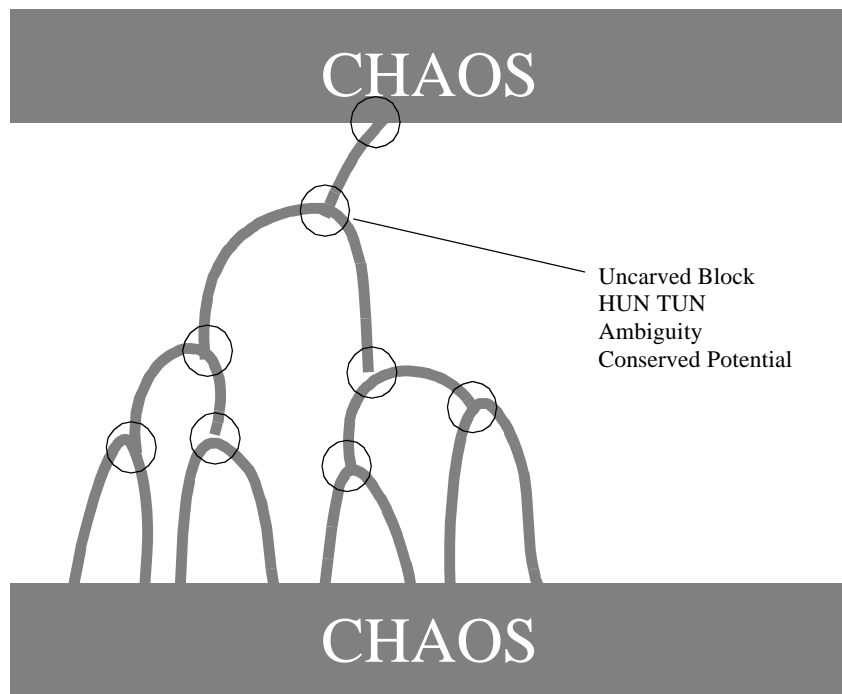

BACK TO THE UNCARVED BLOCK

The cosmic sacrifice of the Purusha or Yimi is mirrored in China by the death of Hun Tun who symbolized what is called in the Tao Te Ching “the uncarved block.” The uncarved block is the original nature of things before the arising of chaos. The death of Hun Tun is brought about as his “friends” attempt to give him organs to the outside world by cutting him open. This cutting open of the Purusha, or Hun Tun figure, is the work of the warrior or the principle of the ‘third’ which inaugurates the regime of chaos. An excellent study of the mythology of Hun Tun is by N. J. Girardot, called Myth And Meaning In Early Taoism. The only real problem with this study is that Hun Tun is identified with chaos in a non-critical way. We should clearly distinguish between “ambiguity” and “chaos.” Chaos is turbulence which occurs when a dynamic system is agitated. The degeneration of the stability of the dynamical system first goes through the steps of bifurcation, and then finally goes into a state of pure chaos, where in any number of confliction states, might be oscillated between. What Girardot calls the

Chaos of Hun Tun should be called ambiguity. This ambiguity is noted in the case of the difference between Mithra and Varuna. These two angelic presences are seen within the Vedas to merge together so as to be almost indistinguishable. Antonio T. de Nicolas, in his book Four-dimensional Man: Meditations Through The Rg Veda, points out this phenomenon very clearly and relates it to quantum logic which is the formalization of quantum uncertainty. The ambiguity of the uncarved block is the state in which no form has yet arisen. It is the state of conserved potential out of which many possible forms could arise. This state of conserved potential is the interface between the Void and the first emergence of the dynamical system with a single state from the void.

FIGURE 102



It is also the state that is always anterior to the bifurcation of systems states with the onset of chaos. Bifurcation arises out of this ambiguity, and each face of the system is like Mithra-Varuna -- a holon which becomes progressively more distinct. This state of ambiguity needs to be explored in order to understand the original pattern anterior to the lost pattern of the Indo-Europeans.

The best study of this anterior region is Nonduality by David Loy. In this study, Mr. Loy attempts to construct a theory of nondual perception, action, and thought based on a survey of Eastern beliefs. This study clearly shows

the human approaches to this state of ambiguity out of which potentials are realized. Nondual perception is a return to the percept prior to imposition of thought constructs. Nondual action is intentionless action. Nondual thought sees each thought as spontaneously arising, unlinked to any other thought. In each of these cases, the raw phenomena is not suppressed but one immerses oneself in the raw phenomena of thought, perception and action. Forms do arise as perceptions, thoughts and actions, but one does not cling to them. Instead, one keeps one's attention on the spontaneous arising of the phenomenon itself. In this state, the world does not disappear, but one is completely immersed in the welling up of thoughts, perceptions and actions from the ambiguous state from which these forms tear free. The human is immersed in the conservation of potentials, but does not prevent the spontaneous arising of thoughts, actions and perceptions.

As we push back beyond the lost pattern of the Indo-Europeans to the original pattern of forms arising out of the void, it is this nondual experience of the uncarved block which becomes paramount. It is, in fact, this nondual experience which gives rise to the wholeness and the experience of RTA or cosmic harmony. In nondual experience, immersion in wholeness and atunement with cosmic harmony is complete. The ideal that they

represent, and which appears in non-Indoeuropean spiritual traditions such as those surveyed by Loy are the Same. In that state the inundation of the world by void is not denied. In that state the experience of the interpenetration of the world is brought forward. This is not a specifically Indo-European experience and has been explored by peoples from all over the globe. By pushing back further and further within the Indo-European pattern, we have finally hit a bedrock which is universal. It was developed in the Mahayana Buddhist tradition, finding fine expression in Zen Buddhism and Huan Yen Buddhism. It appears also in Taoism, both as the I Ching and Tao Te Ching, as well as in the works of Chang Tzu. This bedrock of universal spiritual experience had been transformed in the Indo-European consciousness into something quite different. The experience of RTA was turned into dynamic clinging which led toward global domination. However, for us it is important to trace back through the Primal Scene of deep temporality, and Primordial Being to the Lost Pattern and finally to the origin of the Lost Pattern to this universal bedrock of spiritual experience. Tracing back, we are provided with a guiding thread which will lead out of the labyrinth of Hades. Following back along this thread, we are able to put the Indo-European experience in perspective and find our own place within the history of that experience.

We live at the end of the epoch of metaphysics. Heidegger and many other prominent philosophers have recognized this. However, it has been difficult to say what form the end of metaphysics would take and difficult to predict what the next epoch would be like, or when it would actually arise. In our survey of the end points of the history of metaphysics, we have recognized the phenomenon of the fragmentation of Being. We have discovered that this fragmentation has occurred along fault lines already present in the lost pattern beyond Being and Time. As Being fragments within the metaphysical era, we see the Apeiron emerging from its eclipse by Being. The Apeiron -- the unlimited -- is the original metaphysical principle, and at the end of metaphysics, we are left to attempt to understand the Apeiron anew as the Arche. Now that it is clear that Being cannot stand in the usurped position of Apeiron because of its inherent instability, it is necessary to return to the pre-Parmedian philosophers' vision of reality. It is preserved well in the wisdom of Democritus who posited that reality was only void and atoms. The atomic nature of physical things has been well borne out by the developments in modern science. By pushing the limits of atomic theory, we have run into the barrier of quantum effects which limit our ability to comprehend nature. What is discovered there is quantum undecidability which is a lot like the ambiguity described earlier in this

chapter. Through Bell's theorem and its proof, we see that this is a deep, all-embracing phenomenon which also shows the ultimate interconnection of everything in the universe. As all things that interact remain linked at a distance, we can see that the whole universe's origination from a single cosmic catastrophe means that everything in the universe is ultimately connected by the implicate order of the cosmos.

9. Sweet exists by convention, bitter by convention, color by convention; atoms and Void (alone) exist in reality. . . . We know nothing accurately in reality, but (only) as it changes according to the bodily condition, and the constitution of those things that flow upon (the body) and impinge upon it.¹

Democritus states clearly that the nature of existence is ambiguous, and that our categorizations of that ambiguity are illusory. The body is overwhelmed by the inflow of experience percepts, thoughts and actions of a nondual nature. Through that influx of ambiguous nondual experience, one grasps the reality of Void and atoms interpenetrating.

11. There are two sorts of knowledge one genuine, one bastard (or obscure). To the latter belong all the following: sight, hearing, smell,

1. Democritus; Anicillia; page 93

taste, touch. The real is separated from this. When the bastard can do no more -- neither see more minutely, nor hear, nor smell, nor taste, nor perceive by touch -- and a finer investigation is needed, then the genuine comes in as having a tool for distangling more finely.²

The genuine here for Democritus is the realization of the interpenetration of atoms in the Void. Within the ambiguity of the senses is the truth that forms, as atoms, are continuously emerging and disappearing into the Void. As they emerge, they are still none other than the Void itself. The atomic forms remain empty, and because of this, may interpenetrate. In this endless activity, it is seen how the primal opposites (hot/cold, Yin/Yang) separate off from the Apeiron as described by Anaximander. The uncarved block is the point where potentials are conserved just prior to this separation. Once the separation occurs, then progressive bisection of opposites begins against the background of the opposites. Atoms have not just quantity, but also quality, as perceived by humans. Modern science concentrates on the quantitative aspects of atoms. However, ancient Greek science concentrated on the qualitative aspects indentifying primal opposites like hot/cold and how they produce secondary opposites wet/dry which permute into the elements Earth/Fire/Water/Air.

2. op. cit. page 93

167. An eddy, of all manner of forms, is separated off from the Whole.

This separation of opposites from the ambiguity which allows them to be differentiated from the Apeiron is an entirely human process. Thus, Deomcritus describes it completely in human terms. He says:

34. Man is a universe in little (microcosm).

124. Men shall be one man, and a man shall be all men.

302a. One for me is worth the whole populace and the populace worth one.

165. I say the following about the Whole ... Man is that which we all know.

This is different from the concept that “man is the measure of all things” even though this also has been attributed to Democritus. Instead, in Democritus we see the image of the sage who possesses moderation, wisdom, and contentment. The sage is the measure of all men because he has attained to the wisdom inherent in nondual experience and becomes the uncarved block himself. The sage is the small cosmos, because in him, the differentiation of the cosmos has not occurred. The sage conserves the potential and is the witness of the arising thoughts, perceptions and actions which are

experienced nondually. This one man -- the sage -- is worth the whole populace because he embodies wisdom of the uncarved block. He is the superior man who appears in the I Ching hexagram images. The one who responds appropriately in every situation. Our means of knowing the whole is through ourselves. The sage who enters upon the way of non-action loses his individuality and becomes a canopy covering all men. The sage is the means by which all men are united to the whole for, through him, they learn wisdom. By following the sage, they become like a shoal of fish moving together in harmony with the RTA and experiencing the unfolding of the upsurge from the Void directly. In some sense, we are the atoms which appear out of the void, who are inundated by the void in our falling and which disappear back into the void. Quantum mechanics operates on all levels of existence. Contrary to the Copenhagen Convention which tries to keep quantum reality at bay -- the complementarity of opposites describes our lifeworld completely. Jahn and Dunne, in Margins Of Reality, make this point very well. Macro quantum mechanics describes the nature of human existence. The sage is the one who has entered into that macro quantum field completely. The separation of opposites out of the field of ambiguity exhibits complementarity of the same nature as that discovered on the micro-scale. Through this separation process, the Apeiron becomes clearly

manifest as the opposite of the opposites -- it is the single source which is continuously indicated by the interplay of opposites in existence.

35. If any man listens to my opinions, here recorded, with intelligence, he will achieve many things worthy of a good man, and avoid doing many unworthy things.

39. One must either be good, or imitate a good man.

37. He who chooses the advantages of the soul chooses things more divine, but he who chooses those of the body chooses things human.

40. Men find happiness neither by means of the body nor through possessions, but through uprightness and wisdom.

47. Well ordered behavior consists in obedience to the law, the ruler, and the man wiser (than oneself).

53. Many who have not learnt reason, nevertheless live according to reason.

53a. Many whose actions are most disgraceful practice the best utterances.

55. One should emulate the deeds and actions of virtue, not the words.

56. Noble deeds are recognized and emulated by those of natural good disposition.

Democritus, the sage, makes it clear that it is through imitating good behavior that one comes to know the truth. Words can deceive, but not behavior. Thus, a man naturally disposed to good will imitate the sage or the good man, and attain to good himself. This imitation of good is a choice of the divine (the Apeiron) over the merely human. It is to the advantage of the soul. Wisdom and uprightness is the source of true happiness. This is harmony with the Rta. This harmony is to be achieved in everyday life by practicing wisdom according to the law and following a just ruler, as well as imitating the sage who knows the way to harmony directly. It is possible by aligning oneself with justice, the law and wisdom to live according to Reason (logos) even though one does not have direct access to it oneself.

57. Good breeding in cattle depends on physical health, but in man on a well formed character.

Democritus tells us how to form a good character in explicit terms. It involves developing within ourselves the traditional virtues of contentment and moderation, justice and courage. It is a learned skill (59) and it revolves around self-improvement and self-criticism.

60. It is better to examine one's own faults than those of others.

Self-examination is the key, for it turns the one who seeks harmony inward. Imitation of the good and leaving bad things causes inward change in the self.

61. Those whose character is well ordered have also a well ordered life.

Changes in character manifest in changes to one's life as a whole. This path of learning which Democritus taught, has been all but lost within our Western tradition. The emphasis of behavior over words has been completely overturned. We are so used to this split between words and actions that we take it for granted. In order to get back to the harmony of Rta, it is necessary to undergo behavioral modification in the way suggested by Democritus where we bring our world and actions into synchronization again until we get to the state of exemplifying the whole of virtue.

62. Virtue consists, not in avoiding wrong-doing, but having no wish thereto.

Not wishing to do wrong comes from having internalized the laws because one knows they are right and that following them will lead to happiness. This is because the laws are based on what is good and true.

67. For all men, good and true are the same; but pleasant differs for different men.

So when the sage attains harmony, he automatically becomes universalized. Yet this attainment by the sage is very different.

117. We know nothing in reality; for truth lies in an abyss.

156. Naught exists just as much as Aught.

Truth lies in the abyss of the Void. Emptiness and Fullness are the same thing, and out of the Void come the opposites which are complementary.

172. Those same things from which we get good can also be for us a source of hurt, or else we can avoid hurt. For instance, deep water is useful for many purposes, and yet again harmful; for there is danger of being drowned. A technique has therefore been invented: instruction in swimming.

173. For mankind, evil comes out of what is good, if one does not know how to guide and drive correctly. It is not right to place such things in the category of evil, but in that of good. It is possible also to use what is good for an evil end if one wishes.

Democritus would lead us to understand opposites and how one opposite can come out of its opposite. Through the technique of swimming, we avoid the hurt of deep water. Deep water has many benefits, but it also has the ability to harm. Evil can come out of good if one does not know how to guide and drive carefully. Thus, for the sage like Democritus, one of the key knowledges is how to deal with opposites which are dynamic as they arise from the Void. The uncarved block is made up of bifurcating opposites enmeshed in the Void from which they arise and to which they return. The point at which the opposites arise from nonduality is the point also when the Apeiron becomes distinct.

At the end of the metaphysical epoch, it is for us to comprehend the nature of the Apeiron as opposed to the opposites. It is for us to understand the arising of the opposites from nondual ambiguity into existence. It is for us to look deeply into the Void and understand that everything that arises from the void is suffused with emptiness. It is for us to attempt to understand the interpenetration that the Void makes possible. We are now in a position to go beyond the dynamic subtle clinging to existence that dominated the metaphysical era for so long and follow the way of Democritus, a sage from our own tradition.

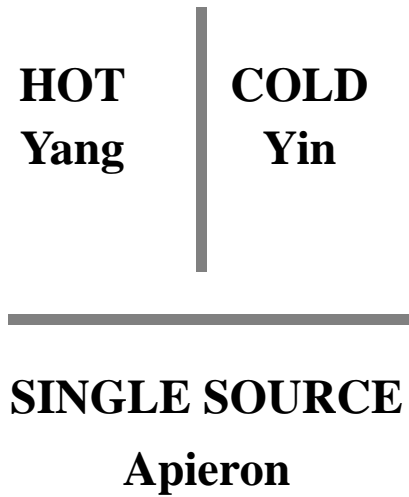
The end of metaphysics is the time of arising of Holonomics. Holonomics is the science of wholeness. It is the opposite of Western science which depends on quantity and substance to exercise its dominion of physos. Instead, Holonomics stresses qualitative differences between bifurcated opposites and the insubstantiality of the Void penetrating everything. When the sun of the Good -- the Apeiron -- the single source appears uneclipsed, it is the science of Holonomics which will replace the physics of substance and quantity. Holonomics is a human science, and as such, it is true to the human centeredness of the metaphysical epoch. Holonomics realizes the possibilities that have been obscured during the eclipse of the Good by the dark cloud of Being. It is the science of non-clinging as opposed to the current Western science which is based on the subtle clinging to existence called Being.

In the remainder of this chapter, a sketch of Holonomics and its associated metaphysics will be presented. It is the representation of the wisdom of Democritus for our own time. The actual exposition of Holonomics as an alternative science would take many pages. But it is appropriate here to delineate the possibility of Holonomics as an opposite to the metaphysics of Being, and the physics of substance and quantity.

Holonomics is based on the metaphysics of the Apeiron. It looks deeply into the relation of atoms emerging from the Void. In those atoms, it discerns as paramount the opposite qualities of things. It sees those atoms as interpenetrating. All the atoms are really the same atom. It recognizes that they never become anything other than the Void for their entire life-span of arising and perishing. It recognizes that forms that embody opposites arise from ambiguity and non-duality. The Apeiron is the single opposite to all the bifurcating opposites. It is that ONE with no opposite: The Single Source of all causation -- unlimited and divine.

Between the opposites which have arisen, and the Apeiron, there exists a special relation which has previously been called "The Logic of Disconnection." This is a counter logic to the logic of the Greeks. It posits a fundamental non-relation between opposites and between both opposites and the Single Source.

FIGURE 103



In the Logic of Disconnection, only one out of the three signifiers may appear at one time. This is analogous to a Quantum Logic which has only “OR” and no “AND” operators.

((HOT | COLD) | APIERON)

Either Hot appears or Cold, but never both simultaneously. Either A Quality appears or No Quality appears, but not both at the same time. There is no mixture of opposites. This is the same picture of Opposites presented by Plato where tall and short are said to be disconnected. This non-relation between opposites is normally considered naive from the point of view of Greek Aristotelian logic. It necessitates a radical rethinking of fundamental relations in existence. It is precisely through disconnection of opposites that the

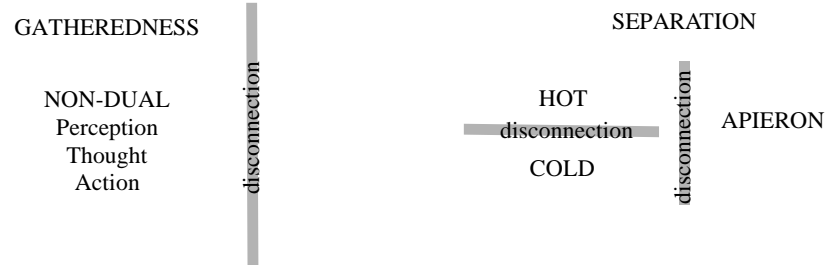
Void permeates existence through and through. The relations of logic are posited to be illusory manifestations of ideation based on the assumption of Being. When we stop the subtle clinging and accept the interpenetration of the Void, it is necessary to turn over our logic completely. The logic of disconnection is the opposite of Aristotelian logic. It does not accept the excluded middle. It assumes that Indian logic with its four propositions is correct.

TABLE 28

A	YIN (Cold; contraction)
~A	YANG (Hot; expansion)
Both A & ~A	Interpenetration / Void
Neither A nor ~A	Apeiron

However, because interpenetration/Void is pure emptiness, there is no real connection or merging between the opposites. Likewise, the uncarved block of non-dual ambiguity from which the opposites and Apeiron arise is not a mixture or merging because in this state, none of these signifiers exist per se -- they have not separated off. We extend our logic of disconnection to disconnect non-duality from the state of separation. The state of gathereness is disconnected from separation.

FIGURE 104



In the state of gatheredness, separation has not occurred so that the four propositions of Indian “included middle” logic cannot be made. The logic of disconnection is a key basis for understanding holonomics. It sets holonomics apart from any prior ontological metaphysical system. It does not assume substance, and, in fact, assumes instead that existence is shot through and through with void.

Holonomics exists as an archeology of knowledge in the sense that many relics of holonomic scientific systems may be identified in history. Holonomics attempts to revive these and give them new meaning. Holonomics treats nonlinear dynamical systems by recognizing the progressive bisection of system stages as they undergo agitation prior to the onset of Chaos. Holonomics develops heuristic patterns for understanding the permutation of opposites at various levels of complexity. These heuristic patterns are used to understand the interaction of opposites at various thresholds of complexity. The logic of disconnection of opposites is

applied at every level of these thresholds.

TABLE 29

2	Yin/Yang
4	Major/Minor Yin/Yang (Sun, Moon, Planets, Stars)
8	Trigrams
16	ILM al-Raml
32	Five Hsing by Celestial/Terrestrial
64	I Ching; DNA code
128	BEI of South Pacific Islands

Each stage of progressive bisection has 2^n members. The stage exists as complete whole of permuted N opposites. Each member represents a specific quality diacritically related to all the other members at that stage. They function as a heuristic because any set of N opposites of the myriad opposites in creation may be substituted in order to understand their relations at that level of complexity.

In holonomics, the reality of the Third thing, which brings on chaos, is denied. Chaotic patterns are illusory. Atoms enter into chaotic formations, but systems of opposites do not. In chaos, the system of opposites becomes obscured, but nevertheless is there as a basic background pattern to the dynamic system. The chaotic agitation muddies the waters but does not disturb the basic heuristics of bifurcation which returns when

stability is once more achieved.

In holonomics, the Apeiron serves as the focus of the net of bifurcating opposites. This net is continuously changing to re-point to the Apeiron. The Apeiron is continuously being indicated, and all changes of the dynamical system occur in order to refocus on the non-opposite opposite of the set of opposites. The Apeiron is the invisible focus which is continually being re-indicated as the center of the system of opposites. The Apeiron itself is normally signified by the all Yang member at each level of complexity in the permutation of opposites.

Holonomics is a preparation for the next stage in our journey in which man is no longer the center of the universe. The universe is breaking up because its foundation, Being, has fragmented. In the next epoch, man needs to regain his harmony with the pluriverse or perish. Only through holonomics, or some system like it, can he begin to align himself again with RTA or cosmic harmony. Only with the logic of disconnection, can he see beyond himself through the window of the void into the interpenetration of all things. Only through holonomics, can man begin doing justice to the other non-human creatures under his dominion. Holonomics is our way back to the uncarved block. It is a way back that

we Indo-Europeans can take without deserting our own heritage. It is a way back through our own heritage to a universal bedrock of non-dual experience -- upon reaching that bedrock we can appreciate the contribution of other cultures, many of whom we have all but completely destroyed.

Publisher:

Apeiron Press

PO Box 4402,
Garden Grove, California
92842-4402

714-638-1210
palmer@exo.com
palmer@think.net
palmer@netcom.com
Thinknet BBS 714-638-0876

Copyright 1996 Kent Duane Palmer

Draft #3 940629

Special Editorial Copy. Rough Draft Manuscript

All rights reserved. Not for distribution.

No part of this book may be reproduced in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the publisher.

This book was typeset using Framemaker document publishing software by the author.

Publication Data:

Library of Congress
Cataloging in Publication Data

Palmer, Kent Duane
(aka Abd al-Alim al-Ashari)

THE FRAGMENTATION OF BEING AND
THE PATH BEYOND THE VOID:
Speculations in an Emergent Onto-
mythology

Bibliography (tbd)
Includes Index (tbd)

1. Philosophy-- Ontology
2. Sociology -- Theory
3. Mythology -- Indo-european

I. Title

[XXX000.X00 199x]
9x-xxxxx
ISBN 0-xxx-xxxxx-x

Keywords:

Being, Ontology, Sociological Theory, Indo-
european Mythology, Plato's Laws,
Emergence, Technology, Worldview, City
Form

Electronic Edition:

Adobe Acrobat PDF

Available from [http://server.snni.com:80/
~palmer/dialognet.html](http://server.snni.com:80/~palmer/dialognet.html)

