototype for the Crucified prior to Christianity. We know he also identified himself with the Anti-Christ, i.e. the one who is most loathed by the Christians, although he makes clear that it is Paul, and his followers, the Popes who are the real anti-christs. These names point to his identification with the general economy of Meta-Being. Christ and Anti-Christian, Caesar and Dionysus form a nexus of dualities or complementarities such as the kind that exists in the meta-system according to Arkady Plotnitsky in Complementarities. Christ and Anti-Christ are duals. Caesar and Dionysus are opposites. Worldly powers chase Dionysus into the realm of Thaetis. He destroys them with madness on his return. Dionysus as we know is the visible manifestation of Hades. Dionysus pushes the limits of life into the realm of death. When we push death into the realm of life we get Pluto the Golden Child who is the offspring of Dionysus and Persephone. Nietzsche as Dionysus calls to his Ariadne. There seems to be method in his madness in that calling. But me thinks that this madness was real, true, identical and present. It was a confrontation with Meta-Being in the form that Nietzsche understood it. Going beyond

the fourth meta-level of Being as eternal return could only be taken by entering madness. Unfortunately from that experiment there is no return. So we can see Nietzsche's madness as unfeigned, but as something which was part of his adventurous path, and part of his loved fate. Nietzsche's madness was his being swallowed up by Meta-Being seen as madness as Nietzsche went beyond Being into Existence. He was Christ and Anti-Christ. Jung says that Christ is the Archetype of the Self for the Christian Western Worldview. The Anti-Christ is the Shadow of that which is represented by the devil, i.e. the rejected evil of the Self. Nietzsche embraced them both. He was the Anti-Christian and did not mind being Anti-Christ to them, although he makes clear it was Paul and the Popes who were the real anti-christ in Western History. He was Caesar as worldly ordered self-imposed power of the noble warrior and Dionysus who is the destroyer of that order, who brings madness to who ever resists him. Nietzsche called upon Dionysus and was driven mad by that Daemon from within himself. Christ is the Sacrifice torn asunder by worldly powers. Dionysus is the pagan image of Christ. The worldly powers of the Popes is the real anti-christ within western history. They usurped the place of Caesar. Priests took the place of the Warrior king. This is the nexus of the meta-system general economy with its miracles and black holes that comes from lack and excess. Priests become Anti-Christs when the usurp the role of Casear who sacrificed the lamb of Christ, just as Dionysus was torn apart by the Titans. Dionysus drives mad the worldly powers like Casear that resist him. The anti-Christian is the real Christ and representatives of Christ in the world, i.e. the Popes are the real Anti-Christ. Everything is in the names that Nietzsche chose to express who he was when his self had become the same as Meta-Being, i.e. the meta-system beyond Being. Nietzsche individuated but suffered inflation according to Jung because he did not know not to associate with the

Archetypes he uncovered within himself. Those archeytpes took him over and destroyed him, tearing apart his self.

To avoid Nietzsche's madness, we need to realize that supra-rationality balances madness as a way to approach the extremal limit where the primal scene of the Well and the Tree appears as the image of the always lost origin of the Indo-European worldview. We view the primal scene from within the divided line which we recognize has an anti-divided line associated with the feminine comprised of emotion and feeling that are opposite the ratio and doxa associated with the masculine. The divided line itself appears as the multilith and has twenty four permutation that we see in the epic narrative but which mimics the transformations of the water of life moving though the primal scene. The worldtree is comprised of an iteration of the roots of Being that give rise to Closed Yin and Yang Splendor, thus producing the Nihilism that is central to the Western Worldview's unfolding. The Well is comprised of the exotics and esotics and other threefold and two fold dichotomies around an empty core. Within the tree at its core as defined by Universal Algebraic structure there are the non-duals. There is a central relation between the non-dual of the tree and the extension of the roots of Being into existence. This is a Yin/Yang interpenetration of Being by Existence and Existence by Being. This is opposite the distinction between inward and outward existence that define the deeper non-dual of manifestation.

## Striking a Balance between Reticence and Aggressiveness in Thought

Heidegger is reticent in a way that is exactly opposite the aggressiveness of Nietzsche. Nietzsche's intellectual aggressiveness took him right over the edge into the abyss of madness when he did not see what was beyond Eternal Recurrence and reached for it anyway. Heidegger on the other hand only

hints at things and then only obliquely. But that he indicates much of the structure of the roots of Being in Contributions even though they are not called out explicitly. Heidegger remained sane by staying clear of the fourth meta-level of Being in his thought and by approaching Being gingerly. But on the other hand he learned from Nietzsche how to *loop the loop* in his own philosophy making a fundamental turn similar to that which Nietzsche did before him. He not only turned from dasein to Being itself, but also turned from static presence to the unfolding of truth of Being.

Our approach is different from both Heidegger and Nietzsche who both operated within Metaphysics. Metaphysics only comes to an end in existence. We have accepted that there is no thought beyond Being and that when we get to Existence thought stops. We follow the Buddhists or Taoists and interpret existence as empty or void, i.e. as internal or external existence. Because we have rejected Aristotle's principle of excluded middle and non-contradiction this does not lead to madness but an appreciation of the supra-rational that was explored by the Jains and the Mahayana Buddhists. If we tried to think the fifth meta-level that would lead to madness. But if we resign ourselves to its unthinkability then we are free from that threat. We do not have to be reticent with Being because it is clearly an illusion. What we take seriously is Existence and the deeper non-dual of Manifestation. This is contrast to its antipode, dunya or dukkha or maya/mara, where the primal image of the Indo-European worldview appears. But we do not have to get caught up in it if we know it does not exist, it is not actualized, it is non-manifest. As the Buddhists say, there is non-arising and non-passing away. Instead what we focus on is the emptiness/void in the center of the ring of the cosmos that goes from divided line to extrema via the two views of the special systems flung into the vastness of emptyspace within the jeweled and interpenetrating net of the pluriverse.

Metaphysics is truly over when we realize the fragmentation of Being and the interpenetrating of Being with Existence. Yet the illusions of this worldview which many are still caught up in are useful to understand. These are deep illusions with a own kind of wisdom associated with knowing how to see through them that appears in myth. We practice ontomythology in order to attempt to read the mythological users manual for our worldview that appears in myth and epics. Ontomythology leads us to understand the pattern in the roots of Being and thus gives us a more concrete idea of what Heidegger is hinting at in his Contributions. There he says that Nietzsche is the last meta-physician. But we know from Nietzsche that the Last Man lasts longest and the Overman never arrives. Between the lack of the Lastman and the surplus of the Overman there is the existent man, i.e. the Taoist sage or the Buddha who shows us how to cope with existence beyond Being and the consequences of Karma. Those more sagely still are the Prophets, like Moses, who demonstrate how to deal with manifestation beyond inward and outward existence. The Indo-Europeans have taken over the worlds and destroyed many worldviews, cultures, societies in their will-to-power. But it is part of their experience of eternal return that the myriad religions of the world have reproduced themselves within the Western Christian worldview producing the nihilistic Spiritual marketplace. At the level of Pure Being that market reifies the practices. At the level of Process Being there is the production of nihilism. At the level of Hyper Being there is both Perennialism and Relativism. At the level of Wild Being there is Spiritual Fascism of cults. Finally at the level of Ultra Being there is finally spiritual maturity in the realization that there are many ways and they have different goals. These various ways should be tolerant of each other because they have different perspectives on the ultimate meaning of life. We might learn some thing from the reticence of Heidegger and the aggressiveness of Nietzsche. We wish to strike a mean between them. Not having too much trepidation to take a stand yet having some caution in the realms beyond our kenning.

## Greek Madness

Ruth Padel in Whom Gods Destroy lays out the structure of Greek Madness and contrasts that with Western Madness. One of the key differences is that the Greeks thought that madness was temporary rather than long lasting in most cases. Between bouts of madness those designated as mad returned to sanity, at least temporarily. This is in contradistinction to the more modern practice of labeling someone as mad and the assuming that they are continually mad from that point on. Nietzsche's madness is assumed to have been permanent, but perhaps that is our prejudice, as many who saw him regarded him as or suspected him to be normal. We might continue to explore Nietzsche's madness by comparing what we know of it to the Greek model of madness embodied in the various words for madness in Greek classics especially tragedy. What we notice when we do that is strangely there is a correspondence between the words for madness and the various meta-levels of Being.

|  | Greek Madness |
|---|---|
| Ultra Being[5] | Bacchao (v) also Baccheuo |
| *insanity* | |
| Wild Being[4] | Lussa (n) |
| *absurdity* | |
| Hyper Being[3] | Oistros (n) |
| *Viscious circles* | |

| | |
|---|---|
| Process Being[2] | Mainomenoi (v) |
| *paradox* | |
| Pure Being[1] | Mania (n) |
| doxa | |

The point we are making here is that Nietzsche's madness might be seen through a Greek lens in terms of tragic madness. This makes sense when we realize that Greek madness has unexpected correspondences to the various kinds of Being. We have already noted that the special systems describe the drive into madness that occurs as doxa degenerates. Here we see that the transitions between these thresholds of degeneration specify various kinds of madness specified by various Greek terms. For instance the general condition is Mania which is related to frenzy or angry force or violence (*menos*) which is also seen to be related to blood. For us Mania means obsession and we see any obsession with a doxa, opinion, as a possible sign of the onset of madness. As we step through the threshold of paradox in which contrary and contradictory opinions collide we enter the process meta-level of Being which is said to be the major way that madness appears in tragedy as a verb rather than a noun. The term *mainomenoi* means to make oneself mad as it is in the middle voice which signifies the subject acting on himself or what you get done for yourself. It means lust to kill of a wargod, hero, hands, spears or organs. Notice that we then step through from that through the threshold of viscious circles (like the idea of one acting on oneself to make oneself more and more mad) to the next threshold that exists at the meta-level of Hyper Being. This is signified by the noun *Oistros* which is the fly that stings and bites cows, the gadfly, producing wandering. The discontinuities in the wandering or random walk in this madness exemplify the level of Hyper Being. After this we step through the threshold of absurdity to enter the bezerker

state that appears at the meta-level of Wild Being. This is signified by the term *Lussa* which is the berzerker rage, like rabies in wolves. This is the state that Hercules went into when he killed his own family. After this there is the threshold of insanity proper that we step through to enter the final state of madness which is that of the *Bacchao* or *Baccheuo* that is the madness produced by Dionysus.

| | Greek Madness as distortions of the will |
|---|---|
| Ultra Will[5] = non-action, no self, willy nilly | Bacchao (v) also Baccheuo |
| *insanity* | |
| Wild Will[4] = self return (eternal return) | Lussa (n) |
| *Absurdity* | |
| Hyper Will[3] = self overcoming | Oistros (n) |
| *Viscious circles* | |
| Process Will[2] = self willing (will to power) | Mainomenoi (v) |
| *Paradox* | |
| Pure Will[1] = willing self | Mania (n) |
| Doxa | |

What we see is that each kind of madness effects a different layer of the will. This Mania is when the willing self becomes a willing otherness, where doxa as opinions get out of hand and part rules the whole as Rolo

May defined the diamon. In mania opinions or thoughts as other rule us rather than we ruling them. The sickness of the will to power is when there is self maddening. Here instead of self willing there is otherness willing us. Will to will becomes a will to madness. As we move up further we see that self overcoming is related to *Oistros* where one is driven out from oneself by otherness rather than by oneself. Moving up further we find *Lussa* which is the berzerker rage related to rabies, the state Achilles entered after his friend Petrocles was killed until he killed Hector. Here instead of self return there is return to the other, in other words there one is wholly given over to otherness which is conceived as animality at the extremes of rage and destructiveness. What is beyond this is the tearing apart or being torn apart of the Bacchic revels. Dionysus is the god who dies. This is related to Shiva as the exemplification of existence as destruction. It is also related to Kali. Each state of Greek madness is related to a deepening state of the disease of the will.

Now the question is whether Nietzsche exemplified these states of Greek madness? A search of the Nietzsche texts on line does not show any awareness by Nietzsche of the various states of madness in his own use of the terms "mad" and "insanity" in his own works as they appear in translation. Of course, this is difficult to say. But one thing we can see clearly is that he was a wanderer, like Oedipus after his putting out of his eyes. His wandering was in search of healthier conditions. So one condition that he might be seen to have is the *oistros*. Certainly Nietzsche was obsessive in the recording of his opinions, many of which were contradictory so that his writings appear to us a as paradoxical in many respects. But whether he was driving himself mad or not is an open question. Certainly the loneliness of his existence might make one believe that perhaps his way of life was one in which he might progressively become more and more obsessed with no checks and balances by

others. There is no known berzerker episodes, unless we see his attempt to protect the beaten horse as that kind of episode, at any rate there is in the end an identification with Dionysus (and name of the Crucified who is an image of Dionysus, i.e. the god who dies) so *bacchao* seems appropriate.

Even if we cannot pin down Nietzsche as moving through each stage of Greek Madness there is a clear correlation of these kinds of madness with the deformation of the meta-levels of the will that correspond with the kinds of Being. It is interesting to compare those with the thresholds of complexity related to the special systems and to see how the progressive stages of confusion related to paradox, viscious circles and absurdity relate to madness and the deformation of the levels of will. Nietzsche is definitely stepping up the meta-levels of the will in his philosophy as he explores each horizon one by one opened up as these meta-levels of Being are breached. We have also said that the thresholds related to the special systems can be seen as relating to will to power (dissipative paradox), eternal return (autopoietic viscious circles) and perspectivism (reflexive absurdity). Thus there is a way into the core of Nietzsche's philosophy by way of both Being and Existence exemplified in this ascent toward madness. Types of madness and meta-levels of Will are separated by thresholds of degenerative images of the special systems that echo the fundamental concepts of Nietzsche's philosophy. Nietzsche was an explorer of these heights and as such braved the dangers that lurk there and perhaps succumbed to them ultimately. Without the balancing sanity of reasonableness the danger of succumbing to madness is great. Toward the end Apollo vanishes and we hear only about Dionysus. Supra-rationality is the ultimate basis of sanity that balances the insanity that flows from paradox, viscious circles and absurdity. Nietzsche abandons that balance eventually mediated by searching for grounds, self-grounding, and

mutual grounding.

We might appeal to Kierkegaard for a definition of the daemonic individual in order to recognize the "type" of Nietzsche[34]:

"Once he would gladly have given everything to be rid of this agony, but he was kept in waiting; now it is too late, now he would rather rage against everything and be the wronged victim of the whole world and of all life, and it is of particular significance to him to make sure that he has his torment on hand and that no one takes it away from him... What demonic madness -- the thought that most infuriates him is that eternity could get the notion to deprive him of his misery." - Part One, C, p. 72

"...In hatred toward existence it [this demonic self] wills to be itself, wills to be itself in accordance with its misery. Not even in defiance or defiantly does it will to be itself, but for spite; not even in defiance does it want to tear itself loose from the power that established it, but for spite wants to force itself upon it... Rebelling against all existence, it feels that it has obtained evidence against it, against its goodness. The person in despair believes that he himself is the evidence, and that is what he wants to be, and therefore he wants to be himself, himself in his torment, in order to protest against all existence with this torment. Just as the weak, despairing person is unwilling to hear anything about any consolation eternity has for him, so a person in such despair does not want to hear anything about it, either, but for a different reason: this very consolation would be his undoing -- as a denunciation of all existence." - Part One, C, p. 73

Nietzsche answers:

"The concept of guilt and punishment, including the doctrine of grace, of redemption, of forgiveness -- lies through and through... A vampirism of pale, subterranean bloodsuckers!" - The Antichrist 49, p. 630

"This stealthy vermin which sneaked up to every single on in the night, in fog and ambiguity, and sucked out of each single one the seriousness for true things and any instinct for realities... [Rome was] not buried overnight by a natural catastrophe, not trampled down by Teutons and other buffaloes, but ruined by cunning, stealthy, invisible, anemic

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[34] See Kierkegaard vs. Nietzsche --by Robert Sarkissian. http://island-of-freedom.com/satire/k-vs-n.htm

vampires." - The Antichrist 58,59, pp.648-649, 651

When we consider Nietzsche as embodying the archetype of the daemonic as proposed by Kierkegaard, then we notice that this may be construed as a mania, and that in this case the mania is self-imposed and self-sustaining, i.e. done for oneself, as we have it in the verbal form of the middle voice in Greek. When Nietzsche left Basal then he begins wandering, mostly goaded on by his concerns about the weather and places on his health. What we lack are good examples of Lyssia, but this we might see in the example of the collapse when he boards the wrong train at one point, or the final collapse where he protects the horse. Finally the Bacchic state of full possession and madness occurs after this breakdown and seemingly for the rest of his life. It is viewing Nietzsche from the viewpoint of Kierkegaard as Daemonic that his mania is most clearly seen. For Kiekegaard the daemonic is what appears beyond the Ascetic plane which Nietzsche also inhabits when his energy state is lower. Nietzsche is not ethical or moral in the standard sense, but rather meta-ethical or meta-moral as he considers the "value of values" rather than values themselves. Nietzsche rejects both immanent and transcendental religion. Nietzsche is the anti-type to the religious person in Kierkegaard's sense. Nietzsche prides himself in being an anti-christian.

## A Primal Scene

A primal scene occurs at the beginning of the world. In that primal scene the Father-Sky as KA or Prajnapati attempts to inseminate his daughter Dawn. At the moment of the climax of his sexual arousal and intercourse the Father is shot by an arrow from an unknown source which causes him to withdraw from his daughter and for his semen to fall upon the earth giving rise to all creatures. The archer is identified with Ruda which is one of the aspects of Shiva. The archer is the Lord

of all Creatures and was sent as a guardian of morality by the other gods who witnessed the transgression of the father against the daughter. Ruda is identified with Agni (Fire) who was the preparer of the semen and the source of the desire of the father. Rudra is like Vishnu to Agni who is like Mitra. Shiva stands as the middle term between these two, i.e. the indicator of the non-dual in the formulation Rudra/Shiva/Agni. The fornication of the Father with the daughter reminds us of the matriarchal origins in which the females stay with and are controlled by the Father rather than distributed to other males as bridegrooms in the patriarchal kinship system that succeeded the matriarchal kinship system. The primal scene harkens back to the matriarchal system and shows the point at which there is a break with it, and the bridegroom kills the father to take the daughter as his own bride out of the harem of the father. The other gods who are witnesses are the potential bridegrooms who form the beta males who seek to take the females from the alpha male, one of them breaks the hold on the females of the harem by the father who is an alpha male.

But in this primal scene there is something interesting in terms of the structure of the scene. As the Father penetrates the daughter in an act of dissemination that is about to quench his desire he is penetrated by the arrow from Ruda/Shiva/Agni and is distracted and convulsed with pain causing him to withdraw from intercourse with the daughter. The daughter escapes wandering away. This wandering of the daughter reminds us of the *Oistros* madness that causes wandering. When we look closely at the scene we detect the other forms of madness bound together in the central paradox of sex and death that the primal scene embodies. The Father has a mania from the patriarchal viewpoint that causes him to rape his daughter. From the Matriarchal he is merely exercising his right over one of the females of his harem and this is not considered incest. But the intercourse

between father and daughter is seen as a kind of self-engendering when we realize that like Eve the daughter arises from the Father (Adam). Inside Adam Eve is a rib, i.e. a distinguishable element within his own body that becomes separate. This is another story about the transition from Matriarchal to Patriarchal kinship. In terms of the Father engaging in self engendering we see the Self-maddening at work where the father as a whole seeks to engender through a part of himself. Thus to the extent that the Father is self-engendering this can be seen as self-maddening, but to the extent that Father and Daughter are separate the incest can be seen as a Mania. This mania produces a wandering *Oistros* in the daughter. When we consider the Father in relation to the intruder who shoots him with an arrow we can see how the result would be *Lyssia* or Berzerker Rage. The Archer who shoots the arrow is of course the Bachic Dionysus himself as Rudra/Shiva/Agni. The shooting of the arrow is a wild moment that throws the natural course of things off course and sends things awry. So this primal scene of coitus interuptus contains in vitro and bound together all the kinds of Greek Tragic madness. As such it presents us with the knot of paradoxicality, the viscious circle, and absurdity all rolled together to produce insanity that is the opposite of the sanity of the supra-rational. Dionysus comes in from an unexpected direction to throw things off course and to produce madness which is different in the Father (*Lyssia*) from that of the Daughter (*Oistros).* The Father's self engenderment can be seen as Self_maddening, but if he is seen as separate from that which he desires then his obsession with his daughter becomes a Mania. What is madness from the Patriarchal viewpoint is natural from the Matriarchal viewpoint. Incest has meaning only in Patriarchy. Matriarchy mirrors the population dynamics of pre-human humanoids and hominids. In most cases there is an alpha male that controls the harem of females and keeps them away from the beta males. There are outcast

males and females as a group that are neither in the harem nor among the beta males. The opposite of the alpha male is the pharmacon who is rejected by everyone and driven away from the group and the outsiders alike. Patriarchy is a radical break with the matriarchal kinship system. In Patriarchy females are bartered becoming a marker in a system of trade between males. The females in that system have more power because they do not belong any longer to the hierarchical harem but have a marriage contract with a particular male. At that point the face of the female becomes important in a way that it is not important in Matriarchy. Marriage is an unveiling of the face of the female. The primal scene we are considering covers over and obscures the always already lost event of the institution of the incest prohibition -- not between son and mother but its mirror image between father and daughter. From that primal scene the knot of insanity breaks up into various forms of madness associated with the kinds of Being and the kinds of Will that differentiate the images of the special systems in the form of paradox, viscious circles and absurdity. The paradox is that the Father is the Daughter yet is not the daughter. The viscious circle engendering of sacrifice where the flesh of the Father becomes the subject of the first sacrifice, of that god to himself. Sacrifice breaks the wholeness of the animal in order to attempt to regain the lost wholeness. Out of the trance of sexual union there is the sudden rude awakening to consciousness of death. The absurdity is that which Kierkegaard talks about where the lawgiver, the Father Prajnapati gives us the law of incest based on Patriarchy but then he breaks that law by having sex with his own daughter. The other gods have to send the avenger Rudra to uphold the law, i.e. the aspect of Vishnu, who enforces the broken patriarchal marriage contract of Mitra (Agni). Rudra becomes the lord of Animals at that moment of recognition where the Father takes account of him. The lord of animals is the one who hunts them as Rudra hunts the male and

female antelope who embody the Father and Daughter and are shot by the arrow. The father is penetrated with violence at the moment that hie penetrates in desire. This scene it precisely the same as that of Achilles and the Amazon who he falls in love with as he kills her. Love and Death are mingled. Love represents the level of entrancement in finitude of the sexual union while death is the break from that trance by some consciousness of death. There is a radical break in the natural flow of sexual orgasm which is suddenly interrupted by the arrow of death. The earth is inseminated and the animals are engendered including mankind. Thus Rudra is the lord of animals because they arise by his act, but also that act breaks the entrancement of animal consciousness with a higher consciousness of death that gives rise to the consciousness of man who can experience his own death.

Nietzsche was fascinated by Dionysus who is as we know is the same as India's Rudra/Shiva/Agni. This god plays a vital role in the primal scene of creation. Nietzsche wakes up from values into the world of the value of values. A completely different horizon of investigation opens to Nietzsche when he recognizes that no one questioned the value of values before. Nietzsche wishes to say "Yes!Yes!" to life rather than the resounding "No" he heard from Shopenhaur. Deleuze says that he wanted to rise above the "No" of the Dialectic of Hegel as well. Deleuze places will-to-power at the third meta-level of Being and reserves eternal return to the fourth meta-level where this affirmation that goes beyond the negation of the dialectic occurs. By interpreting will to power at the third meta-level of Being rather than the second the meaning of that term is changed substantially. Any term that is seen at various meta-levels has its significance transvalued and transformed at each successively higher meta-level.

It is of some interest to look at actual texts of

the Shiva worshipers of south India to get some sense of what they believed in the sophisticated development of that religious point of view. The work[35] of K. Loganathan in this regard is of particular interest as he is familiar with Western Continental Hermeneutic philosophy and translates those texts in a way that is sensitive to the sorts of Fundamental Ontological issues that Heidegger introduces. These texts are non-dual like advaita vedanta texts but reflect a pre-Vedic religion.

In those texts Shiva stands as Being in the sense of *ER because in Tamil Being is iru/iRU/iruKKa which can be seen in the following roots shared by Dravidic[36] and Aryan languages:

*50. bheu = be, dwell, grow (JS-38-39). The DR. seed-word of this IE root is behe = be, to exist (4427-Malt). Note that Latin esse = be and that in DR. as- = to be (333-Br). Note also that in Latin fieri = to become (JS-38), and in DR. paru = to become, grow (4119-Ka); paru = to become, grow, occur (Te). Note also that in DR. vay = to be over-luxuriant in growth flourish (5350-Ta).*

*92. er = separation, apart, network, infrequent, precious (JS-98). This IE root as compared to its Dravidian seed-word has not changed throughout the intervening millennia. The DR. seed-word of this root is er- = to be separated (915-Konda). There are also other DR. seed-words such as uri = network for suspending pots (708-Ma); aru = rare [[infrequent]] (221-Ta); aritu = precious (Ta); aru = rare, unusual (Ma).*

*94. ergh, rei, res = flow, rise, exist (JS-98-99). This IE root is entwined with many DR. seed-words some of which are erike = rising (916-Ka); eru = to rise, rising (Ka); erisu = to raise (Ka); regu = to rise (Te); iruvike = existing (480-Ka); iru = to exist, remain (Ka); irusu = to cause to be or stay (Ka); uru = to flow (as water in a well) (761-Ta); uru = to spring [[rise]] as water, ooze, leak out (Ka) ore = to ooze, ooze out, spring, drip (Ka).*

In fact, it seems that as we have noted

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[35] See http://members.tripod.com/MsSubashiniK/
[36] Discovery Of Dravidian As The Common Source Of Indo-European by V. Keerthi Kumar See http://www.datanumeric.com/dravidian/

Vishnu is associated with *BHEU, that we can go on to see that Shiva is associated with *ER and Bramah may in turn be associated with *ES in terms of Sanskrit *Sat*. Shavites accept three original principles which are God, Soul and World (Pati, Pacu and Pasam). They see Soul as non-dual between God as Shiva and World as darkness of matter. God never appears in the world but is immanent. Knowledge of God as Shiva comes by going beyond the darknesses of physical matter. Reading these texts we are reminded of the Essence of Manifestation by Henry where Hyper Being is described as what never manifests. When this essence appears embodied in the world it takes on the wildness we associate with Dionysus and the Dance of Shiva that is beyond morality of good and bad. Nietzsche would have been very interested in how the Savites produced their own philosophy that reached beyond good and evil in relation to the other doctrines that have grown up in India of the non-dual variety. In many ways the Saiva Siddhanta doctrines are much more sophisticated than Nietzsche's own, because they are founded on religious asceticism and religious experience rather than being merely ideational productions and philosophy. If Shiva is *ER and the Soul is neither Sat not Asat but non-dual yet defined in terms of *ES then we can see the world as defined in terms of *BHEU. What is darkness for the Savites is light for those who follow Krisna as the avatar of Vishnu. A similar thing might be said for those who worship Brahma in terms of Atman, Purusha, Prajnapati, etc who view as light what appears under the auspices of the *ES. Various roots of Being are given preeminence by different groups.

The roots of Being along with the kinds of Being are a picture of the knot of Being as insanity. We saw them in the primal scene of the Well and the Tree and we see them in a different form in the primal creation scene of the Father and Daughter coitus interuptus due to the advent of Shiva as Rudra/Agni. Nietzsche's madness runs headlong into this

insane knot of paradoxicality, viscious circles and absurdity. Perhaps that is why he was accused of incest with his sister in the forgeries that were circulated. This insanity has to do with the production of the incest distinction and the transition between matriarchal and patriarchal. Dionysus is a witness to that knot of insanity that divides yet holds together in dualism the sexes that is at the core of the Indo-European worldview. Perhaps that explains much of Nietzsche's statements about women in his works. He said that one should only approach them with a whip, i.e. the symbol of dominance and in the way one would treat animals. Yet the whipped horse is the scene of Nietzsche's collapse. What is seen in both of these scenes is the whip itself, the sign of mastery and will to power over woman-as-animal and horse as source of Indo-European power. Nietzsche shows pity to the source of power that he does not show to the source of fecundity of the human species. He prefers the impossible constant pregnancy of ideas to the actual engendering of pregnancies that have a term and give rise to embodied beings. Nietzsche had no offspring. Rather like the Father he hoped that this seminal ideas would impregnate the earth and give rise to a race of ubermen. The father's sperm was scattered by the appearance of Dionysus, the one who was present at the madness of Nietzsche, if we can trust the names that Nietzsche refers to himself by. He calls himself the crucified, i.e. he identifies with the one who's teaching was cut short by Roman justice, Jesus. He identifies with Caesar as well who is the one in whose name the crucifixion was done. Nietzshce mentions the one who precedes the overman, i.e. Zarathustra and he mentions the Anti-Christ, i.e. the one that is the false pretender that impersonates Christ, But then Paul is the dysangel or Anti-Christ in contradistinction to Jesus who was the only Christian. This knot of names that appears at the end of his creative life on the verge of madness gives us a knot not unlike that of the primal scene of creation of the Indo-Europeans. That knot of the primal scene of creation shows us the various kinds of madness bound together that breaks up into the various forms of Greek Tragic Madness. Nietzsche approached that madness via the explorations of the meta-levels of the Will which are associated with the various kinds of madness through the kinds of Being they embody. Nietzsche dove into that abyss, in which there was chaos, and covering of his creative abilities, and a kind of night that was the opposite of the light of his philosophical works. Nietzsche explored the negative fourfold for ten years in two insane asylums and at his mothers house. This was no simulated madness, because it is impossible to think of him giving up control over his environment. The madness brought to an end his wandering in search of the prefect environment for his work and to ease his suffering. Many of the symptoms of his ailment were contradictory and this is what drove him to wander about between his various thinking places[37]. These contradictions of his ailments rolled together to become the knot of paradox of his madness. It was a real madness not virtual. Yet it at the same time exemplified the knot of insanity at the core of the Indo-European worldview that is represented by the primal scene of the Father Prajnapati and his daughter dawn. This madness shows that he was a kind of anti-Bodhisattva in as much as he did not find the reserve of sanity discovered by the Buddha as supra-rationality. Madness is not possible for the bodhisattva. Supra-rationality as the anti-pode of madness prevents its occurring in the one who is enlightened. Even if we argue as does Jung and Graham Parkes that Zarathustra is the wise old man archetype that speaks independently of Nietzsche and through him and we concede that he has some similar message to that of Mahayana Buddhism, the madness of Nietzsche would prevent us from concluding that Nietzsche's philosophy was the same as Mahayana

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[37] Nietzsche Thinking Places, a film by Graham Parkes.

Buddhism even though it appears similar in many ways. In fact, the similarity comes from the fact that Nietzshe's philosophy is a sort of anti-Buddhism that comes from his aping of Hinayana Buddhism and attempting to think beyond it. But thinking beyond it and actually having Enlightenment experiences are two completely different things. When enlightenment guides philosophy then you have sutras that are not attributed to individuals. What the Buddha has to "say" becomes more and more interesting as the thought and experiences of his disciples evolve. But if we are to compare Nietzsche's philosophy to some eastern non-dual religion perhaps the non-dual doctrines of the followers of Shiva would be more apt because Nietzsche affirmed that his philosophy was an embodiment of the nature of Dionysus.

**The Roots of the Tree**

We have explored the unfolding of the worldtree from the primal scene of the indoeuropeans. This primal scene is at some level the same as that creation scene of the Father and his Daughter.

Well -- Daughter

Tree -- Father

Norns -- Other Gods who are horrified by the act and wish to exact punishment.

Water in well -- semen in womb of daughter

Circulating waters of life -- spilled semen

Dragon -- Rudra

Eagle -- Agni

Squirrel -- Shiva

This parallelism serves to underline how conservative the Indo-European vision is in terms of its articulation of the roots, gods, and special systems in relation to the kinds of

Being.

But in speaking about the tree we have yet to discuss its roots. The roots of the tree are what exists below the line of demarcation between sky and earth. The roots of the tree exist hidden in the earth. We can see those roots as being very different from the branches that we saw were made up of a left branching bisection in which the right branches articulated various levels of special emergences. Each right branch is a set of the nine roots of Being mediating between Yang Splendor and Closed Yin. Each branching of this tree was again a reenactment of dualistic relation between Father and Daughter. The Father is the fecund branch and the Daughter the truncated branch. But on the truncated branch Rudra appears opposite Agni (the fire within the semen) to shoot the Father. The dualistic unfolding of the branches gives rise to the counter movement which is composed of Rudra/Shiva/Agni where Shiva indicates the non-dual between the branches of the dualism in the phasespace that opens out between them. The successive branching of the worldtree, Yaddrisil, is the repetition of the incest scene between Father and Daughter sanctioned by Matriarchy but punished by Patriarchy. Out of that punishment for the breach of the law demanded by the sons of the father, the other gods, comes Rudra/Shiva/Agni that indicates the non-duals hidden within the dualism.

This scene also appears in the Ramayana[38] where Raama shoots from behind a tree killing one of the warring brothers, i.e. Vaali and Sugreeva the Vaaranas, whom he helps so that Sugreeva will help him find his wife[39]. This act is said to have been against the dharma. In this case instead of making love the two brothers are engaged in a duel. When Rama loses Seeta his wife many of the forms of madness that have been sited in the

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[38] Ramayana by C. Rajagopalachari, Bharatiya Vidya Bhavan, Bombay 1972
[39] p 183-194

Greek case are displayed by him and others in this epic. This scene is repeated at the beginning[40] of the epic when one of two birds making love is killed by a hunter.

But still this does not tell us what occurs underground, in the Cathonic region below the earth where the roots of the tree exist. The roots of language of Being exists in the branching trunk of the tree. But beneath that is the silence of existence. Those roots are a progressive bisection into Yin and Yang, and then the differentiation of those into the various heuristic levels such as Major and Minor Yin/Yang, the eight trigrams, the sixteen tetragrams of Ilm al-Raml, the 32 pentagrams of the five Hsing, the 64 hexagrams of the I Ching, etc. In other words Being unfolds toward the heavens producing the fourfold of Socrates and Heidegger composed of Heaven/Earth/ /Mortals/Immortals of the Mythopoietic era that transforms into the fourfold of the Metaphysical era which is Unlimited/Limited//Physus/Logos. At the same time Existence unfolds underground, in the Cathonic region where the dragons like Vitra, Python, Typhoon lurk, i.e. the kundalini dragons that live at the base of Yaddrasil. In that region there is balanced unfolding of the progressive bisection that continue to mix yin and yang in all possible permutations. We get to this through the Greimas Square. What we see is that there is Manifestation and Anti-Manifestation appearing above the earth. But below the earth we see Non-Manifestation (Yang, Unseen Causes) and the Non-Dual (Yin, Ard). Manifestation is the appearances of the divine attributes, such as Brama/Shiva/Vishnu while anti-Manifestation is the appearance of the attributes of things. Divine attributes appear on the basis of the attributes of things that we see as if through a glass darkly. I have treated the heuristic devices of Yin and Yang and their permutational levels in my work on

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[40] p 15-16

Homeopathy and Acupuncture. Suffice it to say here that the Tree is balanced between Being and Existence. The point of manifestation is right at the surface of the earth where the seed is planted within the earth just below the surface, hidden but not buried too deeply. We can look at the world through the cathonic titan eyes of existence or through the heavenly Olympian eyes of Being in triumph over existence. But existence still remains the support of Being and does not go away, it merely is hidden by our forgetfulness of Existence which is even deeper than the so called forgetfulness of Being that Heidegger talks about. Note that the Well and the Tree is an image of the Divided Line. The lesser lines of Existence are between above and below the earth with respect to both the Well and the Tree taken separately. The surface of the earth is the hallmark of Outward Existence with respect to the tree signifying the Void of Being as we compare the roots to the branches. The surface of the earth is the hallmark of Inward Existence with respect to the well signifying emptiness of the well when we compare the water taken from the well and that which remains in it and feeds it from some sacred source of the waters of life. Manifestation as the greater line stands between the Well and the Tree themselves. This is the point where the norns take the water of life from the well and place it on the tree. The *WER cause, i.e. the Closed Yin, being beyond existence interacts with the Yang Splendor that arises between Eagle and Dragon that signifies existence beyond being in order to produce an indication of manifestation as the deeper non-dual beyond existence. When roots and branches as physos annihilate, when static and dynamic water of life from the Well as logos cancels and when the image of the Well and Tree mutually destruct along with their yang splendor (opened up worlds) and closed yin (Norns) extensions then we get manifestation of the attributes at the center of the mandala of the Well and the Tree primal scene. This central pivot at the center of the Primal Scene of the Well and the Tree has

remained hidden up till now. But once we recognize that the Well and the Tree primal scene is a variation of Plato's Divided Line then it becomes clear that the central pivot exists where inward and outward existence meet between the Well and the Tree that collapse into each other. This is also the center of the wheel of the twelve transformations of mater in alchemy that is the image of the circulation of the waters between the well and the tree such as appears in the poem of Ripley about the Gates. This is another larger version of the transformations like the five Hsing what is tied to the 24cell polytope instead of the 5cell polytope of the fourth dimension. We see this set of transformations appear in the narrative structure of the Mahabharata, Iliad/Odyssey and the Hercules cycle. The mandala is not just the static picture of the well and the tree but also the dynamic of the circulation of the waters of life that undergo 12 mutually supporting transformations in the alchemical process[41]. Looking at the static and dynamic images of this mandala we are gazing into the deep structure of the Indo-European worldview. The static image is seen as a mythic image of Pure Being, while the circulation of the waters show us a mythic image of Process Being. The collapse of the primal scene along its divided line bifurcations shows us the inverse of its unfolding. That unfolding and collapse entail the reciprocal relations between Hyper and Wild Being. The primal scene image comes into and goes out of manifestation by way of the production of the duality of Being and Existence. What is left before and after is merely the defined center point of manifestation of the attributes of God as Brama/Vishnu/Shiva. When the primal scene does not manifest then there is merely the Godhead, or Brahman. Meister Eckhart speaks eloquently about the mysticism of immersion in the Godhead as opposed to embodying manifestations such as avatars like Jesus as Christ and Krishna as Vishnu.

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[41] See George Ripley's 12 Gates

So these concerns and insights are not utterly foreign to the Western Tradition with in which we are attempting to think through the implications of Nietzsche's madness. In manifestation of the attributes of God the supra-rational sane and the paradoxical/absurd insane collapse together. The antipode of manifestation, i.e. the dukkah of creation, in the form of the primal scene folds up and vanishes. All that is left is manifestation of God as everything other than God has no basis whatsoever. This is the meaning of *La ilaha Il Allah*, i.e. There is no god, Only Allah that is the basic axiom of Islam and through that of Sufism, the deeper non-dual spiritual way beyond Buddhism and Taoism. An appreciation of Nietzsche's madness in its deepest sense leads us out of Being into Existence and beyond both Being and Existence into the realm of Manifestation. There is something beyond the sanity of supra-rationality of the Buddhas and Bodhisattvas in the madness of the Western philosopher such as Nietzsche or the divine madness spoken of by Plato. There is a theme in Western Madness of the mad one that sees the deeper truth or reality or identity or presence beyond the mundane truth, or reality, or identity or presence. There are glimmers of supra-rationality within the Western Tradition as well as evidenced by Blyths book on Zen in the Western Tradition. On the other hand in the Non-Dual traditions of the East spoken of by Loy in his book <u>Non-duality</u> there is a predominance of supra-rationality with occasional slips into madness. But madness and sanity are duals like Existence and Being which point to the deeper non-duality of manifestation. It is a level of reality that is rarely noticed in the Western Tradition that normally only sees the projection of Being on the things. But beyond the existence of the things and their attributes after the projections of Being have been lifted there is the manifestation of the attributes of God, for instance His mercy in the care of a mother for her child. The attributes of the mother and child merely serve as a carrier for the divine attribute of

Mercy. The divine attribute manifests through the interaction of the things not in the things themselves. To see divine attributes however it is necessary to have certainty that God is there beyond the things, something that Nietzsche taught us to doubt better than anyone else. There is a joke about the difference between Nietzsche saying that God does not exist and God saying to Nietzsche that he does not exist. What God said to Nietzsche was Be Mad. In other words Nietzsche's madness perfectly exemplifies the state of the one that claims that god does not exist. However, we make a deeper claim, which is that not only that God does not have any Being, is not the Supreme Being, but that God does not Exist, nor does He have an Essence (Dhat) beyond the Attributes (Sifat). However, God does *manifest* beyond the Sanity or Insanity of men and the Existence or Being of things. Thus what Nietzsche said of God, that he does not exist, is true. But the idea that God is dead is false, because one of the attributes of God is the Living. Nietzsche was right to attempt to break out of the house of Being forged by ontotheology in the West. But in doing so he courted madness because he did not have the mystical experiences of the Bodhisattva and Buddha that might have saved his sanity. The Bodhisattva and Buddha knew how to plunge into the earth of existence. When the Buddha was confronted by Mara (Maya) and his armies and his daughters that tempted him, the Buddha touched the earth as he sat against the Bodhi Tree. This call for the earth's witnessing causes the Earth of Outward Existence to annihilate the Sky of Being. In that earth is the bifurcation of the Yin and Yang in to their myriad permutations that points to and indicates the progressive bisection of the Hyper Complex Algebras that produce the Special Systems which are a model of Interpenetration of all things. It is this four dimensional untying of all knots that is the antidote to the kind of madness that Nietzsche called up. It was his ignorance of Eastern supra-rational spirituality that kept

him from this fate. The only antidote for madness is the sanity of the supra-rational. But because Nietzsche lived in a world that accepted the excluded middle of Aristotle this alternative was closed to him. He went beyond all bounds in his thought, but this is one internal limitation on his thought that he did not understand, so paradox, the viscious circle, and absurdity were the stepping stones to the disaster of final madness. Nietzsche's madness was a tragic madness in the full sense of the word, because it combined all the forms of Tragic Greek Madness and pointed at the fundamental insanity of the Western worldview which goes mad when it turns in on itself. Take as just one example of this raging madness the way that the Conquistadors dealt with their discovery of the Americas. Cortez said to the Aztecs that he had a sickness in his heart that could only be healed with gold. The Western invaders were Death walking because of the diseases they carried. They were the perfect embodiment of the energy of Shiva, as destroyer. Small numbers of the Western invaders destroyed whole empires and then subjugated them mercilessly draining every drop of resources from them. This is just one example of how the Western worldview has deal with the whole of the globe destroying other worldviews by their superior technological power. Nietzsche's madness in our madness. Nietzsche was honest in his identification with the Indo-Europeans who are destroying the earth. This honesty, about who we as Indo-Europeans are and what we are doing is something we still need to face, i.e. our own tragic madness. Nietzsche faced that madness and it overwhelmed him, just as our own madness as a world dominating power is about to overwhelm us, as the destruction of the environment produces unforeseen consequences such as global warming that may be catastrophic. Thus Nietzsche explored the limits of the Western Worldview and at those limits found madness. But it was a madness in which his essence as an Indo-European was borne out and exemplified. Thus we can learn much

from the madness of Nietzsche because it is our own madness[42]. We live in a world that under the domination of the Western worldview by military, political and economic means is insane because at its heart the Indo-European worldview is insanity. But strangely produced along with the miasma of insanity is the sanity of supra-rationality accessed by Buddhism and Taoism as internal and external existence. Nietzsche did not have access to that antidote which exists on the other wing of the worldview. And when we bring that antidote of sanity together with the sickness of insanity they destroy each other leaving manifestation of the attributes of God witnessed by the Sufi in his contemplation which goes beyond the projections and even beyond the things themselves that are projected upon to the source of creation.

## Genesis of the Multilith

Owen Ware and I met in May 2001 at my home over a long weekend and together pushed the thoughts we had been working on together over the last year even further. Many of those thoughts we uncovered in mutual exploration appear in this paper. We began to wander about the genesis of the multilith. Combinatorics tells us that the multilith because of its 24 permutations is made up of 4!, i.e. 4*3*2*1. This is the Pythagorian Tetraktys multiplied rather than added to give 10 which is the usual operation applied to it. What we discovered is that there is a strange relation between the levels of the Tetraktys as it unfolds. The number one represents the entire multilith considered as a monolith. This is the way Deleuze thinks about it where unity *is* plurality and plurality *is* unity. The *is* in this statement is a combination of all four kinds of being. This is different from the monolith of Heidegger

which just contains Process and Pure Being fused together. However, here we must think about the multilith prior to its bifurcation as the insanity that contains a fusion of paradox, absurdity, and the viscious circle that might be analyzed by some schizoanalysis by Deleuze and Guattari. We have refered to that state as Meta-Being, i.e. the meta-system of Being prior to the emergence of Being in terms of kinds and aspects. Out of this Meta-Being the multilith appears via the bifurcation. This is represented by the two and three levels of the Tetraktys. This splitting of the multilith can occur in three possible ways. This gives us the six core forms of the multilith which then splits again to form the four kinds of Being in the complete multilith. As we looked at this unfolding we noticed that each level of the Tetraktys could be seen to be differentiated by some kinds of pre-being, i.e. pre-Wild, pre-Hyper, pre-Process, and pre-Pure.

| ultra-Being = Meta-Being | | | | | | |
|---|---|---|---|---|---|---|
| | | | **1**<br><br>Mult ilith Prim al<br><br>Peirc e rever sed First | | | |
| pre-Wild-Being | | | | | | |
| | | **2** | //<br><br>Exot ic bifur catio n point<br><br>Peirc e Seco | **2** | | |

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| | | nd | | | |
|---|---|---|---|---|---|
| pre-Hyper-Being | | | | | |
| **3**<br><br>exotic/esotic 1 | | **3**<br><br>exotic/esotic 2<br><br>Peirce reversed Third | | **3**<br><br>exotic/esotic 3 | |
| pre-Process-Being | | | | | |

| **4** | / | **4** | // | **4** | / | **4** |
|---|---|---|---|---|---|---|
| pure<br><br>Peirce fourth | Secondary bifurcation | process<br><br>Peirce fourth | | hyper<br><br>Peirce fourth | Secondary bifurcation | wild<br><br>Peirce fourth |

| pre-Pure-Being |
|---|
| ons[43], beings, eventities, things |

When we compared this scheme to the concept of Peirce/Fullerian categories we discovered that some of these categories were reversed, i.e. the first and the third. The exotics/esotics were discontinuities not continuities. The manifestation of the emergent event of the multilith as unified split inward from outward so that as first the multilith was hidden from others and others from it producing an isolated world. The splitting produced seconds as relations and the second splitting produced fourths as synergies as might be expected. The synergies of the kinds of Being give us faces

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[43] See Ben Goertzel's paper on Ons at goertzel.org.

of the world. But the reversals of the Peircian categories was unexpected. Owen Ware speculated that there was some fusion of the aspects, non-duals, and kinds of Being at the level of the first bifurcation which allowed them to be aligned with each other. This is a fascinating possibility, i.e. that the fused aspects, or kinds, or non-duals have a different form prior to the second bifurcation. However, what that form may be is as yet unknown.

The concept of pre-Being, i.e. the articulation of the kinds of Being prior to their actual emergence in the multility in a sort of shadow form of themselves that defined the stages of unfolding of the multilith in the Tetraktys is also of much interest. Here we are using the kinds of Being against themselves in two images to attempt to get a handle on the paradoxicality of the multilith prior to its unfolding. This is a region of extreme paradoxicality and after some reflection I realized that the Buddhist concepts of non-production and non-destruction apply to this situation, i.e. the multilith does not arise from meta-Being, that is existence, but it is not destroyed either, thus it exists as a kind of illusion only. This is how the Buddhists would save us from madness due to the extreme paradoxicality of the kinds of Being that are used orthogonally against themselves to describe the unfolding of the monolith prior to their own arising. This is the essential trick where when the Pandava brother gambles he loses himself before losing their mutual wife. She says how could he lose me after he had already lost his own self. How could the kinds of Being arise to define the genesis of the mutilith before they have arisen themselves? It is an impossibility, yet that is the nature of this insanity. Ultimately the two images of the kinds of Being collapse into each other like the two images of the good and bad Helen or the dual images of Hera and Nephele. This is the nexus of insanity, absurdity, viscious circles and paradox that arises in the Western worldview leading to correlated kinds of

madness that we see in Greek Tragedy and in the Indian Epics. Nietzsche fell into that mire of madness because he did not have supra-rationality as the antidote. We need to take the Buddhist way to sanity and avoid that mire ourselves. When we realize that existence and Being are opposites that do not necessarily interact, then this prevents both production of Being out of Existence and vice versa, as well as the destruction of Being back into existence and vice versa. Between them stand manifestation as the barzak, i.e. barrier and deeper non-dual interspace, between them. The extremity of the insanity of the unfolding multilith highlights the necessity of supra-rationality as the balance that grounds sanity. This possibility is hidden by the claim of Aristotle of the principle of excluded middle and non-contradiction. There is a propensity toward insanity in the Western tradition due to the closure of access to the possibility of supra-rationality. Nietzsche fell into that morass and his entire philosophy reflects that descent. By following his descent we learn something about the nature of the Western worldview that perhaps would not known otherwise.

## Time

The unfolding of the Multilith must occur in a different sort of time than occurs to beings within the multilith itself. The unfolding of the multilith occurs at a level of abstraction higher that the change from mythopoietic to metaphysical. Each kind of Being is associated with a particular kind of Time. Pure Being is continuous time. Process Being is some sort of probablistic time. Hyper Being is the time of indecision. Wild Being is the time of chaos and Peirceian Firsts, i.e. the time of emerging things. Ultra Being is the time of existence, i.e. time prior to projection of the illusion of ideation. But the unfolding of the multilith itself must be some sort of time in which the emergence of emergence arrives. Heidegger calls this the "It Gives" of

appropriation, ereignis. This is the time it takes for the multilith to be itself, i.e. for the emergence of emergence to occur. This is the dual of autogenesis, i.e. the emergence of the emergent meta-system. There are many sorts of Time. The fact we talk about kinds of Being is only incidental. Each kind of Being and each sort of existence has its own appropriate timing. But what we have not considered is how time figures into the relation of the non-duals, aspects, and kinds. Lets call the various timings "sorts". Time like the non-duals is very different from the aspects and kinds of Being. Each kind of Being is associated with a sort of time. Aspects may be what appears in being in time, as such the aspects indicate the hidden non-duals. So in Oedipus there is an uncovering of the hidden truth of his birth and his actions in relation to his father and mother in the process of attempting to avoid those very actions. Ultimately Oedipus's fate is revealed. But the various sorts of time conspire to reveal this fate at the end of the hubris of his path of uncovering of the truth. Time brings very different sorts of characteristics to bear which fits with the aspects, kinds and non-duals unexpectedly. When we fit time into this minimal system then we appreciate a new synergy that is not as apparent when we just talk about Being. There is of course Pure Time, Process Time, Hyper Time, Wild Time and Ultra Time. These are implied in the talk about the various kinds of Being. But what if we think about them separately and consider that there may be a bifurcation of Time like the bifurcation of Being but with different consequences. We know that time is the fourth dimension and that the other three dimensions of spacetime are asymmetrically split off from it. Being is thought of as persistence of what appears in spacetime and thus in some way is anti-temporal. Time has its pressure on beings such that each kind of Being has an associated pressure of temporal unfolding associated with it. But in some fundamental sense Being is in opposition to time and existence is when this opposition

that appears through projection is erased. So Time and Being stand in some sense opposed but intertwined. Aspects and Non-duals live within this opposition. It takes time for aspects and non-duals to appear and be themselves. So perhaps the Aspects and Non-duals mediate between Time and Being in some way. This may cause the inner connection between aspects and non-duals that allow the aspects to bridge into the non-duals to reveal the secret of existence in the heart of fragmented Being. Let us propose that the roots/gods/special systems/peirce-fuller categories are all ways that this mediation mediation may be said to infold through the unfolding of aspects and non-duals. In other words perhaps the various mediators between the kinds of Being produce the interspaces/intertimes for the aspects to bridge to the non-duals. The growth of the worldtree, both roots and branches, the circulation of the waters of life, all point to the importance of the dreamtime within the primal scene.

When we consider time we note that Being is anti-time because it is about persistence in spite of the passing of time. It is about clinging to things in the face of the flux of becoming. These ways of clinging become more and more subtle as we go up the meta-levels of Being. Pure Being projects time as Pure Time or as a continuity. Process Being projects time as Process Time or probabilistic actualizations. Hyper Being projects time as Hyper Time which is the moment of indecision and wandering between possibilities. Wild Being projects time as Wild Time which is the berzerker's trance or chaotic propensities. But what we see here is that where Being resists time in specific ways Time continually slips by, i.e. each sort of time overcomes the resistances of the kinds of Being. So each sort of time is the opposite of the projections onto time by the kinds of Being. Thus the kinds of Being are anti-time in specific ways which are escaped by the sorts of time.

But if these are the sorts of anti-time then what are the aspects? If we follow Greimas we would call them non-time. Each aspect is a way of escaping the unidirectionality of time. Time at some fundamental level is made up of reversible operations, which after some symmetry breaking become irreversible. At that fundamental level there is an identity between the two directions of time's arrow. That identity breaks down at some level of reality. Presence is what occurs at the point of irreversible flow. So there is an inner connection between Identity and Presence aspects of Being. Similarly truth is a statement in the logos that holds against changes in context, i.e. the effects of time. Reality is a state of affairs in the physus of the context that holds against prolonged and rigourous testing. Tests are stated in terms of language before they are performed. Thus there is some inner connection between reality and truth similar to that between identity and reality. We can see this as an image of the exotics. We noted that identity can be read as fusion. Non-duals are fused like thoughtfeeling and feelingthought. So as we move through the aspects we see first logos-truth, then physus--reality, then non-dual-identity, and finally ascetic-presence as that which goes beyond the three exotics according to the Laws of Manu. In terms of the Ideas or Archetypes we see the same thing. There is the level of the images by the poets, then the made artifacts, then the natural objects themselves and finally the ideal forms. Archetypes are merely the same in terms of totalized absences rather than unified presences. Or we could say totalized differences rather than unified identities. Or we could say totalized lies (once upon a time in a place far far away) against unified truths. Or we could say totalized illusion rather than unified realities. But in each case there would be three and four. Three possible positions in relation to the universal algebras and four possible states where there is one state per position and one state left over that describes the point of indecision between the different positions. The fourth state is prior

to the arising of the three positions and their associated states. This is seen in the Ramayana with the three mothers and the four sons, where each mother is given a different quantity of ambrosia to drink so that the mixture of vishnu to human will be different in each mother.

If the aspects are related to non-time and the non-duals are related to the chiasm of non-time and anti-time then we can understand how these various kinds, aspects, non-duals and temporalities unfold from each other. This also gives us a hint as to how perhaps the seed of time unfolds to give rise to the kinds, aspects, non-duals and temporalities. That seed of time is called Hiranyagarbha. The seed itself is a womb of every being in time, i.e. every eventity.

We say that the facets of existence, i.e. the special systems, and the kinds of Being interlace. But how do the facets of existence relate to the Anti-Being of Time? It seems that it must be that existence appears where Being stops resisting the natural cycles of opposites. So Time as that which slips though the resisting fingers of Being becomes indistinguishable at the point where existence appears. Aspects and non-duals still appear in existence or Ultra-Being. Ultra-Being is the unification of Being as anti-Time and Time as anti-Being. Aspects and Non-duals continue to exist because when Time and Being cancel/annihilate then we find that what is other than them, i.e. non-time is not effected. Could it be that non-Being is the same as non-Time, in the sense that both are other than anti-Being (Time) and anti-Time (Being). For the same reason the non-duals survive due to the fact that they are at least parly other than Being and Time.

Gods are Being in-and-for-itself. Roots are Being in-and-for-us. Gods are immortal, i.e. not effected by time. Mortals are the opposites of the Gods. Heaven seems to be a place where change has little effect when compared to earth. The difference in the

fourfold is created by the action of Time on sentience and on non-sentience. The Peirce-Fuller categories (Zeroth, First, Second, Third, Fourth) are Being in-itself. The mythic Primal Scene elements are Being for-itself. Special Systems on the other hand are bits of existence, as models of interpenetration that shows through the cracks in Being. Being is shot through with Existence as the Meta-Being from out of which the multilith arises. Multiliths arise from the Meta-Being and cancel/annihilate in logos/physus. Because there are twenty-four permutations of the multilith there are many ways for the multiliths to interact with each other. Maya is this interference of canceling/annihilating multiliths forming an annihilation mosaic in which side-effects circulate producing a seeming permanence in the face of the void. The gods live on the surface of this fleeting world that seems to be indestructible. We perceive it through our ability to articulate the roots of Being. The standing waves within it are the Peirce-Fullerian categories. The reality showing through the window of Baal from whence enters death is the special systems, these are the troughs of the standing waves that dip into the bedrock of existence. Gods, Roots, Categories, Special Systems. These are the ways the differences in the sorts of time, and the differences in the kinds and aspects of Being shine forth and make the non-duals appear within the world. Anti-Time and Time cancel and thus highlight non-Time and the non-duals.

One way to understand will-to-power is that will is the evidence we have of the in-itself while power is what appears in the for-itself realm that is outward. Will-to-power could be read as the manifestation of what is inside outside and the balance between inside and outside. Eternal Return would in that case be the standing of that balance through time. What is eternally returning is us to ourselves within the clearing of Being. The *clearing of Being* has the sense of cancellation and the sense of opening. In that opening we see the

categories that are used to build the superstructures of reason and opinion. The gods visit that clearing of the world. We use the roots of Being to produce its spaces and anti-times. We see existence in the form of the special systems through its windows and gaps. This is the house of Being in which we dwell and when it collapses we go mad as Nietzsche did and de Sade[44] before him. Whenever the House of Being collapses our Indo-European worldview is destroyed. For that worldview is madness itself designated as sanity. It is the madness of the one who fouls his own nest destroying everything including oneself out of greed gone out of control. From the inside it appears reasoned and sane but from the outside it appears irrational and insane. It has the structure that inverts that of the Winchester House in San Jose which outside seems normal but inside is extremely abnormal. It was the Winchester rifle that was the perfect example of a weapon of domination. But the effect of that weapon on the mind of the owner of the factory was insanity while it meant destruction to those powerless to stand up against firearms. The Winchester house is the inner reality of the world of outward dominance. In it we see the inner necessity of madness of the will-to-power and our bane is its crazy eternal return that is wreaking havoc on the earth which is a speck in the vast cosmos of the universe that constitute the heavens. Insane irrational animals creatures trapped in an insane world of our own creation, this is the legacy of the Indo-Europeans as Conquistadors searching for Eldorado and destroying the real earth that supports us destroying it for its interference with our achievement of our illusory goal. Nietzsche had it very right. Anything "beyond" causes us to devalue and ultimately destroy what is right in front of us and in our hands. As Cortez said we are a people with a disease in our hearts that is only soothed by

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[44] Owen Ware suggested a study of the differences between Nietzsche and de Sade's madnesses would be interesting.

gold and we are willing to destroy the market itself and the land on which it sets in order to cling to and horde that most valuable substance, the icon of pure Being, which we make into mirrors to reflect our twisted and deformed minds that forget our bodies and the earth in which we are rooted along with everything else. The uberman is the one who realizes that the body and earth is the Self, the totality of who we are, whether as human, all to human or more than human. All beyonds set up transcendental/immanent dualities and produce the worldtree within whose branches hang the nine dead of each creature of the earth.

## Acknowledgements

## About The Author

Kent Palmer is a Principle Systems Engineer

at a major Aerospace Systems Company. He has a Ph.D. in Sociology concentrating on Philosophy of Science from the London School of Economics and a B.Sc. in Sociology from the University of Kansas. His dissertation on The Structure of Theoretical Systems in Relation to Emergence[45] focused on how new things come into existence within the Western Philosophical and Scientific worldview. He has written extensively on the roots of the Western Worldview in his electronic book The Fragmentation of Being and the Path Beyond the Void[46]. He had at least seventeen years experience[47] in Software Engineering and Systems Engineering disciplines at major aerospace companies based in Orange County CA. He served several years as the chairman of a Software Engineering Process Group and is now engaged in Systems Engineering Process improvement based on EIA 731 and CMMI. He has presented a tutorial on "Advanced Process Architectures[48]" which concerned engineering wide process improvement including both software and systems engineering. Besides process experience, he has recently been a software team lead on a Satellite Payload project and a systems engineer on a Satellite Ground System project. He has also engaged in independent research in Systems Theory which has resulted in a book of working papers called Reflexive Autopoietic Systems Theory[49]. A new introduction to this work now exists called Reflexive Autopoietic Dissipative Special Systems Theory[50]. He has given a tutorial[51] on "Meta-systems Engineering" to

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[45] 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.

[46] http://exo.com/~palmer/fbpath.htm

[47] http://exo.com/~palmer/resume.html

[48] http://exo.com/~palmer/advanced.htm

[49] http://exo.com/~palmer/refauto2.htm

[50] http://exo.com/~palmer/autopoiesis.html

[51] http://dialog.net:85/homepage/incosewg/index.htm

[52] http://exo.com/~palmer/wsms.htm