



**From the SelectedWorks of Kent D. Palmer**

---

January 1994

# The Fragmentation of Being and the Path Beyond the Void

Contact  
Author

Start Your Own  
SelectedWorks

Notify Me  
of New Work

---

Available at: [http://works.bepress.com/kent\\_palmer/2](http://works.bepress.com/kent_palmer/2)

---

# The Fragmentation of Being and the Path Beyond the Void

---

Speculations in an Emergent Onto-Mythology

**Kent D. Palmer, Ph.D.**

**Apeiron Press  
Orange California**

---

## **Apeiron Press**

PO Box 1632  
Orange, California  
92856-1632

714-633-9508  
palmer@think.net  
palmer@exo.com  
palmer@dialog.net

<http://dialog.net>  
<http://think.net>  
<http://archonic.net>  
<http://holonomic.net>

Copyright 1994, 2007 Kent Duane Palmer

All rights reserved. Not for distribution

Draft #5 000101  
Draft #6 070218 slight update (added Coda)

Special Editorial Copy. Rough Draft  
Manuscript.

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.

This version of the book is printed in a dense format to save pages in reproduction.

Library of Congress  
Cataloging in Publication Data

Copyright reference number TXu 909-497

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

Title:  
**THE FRAGMENTATION OF BEING AND  
THE PATH BEYOND THE VOID**

Subtitle:  
**Speculations in an Emergent Onto-mythology**

Bibliography (tbd)  
Includes Index (tbd)

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

I. Title

### **Keywords:**

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

**This book is dedicated to my guide and teacher**

Shaykh Abd al-Qadir al-Murabit.

---

This book is the result of many years study and reflection. It is a speculative journey. An intellectual journey started the moment I met Shaykh Abd al-Qadir. It was his own intellectual voyage of discovery that inspired me and gave me a model for my own efforts. If I learned to reflect from Shaykh Abd al-Qadir, then I learned how to experience life from Abd al-Aziz Redpath who has been a constant inspiration to me. They have tapped into a source of wonder and plumbed its depths. My own efforts around the shore of this pure source though meagre have convinced me that the unfolding light of enlightenment still shines brightly in these dark times. It is only for our own flaws that this possibility is not realized. May Allah have mercy on us and cover our flaws with His perfection.

I would also like to mention Hamza ben Yusuf Hanson, Hakim Archelleta, Omar ben Halim, Abd al-Hai Moore, Anas Coburn, Abdullah Luongo, Abd al-Razak Goodall, Bilal Bourhani and all the many others who have been my friends and mentors. May Allah bless them.

Finally, I would like to mention my son Shuaib Ibrahim Palmer who died in 1990 at eight years old. From him I learned the greatest lesson of my life -- a knowledge of the meaning of death. May Allah reunite us in the next world.

I heard the Shaykh -- may Allah profit us by him! speak and say that one of the Shaykhs who was a gnostic of Allah ta'ala used to recite to a group of his students about wisdom. For 40 years, he only recited its branches with them. After 40 years, the students asked him to guide them to the reality of wisdom, and they urged him to do that. He answered them about that and said, "Tomorrow, Allah willing, I will guide you to news and eye-witnessing about what you seek." In the morning, they came to him for that and knocked on his door. He came out to them, and he had a small child in his hand. They asked him to do what he had promised them. He said to them, "Yes. Look at this son of mine." They looked at him. He said to them, "His gnosis is what you seek from me." In that hour, some of them had the door opened for them, i.e. to understand the words of the Shaykh, and some of them did not recognize the words of the Shaykh and were increased in alienation by his words.

**THE MEANING OF MAN**

by Sidi Ali al-Jamal

page 158.

What a difference between one who proceeds *from* God  
in his argumentation  
and the one who proceeds inferentially *to* Him!  
He who has Him as his starting-point knows the Real  
as It is,  
and proves any matter by reference to the Existence of its  
Origin.  
But inferential argumentation  
comes from the absence of union with Him.  
Otherwise, when was it that he became absence  
that one has to proceed inferentially to Him?  
Or when was it that He became distant  
that created things themselves will unite us to Him?<sup>1</sup>

Ibn 'Ata' Illah

---

1. THE BOOK OF WISDOM translated by Victor Danner [NY: Paulist Press 1978] (slightly modified)

OEDIPUS

Fear, a long dark dragon in the night

ASTYMEDUSA

Describe it to me. Let us look.  
It's daylight now. Like what?

OEDIPUS

It is the labyrinth of Minos.  
And then another hidden one.  
And then a form obscure, cold  
And inescapable. It is as if  
Here are men and women, passions,  
Plague and death. And yet,  
Moving and thrusting into time lie  
Ancient cthonic powers that force  
Us into acts we do not understand.  
It is as if soon we will have done  
What we did not do. Spoken  
What never came from silence.  
It is as if - as if -

ASTYMEDUSA

As if?<sup>1</sup>

ASTYMEDUSA

No We will unknot the knotted,  
Count them one by one to read  
The pattern of this tapestry.  
My mother, Hippodamia, knew  
What lies behind these things.  
When, playing at her knee, spinning,  
She used to talk of another world  
Of heros, Titans, supermen.  
Pelops, my father she named the last  
Of the initiates of the gods.  
In those days boys came to manhood  
In the Andreia of the gods  
Servant lovers they were passed  
Through test and terror until  
Their lord declared them men.  
Sons were sent to other lands  
To come back, brutal, fearless  
Burned, by the knowledge of being man.  
Themselves possessed, they learned  
Possession, tenderness with women.  
The line was crossed, and they  
Returned, taught warriors ready  
To pass on in turn the initiation  
Of what made a hero wild and free.<sup>2</sup>

---

1. Ian Dallas *Oedipus and Dionysus* (London: Curzon Distribuiton; 1992), pages 38-39

---

2. *ibid.* page 42

---

## Contents

---

PROLOGUE	SPECULATIONS IN AN EMERGENT ONTO- MYTHOLOGY 13	CONCEPT OF BEING 219
FRAGMENT 1	THE WANDERER 17	FRAGMENT 14 THE SAGE IN THE CITY 233
FRAGMENT 2	SEARCHING FOR A WAY OUT 39	FRAGMENT 15 THE SOLIDIFICATION OF CONCEPTUAL BEING 245
FRAGMENT 3	FINDING A WAY INWARD 53	FRAGMENT 16 A FROZEN CITY OF IDEAS 259
FRAGMENT 4	EMERGENT SYSTEMS PROCESS PHILOSOPHY 61	FRAGMENT 17 DRUNKENNESS AND FRENZY ON THE BATTLEFIELD AND IN THE CITY 273
FRAGMENT 5	TECHNOLOGY AND EMERGENCE 87	FRAGMENT 18 SOBRIETY WITHIN THE MIDST OF DRUNKENNESS 293
FRAGMENT 6	BEYOND TECHNOLOGY 99	FRAGMENT 19 UTTER DESTRUC- TION AND THE EMERGENCE OF THE REAL CITY 307
FRAGMENT 7	TECHNE ARISING 115	FRAGMENT 20 THE INVISIBLE CIT- IES UNFOLDING IN SPACE AND TIME 321
FRAGMENT 8	DEEP TEMPORALITY 129	FRAGMENT 21 THE COMIC'S CITY 341
FRAGMENT 9	THE ARCHAEOLOGY OF TIME 149	FRAGMENT 22 AUTOPOIESIS 363
FRAGMENT 10	THE WORKING OF THE WYRD 165	FRAGMENT 23 PLUNGING INTO THE FIRST WAVE 379
FRAGMENT 11	PRIMORDIAL BEING 181	FRAGMENT 24 TESTING REVEALS
FRAGMENT 12	UNFOLDING IMAGI- NARY BEING 205	
FRAGMENT 13	THE ADVENT OF THE	

---

## Contents

---

	<b>THE INNER STRUCTURE OF BOTH POLIS AND INDIVIDUAL 397</b>		<b>CATEGORIES 565</b>
<b>FRAGMENT 25</b>	<b>THE SACRED CITY 407</b>	<b>FRAGMENT 37</b>	<b>THE FOUNDATIONS OF AUTOPOIETIC SYSTEMS THEORY 585</b>
<b>FRAGMENT 26</b>	<b>THE INITIATION OF ODYSSEUS 419</b>	<b>FRAGMENT 38</b>	<b>LOGIC OF THE GREAT DARK 613</b>
<b>FRAGMENT 27</b>	<b>SCHIERA 431</b>	<b>FRAGMENT 39</b>	<b>THE FRAGMENTATION OF BEING 629</b>
<b>FRAGMENT 28</b>	<b>INTERTWINING IMMORTALITIES 445</b>	<b>FRAGMENT 40</b>	<b>THE PREHISTORY OF BEING 645</b>
<b>FRAGMENT 29</b>	<b>ATLANTIS RISES FROM THE SEA 455</b>	<b>FRAGMENT 41</b>	<b>THE LOST PATTERN OF BEING 663</b>
<b>FRAGMENT 30</b>	<b>OECONOMICS 467</b>	<b>FRAGMENT 42</b>	<b>WISDOM OF THE LOST PATTERN 687</b>
<b>FRAGMENT 31</b>	<b>THE DISFUNCTIONAL HOUSEHOLD 483</b>	<b>FRAGMENT 43</b>	<b>BACK TO THE UN-CARVED BLOCK 701</b>
<b>FRAGMENT 32</b>	<b>THE OBJECT OF DESIRE 501</b>	<b>FRAGMENT 44</b>	<b>CELESTIAL TRANSFORMATIONS 723</b>
<b>FRAGMENT 33</b>	<b>THE STRUCTURE OF TRANSCENDENCE WITHIN THE CITY 517</b>	<b>FRAGMENT 45</b>	<b>THE HEART OF THE MATTER 735</b>
<b>FRAGMENT 34</b>	<b>AUTOPOIETIC STRUCTURE 537</b>	<b>FRAGMENT 46</b>	<b>STEPPING TOWARD THE PRECIPICE 749</b>
<b>FRAGMENT 35</b>	<b>GOOD CITY FORM 551</b>	<b>FRAGMENT 47</b>	<b>GAZING OVER THE RIM 769</b>
<b>FRAGMENT 36</b>	<b>EMERGENT</b>	<b>FRAGMENT 48</b>	<b>FROZEN IN</b>



---

## Contents

---

	<b>TERROR 783</b>
<b>FRAGMENT 49</b>	<b>THE HOUSE OF BAAL 797</b>
<b>FRAGMENT 50</b>	<b>INDOEUROPEAN TANTRISM 815</b>
<b>FRAGMENT 51</b>	<b>SUDDENLY FALLING 829</b>
<b>FRAGMENT 52</b>	<b>THE FALLEN 847</b>
<b>FRAGMENT 53</b>	<b>THE FATED 865</b>
<b>FRAGMENT 54</b>	<b>CIRCULATION WITH- IN THE HOUSEHOLD AND INITIATION BE- YOND THE CITY 881</b>
<b>FRAGMENT 55</b>	<b>THE INNER LOGIC OF TRAMMA AND MAGIC 897</b>
<b>FRAGMENT 56</b>	<b>HIRANYAGARBHA: GOLDEN SEED 919</b>
<b>FRAGMENT 57</b>	<b>MINIMAL EMPTINESS 927</b>
<b>FRAGMENT 58</b>	<b>THE VOID 939</b>
<b>FRAGMENT 59</b>	<b>BEYOND 957</b>
<b>FRAGMENT 60</b>	<b>CODA 959</b>

---

## Contents

---

# SPECULATIONS IN AN EMERGENT ONTO-MYTHOLOGY

---

Is there room for generalization and speculation in the midst of overspecialization and rational discourse that must be rigorously defensible? My training in sociology and philosophy as an undergraduate at the University of Kansas taught me two things which have been detrimental to an Academic career: First, from Professor C.K. Warriner I learned to write working papers. Second, from Professor Alfonso Verdu I learned to draw diagrams to represent lattices of concepts. Though these two skills led away from full prose presentations of my ideas within the confines of what is academically acceptable, they were exceptionally conducive to, thinking things through, thoroughly. These skills were applied as I became lost in the jungle of Western Sociology and Philosophy as I attempted to do my Ph.D. Dissertation at the London School of Economics under the tutelage of Professor D. Martin (L.S.E.) and Professor H.P. Rickman (City University). There I wrote a thousand pages of *working papers* which I could not condense into the smaller format of the dissertation. Thus I decided to write a shorter dissertation from scratch on subjects I knew less well in order to have a viable dissertation. Because of that I nearly failed the examination. In fact, I took the examination twice because the first External

Examiner wanted to fail me, due to a single paragraph in my dissertation. Fortunately, I had two Internal Advisors who stood up for me. I was fortunate enough to pass the second examination, by the mercy of Allah. By that time I was beyond caring. My working papers, which a friend on return to the U.S.A. described as utterly unreadable, were full of diagrams and flights of ungrounded theorizing. They were left aside as I turned to the problem of making a living and learning a craft. The working papers were really travel diaries. After logging miles in the purely imaginary landscape which was a kaleidoscope of ideas, facts, viewpoints, paradigms, philosophies, etc., I have not even now freed myself from that chaotic morass. In fact I would say I am one thinker who has drowned in that quicksand. A few splutterings and bubbles perhaps rise up through the mud. These essays are those bursts of inspiration which arise when one discovers that what one thought was a morass of quicksand is really an intricate and delicate pattern of a cyclone around an empty vortex.

Speculation has gone the way of introspection, it is no longer judged to be a respectable way of approaching any topic. However, I would argue that

sometimes speculation and introspection are the only means of access we have to the most difficult issues that confront us in the post-modern age. I advocate the methodology of Heuristic Research where the whole emphasis is on confronting and living in ones own thought instead of distancing ourselves from it. All the great disciplines of human science have attempted to introduce *distance* in order to make the study of who we are and what it means respectable. Structuralism, dialectics, hermeneutics, and phenomenology all introduce distance in one form or another. Heuristic Research goes to the other extreme and emphasizes a dwelling in the question. For me that question is: 'How do new things come into existence?', which is summarized in one word made common coinage for these themes by G.H. Mead: *Emergence*. It is this theme that leads to an understanding of the phenomena called *The Fragmentation of Being*. Simply put, the Fragmentation of Being is a pervasive but subtle phenomena that marks our times. It is the break up of the most general concept, Being, into many different kinds of Being. This phenomena has only occurred since the turn of the last century, and with the approaching turn of the next, the so called post-modern age is inaugurated in which that break up is complete. It has been discovered that the different kinds of Being underlie all forms of emergence. We can only understand ontological phenomena through introspection and speculation because this kind of phenomena is central to our human beingness. The breakup of Being into different kinds of Being is traced back further and further in this study to the foundations of the Indo-european worldview. This most modern historical and cultural phenomena displays ancient roots. This book traces those roots and explores the nexus where profundity and creativity meet. The Western worldview, which has become the dominant view of things in the whole world, is seen as having emergence as its central core. That emergence may only be understood by tracing the fragmentation of Being back further and further and laying out the mythic underpinnings of our ontological concepts and their relations to each other.

The book itself is comprised of a large lattice of working papers which are blatantly speculative and full of the path of my thoughts rather than summaries of outcomes. It is a diary of the path of my own thought, an introspective journal which has unfolded as I have dwelled in my essential question on the origin of all things within the Western worldview. It breaks the mold of academic specialization because it dwells with so many texts and concepts from a wide variety of sources. But it revolves around a few basic questions such as:

How do things come into existence within the Western worldview?

What is technology and what is its relation to Nihilism?

What is the nature of intersubjectivity?

What is the basis of Law and order within society?

How do we escape from the Western worldview?

What is Being?

What does it mean for there to be different kinds of Being?

How does radical change occur within modern society?

What is the relation between the Western worldview and Buddhism?

What is the relation between Buddhism and Islam?

What is mythology?

How does mythology express deep intersubjective thought?

What myths are central to the unfolding of the Indo-european worldview?

What is the philosophical meaning of myth?

What is the role of the Pre-Socratics in Western philosophy?

What is the relation between the Philosophical and Mytho-poetic ways of seeing the world?

These are some of the questions which I have attempted to pursue in the course of this series of

working papers. I have advanced speculations on the answers through the course of my path of thought based on deep immersion in these questions. Others would come to completely different conclusions. This has been a journey of self-discovery which hopefully, if even only as an example, may help others toward the discovery of their own selves. We have lived at a distance from our selves too long. Many of the world's problems have opened out from that distancing. This is a first step back into the lost continent of the Western self-form. Only if many of us take this journey may we hope to rediscover who We, as a singular intersubjective cohort, *are* and why we do those awe-full things that leave such destruction in our wake.



# THE WANDERER

---

I am a wanderer and mountain climber (he said to his heart). I do not like the plains, and it seems I cannot sit still for long.

And whatever may yet come to me as fate and experience -- a wandering and a mountain climbing will be in it: in the final analysis one experiences only oneself.<sup>1</sup>

Never forget that Nietzsche was first a philologist, a man of words, root words manifesting differently in various Indo-european languages. Words actively transformed by the action of time. Thus, he knew time intimately by its traces. So that going to the roots of things and seeing beyond surface variation was part of his training from the first. He already had an arduous discipline in holding many conflicting pieces of evidence in a single gaze, attempting to make sense of them. The Dionysian ability to live with conflict and to affirm diversity arose out of a disciplined study. Hegel posited the possibility of such absolute or speculative reason, but it was Nietzsche who realized that possibility and demonstrated it in a practical way.

Turning in disgust from one of the biggest

intellectual puzzles that ever confronted man, he realized that the Indo-europeans would never truly know their origins. Then he realized that they did not even know what was right in front of them. One of the reasons for this was the inability of modern thinkers to cope with diversity and accept disorder long enough to see the underlying patterns in things. This turning of attention from the irrevocably lost origin to the immediately present, recognizing that they were the same, was the motive power that lay behind Nietzsche's rethinking of the western tradition.

If we are to follow him and attempt to understand the traces of his actions of historical criticism, we must also realize this intrinsic relation between the utterly lost origin and what is immediately, continuously and oppressively present. Also, we must be able to stand the apparent contradictions long enough to recognize the underlying coherence of the phenomena. Nietzsche was the first phenomenologist. For him the phenomena were words mutilated by time and comprehended in the context of the psychology of style. Our ability to have many styles is synonymous with our own multifaceted existence that mirrors the multifaceted

---

1. Nietzsche THUS SPOKE ZARATHUSTRA page 173

existence of words. Our dialogue with Nietzsche must be a confrontation of our myriad styles with his myriad of styles of speaking within which the awesome phenomenon of words becomes exposed.

My sickness also gave me the right to change all my habits completely. It permitted, it commanded me to forget; it bestowed on me the necessity of lying still, of leisure, of waiting and being patient. -- But that means, of thinking. -- My eyes alone put an end to all bookwormishness -- in brief, philology: I was delivered from the "book"; for years I did not read a thing -- the greatest benefit I ever conferred on myself. -- That nethermost self which had, as it were, been buried and grown silent under the continual pressure of having to listen to other selves (and that is after all what reading means) awakened slowly, shyly, dubiously -- but eventually it spoke again.<sup>2</sup>

Together let us begin a journey towards that place where the currents of thought run deep, following the footsteps of Zarathustra as he confronts the innermost wellsprings of thought. In Nietzsche's book a clear strand of thought is brought out into the open for the first time which is well worth full consideration in all of its aspects. We both (my fictional reader and I) can easily travel over the well known byways of analytical reason which systematizes everything. These lead out toward the less frequented country paths traveled by a few philosophers, such as Heidegger, which give access to forgotten trails. There we are finally forced to think for ourselves. Once the indication has been given, we must follow it ourselves and ultimately think our own thoughts and reflect on what is given to us as significant. Moving away from the epicenter of our total enslavement, we soon find ourselves in the trackless wilderness beyond the reach of our traditional trainers and handlers where we must be resourceful and create our own lines of investigation.

So this story may be said to begin at a point like that where THX1138 emerges for the first time from the CAVE to see the rising sun and hear the singing birds. In this George Lucas film<sup>3</sup> the escape from

Plato's simile of the cave is realized. However, there is always the fear that this final escape from the underworld is perhaps instead like that of the protagonist in Terry Gilliam's film BRAZIL<sup>4</sup> where the escape is only illusory. We are driven to wonder which kind of ultimate escape may be realized. But this is probably not of as much concern to you as whether you can make good your own escape from the clutches of the darkness endemic in our times. The Black Plague was a visible death which swept the European continent as well as the Muslim states of the Middle East and North Africa. Now an invisible plague has gripped all the known world, and there is, like then, no one who knows the cure. In the end you must judge the authenticity of the deprogramming proposed here and decide whether it is indeed a cure for the bleakest plague: High Tech Holocaust<sup>5</sup>. But in the meantime let us travel together for a short way in the footsteps of our teacher attempting to explore what was left unsaid in his teaching and hope for some glimpses of the deep meaning that sometimes unexpectedly bubble up from the bedrock of existence.

The time has passed when accidents could befall me; and what could still come to me that was not already my own.

It is returning, at last it is coming home to me -- my own Self and those parts of it that have been abroad and scattered among all things and accidents. "I know one thing more: I stand now before my last summit and before the deed that has been deferred the longest. Alas, I have to climb my most difficult path! Alas, I have started upon my loneliest wandering!"<sup>6</sup>

Nietzsche has expressed very well this spirit of exploration among the unknown reaches of what might ultimately be understood by us. But to follow his lead ourselves, we must drop many of our closest held preconceptions. Nietzsche has demonstrated in his work just how radical this transvaluation of our values needs to be. It is because bracketing our

---

2. Nietzsche TWILIGHT OF THE IDOLS p288

3. Warner Brothers 1971

4. Embassy International Pictures 1985

5. Also now a book by James Bellini Sierra Club Books 1989

6. Nietzsche THUS SPOKE ZARATHUSTRA p173



ordinary assumptions is so difficult that the wanderer usually ends up making his ultimate journey alone. That journey must go beyond bracketing to the transformation of our assumptions and preconceptions even to the transduction of our preontological understanding. This loneliness may force the wanderer to face himself at the brink of thought. This is, of course, the most difficult of all things to do. So easy it is to slip back from that brink and to pretend to turn thought back on itself. Yet, it is only by reflecting at the line where thought ceases, adhering to that line, and attempting to come to terms with oneself that it is possible to gain that magnificent hidden vista that lies deep within the self. Heidegger tells us that what is “most thought provoking” is that we are not yet thinking. Learning to think deeply, as deeply as is possible for us, is a difficult task -- a task made more difficult without a teacher. Yet where would we find a teacher? They must be extremely rare. They are those like Nietzsche and Heidegger for whom the search for a better and fuller understanding never ceases. It is those who risk being very wrong in order to approach near and catch a glimpse of the terrible truth.

Heidegger points out that “thinking” is entomologically related to ‘thanking’. This may be his most profound insight.

‘What is called thinking?’ At the end we return to the question we asked at first when we found out what our word thinking originally means. ‘Thanc’ means memory, thinking that recalls, thanks.<sup>7</sup>

Thanking is thoughtfulness. Thought is a recollection in the face of what is “most thought provoking.” Zarathustra stands at the “crossroads of his life” before what is to him his most thought-provoking and profound thought. His scattered self is recollected as he approaches that summit. To each of us there is a certain zone that is for us the most thought-provoking matter in our lives. It lies beyond the arena of our superficial interests. It is not approached often nor lightly. That zone which is for

us the most thought-provoking and profound invariably leads us to look deeply into ones self. We shy away from that so that the most thought-provoking always appears as what we have not yet realized, let alone thought out. We are gladly distracted by our myriads of interests. Yet suddenly it is clear that thinking deeply and thanking with all your heart are one deed. It is truly the deed we defer the longest because it is difficult to express profound thanks. Recalling all the insights we have been given, it is hard to express our gratitude. This is especially true when we don't really know to whom our thanks should be directed.

As we attempt to follow the trail of Nietzsche's alter ego, consider the question, or zone, or matter that is most thought provoking and profound for you. You will probably say that what it is has been forgotten or never known. By focusing<sup>8</sup> on the traces left as sensations, you will get an inkling of that matter which is most profound to you. That indication is enough to show the significance of Zarathustra's (Nietzsche's mask) approach toward that primal zone in himself.

This is psychoanalysis, not philosophy! That thought rings in the air waiting to be voiced. Yet Jung taught us that by seeking what is most individual and personal in us, our dreams, we suddenly discover in those dreams universal themes and images which betoken the universal mythical dramas of our ancestors. Approaching what is most thought provoking causes the images to coalesce around a primal scene<sup>9</sup> that by transforming seeks resolution. Jung saw this as the alchemical process of making whole again the soul. It is only by pushing to the brink of the most thought-provoking and profound matter for each of us that we can approach that which is utterly profound for us all. So that in some sense the schizoanalysis<sup>10</sup> of ourselves is the only real avenue toward philosophy. Yet these words, “psychoanalysis” and “philosophy” serve as

---

8. See FOCUSING by E.T. Gendlin (Bantam Books 1982)

9. See PRIMAL SCENES by Ned Lukacher (Cornell U.P. 1989)

10. See ANTI-OEDIPUS Deleuze & Guattari (U. of Minnesota P. 1983)

---

7. Heidegger WHAT IS CALLED THINKING p244

hindrances on our path. They are overloaded with conflicting meanings and rendered useless by myriad interpretations. Even by reversing them and calling for a psychoanalysis of the western philosophical tradition (Heidegger calls its psychosis the continual forgetting of Being) or a philosophical analysis of the foundations of the self (Husserl named this phenomenology): we still miss the mark.

The history of Western philosophy is rejected. It is a continual dialectic of opinions. At least the Buddhists, unfortunately, misunderstood by Nietzsche and associated in his mind with the Christians, had to have had the requisite spiritual experiences before being allowed to speak. Western philosophy has no such quality control. The ignorant speaking to the ignorant about their ignorance. Yet it is clear that even illusion (maya) is an aspect of reality. Thus, within the cyclone of dialectically related positions and counter positions there is a certain position that has never been achieved. It is a position that has never been thought. It is a position that is indeed unthinkable. It is the position indicated by the oblique remarks, so like Zen Buddhist koans, of the gnostic Jesus:

1. Jesus says: "Let him who seeks, seek until he finds: when he finds he will be astonished; and when he is astonished he will wonder, and will reign over the universe!"

2. Jesus says: "If those who seek to attract you say to you: 'See, the Kingdom is in heaven!' then the birds of heaven will be there before you. If they say to you: 'It is in the sea!' then the fish will be there before you. But the kingdom is within you and it is outside of you!"

27. Jesus saw some children who were taking the breast: he said to his disciples: "These little ones who suck are like those who enter the Kingdom." They said to him: "If we are little, shall we enter the kingdom?" Jesus says to them: When you make the two <become> one, and when you make the inside like the outside and the outside like the inside, and the upper like the lower! And if you make the male and the female one, so that the male is no longer male and the female is no longer female, and when you put eyes in the place of an eye, and a hand in the place of a hand, and a foot in the place of a foot, and an image in

the place of an image, then you will enter [the Kingdom!"]

110. Jesus says: "When you make the two one, you will become the sons of Man and if you say: 'Mountain, move!' it will move."

98. "He who seeks shall find, [and to whomever wishes to enter (?)] it will be opened."<sup>11</sup>

Nietzsche, self-proclaimed anti-christ, sensed the indicated elusive position and pursued it. He caught glimpses of it which he called his ultimate thoughts. Yet he was not ignorant enough to think that these glimpses were that sublime standpoint itself. It is only because of Nietzsche's "proto-buddhism" that he could catch these glimpses. Proto-buddhism here means his understanding of the essence of Buddhism in spite of his misunderstanding of historical Buddhism as he saw it in the first mistranslations. Yet he had not had the spiritual training which would allow him to speak with authority. Thus, his statements were, for all their rhetorical certainty, merely indicators. Indications of signs that reached out from within the nihilistic worldview toward what the gnostic Jesus, the true prophet instead of the fictional prophet of doom, saw with certainty.

Nietzsche knew that finding the center of the Western scientific and philosophical tradition was his own search for himself. When his intellect was released by the miasma as it attacked his body, he would continue his search for that center. This zone could not be reached by psychology, or philology, or philosophy. The mythic center of himself at the center of the vortex of history: the impossible moment. This zone could only be reached by delivering himself to the training ground and letting go. He was overcome by his sickness before he realized how to pull off that vanishing act through which he would have become a Buddhist in truth.

Both psychoanalysis and philosophy seek closure. They seek to come to a final assessment of the self and its standing. Our goal is not a final assessment. Thus, the question of what is ultimately the most

---

11. THE GOSPEL ACCORDING TO THOMAS in J. Doresse THE SECRET BOOKS OF THE EGYPTIAN Gnostics

thought provoking for everyone is seen as an ideal and thus an illusion experienced by no one. As Nietzsche says, "In the final analysis one experiences only oneself." So the place of the thought-provoking matter is a variable (a cipher) to be filled in by each of us. What is of concern is how that crucial matter is approached and the seemingly universal responses elicited by it is our process of dealing with it in our own lives. How we deal with what is crucial in our lives is in some fundamental way how we know ourselves and ultimately all other selves. Our response to the discoveries along the way is conditioned by our standing with respect to them. Who we think we are preconditions our response, and via our response our knowledge of ourselves changes. As knowledge of ourselves changes, our stance changes and we respond differently. Thus, closure for even an individual, except as an autopoietic unity, is not possible. Yet it is necessary to deal with a specific thought as an example. Each of our thoughts are concrete, and nothing manifests as generalities except the empty illusions of our ideals. Thus, we will deal with one man's masked encounter with the most thought provoking and the concreteness of his vision. In that we will see the glimpse of the center of the western tradition afforded one man who sought it relentlessly. But remember, we are continually one step ahead of ourselves.

Our true experiences are not garrulous. They could not communicate themselves if they wanted to: they lack words. We have already grown beyond whatever we have words for.<sup>12</sup>

Acknowledging this situation of non-closure, or rather the open ended horizon that exists in us, we are ready to consider the steepest path open to us among all possible ascents.

#### **How does one identify the steepest path?**

To begin let us distinguish, as Heidegger taught us to do, what is merely interesting from the thought provoking. The interesting engages us momentarily until our attention is drawn to some other matter of

interest. What is interesting is in dialectical opposition to the boring. These are nihilistic opposites which embody the entrapment of the inauthentic "Dasein" in the They (das Man).<sup>13</sup> Idle talk and emotional rhetoric are the same in that they lead us on from one matter to the next without allowing us to confront authentically our situation. The thought-provoking on the other hand draws us out of our lostness in the They and forces us to think about our situation in an authentic manner. In our world there are many occasions which are inherently thought-provoking. We live in an age of impending disaster: ecological disaster, social disaster, economic disaster, technical disaster, nuclear disaster. So many deeply thought-provoking matters exist, and we stand before them not knowing what to do -- at a loss. Moving out of the nihilisticly opposite responses to these disasters to confront the situation they embody, authentically provokes deep thought and necessitates a fundamental reconsideration of our position with respect to these disasters. Complacency and concern for the deeds of others, abhorred or ignored, mask our lack of consideration for our own place as bystanders watching the scene of destruction and imminent disaster. The thought provoking forces us to consider our own place in the drama, our ecological self, and the meaning of our actions or lack of actions.<sup>14</sup> When we are forced to consider our own position, it is then that we emerge from our lostness in the They and confront ourselves authentically. How are my actions or lack of actions contributing to the disaster? This question may only flash up before us as we are caught up in the action of the unfolding drama when the site of that unfolding envelopes us. When we are caught up in the disaster as perpetrators, victims, or rescuers, we are driven to action and momentarily sense the prior involvement when we were yet only bystanders.

But how do we distinguish the "most thought provoking". The kinds of disasters are a myriad of sordid affairs which we first attempt to paper over and ignore. When we cannot ignore them, we are led

---

13. See BEING & TIME by M. Heidegger

14. See Bill Devall SIMPLE IN MEANS, RICH IN ENDS: Practicing Deep Ecology (Gibbs-Smith Publisher / Peregrine Smith Books: Salt Lake City, 1988)

---

12. TWILIGHT OF THE IDOLS #26 p82 Nietzsche

into the arena of nihilistic futile discourse concerning what to do about a particular state of affairs. We are quickly drawn into action, which never turns out as intended, so that ultimately we see, to our horror, the disaster deepens. Our attempts to do good, in retrospect, are recognized as an ignorant perpetration of greater corruption in the guise of setting things straight. This kind of situation from Greek times has been labeled tragic.

The most thought provoking is always where thought once provoked is stopped. For instance, in spite of all the disasters, we do not identify ourselves as the “destroyers”.

How I had thus found the concept of the "tragic" and at long last knowledge of the psychology of tragedy, I have explained most recently in *Twilight of the Idols*, p139;

"Saying Yes to life even in its strangest and hardest problems; the will to life rejoicing over its own inexhaustibility even in the very sacrifice of its highest types -- that is what I call Dionysian, that is what I understood as the bridge to the psychology of the tragic poet. Not in order to get rid of terror and pity, not in order to purge oneself of a dangerous affect by its vehement discharge -- Aristotle misunderstood in that way - - but in order to be oneself the eternal joy of becoming, beyond all terror and pity -- that joy which includes joy in destroying."

In this sense I have the right to understand myself as the first “tragic philosopher” -- that is, the most extreme opposite and antipodal of the pessimistic philosopher. Before me this transposition of the Dionysian into a philosophical pathos did not exist: “tragic wisdom” was lacking; I have looked in vain for signs of it even among the “great” Greeks in philosophy, those of the two centuries before Socrates. I retained some doubt in the case of Heraclitus, in whose proximity I feel altogether warmer and better than anywhere else. The affirmation of passing away and destroying, which is a decisive feature of a Dionysian philosophy; saying Yes to opposition and war; “becoming,” along with the radical repudiation of the very concept of “being” -- all this is clearly more closely related to me than anything else thought to date. The doctrine of “eternal recurrence,” that is, the unconditional and

infinitely repeated circular course of all things -- this doctrine of Zarathustra “might” in the end have been taught already by Heraclitus. At least the Stoa has traces of it, and the Stoics inherited almost all their principle notions from Heraclitus.<sup>15</sup>

Our thought invariably stops before it gets to this point. Our illusions about ourselves will not allow this fundamental identification. Yet, when thought is stopped, we enter the realm of reflection. True reflection, not the pseudo-reflection of the Western tradition when we think about thinking which is a kind of de-flection of thought that generates paradoxes. From thoughtfulness we turn to mindfulness, a kind of non-action different from any lack of action described best by the Taoist Lao Tzu. From all the myriad disasters we turn to consider disaster itself and realize that it is us who are the destroyers. We wreak the disaster. This realization gives us pause.

When thought pauses at that unthinkable notion, we witness a scene pregnant with meaning that is inexpressible. There is so much to say about this scene in which we recognize ourselves for the first time as the source of destruction. We realize that we are destroying ourselves. Extinction is written upon our species. We extinguish all others, and in that we become more and more hollow until it is ourselves that has been extinguished. This scene causes us to be speechless by its sheer profundity.

**We are the hollow men**

**We are the stuffed men**

**Leaning together**

**Headpiece filled with straw. Alas!**

**Our dried voices, when**

**We whisper together Are quiet and  
meaningless**

**As wind in dry grass**

**Or rats' feet over broken glass**

---

15. Nietzsche ECCE HOMO p. 273

**In our dry cellar**

**Shape without form, shade without colour,  
Paralyzed force, gesture without motion;**

**Those who have crossed**

**With direct eyes, to death's other**

**Kingdom Remember us -- if at all -- not as lost**

**Violent souls, but only as the hollow men**

**The stuffed men.<sup>16</sup>**

In it we witness an aspect of ourselves that is a terrible truth. It is precisely that kind of truth which is most thought provoking. The most thought provoking is what we hide from ourselves by refusing to think about it. It is a glimpse of the Real, that we hide from ourselves, attempting to cling to our illusions about ourselves. When we witness inadvertently the glimpse of the Real we are taken aback. We retreat. Yet in the instant of the glimpse there is reflection where thought has stopped, confronted by a truth that strikes to the very heart of the matter. What is most thought provoking appears when provoked thought stops dead in its tracks. In that instant we are mindful of the portents without avoiding or twisting away from the recognition. We have not yet begun to retreat and cover over the profundity of what was seen concerning ourselves. The most thought provoking is what causes us to reflect on the things within ourselves and on the horizon.

For each of us what stops provoked thought may be different. The thought of "ourselves as destroyers" is but a relevant and poignant example. There is no way to legislate that this be what is most thought provoking for a given person. Yet this example of what might be most thought provoking if not reified and idealized into a universal experience where by it would lose all meaning and significance, will prove useful. This is because of the magnitude of the

destruction and the horror of the disasters that are confronting us more and more with greater and greater intensity. The intensity of disasters, whether ecological, economic, social, or technological are thought provoking for many of us.<sup>17</sup> In our attempt to understand what is happening globally we are drawn back into the history of the Western philosophical and scientific tradition. Within the example of what is thought provoking we might seek an exemplar of the illness within our tradition. For instance, we might choose one man, say Nietzsche, as representing the culmination of the symptoms of disease. Further we might select the fictional representation by Nietzsche, that pivotal and canonized thinker, as representing the distillation of the essence of our own deep sickness. By this series of signifiers we retreat from the fundamental realization of our own will to power that makes us destroyers. For the sake of argument let us begin with Zarathustra as Jung did before us.<sup>18</sup> Let us ask whether it is possible to reconstruct the "primal scene," as Freud called it, which precipitated the psychosis. For when we consider deeply, each of us must embody this strange sickness which is like a deep rooted miasma. This sickness has been named "technosis," "nihilism," "meaninglessness of existence," "angst," "nausea," and "progress." In Nietzsche's fall toward madness he may have produced an image of the primal scene that confronts each thinker driven to thought within the Western scientific and philosophical tradition. We need to frame our thoughts that are directed at what is most thought provoking by a clear image. Therefore, we borrow the image of Zarathustra the wanderer. Perhaps by this image we might be able to recollect our own deepest illness which is the sickness of our tradition that we embody so completely. It lives, continuously asserting itself deep within each of our cells, and overflows into each of our actions beyond our control and understanding.

But a man of my sort does not avoid such an hour. The hour that says to him "only now do

---

16. T. S. Eliot Collected Poems The Hollow Men.

17. See Jeremy Rifkin DECLARATION OF A HERETIC (London: Routledge Kegan Paul, 1985)

18. NIETZSCHE'S ZARATHUSTRA by C.G. JUNG (Princeton U.P. 1988)

you tread your path of greatness! Summit and abyss -- they are united in one."<sup>19</sup>

The primal scene is the lost origin which gathers up all the significance of the psychosis and informs each symptom with its power. The dreams and actions which exemplify the sickness all refer back directly to the primal scene. The primal scene at once covers over and reflects what has been witnessed. Thus, the primal scene repeats what is most thought provoking and by its spell fixes us and prevents our thinking about the most thought provoking. It is a powerfully charged vision which we cannot recollect. Thus, we do not know what we have to thank for our predicament. We can never quite remember it. Yet we are always haunted by the primal scene. Nietzsche, on his way toward what he thought was his highest thought (i.e., Eternal Recurrence of the Same), inadvertently leads us directly to a vision of the primal scene wherein the thought provoking stops at what is most thought provoking. The content of Nietzsche's thought is directly related to our example. The will to power of the destroyers is transformed into the realization of Eternal Recurrence. Yet deeper than this important content is the recognition of the universal process by which the content is transformed when the thought provoking is turned into the most thought provoking. We can all learn from this whether or not destruction is what provokes our own thought. In all witnessing there is a gathering in which all the scenes exemplify the process of transformation from provoked thought to witnessing.

Nietzsche leads us most directly to that vision of the primal scene for the Western tradition in which the summit, our highest most thought-provoking realization is recognized to be one with the Abyss. Here in simple graphic terms is a crucial statement of our ultimate predicament. Whatever we take our ultimate and deepest thought to be, we discover almost simultaneously with its realization that it is groundless. Whatever we take as a foundation, we soon discover that it is not ultimate or sure and that it

floats as if it were in the abyss of forgetfulness and oblivion. Ultimately we realize that our foundation is not just floating in the abyss like a raft, but is composed completely of the abyss itself. There is no handhold to save us from our fallenness. Whatever handhold we project vanishes as we lay hold of it. We suddenly realize that our ultimate thought which would give us a firm grip on what is real, is nothing other than another aspect of our fallenness in the abyss of oblivion. So our project of laying the foundation of the world must seek a deeper more ultimate thought again and again without end.

Our attempt to reach for the ultimate thought and to lay solid eternal foundations is an expression of our will to power. That will to wrest certainty from existence may be seen as the root of our destructive nature. We destroy in order to create according to our own will a new world. This is called creative nihilism -- the negation that precedes affirmation within the principle of hope. Ernst Bloch has shown us the foundations of this principle.<sup>20</sup> We see ourselves as creators, and our destructiveness is only a necessary by-product of that creative activity. The one who can control the destructive energy in himself in order to create appears as a superman. The superman uses the destructive nature of will to power in a positive way. He exhibits courage.

For courage is the best destroyer -- courage that attacks: for in every attack there is a triumphant shout.<sup>21</sup>

Nietzsche recognizes man's nature as destroyer and revels in it because he recognizes in destruction the possibility of creativity when the destructive energy is controlled. But controlled by who? Not by subjectivity. This is precisely the type of control which is not meant. Our daimon? Rollo May defines the Daimonic as "any natural function that has the power to take over the whole person."

Sex and eros, anger and rage, and the craving for power are examples. The daimonic can be either creative or destructive, and is normally both.

---

19. Nietzsche THUS SPAKE ZARATHUSA page 123

20. See THE PRINCIPLE OF HOPE

21. Nietzsche THUS SPOKE ZARATHUSTRA page 177

When its power goes awry, and one element usurps control over the total personality, we have "daimon possession," the traditional name through history for psychosis. The daimonic is obviously not an entity but refers to a fundamental, archetypal function of human existence -- and existential reality in modern man and, so far as we know, in all men.

The daimonic is the urge in every being to affirm itself, assert itself, perpetuate and increase itself. The daimonic becomes evil when it usurps the total self without regard to the integration of that self, or to the unique forms and desires of others and their need for integration. It then appears as excessive aggression, hostility, cruelty -- the things about ourselves which horrify us most, and which we repress whenever we can or more likely project on others. But these are the reverse side of the same assertion which empowers our creativity. All life is a flux between these two aspects of the daimonic. We can repress the daimonic, but we cannot avoid the toll of apathy and the tendency toward later explosion which such repression brings in its wake.

The concept of "daimon" -- the origin of our modern concept -- included the creativity of the poet and the artist as well as that of the ethical and religious leader, and is the contagious power which the lover has. Plato argued that ecstasy, a "divine madness," seizes the creative person. This is an early form of the puzzling and never solved problem of the genius and madman.<sup>22</sup>

For Nietzsche, his ultimate thought was the bridge which crossed from his period of highest genius into madness. He crossed from creativity and productivity to total apathy and insanity. His daimon deserted him. It is the daimon that stands in control of the destructiveness that appears in the Aryan race as it has appeared in many other races of men. Yet the destructiveness of the Aryans seems to know no bounds and thus is a cause for deep universal concern. What is it that our daimon drives us on to do? For an Aryan who accepts his own inherent destructiveness written in the history of the Indo-European peoples will to dominate and destroy, this is the most thought-provoking question. Utter destruction of the earth hangs in the balance. So the

example of the most thought-provoking matter given earlier was for Nietzsche the ultimate thought. By relentlessly pursuing this thought, Nietzsche sees it transform into the vision of Eternal Recurrence.

You are treading your path of greatness: how it must call up your courage that there is no longer a path behind you!

You are treading your path of greatness: no one shall steal after you here! Your foot itself has extinguished the path behind you, and above the path stands written Impossibility.

And when all footholds disappear, you must know how to climb upon your own head. How could you climb upward otherwise.

Upon your own head and beyond your own heart. Now the gentlest part of you must become hardest.<sup>23</sup>

The primal scene for the Western tradition of philosophy and science is the confrontation of its own groundlessness. Within the western tradition we attempt to assure ourselves by calling the path we tread "progress." Yet when we look back at history, we see the tracks evaporating behind us almost as they are created. Our creativity by which we justify the destruction we leave in a trail behind us does not endure. As pathfinders we are impossible to follow. There is no solid footing for us to base the formal and structural systemizations of the world. When we are honest, it is clear that the only true ground is groundlessness. We find ourselves as already "fallen" into the world, and there are no firm handholds or foot grips to slow our descent toward oblivion. In fact, our very tread is upon the face of oblivion. We are enveloped by oblivion and are lost, lost, completely lost.

With no terrain to support ascent we can only climb further by climbing upon ourselves. Henry calls this vision of the self-grounding of transcendence, "ontological monism."<sup>24</sup> This is the image of thought thinking itself. The summit and the abyss of oblivion are one, and we swim in oblivion serving as

---

22. Rollo May LOVE AND WILL p121 -122

23. Nietzsche THUS SPOKE ZARATHUSTRA p174

24. See THE ESSENCE OF MANIFESTATION by Michael Henry

our own foundation. It is only our will to power that can sustain our continuing to climb. Ultimately we must tread upon ourselves. When all else is extinguished, we turn upon ourselves our destructiveness. We will assert that overcoming until we reach the limit marked *impossible*. It is only by carrying our destructiveness to the ultimate limit that we encounter the absolute limits by which the truth may be finally known. At that limit thought stops.

He who has always been very indulgent with himself sickens at last through his own indulgence. All praise to what makes hard! I do not praise the land where butter and honey flow!

In order to see much one must learn to look away from oneself -- every mountain climber needs this hardness.<sup>25</sup>

Thought reaches its ultimate limit and is stopped. What Zarathustra witnesses is his total inundation by oblivion. Pushing higher the depth of that overwhelming lostness is greater until the limit of Impossibility is reached where thought stops and reflection on the oblivion begins. Oblivion, the true child of man's destruction, is transformed at that moment into the vision of Eternal Recurrence of the Same. This does not only mean the circularity of time, but means, as well, that in every moment the same event is occurring. For us, as Aryans, that is our destructiveness, cum creativity, and everything else participates in that event. Even the oblivion is part of the event by which "all things are bound fast together." The oblivion is merely the background of the gestalt for which everything recollected is a figure. In the dynamism of the gestalt the same thing is continually occurring. There is a continuous indication in order to point ever again at the Same. Within showing and hiding of the gestalt of oblivion and recollection there is the witnessing of that continuous indication of the Real. Our destructiveness when merged with oblivion becomes just another momentary part of the gestalt indicating the Eternal through the recurrence of the Same truth. Looking away from ourselves we see the whole process of which our destructive nature is just a small

part.

We cannot reach the ultimate limits of ourselves unless we strain to surpass all barriers in search for the grounds which are certain. Nietzsche admitted to himself the destructiveness within him and within his people, the Indo-european (Aryan) races. He named that destructive energy will-to-power and reveled in it.

You want a formula for such a destiny "become man?" That is to be found in my Zarathustra:

"And whoever wants to be a creator in good and evil, must first be an annihilator and break values. Thus the highest evil belongs to the greatest goodness: but this is -- being creative."

I am by far the most terrible human being that has existed so far; this does not preclude the possibility that I shall be the most beneficial. I know the pleasure in destroying to a degree that accords with my powers to destroy -- in both respects I obey my Dionysian nature which does not know how to separate doing No from saying Yes. I am the first immoralist: that makes me the annihilator 'par excellence'.<sup>26</sup>

He realized that by channeling the destructiveness, creativity was possible. From great darkness comes flashes of brilliant flaming light. By stripping himself of his illusions about himself and his race, Nietzsche took that thought to the point where his thought stopped and he saw the vision of eternal recurrence. Each moment adrift in oblivion we restart the project of laying the foundations of our world. Husserl gives an excellent example of this process of continually beginning again in his oeuvres. Husserl attempts to relay the foundations of science again and again. Each time there is deeper insight into the limitations that make the project ultimately fruitless. Science itself, ignoring the crisis<sup>27</sup> of its lack of solid foundations, strives after a theory to unite all the known forces into a single scheme.

---

25. Nietzsche THUS SPOKE ZARATHUSTRA page 174

26. Nietzsche ECCE HOMO page 372

27. See KRISIS by E. Husserl



This grand unified theory of all fundamental physics requires greater and greater velocities in accelerators, leading back closer and closer to the ultimate origin of the universe in a ball of fire. By looking away from oneself into the abyss and straining at the bonds of our finitude, we see clearly the nature of ourselves. We appear as fallen in the midst of the void with everything vanishing and evaporating around us, even ourselves. This is the primal scene which each thinker must ultimately confront as he attempts to think what is most thought provoking. The ultimate thought, no matter what its content, is the same as the abyss that swallows us up. In the case of Nietzsche, what was thought provoking was our destructive nature (as essential will to power), and his thought stopped with the vision of eternal recurrence of the same, the threshold of Buddhist thought. The destructiveness is the same as the oblivion and constantly indicates the oblivion. Creativity and destructiveness are nihilistic opposites, dynamically indicating our being overwhelmed by oblivion. The advent of the overwhelming of oblivion is the same event eternally recurring in a new way in each moment.

Looking away from our futile attempts to recollect ourselves in the onslaught of oblivion, from our thrashing for a foothold or handhold to slow our falling, we see that the advent of oblivion is eternally recurring and is always the same in each *moment*. Glimpsing the larger picture we see that our destructiveness flows from our inability to accept oblivion and to realize that we are oblivion.

But he who, seeking enlightenment, is over eager with his eyes, how could he see more of a thing than its foreground.

You, however, O Zarathustra, have wanted to behold the (reason) ground of things and their background: so you must climb above yourself -- up and beyond, until you have even stars under you!

Yes to look down upon myself and even upon my stars: that alone would I call my summit, that has remained for me my ultimate summit.<sup>28</sup>

---

28. Nietzsche THUS SPOKE ZARATHUSTRA page ???

The primal scene of all thought is the ground of groundlessness. We see the face of the abyss beneath all our projects. We seek to hide from that vision and constantly relay our foundations or ignore them altogether. By seeking to hide from the face of the abyss we become one with oblivion. A few are provoked to thought and thus momentarily escape this double oblivion of inauthentic ignorance concerning our primal situation of fallenness. But when the most thought-provoking matter appears, thought is stopped in its tracks. There it witnesses the oblivion itself in the guise of our ultimate thought. The primal scene for all thought is condensed into an image for the particular thinker as the distillation of his concerns. This witnessing of the particularized image of the primal scene becomes the core of the teaching of that thinker. For Nietzsche, this core was the doctrine of eternal recurrence.

For Nietzsche, the image was the two infinite pathways meeting in the gate of the moment. Nietzsche appears before this gate bearing the dwarf of his bad conscience. The dwarf has stood upon his shoulders. It is the personification of his attempt to climb above himself in over eagerness for enlightenment. The last quotation is a parody of idealistic philosophy in the same vein as Aristophanes' parody of the hubris of the young Socrates in the Clouds. It is idealistic philosophy that posits the transcendental ego and claims to be able to climb above the empirical ego. It attempts, in its hubris, to climb even to the place of the idealization of God beyond the stars. But this climb is really an attempt to escape facing the primal scene of oblivion overwhelming. Idealism attempts to establish a "headland above the world" where one is safe from the endemic destructiveness of man and the entropy of nature. Idealism seeks an ultimate safe foundation in transcendental ideas of self, world, and God. Kant limits our access to these ultimate ideas while preserving them. Heidegger finds in Kant the same failure of nerve to face oblivion in his treatment of the relation of the transcendental imagination to time. Kant reworks the Critique Of Pure Reason and turns away from these problems. The transcendental

imagination and other seeds of speculative reason in Kant's thought are precisely where Hegel begins in his definition of the absolute reason. This is the ultimate imaginary position above the stars. The position which is identical with the realization that reason is the abyss, only defined theoretically. In the primal scene there is no ultimate summit because the summit is always realized to be one with the abyss. By a parody of the idealists, Nietzsche shows how we turn away from the overwhelming of oblivion to establish a summit regardless of what we have witnessed. We deny the vision that negates the ultimate thought and assert the highest ideal covering up the realization of oblivion overcoming, finally, all our powers of recollection. The overcoming of oblivion occurs again and again in each successive moment eternally. And what is this but a shadow of what the Buddhists call the Tathagata Gharba. The Tathagata Gharba is the "Womb of Thussness Coming:" the ultimate reality of Buddhism. Denial of all ideals makes us realize that the summit above the world gained by the Hegelians, surpassing the Kantians, is nothing more than the summit of the mountain identified with the abyss. The rising above the summit was a trick, a sleight of hand, an illusion.

What alone can our teaching be? -- That no one gives a human being his qualities: not God, not society, not his parents or ancestors, not "he himself" (the nonsensical idea here last rejected was propounded, as "intelligible freedom," by Kant, and perhaps also by Plato before him). "No one" is accountable for existing at all, for being constituted as he is, or for living in the circumstances and surroundings in which he lives. The fatality of his nature cannot be disentangled from the fatality of all that which has been and will be. He is "not" the result of a special design, a will, a purpose; he is "not" the subject of an attempt to attain to an "ideal man" or and "ideal of happiness" or an "ideal of morality" -- it is absurd to want to "hand over" his nature to some purpose or other. "We" invented the concept "purpose": in reality purpose is "lacking". . . One is necessary, one is a piece of fate, one belongs to the whole, one "is" in the whole -- there exists nothing which could judge, measure, compare, condemn our being, for that would be to judge, measure, compare, condemn the whole . . . "But nothing exists apart

from the whole!" -- That no one is any longer made accountable, that the kind of being manifested cannot be traced back to a "causa prima," that the world is a unity neither as sensorium nor as "spirit," "this alone is the great liberation" -- this alone is the "innocence" of becoming restored . . . The concept "God" has hitherto been the greatest "objection" to existence. . . . We deny God; in denying God, we deny accountability: only by doing "that" do we redeem the world. --<sup>29</sup>

The dog howls, awakening us from the vision of the image of Nietzsche's ultimate thought. The dwarf of our bad conscience vanishes. The dog is the hound at the gate of Hades. The *moment* is the door to oblivion. When the dog howls, Zarathustra is prevented from entering the door to the underworld filled with ghosts. The image vanishes along with the dwarf and is replaced by a real dog and the shepherd with a snake in his mouth. The snake is the source of the destructiveness in the Aryan man. We devour everything and so are devoured. By biting off the head of that snake and spitting it out, we will be freed from the deep sickness that infects us and drives us to destroy the world and ourselves. To the Shepherd, Zarathustra shouts, "Bite!"

Its head off! Bite! -- thus a voice cried from me my horror, my hate, my disgust, my pity, all my good and evil cried out of me with a single cry.<sup>30</sup>

The shepherd bites off the head of the snake and is transformed because he is freed from the deep sickness of self destruction. The man who has been cured of self destruction laughs. He is the one who can flow with the overcoming of oblivion and enjoy the falling. For the shepherd the moment has become an eternity. The laughter is ecstasy in the free-fall through the clouds of forgetfulness. The shepherd is no longer human because he has become the abyss. He is lost in involuntary bliss and smiles with the smile of nirvana.

Thus spake Zarathustra to himself as he climbed, consoling his heart with hard sayings: for his heart was wounded as never before. And when

---

29. Nietzsche TWILIGHT OF THE IDOLS page 54

30. Nietzsche THUS SPOKE ZARATHUSTRA page 180

he arrived at the top of the mountain ridge, behold, there lay the other sea spread out before him: and he stood and was silent. But the night at this height was cold and clear and bright with stars.<sup>31</sup>

Reflecting in silence with thought stilled, Zarathustra looks out onto the sea. The top of this mountain is the place where he sees the vision of the most solitary man related in the next section of Nietzsche's book. His silent reflection allows him to see that vision which is the vision of eternal recurrence. The vision and the primal scene of thought are fundamentally the same. In the primal scene of thought the summit of the mountain stands between the two sides of the mountain. Above the summit is written *impossible*. The sides of the mountain arise from the seas on either side of the Islands of Bliss. In the vision of eternal recurrence the gateway *moment* lies between the two paths of past and future corresponding to paths up and down the mountain. Each path is infinite which means its length is unknown like the depths of the seas. Thus, in Zarathustra's reflection, the primal scene of the groundlessness of thought, where the mountain summit is discovered to be one with the abyss, is found to be one with the vision of the relation of the moment to past and future. The eternity of the past and future paths is exactly what confers upon them the necessity of eternal recurrence. The gate of the *moment* and the summit of the mountain that reaches to the heights of *impossibility* are the same.

The identification of the mountain summit and the gate of the moment which shows us that primal scene and vision are the same allows us to see the deep image of the *impossible moment*. Nietzsche could not pass through the gate of the moment before it disappeared. He could not, as the idealists pretend to do, walk upon himself and climb above himself. Thus, both the limit beyond the summit of the mountain and the knife edge of the present passing away are fundamental limits which are somehow the same. The will to power of self surpassing, demonstrated in the climb to the summit and the

eternal recurrence that claims the moment each in their own way signify the limits of man. These limits coalesce in the teaching of the *impossible moment* that lies beyond Nietzsche's explicit writings. The *impossible moment* takes us to the inner core of Nietzsche's own thought at the level of his own understanding. It is Nietzsche's true experience for which he lacked words. But by creating these two internally coherent images of his path to the ultimate thought and the path of thought itself, he gives us the key. This is an image that we may retrieve from the sea of oblivion that is Nietzsche himself. It is the image that speaks to the very heart of our current situation in the deepest possible way. The gnostic Jesus had words for what was beyond Nietzsche's amazing ability with words.

84. Jesus said, "When you see your likeness, you rejoice. But when you see your images which came into being before you, and which neither die nor become manifest, how much you will have to bear!"

83. Jesus said, "The images are manifest to man, but the light in them remains concealed in the image of the light of the father. He will become manifest, but his image will remain concealed by his light."<sup>32</sup>

What is necessary is the journey from the heights of the most thought-provoking thought down to the seas. It is an allegorical journey which attempts to take us out of the primal scene of thought into the realm of witnessing and attempt in some small way to cure the deep sickness. We each stand bitten by the terrible snake of self destruction. And whether a cure is possible is yet unknown. But we may peel away the layers of our deep and complex illness. For Zarathustra makes the ultimate transition from his thoughts to beholding the sea, as if for the first time from the mountain summit. The vision of the sea will take on a great significance in this study and will become a metaphor for our awe. Beholding the sea we seek the primordial scene of mindfulness to counter the primal scene we have beheld of thoughtfulness. The sea embodies reflection as

---

31. Nietzsche THUS SPOKE ZARATHUSTRA page ???

32. James M. Robinson (editor) THE NAG HAMMADI LIBRARY pages 124-138

opposed to the movement of thought. Reflection is contemplation where thought stops, and we witness or behold rather than weigh and think out alternatives. The pathway toward the understanding of the movement from thoughtfulness to mindfulness is the journey down the mountain that Zarathustra is about to make.

I know my fate (he said at last with sadness).  
Well then! I am ready. My last solitude has just begun.

Ah, this sorrowful, black sea beneath me! Ah, this brooding reluctance! Ah this destiny and sea!  
Now I have to "go down" to you!

I stand before my highest mountain and my longest wandering; therefore, I must descend deeper than I have ever descended.

-- deeper into pain than I have descended, down to its blackest stream! So my destiny will have it.  
Well then! I am ready.<sup>33</sup>

Here Nietzsche identifies the sea with oblivion itself and recognizes the truth that the bright flash of creativity must pay its due to the darkness of oblivion from which it glimmered briefly. Nietzsche resigns himself to that oblivion and begins his journey downward. From the point of view of the primal scene of thought oblivion -- total lostness -- is nothing but the abyss. The abyss is identified with the sea. Being lost at sea is the ultimate kind of lostness. Never returning, the seafarer is the most lost of all souls, deprived even of a place of death.

Traveling toward the sea Zarathustra sees only the embodiment of oblivion. Yet there is a secret in the sea which cannot be appreciated by thought alone. Only reflection can appreciate that secret. The togetherness of thoughtfulness and mindfulness appears from their arising together. Each alone is flawed. In our culture the mountain climbers who pursue their trains of thought have forgotten this necessary togetherness. Where do you find those who reflect in our culture? We think and think without reflecting even for a moment, and are then surprised that our thoughts have gone astray. We are

astounded that our acts are not thoughtful and continually betray empty words. Only through reflection can words and actions become unified. Ours is an unexpectedly totalitarian culture where we are not allowed the space or time necessary for reflection. The rush to production without thought of needs and ecological limitation brooks no pauses for meditation on the consequences. Our cities are frenetic hives of incessant activity without the slightest free space for prayer. Zarathustra remembers the unity of the mountains and the sea, the togetherness of thoughtfulness and mindfulness.

Whence arise the highest mountains? I once asked. Then I learned that they arise from the sea.

This testimony is written into their stones and into the sides of their summits. The highest must arise to its height from the deepest.

Thus spoke Zarathustra on the mountain summit, where it was cold; when he drew near to the sea, however, and at length stood alone beneath the cliffs, he had grown weary on the way and more yearning than he was before.<sup>34</sup>

We must look into the nature of the mountain that thought incessantly scales. We must explore the nature of its arising from the sea. For to understand how these opposites work together is to fundamentally transform our relationship to existence. The mountain slopes are broken by the incessant churning of the sea. The shattered mountain rises high, but over eons is broken down and returns to the sea. By looking deeply into the nature of these, we confront a deeper more primal metaphor that touches on our innermost possibility of transformation.

Everything is still asleep (he said); even the sea is asleep. Its eye looks at me drowsily and strangely.

But it breathes warmly; I feel it. And I feel, too, that it is dreaming. Dreaming, it writhes upon a hard pillow.

Listen! Listen! How it groans with wicked memories! Or with wicked expectations?

---

33. Nietzsche THUS SPOKE ZARATHUSTRA page ???

---

34. Nietzsche THUS SPOKE ZARATHUSTRA page 175

Ah, I am sad with you, dark monster, and angry even with myself for your sake.

Alas, that my hand has insufficient strength! In truth, I should dearly like to release you from your bad dreams!<sup>35</sup>

We are destroyers, and our hiding place is oblivion. Murdering each other along with the animal and plant kingdom while incessantly dredging up the earth, we believe our acts will quickly fade from memory and be forgotten. Whether the secret crime against humanity or nature or the scandalous and openly acclaimed “lawful” felony, it is oblivion that is our last refuge. Oblivion holds the lost memories of all our crimes and misdeeds. Zarathustra sees this in the sea when he inspects it at close quarters. Our destructiveness has an unwilling accomplice. We assure ourselves that when the act is forgotten, it has vanished. Yet somehow we know that even if we have no bad dreams, there are still the nightmares of oblivion that must be dealt with. What if it is not true that we are free from what is forgotten? What if the extinct birds and victims of genocide might arise again to point at their destroyers and those who stood by in silence at their execution? What if the earth itself could speak and accuse its violators? What if our own bodies could speak against us? This is the ultimate horror of the destroyers. If the sea of oblivion awoke from its bad dreams and spewed forth its memories demanding justice, could we bear that? Listen again to the words of the true prophet, the gnostic Jesus:

5. Jesus said, "Recognize what is in your sight, and that which is hidden from you will become plain to you. For there is nothing hidden which will not become manifest.

6. His disciples questioned him and said to him, "Do you want us to fast? How shall we pray? Shall we give alms? What diet shall we observe?"

Jesus said, "Do not tell lies, and do not do what you hate, for all things are in the sight of heaven. For nothing hidden will not become manifest, and nothing covered will remain without being uncovered.

109. Jesus said, "He who will drink from my mouth will become like me. I myself shall become he and the things that are hidden will be revealed to him."

10. Jesus said, "I have cast fire upon the world, and see, I am guarding until it blazes."<sup>36</sup>

Our determined destructiveness is based on the implicit assumption that we are totally free from what is forgotten. If this one assumption is wrong, then we are doomed. For could we bear the terrible retribution of the balance being restored which we have thrown so far out of kilter? Yet is it not strange that we make this fundamental assumption as a basis for our actions when the primal scene of thought reveals our sameness with oblivion. We are oblivion eternally recurring in each moment reasserting itself. And if we are indeed oblivion, how can we ultimately hope to protect ourselves from the ghosts and thieves that hide in the seas of Hades.

And as Zarathustra thus spoke, he laughed at himself with melancholy and bitterness. "What, Zarathustra!" he said, "do you want to sing consolation even to the sea?"

"Ah, you fond fool!, Zarathustra, too eager to trust! But that is what you have been. You have always approached trustfully all that is fearful.

You have always wanted to caress every monster. A touch of warm breath, a little soft fur on its paw -- and at once you have been ready to love and entice it."

"Love" is the danger for the most solitary man, love of anything if only it is alive! Indeed, my foolishness and modesty in love is laughable.<sup>37</sup>

When it was thought all the monsters were vanquished in the myths of long dead or conquered peoples, we suddenly discover that there is yet one monster that has been forgotten. Unthought of, that monster, the sea of oblivion, awaits us. We are falling toward the gate of Hades marked the *moment* and are wondering whether our assumptions are completely correct. If they are not correct, what will become of us? Perhaps, just in case we souls make

---

35. Nietzsche THUS SPOKE ZARATHUSTRA page 175

36. James M. Robinson (editor) THE NAG HAMMADI LIBRARY pages 124-138

37. Nietzsche THUS SPOKE ZARATHUSTRA page ????

our peace with the sea that has already swallowed us, that peace will cause us to discover the sea transformed. In that transformation there is a possibility that an inhuman laughter will be heard. The laughter of oblivion issuing from our lips.

Thus spoke Zarathustra and laughed again, but then thought of the friends he had left, and he was angry with himself because of his thoughts, as if he had injured his friends with them. And forth with the laughing man wept -- for anger and longing did Zarathustra weep bitterly.<sup>38</sup>

We will be concerned with the meaning of this transformation between laughter and weeping and the significance of the metaphorical movement from the mountains to the sea. Nowhere does Zarathustra discuss the nature of the mountain which thought traverses. We shall interpret that mountain as "Being". All thought is supported by the ontological difference between beings (thoughts) and Being. Our investigation shall begin by considering the fragmentation in recent philosophical history of Conceptual Being into different kinds. Being supports all thought. Striving for the purity of the ontological aspect of our thought gives slope to the terrain of our universe of discourse. The summit of our thought is defined by those thoughts that give us the greatest insight into our preontological understanding of Being and rises toward the summit where that preontological understanding is rendered explicit. The difference is between the ontic and the ontological understanding, or the difference between beings and Being, is seen in the difference between all the entities encountered on the path up the mountain of Being and the supporting mountain itself. The mountain of Being is a primordial image encountered by our thought. Normally it is only recognized implicitly. In our journey in pursuit of the most thought provoking "idea," we forget continually what makes the landscape possible. We are only concerned with sorting through the encountered entities especially those strange entities, that seem to project the coherence of the landscape itself.

---

38. Nietzsche THUS SPOKE ZARATHUSTRA page 176

Remembering "the forgetfulness Being" (the identity of the mountain with oblivion or groundlessness) which has preoccupied recent thinkers is only the first step toward rediscovering an even deeper secret of existence. We have not just forgotten the mountain of Being, but the sea from which it arises. Since we are thinkers who have forgotten how to reflect, we have lost the deep root of togetherness of thoughtfulness and mindfulness. We are stranded on the mountain of Being without experience of the sea of reflection. We see the geologic traces of the sea upon the mountain telling of its origin, yet we do not know how to reclaim that origin. We do not know even where to begin to relearn how to reflect. If those who think deeply are rare, then those who stop their thoughts to reflect are even more rare.

23. Jesus said: I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one."<sup>39</sup>

"As rare as a few white hairs on a black bull,<sup>40</sup> those who witness are as rare as those who thank. Recalling Heidegger's etymological insight into the word thinking. The realization of the togetherness of witnessing and thanking cannot be achieved unless one is able to both think and reflect. Thus, beyond the forgetfulness of Being, which is the foundation of thought, there is an even more primordial forgetfulness of the foundations of reflection, the foundations of reflection in the sea from which the mountains originally sprang. In order to rediscover what that sea is, we must be prepared to go down to the sea as Nietzsche's Zarathustra has done and to take the voyage upon its waters. We must learn to know the sea as the seafarers to whom Nietzsche addresses his vision and riddle know it. Let us take this voyage together, and by the grace of God perhaps we will come to know the forgotten nature of the sea as intimately as we know the forgotten nature of Being.

To you, the bold venturers and adventurers and whoever has embarked with cunning sails upon dreadful seas,

---

39. James M. Robinson (editor) THE NAG HAMMADI LIBRARY pages 124-138

40. Hadith.

to you who are intoxicated by riddles, who take pleasure in twilight, whose soul is lured with flutes to every treacherous abyss --

for you who do not desire to feel for a rope with cowardly hand; and where you can "guess" you hate to calculate<sup>41</sup> --

to you alone do I tell this riddle that I "saw" -- the vision of the most solitary man.<sup>42</sup>

8. And he (Jesus) said, "The man is like the wise fisherman who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a fine large fish. He threw all the small fish back into the sea and chose the large fish without difficulty. Whoever has ears to hear, let him hear."<sup>43</sup>

We have found a large fish in the thought of Nietzsche which has been named the *impossible moment*. It flows from the unification of the primal scene of the will to power of overcoming thought and the vision of eternal recurrence. The *impossible moment* stands for the hidden interface between the scene of will to power and the vision of eternal recurrence. This interface teaches us to focus on the knife edge of becoming which is impossible to grasp. We are always caught in an illusory specious present where our grasp is never fine enough to grasp the instant. Nietzsche, to whom becoming was the ultimate category, could not grasp this moment. He calls Buddhism decadent even as he lauds it over Christianity in The Antichrist. Yet the *impossible moment* speaks to us of the emptiness of the moment which cannot be grasped. It is the same signifier as JESUS, the Redeemer, the only Christian.

I fail to see against what the revolt was directed whose originator Jesus is understood or "misunderstood" to be if it was not a revolt against the Jewish Church -- "Church" taken in precisely the sense in which we take the word today. It was a revolt against "the good and the just," against "saints of Israel," against the social hierarchy -- not against a corruption of these but against caste, privilege, the order, the social form; it was disbelief in "higher men," a No

uttered towards everything that was priest and theologian. But the hierarchy which was thus called in question, even only momentarily, was the pile of work upon which the Jewish nation continued to exist at all in the midst of the "waters" -- the laboriously-achieved last possibility of remaining in being, the residuum of its separate political existence; an attack on this was an attack on the profoundest national instinct, on the toughest national will to life which has ever existed on earth. This holy anarchist who roused up the lowly, the outcasts and "sinners," the Chandala within Judaism to oppose the ruling order -- in language which, if the Gospels are to be trusted, would even today lead to Siberia -- was a political criminal, in so far as political criminals were possible in an absurdly unpolitical society.<sup>44</sup>

To Nietzsche Jesus was a signifier of the transition from the Jewish church to the Christian church, an impossible moment of revolt squelched by the power structures of Rome and the Jewish colonial state acting together. This point of transformation caused the movement from the will to life of the Jews, whose will to power translated to become resentment, into the sickness of Christianity as developed by Paul. At this point the nemesis of Judaism is born out of it as a transmutation of Judaism itself. Usurping its books and appropriating its heritage, Christianity arises from nothing to become the dominant religion of Rome. In this transformation the eternal recurrence of the same occurs as Christianity, step by step is turned into the worship of ancient pagan gods such as Mithra and Sumarian Inanna, the heavenly mother Inanna who journeyed to the underworld to hang upon a stake. In a paternalistic Aryan culture the son must be sacrificed instead of the mother, just as Odin hangs upon the cross as a sacrifice from himself to himself. In Mithrism the sacrament in alignment with Indo-European tradition is the slaughter of the cosmoc bull -- eating its flesh and drinking its blood. Thus, as we focus in upon the moment of transformation closer, and closer we find that we cannot grasp it.

---

41. Hadith: "Muslims are not a people who calculate".

42. Nietzsche THUS SPOKE ZARATHUSTRA page 176

43. James M. Robinson (editor) THE NAG HAMMADI LIBRARY pages 124-138

---

44. Nietzsche THE ANTICHRIST page 140

-- To resume, I shall now relate the real history of Christianity. -- The word "Christianity" is already a misunderstanding -- in reality there has been only one Christian, and he died on the Cross. The "Evangel" died on the Cross. What was called "Evangel" from this moment onwards was already the opposite of what he had lived: "bad tidings," a dysangel.<sup>45</sup>

The "kingdom of Heaven" is a condition of the heart -- not something that comes "upon the earth" or "after death." The entire concept of natural death is lacking in the Gospel; death is not a bridge, not a transition, it is lacking because it belongs to quite another world, a merely apparent world useful only of the purpose of symbolism. The "hour of death" is not a Christian concept -- the "hour," time, physical life and its crises, simply do not exist for the teacher of the "glad tidings." . . . The "kingdom of God" is not something one waits for; it has no yesterday or tomorrow, it does not come "in a thousand years" -- it is an experience within a heart; it is everywhere, it is nowhere...<sup>46</sup>

Nietzsche singles out the clear message of Jesus which occurs at the impossible moment of the transition from the Judaic church to the Christian church. This impossible moment that is everywhere and nowhere, with no past and no future, is identified with the kingdom of God that is here if we could but see. All time is rolled up into this moment. It is the source of time that is impossible to grasp. It is the anarchist Christianity which is heresy. The Manu heresy was that Jesus did not die upon the cross. The anti-"christ" is in the end Jesus himself. He is the heretic that claims to be only a prophet. Who claims the event of the crucifixion is a lie. This image of Jesus is the signifier of the *impossible moment* at which will to power is transformed into recurrence of the same because of a lack of nerve, an inability to enter into the kingdom of heaven which is right here in the moment. It is the truth of the moment.

Come, therefore, let us go on with the completion of the will of the incorruptible Father. For behold, those who will bring them judgement are coming, and they will put them to shame. But me they

cannot touch. And you, O Peter, shall stand in their midst. Do not be afraid because of your cowardice. 81 Their minds shall be closed for the invisible one has opposed them.

When he had said those things, I saw him seemingly being seized by them. And I said, "What do I see, O Lord, that it is you yourself whom they take, and that you are grasping me? Or who is this one, glad and laughing on the tree? And is it another one whose feet and hands they are striking?"

The Savior said to me, "He whom you saw on the three (sic, tree), glad and laughing, this is the living Jesus. But this one into whose hand and feet they drive the nails is his fleshy part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me.

But I, when I had looked, said, "Lord, no one is looking at you. Let us flee this place."

But he said to me, "I have told you, "Leave the blind alone!" And you, see how they do not know what they are saying. 82 For the son of their glory instead of my servant they have put to shame."

And I saw someone about to approach us resembling him, even him who was laughing on the tree. And he was <filled> with a Holy Spirit, and he is the Savior. And there was a great ineffable light around them, and the multitude of ineffable and invisible angels blessing them. And when I looked at him, the one who gives praise was revealed.

And he said to me, "Be strong, for you are the one to whom these mysteries have been given, to know them through revelation, that he whom they crucified is the fist-born, and the home of demons, and the stony vessel (?) in which they dwell, of Elohim, of the cross which is under the Law. But he who stands near him is the living Savior, the first in him whom they seized and released who stands joyfully looking at those who did him violence, while they are divided among themselves. 83 Therefore he laughs at their lack of perception, knowing that they are born blind. So then the one susceptible to suffering shall come, since the body is the substitute. But what they released was my incorporeal body. But I am the intellectual Spirit filled with radiant light. He whom you saw

---

45. Nietzsche THE ANTI-CHRIST page 151

46. Nietzsche THE ANTI-CHRIST page 147



coming to me is our intellectual Pleorma, which unites the perfect light with my Holy Spirit.

“These things, then, which you saw you shall present to those of another race who are not of this age. For there will be no honor in any man who is not immortal, but only (in) those who were chosen from immortal substance, which has shown that it is able to contain him who gives his abundance. Therefore I said, “Every one (Mt 25:29). But he who does not have, that is, the man of this place, who is completely dead, who is removed from the planting of the creation of what is begotten, 84 whom, if one of the immortal essence appears they think that they possess him - - it will be taken from him and be added to the one who is. You, therefore, be courageous and do not fear at all. For I shall be with you in order that none of your enemies may prevail over you. Peace be to you. Be strong!”

When he (Jesus) had said these things, he (Peter) came to himself.<sup>47</sup>

Here is the description of Jesus laughing as his image is being destroyed. The image of the Crucifixion which did, yet did not, occur is a great Koan, an image of the *impossible moment*, in which the transformation from Judaism occurred. This interpretation is supported by certain verses in the Quran. It is the Docetist heresy rigorously stamped out by the Catholic church. Some say it was Judas Iscariot that took the place of Jesus on the cross. However, this cannot be true as it would imply a deception.

I have thus suffered nothing of that which they will say about me; but also that suffering which I showed to you and the others in my dance, I will have it called a mystery . . . You hear that I have suffered -- and yet I have not suffered --, that I have not suffered -- and yet I have suffered --, that I was pierced -- and yet I have not been struck --, that blood flowed from me -- and yet I have not been struck, that blood flowed from me -- and yet did not flow --, in brief that I have not had what those men say of me . . .<sup>48</sup>

This counter tradition produces a region of

undecidability for us who are so far away from the events. It is a crucial episode around which the whole of the western tradition has coalesced. But like the sacrifice of Odin to himself from which he arose after gaining the runes, or like the sacrifice of Purusa or Prajnapati, we see that a sacrifice is needed within the logic of our tradition. Working out that inner logic which thrives on destruction will be the major focus of this series of essays. Nietzsche has his own take on this mysterious sacrifice:

One sees what came to an end with the death on the Cross: a new, absolutely primary beginning to a Buddhist peace movement, to an actual and not merely promised happiness on earth. For this remains -- I have already emphasized it -- the basic distinction between the two decadence religions: Buddhism makes no promises but keeps them; Christianity makes a thousand promises but keeps none. On the heels of the glad tidings came the worst of all: those of Paul. In Paul was embodied the antithetical type to the bringer of glad tidings, the genius of hatred, of the vision of hatred, of the inexorable logic of hatred. What did this dysangelist not sacrifice to his hatred! The redeemer above all: he nailed him to his Cross.

It is no accident that Paul the usurper came from Tarsus, the center of Mithrism. In Mithrism it is clear that a sacrifice was the center of worship. In the case of Mithrism it was the sacrifice by Mithra of the cosmic bull in a cave. The sacrament of the blood and the flesh came from Mithrism. Over time what we call Christianity was forged from the remnants of Mithrism and Messianic Judaism.<sup>49</sup> This unholy combination was finalized by Constantine who could not distinguish between the two competing cults. It has almost nothing to do with the teachings of the prophet, Jesus, which were suppressed. Eventually the heresy of trinitarianism became dominant and ruthlessly wiped out all the adherents of unitarian doctrines.<sup>50</sup> Through the recently unearthed gospel of Thomas we can get a glimpse of the suppressed teachings. This allows us to compare the true prophet to the fictitious prophet of doom, Zarathustra.

---

47. See James M. Robinson, *Naghamdi Library: Apocalypse of Peter*, pages 376-378 (Harper & Row 1988)

48. See Kurt Rudolph, *Gnosis* pages 169-170 (Harper & Row, 1987)

---

49. MITHRA: The Fellow in the Cap by Esme Wynn Tyson

50. BLOOD ON THE CROSS by Ahmed Thompson (Murabitun Books)

In this comparison we see that the prophet of doom indicates the experience of the *impossible moment* which the gnostic prophet names. We, who have inherited this tradition and recoil from the virulent active nihilism of the mithraic element in Christianity while simultaneously being disgusted by the sickly sweet image of the “Christ” (who applaud the shogun’s wisdom for eradicating Christianity from Japan after being told that “first they send in their priests and then their armies”) are driven straight into the arms of heresy. In those arms we see the fictitious prophet of doom or the repressed teaching of the gnostic Jesus as our alternatives to the active and passive nihilisms of the dominate aspects of western culture that prefers the double bind of mithraic christianity. From the prophet of doom we get indications of the *impossible moment* that cannot be spoken. We are led to admit our own destructiveness. From the Gnostic Jesus we get intimations of a true spiritual teaching that has been so ruthlessly suppressed that we cannot piece it together again.<sup>51</sup> There are these sayings that are pregnant with meaning but have no context to make it possible to grasp that meaning practically. We long for some access to the original teachings of Jesus that have been suppressed by the very people that claimed to be his followers. But that suppression has been so complete that we are left with only a few indications. Likewise we hear the diagnosis of the prophets of doom, who know the disease, but offer no cure.

---

51. MESSIANIC LEGACY by Baigent, M; Leigh, R.; Lincoln, H. (Dell 1986)





## SEARCHING FOR A WAY OUT

---

“History is a dream -- the dream of reason. As long as man believes in this dream and seeks to acquire an historical identity, he remains unconscious of the fact that he is a bridge between the cosmic realms of heaven and earth. Within the dream man’s hopes will always focus on a future utopia that is progressively realized as Kakatopia, a psychotechnological intensification of hell on earth. His only escape from this fatal circle is to wake up from the dream and to realize a cosmic, mythic and fundamentally timeless identity”<sup>1</sup>

Waking up from the “dream” of Western “Civilization” is not easy. It is a dream that dithers between the active and passive nihilism of the dominant ideology *and* the alternatives of heresy with the dim promise of a lost spiritual teaching. This dream has already become a global nightmare. Never before have any culture’s self-destructiveness threatened to destroy the whole earth. This “kakatopia” is different in both quality and quantity from all other tyrannies man has imposed on himself. It has a virulence which is amazing and which continues to intensify beyond all bounds, consuming the earth in a frenzy. But the most amazing thing is

that -- we are it! We are the people who are out of balance, reeling toward destruction, taking every creature on the planet along with us. What we call “civilization” is the “psychotechnical intensification of hell on earth.” The urgent question that faces us is whether there is any escape route from this impending disaster in which we ourselves are intimately bound up. Because the global disaster will also be a personal disaster, it is no altruistic urge that pushes us to search for a way out of our dilemma -- it is our own urge for survival.

Many others have diagnosed the disease, some even calling it Technosis, and pointing out the symptoms which are in fact clear to almost everyone. Here instead of cataloging the ills of global technological society, a concerted effort will be made to go to the root of this deep miasma and propose a homeopathic cure. This is a radical attempt at self understanding - - and self therapy. This document might be thought of as a sequel to Morris Berman’s Coming To Our Senses. In the sequel the intensity of reflection will be increased, but the same fundamental questions are at the heart of this investigation: How do we avoid global self-destruction through self-understanding and by changing our behavior based on that

---

1. Jose Arguelles; TRANSFORMATIONAL VISION

understanding? Berman discovers that the will to suicide actually arises in the cultural distinction between the Wild and the Tame which is man's attempt to deal with Otherness.

Suicide, whether on the political, environmental, or personal level, is the ultimate (and most effective) solution to the problem of Otherness, a "problem" that should never have become one in the first place.<sup>2</sup>

Berman traces the tendency toward suicide in the body politic to the politics of the body. He maps out the history of de-sensualization within world civilization and the intensification of the Wild/Tame dichotomy. He says that "...nuclear holocaust is really a scientific vision of utopia, in which the world is finally expunged of the messy, organic, and unpredictable by being wiped out -- 'purified'," and this cultural tendency to desensitization is lived out by each of us in our every day life. Knowing the history of our colonial approach to our own bodies is an excellent first step in understanding our current baffling suicidal situation. It suggests that the root causes are not far away, but very close at hand -- in fact, in how each of us relates to themselves as inhabiting living bodies -- *being* those bodies. However, I believe that this is not the whole story. We need to look even deeper and attempt to understand the factors that are unique to and deeply embedded in the roots of Western culture itself.

Berman begins his book by telling us of his own family experience to which, perhaps, all of us can relate:

Some of the earliest childhood memories I have involve family gatherings, when members of the extended family would assemble for some sort of holiday or celebration, or when a few family members would come over to our home simply for the purpose of getting together. As a child, I often enjoyed these gatherings; there was usually a lot of warmth and reassurance in them. Looking back, however, one thing that strikes me about much of this socializing was marked absence of silence. As is frequently true of such get-togethers, the talking was almost constant. I

am sure there were some exceptions to this, but they do not stand out in my mind. As a family we rarely, if ever, sat around just "being" with each other; that never seemed to happen. The unstated rule seemed to be that empty space was uncomfortable, and that it was necessary to fill it up. Silence -- was apparently, and I believe unconsciously, seen as threatening. It was though something potentially dangerous would emerge if the talking were to stop for anything longer than half a minute or so.

I suppose this situation is typical of almost all gatherings, not just family ones. The dinner party is the most obvious example. It is as though silence could disclose some sort of terribly frightening Void. And what is being avoided are questions of who we are and what we are actually doing with each other. These questions live in our bodies, and silence forces them to the surface. If such questions ever get openly asked, the family often falls apart, and the dinner party usually breaks up in a strained and embarrassed way.

It is these types of situations that lay bare the nature of a culture most profoundly, for they go down to the root of our existence. They echo the lessons learned in our bodies from childhood, in a daily and repetitive way, and they are microcosms of our entire civilization. My family experience, in one form or another, was probably not very different from your own; and this despite the fact that there are many cultures on this planet for which silence is a comfortable fact of life rather than a difficulty. The difference may finally be one of embodiment, for if you are incorporated, if you are in your body most of the time, the Void is not so threatening. If you are out of your body, on the other hand, you need a substitute feeling of being grounded. Much of what passes for "culture" and "personality" in our society tends to fall into this substitute category, and is, in fact, the result of running from silence, and from genuine somatic experience.

The problem of hollowness, then, of a-Voidance, is really one of secondary satisfactions, the attempt to find substitutes for a primary satisfaction of wholeness that somehow got lost leaving a large gap in its place. The British novelist John Fowles calls this emptiness the "nemo," which he describes as an anti-ego, a state of being nobody. "Nobody wants to be a nobody," writes Fowles. "All our acts are partly

---

2. COMING TO OUR SENSES by Morris Berman

devised to fill or to mark the emptiness we feel at the core.”<sup>3</sup>

Here the concept of “being” with ourselves in silence is contrast to talking and avoidance of silence. Being with our selves in silence allows suppressed questions to come to the surface. Being with ourselves in silence allows us to experience our own sensuality and incarnation. It holds the key to the experience of wholeness, instead of the usual hollowness that most of us avoid. Yet do we know what the act of “being” really is? Why are we caught in the dialectic between wholeness and hollowness? Is accepting our embodiment enough? Understanding the suppression of bodily sensuality in our culture is important. But we must seek to understand the state we seek as much as the one we are attempting to get out of by reinhabiting our bodies. Could it be that the state of being whole is also culturally defined as the opposite of hollowness? That by seeking embodiment we are only moving within a pair of opposites which are intrinsically related. Being hollow and being whole are perhaps two faces of the same thing. In which case, by becoming “whole” we are not really becoming different but only striving for a preprogrammed goal which goes hand in hand with hollowness. If reaching wholeness could only be defined by the opposite of hollowness, then we would have a good indication that our tentative escape to wholeness is really no escape at all -- it will only ultimately lead back to hollowness.

The obvious way out of this impasse, if it were shown to be the case, would be to jump out of our own culture into another culture for which this dilemma did not exist. As Berman suggests, there are perhaps other cultures for which silence is not a “problem.” This was my first inclination. When I was in high-school, I, along with many others, discovered Zen Buddhism, and thought that it offered an excellent escape route. I did one of my majors for my Bachelors degree in East Asian Studies at the University of Kansas, taking over sixty hours of

classes, attempting to understand all aspects of Chinese and Japanese culture. The radical difference of these cultures seemed to offer a good alternative to my own culture. However, in my Japanese language class I had a young Japanese instructor. When I mentioned my interest in Zen Buddhism, he responded with surprise. He said that Zen Buddhism to him represented the most conservative aspects of his own society -- just the part he was attempting to escape from by coming to the West and learning our culture. For a moment I had the experience of standing before a cultural mirror. Both of us were attempting to escape our cultures, and saw in the culture of the other, possibilities shut off within our own. Neither of us could really escape totally our origins, nor fully understand the other’s culture. I began to suspect that jumping through the cultural mirror was not the way out of my dilemma.

Later I began to realize that I could not really understand another culture until I fully understood my own. I noticed, as I studied Western philosophy, that many interpretations projected on Chinese and Japanese culture were really restatements of the assumptions of Western culture. I began to see that those who studied these cultures merely projected aspects of their own culture onto them. Of course, much of this had to do with the nascence of Buddhist Studies in America. However, I became suspicious. Eventually I realized that if I were to avoid doing the same, I must study my own cultural history. Thus, instead of going to Japan, I decided to go to London, England to study Western Philosophy. I spent the next eight years in the British Museum reading Philosophy and studying Philosophy of Science from the point of view of Sociology. I became fascinated by these studies and all but forgot about my interest in Zen Buddhism and Oriental Philosophy. My bias toward Eastern thought, as the framework for understanding Western thought, gave me a different perspective from those who come to Western thought thinking that it is the only way of thought there is. I discovered to my surprise that Western thought has some depth too, and is intrinsically thought provoking, if for no other reason than the fact that it is a clear expression of who we as Occidentals are.

---

3. COMING TO OUR SENSES by Morris Berman

In the midst of these studies that eventually led to my completion of my Ph.D. under the title: “The Structure of Theoretical Systems in Relation to Emergence,” I had an exceptionally fortunate turn of fate occur to me. I met a man who changed my life completely. I had been sitting in a tea shop in Hampstead with my future wife talking about, of all things, Aristotle’s theory of four elements. I left her there to finish her paper while I went to study. In my place another man sat who consequently struck up a conversation with my wife. He began talking to her about traditional medicines and mentioned also the four element theory. My wife took note of the coincidence and decided we should meet. It turned out that this man, who was, by the way, an American Indian by descent, had many interesting things to say which I had never heard before. For a long time he would not tell me from where his unusual perspective on things derived, but in the things he told me I began to see the solutions to many of the problems that I was studying including many of my own personal dilemmas. Eventually he revealed that he was a Muslim and a Sufi. He kept this from me at first because he thought that the only way I could hear his message was if I had my cultural categories disarmed. This was wise on his part because I had a low opinion of Sufism and Islam from my cursory reading on the subject. However, the kinds of things he told me did not appear in the books by Orientalists which had, until that moment, been my only source of orientation. So I did hear his message with an ear already steeped in the problems of modern philosophy and a bias toward Eastern philosophy but without prior cultural judgments to protect me from “hearing”. And what I heard was extraordinary. It turned out that his Shaykh (spiritual master) was Scottish, and he took me to meet him. That Shaykh was named Abd al-Qadir al-Murabit (also known as Ian Dallas). From the ensuing course of events, that had such a profound impact upon not only my understanding, but my very self, I too eventually became a Muslim and a follower of Shaykh Abd al-Qadir for four years. From this man, and his followers, I have learned all the things I consider really worth knowing.

When I became acquainted with Shaykh Abd al-Qadir and his community, I was impressed by the fact that they were a people attempting to resurrect a way of life that was disappearing throughout the Muslim world. And they were doing this in the midst of the Western world which was actively sponsoring the eradication of this traditional way of life in economically colonized countries. What was interesting to me was that this pattern of living was truly different from the Western “way” I had learned from childhood. Also, this way of life could, in fact, be reconstituted because there existed a vast literature of Hadith (oral traditions and observations of the Prophet Muhammad, may Allah bless him and grant him peace) which related the pattern for living which he advocated 1400 years ago. Thus, the American and English Muslims that I meet were exploring this opus of teaching together with their experiences in various Muslim countries, intelligently recognizing not only what remained in tact of this existential wisdom practice, but also seeing where and in what ways that path had been deviated from and lost, as the handbook for reconstituting this traditional life pattern. Seeing this valiant attempt of Western born individuals to change their behavior patterns to embody a different way of life was very impressive for me. It was just as impressive for the many eastern Muslim travelers that passed through our community as well. Many times I have seen them weep, saying that this way of doing things was what they remembered from childhood, but has long since disappeared from their countries. It is important to note that in no way did any of this imply a taking on of an ethnicity that was foreign and contrary to whom we were. Slowly, I realized that here was a completely different way of looking at life which offered a genuine opportunity for change. A change not just in beliefs, but in behavior as well. As I began to attempt to imitate this way of life myself, I realized it was harder to change my behavior than I thought it would be at first. However, I also saw people around me who were able to take that leap and were utterly transformed. Seeing this transformation in people, and also experiencing an intense community life in which people shared each other’s fate as a group, convinced



me that Islam was a true path. As an academic used to years of book learning which did not transform me, I was happy to become immersed in a different kind of learning received directly from other people which concentrated on learning a behavior pattern as well as a doctrine that gave those forms of behavior meaning. I am still sustained today by what I learned in those four brief years. It has given me a perspective on existence and life that I find invaluable.

Under the tutelage of Shaykh Abd al-Qadir I began a study of the relation between Islamic prophetic knowledges and Chinese Taoist philosophy. This proved to be the most fascination study I have ever undertaken. During that period I helped with the publication of The Meaning Of Man by Sidi Ali al-Jamal<sup>4</sup> by contributing some summarizing diagrams. Comparing the work of Sidi Ali al-Jamal, a Shaykh of the Darqawi Tariqa (Sufi lineage) who lived 200 years ago, with the Tao Te Ching and I Ching led to many valuable insights, which along with the teachings of Shaykh Abd al-Qadir, proved to be a strong foundation for all my further research. Essentially, Sidi Ali al-Jamal has exactly the same view of reality as that expressed in the Chinese Taoist classics. These parallels have been expressed well by Isutzu in his studies of the two traditions. However, Isutzu's work centers on the baroque works of Shaykh al-Akbar, Ibn al-Arabi. Shaykh al-Akbar's thought is well explained in a recent book by Chittick called The Sufi Path Of Knowledge. There are, however, many other sources in which the same doctrines are expressed, such as the letters of Shaykh ad-Darqawi, which are much more accessible. What is astounding and little talked about is the fact that all the Shaykhs of the traditional Tariqas have exactly the same model of reality even though it is expressed in various ways by different men at different times. In the work of Sidi Ali al-Jamal, and his disciple Shaykh ad-Darqawi, this model is presented in a brief and bare form which is very similar to how it is presented in the Tao Te Ching. The fact that the model of reality is the same when the possibilities of

cross-cultural influence is improbable, as well as the fact that this model is the same for all the genuine Shaykhs of the tariqa for the last 1400 years, is very important. The prime difference between the Buddhist intellectual tradition and the Western intellectual tradition is the fact that the Eastern tradition is based on the experience of enlightenment, not on everyday experience. This gives Eastern philosophy a depth and unity which is unequaled in the West. It turns out that Sufic thought has a similar depth and unity. This is not to say that Buddhism (or Hinduism) and Sufism are the same. In fact, I will argue that they are very different in the course of this book. However, the basis for thought, being a spiritual experience, and the unified model of existence are similar, giving greater depth to thought overall. They are both in essence critiques of everyday experience, whereas Western thought is basically an apology for abstracted everyday experience. Shaykh Abd al-Qadir gives a summary of the Sufic model of existence derived directly from Islam as follows:

Allah ta'ala set up creation through a dynamic interplay of opposites. From the One come the two, and they are opposites. Twoness is a dynamic closed system, for the One cannot be associated with any form or organism or personality arising from the complexifications of forms. But He declared, on the tongue of His Prophet, that He is the Outwardly Manifest and the Inwardly Hidden. Thus the reality of the outward is its inwardness, and the reality of the inward is outwardness. Outwardness is manifestation of His power.

Properly speaking we are materialists. That is, we are materialists by our inward knowledge. However, by our outward knowledge we have discovered that the phenomenal world in turn is not, properly speaking, there. Its "thereness" is itself illusion. Things are not "kathif," thick, but rather they are "latif," subtle. And He is the Latif. "Do not curse "dahr" -- time/space -- for it is Allah.

It is one of the proofs of the wisdom of simple trust in the Prophet, blessings and peace of Allah be upon him, that Muslims held to this truth when it lacked the confirmation we now have from high-energy physics that material reality is not in

---

4. Darqawi Press

any significant sense otherness after all. Time/space as the locus of solidness has been discovered to be non-located subtlety. It has also been found to be bi-located elsewhere. For everything, Allah ta'ala has said, there has been created an opposite. Everything is paired. In the realm of our learning process knowledge is dominated in the human science by two great opposites: "shari'at" and "haqiqat." The road and the reality. By the road, the "shari'at," we mean the parameters of the social nexus that is permitted within the Muslim community in accordance with the divinely ordained teaching of the revelation of the Generous Qur'an. This term has undergone profound and at times dangerous alteration in the natural history of various human communities in their attempts to live up to and grasp, or to reject, the prophetic social pattern. At times we ourselves (the Muslims) have devalued and revised the initial meaning of the term. More significantly perhaps, the dominant "kafir" culture now ruling the Northern world has made serious inroads into its definition, and there has been an undisguised attempt to discredit it by the most familiar of all imperialist doctrines, that of claiming superiority of "civilization" of Western legal models. Thus we read that it is "uncivilized" to cut off the hand of the thief and "savage" to stone the adulterer. Unless we are simply to be intimidated by the arrogant force of these propagandist positions, we must arrive at a more profound understanding of what the shari'at is. We do no help to the Muslim cause by gnawing away at the bone they have flung us, begging to be accepted as "civilized" and "developed." Islam is not in question to us. What must be placed in question by the thinking Muslim is the validity of the current dominant culture to speak with authority on any social, and thus moral, issue in the world today. Once we have examined in depth the Islamic shari'at, we will find that the whole statist bureaucratic apparatus of co-ercion and totalitarian power that it wields over its people from Moscow to Washington is, according to our vastly superior and profoundly human pattern of social justice, utterly haram [forbidden, harmful] and criminal. We will return to the meanings and directional patterns inherent in the term shari'at, but first we must clarify its opposing term -- it is by this that we realize that no social structure can permanently solidify into a tyranny in Islam, for our leader, blessings of Allah and peace be upon him has said, "My people cannot go astray."

Haqiqat means the Reality. This derives from the Divine Name, the Real. The "Haqq" is both the Essence of Allah, and, because He is One in His Acts and Attributes and Essence, also that from which the whole phenomenal world manifests. Existent reality is by the Haqq. The Real. Haqiqat is the non-spatial reality on which the time/space dual zone is dependent. Man is the interspace or the "barzakh" between these two realities.

Man has access in outwardness to the universal realities of the cosmos. In inwardness he has access to his own reality in the unseen worlds. What Qur'an unfolds is the secret that man's outwardness is the cosmos, so that the total cosmic reality is one identity, one selfhood, one organism, while the inwardness of man is what contains the plenum of cosmic outwardness. It is the cosmos you understand by going inward while it is the self you understand by going outwards. Unity of these two knowledges is arrived at by pushing the central "locus" of awareness out of dimensionality, until locus itself is shattered. This happens by going beyond the universal unitary reality into the void, the original void which was/is before the cosmic Big Bang. Until man makes the inward journey, he does not understand the cosmos. Sidi Ali al-Jamal says: "It is easy to know Allah. It is difficult to know the creation." Beyond the "void experience" lies the gift of Allah ta'ala on the seeker by which he wins his unity, tawhid, and understands that He is indeed the Outwardly Manifest and the Inwardly Hidden.

This knowledge planes into the great discovery of what self-hood is. Here a special language is used both to avoid the ignorant confusion of "shirk" and the "zindiq" position of imagining there is any other than the Real. Thus "haqiqat" is the access to the meaning of what the Real indicates in inward contemplation to the humble seeker who desires to reach unitary experience and is not content to rest with unitary information. This knowledge about the nature of consciousness and, therefore, man himself is a simple matter in itself, but its access is nevertheless guarded. It is guarded precisely by the shari'at. In other words, there is no way to Allah, glory be to Him, except on the path of the shari'at. It follows that if you hold to and pursue the way of shari'at, it must confront you with the un-reality of phenomenal existence, except as

veiling and illusion, and lead you to your own self and therefore to knowledge.

The muslims are ordered to knowledge.....”<sup>5</sup>

This gives just a taste of a very different view of reality that I have become immersed in through the teaching of Shaykh Abd al-Qadir. It assumes that the Islamic perspective, on existence, is correct and utterly opposed to the Western perspective. If you desire an alternative perspective on existence from that of the dominant culture, this one certainly is that. It is an uncompromising position with a rock solid foundation in revealed texts and a historically documented teaching of a great prophet of the rank of Abraham, Moses, and Jesus. Thus, the dilemma presented in the previous chapter of being caught between the alternatives of the ruthlessly totalitarian Christian tradition on the one hand and heresy on the other was with one stroke overcome. One is either caught between the mithraic active nihilism of colonial aggression or the passive nihilism of the crucified Christ which represents resentment; *or* one is either caught between the prophets of doom with no solution or the gnostic Jesus, all of whose true spiritual inheritors have been destroyed and the teaching obliterated. Upon realizing the significance of Islam as a prophetic teaching the veil of fourfold contradiction is lifted like a mist to reveal a new clarity. These four horns of the dilemma are avoided when one accepts that the tradition was renewed by another prophet after Jesus and that this tradition has both outward and inward aspects of the same previous teaching intact. In the Islamic tradition Jesus is revered as a prophet and his teachings survive, confirmed by the more encompassing teaching of the Prophet Muhammad, peace be upon them both. This gnostic tradition has been handed down to the present in an unbroken chain of transmission both in terms of its exoteric (sharia) and esoteric (haqiqat) teachings. This short excursus by Shaykh Abd al-Qadir is a good modern summary of the position of all the major Shaykhs of the Darqawi Tariqa and other traditional Sufi saints. This is a very different picture than you will get from

the pseudo-sufis who do not believe they have to become Muslims to follow this way (and so miss half the picture) and from the orientalist who normally intentionally distort it through their strange Western assumptions concerning what Islam is really about. It is even very different, for that matter, from the views of the Islamic apologists (the now outdated modernists) which want to make Islam acceptable to Western colonial powers. Sufism represents a form of living tradition of knowledge that still exists within the greater Muslim community despite concerted efforts to eradicate it. Its affinities with Taoism<sup>6</sup> and certain features of Buddhism, such as Zen, are well established. Yet it differs from these in that it is politically active in its support of genuine Islamic goals of sovereignty and self-government. It is a tradition which bases its thought on a certain special type of non-experience in some ways like the non-experience of enlightenment in the Buddhist tradition only even more exalted. One of the major themes of this book is to situate that kind of experience for those who come to it from a Western perspective. It is very different from what you might expect, so hold on to your hats. Yet as the emphasis is on self knowledge, we cannot understand what this special experience is all about until we first understand our own assumptions about the world and what is Real.

Here I would like to say something about my teacher Shaykh Abd al-Qadir al-Murabit. As I have written this book I have realized how much he had taught me in the four years I spend under his tutelage. Basically I have spent the last twelve years unfolding the aspects of that knowledge he transmitted to me. However, I could no longer stay in his presence due to my own shortcomings and flaws. But I have heard him say many times that sometimes the water at the source of a stream is bitter and that it takes time and distance to make it sweet. I believe I have experienced something of the reality of this in my own forced exile from my teacher. I have lived with his presence every day informing my mundane existence with meanings gleaned from his teaching.

---

5. *Jihad: A Groundplan* (Diwan Press)

6. See *The Tao Of Islam* by Sachiko Murata (SUNY 1992)

And as I have done so I have realized just how profound those teachings are as they derive from a vast and deep tradition of knowledge and gnosis traceable to the wondrous source of the Prophet Muhammad, peace and blessings of Allah be upon him. Shaykh Abd al-Qadir pointed me back to that source and I have done my best to follow his indication. Shaykh Abd al-Qadir is a man on a journey of discovery. I have done my best to emulate him by going on my own journey of discovery to attempt to find out who I am. In these pages I do not merely repeat his teaching back. There are many divergences between what is said here and his thoughts that appear in his many books. I am attempting instead to push the limits of my own understanding in emulation of the way I see him continuously pushing the limits of his understanding. So few people that I have met attempt to take such a journey beyond their own limits. In fact, I would say that Shaykh Abd al-Qadir al-Murabit is unique among all the people I have met in his ability to transform himself and his understanding of the world by the sheer tenacity with which he assiduously applies himself to the pursuit of his journey of self-discovery. If I have been at all successful in my own attempt to journey into my own self it has been on the basis of my observation and emulation of his pursuit of his journey of self-discovery. One of the big differences between him and I is scope of questioning. In fact, recently I read his play Oedipus and Dionysius and realized that this entire project I have undertaken could be seen as a footnote to a couple of passages in that play which I have quoted in the preface to this series of essays. Given my limitations and reduced scope of inquiry on my journey I cannot but be awed by the scope and depth of the journey of my teacher. In fact, as I have written this book I have understood his journey somewhat better. Not since Zoroaster has there been a representative of the prophetic tradition within the Western tradition. If I have found myself an interface between the Judeo-Christian tradition and its modern scientific and technological form, then I see in my teacher a more vast interface between these two traditions. In embodying that interface, my teacher sometimes takes the role of the dark other

who is associated with all that is evil within the western tradition. Other times he takes the role of the bringer of light which causes the darkness to dissipate. In other words his roles seem to alternate between the nihilistic opposites of light and dark as he serves as a lightening rod for the identification of the *Otherness* of Islam. As he takes those roles in the many books he has written and in his oral teaching he continuously explores what it means to be a Muslim within the confines of the Western tradition that is antithetical to Islam in every way. I see him as being crushed in the vice grip of contention between these two old enemies. For dualistic Zoroastrianism from which much of our tradition stems there must be the representative of the forces of darkness against which Mithra leads the armies of light. However, in this case it is the one who is identified with darkness who is the bringer of the light of the prophetic tradition re-affirming the original unitary message of Zoroaster. Whoever engages with the Western tradition is immediately caught up in the dynamic of nihilistic opposites that are projected on everything by our Western tradition. As we will see even Buddhism falls under the spell of nihilism even as it attempts to withdraw from its shadow. Thus my teacher is a unique man in the sense that he has become the lightening rod for the exchange between the West and its opposite which has become more clearly defined since the ideological opposition within the West between capitalism and communism has been temporarily resolved. Due to the observation of this role he has come to play, it has been made clear to me something of the operation of the dynamic of nihilistic opposites as they play around him in every conceivable form. His teaching is obscured by the play of nihilistic opposites that surround him. Many times he acts out and says the very things that embody the *Otherness* of Islam that appears so alien in the Western cultural milieu. My own contribution is to attempt from my own self-imposed distance to present what I understand of that teaching, in my own words and in my own faltering process of self-exploration, so that others might grasp it better, hopefully better than I have myself. The teaching is pure, springing from the mainstream prophetic tradition that stretches from the prophet Adam

through Zoroaster, Abraham, Jesus, and Muhammad on through the Sufic tradition right down to the present day as embodied in the words and action of my teachers and other modern Sufic masters like him. It is a teaching that can bring light to any darkness no matter how intense, even the darkness of the world destroyers who we discover ourselves to be. May Allah pour down his help and protection on my teacher, Shaykh Abd al-Qadir al-Murabit and continue to give me increase from his teaching as it stems from the Primal Intellect of the Prophet Muhammad. My teacher once told me upon entering Islam that there was nothing in it that would cause the intellect to recoil but that everything in it would only purify and clarify the intellectual understanding of existence. I have found this statement to be true. I recommend this path to others who wish to understand the foundations of existence. I have attempted to push the limits of what is understandable about the Western tradition in this series of essays as a test case of that assertion of my teacher. I leave it to my reader to judge the extent to which I have been successful in formulating the understandings I have been given so that they might be useful for others as well. But from my own perspective I marvel everyday at the wonder of the clarity that Islam brings to my own human existence in relation to a confusing and terrifying world in which Muslims are the brunt of open assault by the true forces of darkness that are attacking not just Muslims but everyone standing in the way of total world domination by the Western powers.

Upon finishing my dissertation I decided, against the wishes of my Shaykh, to return to the United States and learn a profession. I chose the profession of Software Engineering Technologist. I believe that the highest profession is leaving all professions; but wonder if it is possible to leave a profession if one has not even mastered one. And after ten years of hard work I now feel I have for the most part mastered this new profession despite no prior training. I learned quickly on my return from England that I would not be able to escape from the “real” world into academia. It seems too many of my generation in the sixties had the same idea. So I

resolved to take whatever position in Software Engineering that would make it possible for me to learn the most in the shortest amount of time. Therefore, I am not writing as an Academic who might have the time to fully document and research all my findings before they are presented for criticism. Also, I do not claim to be writing from the perspective of an “enlightened being.” In fact, I consider myself to be a casualty of the path to enlightenment. I am merely attempting to convey my attempts to understand what enlightenment might mean in the context of Western culture which because of the ruthless suppression of the teachings of Jesus is devoid of that experience. Not enough thought has been given to this question. Buddhist enlightenment, or the special experiences of the Sufis, are culturally divorced from our Western milieu. They are conditioned by and embedded in their own cultural web. Whichever one chooses as the ultimate goal, one must jump from one’s own culture in order to effect the psychological and spiritual transformation. To the extent that one must leave one’s own culture, that experience is no longer self-discovery which can be of benefit to others struggling within the Western milieu. To the extent they depart from self-discovery which can be communicated within Western culture, they are defective. I guess this is a way of saying that in order to really approach enlightenment we must first get a firm grip on non-enlightenment. For ultimately these two human states are intimately intertwined. In fact, all these traditions would tell you that non-enlightenment in reality is enlightenment and vice versa. Thus, this holding to non-enlightenment and attempting to understand what it is really is IS a search for an enlightenment that can even illumine the darkness of Western culture. Entering that darkness fully I have spent the last twelve years mastering the discipline of Software Engineering. However, this has taught me what the technological system is really all about. So many criticisms of the technological system come from outsiders who do not really understand it fully. I have come to have an appreciation for its inner workings and have written about that in papers concerning “Software Engineering Foundations” and “The Future of

Software Process.” These papers attempt to give a philosophical perspective on software meta-technology and posit that software is difficult to produce because its ground in Being is different from other things. This kind of philosophical treatment of software engineering is perhaps unique in the literature. But it is also incomprehensible to most software engineers, because technology has abandoned philosophy. There is a relentless push forward across the cutting edge, but almost no reflection on what it is we are doing on that edge, or why the edge is there.

More recently I have completed a new series of papers called “On The Social Construction of Emergent Worlds: The Foundations of Reflexive Autopoietic Systems Theory.” These papers attempt to present Social Phenomenology and Computational Sociology as a basis for the definition of Autopoietic Sociology. The insights that are presented in these papers stem directly from my participant observation of the engineering work environment as a trained sociologist and philosopher of science and technology *and* as a software engineer. Very seldom do sociologists and philosophers actually venture into the work environment to explore that realm giving up the safety of their detachment within ivory towers. Very seldom to engineers think about their practice especially based on a training in philosophy and sociology. Bringing these two subcultures together I have been attempted to understand the roots of constructivism, embodiment and enactment as practiced within engineering and informed by autopoietic theory. I have managed to develop a grounded theory of social autopoietic systems which I hope will contribute both to sociology and philosophy. Much of the foundation for my understanding of autopoietic theory presented in these new papers was developed in the process of writing this book of essays. Autopoietic theory is normally presented as a completely new theory without precedents in the Western tradition. In the course of this series of essays we will explore the possible predecessors of this interesting theory which can serve as a link between Western and Chinese scientific traditions. Within autopoietic theory that

defines the cognitive and living emergent aspects of existence there is a controversy as to whether this theory describes social systems as well. I have attempted to ground the theory of autopoiesis in general systems theory and extend it to cover social systems. In the process many interesting results that build upon the perspective presented in this book but are much more technical in nature were uncovered. These papers express the culmination of my long effort to attempt to attain mastery of my craft, software engineering, so that perhaps someday I might give up the management of affairs in a true sense and attain the best profession that comes from leaving all professions. But it is clear that in my work and study of my craft I am trapped in an interface between industry and academia which is similar to the interface between Islam and the Judeo-Christian tradition in which I find my self also trapped on a more fundamental level. I entered that more fundamental interface due to my recoil from the leap into the Buddhist tradition back into my own. I had gone to England to study my own tradition more deeply and once I became steeped in its problems I was by the grace of God introduced to the great Other of the Judeo-Christian tradition in a way that allowed me to see in it the solution to the many deep problems that I found in my own tradition. Then upon realizing that Islam was *really* part of my tradition on a deeper level and that my estrangement from it was analogous to the rivalry of brothers in the same family, I knew that I did not have to leave the home of my own tradition in order to find a profound alternative to the sickness of the Western worldview. All that was really needed was to understand Islam through Buddhism and Chinese philosophy in order to gain a proper perspective on its utter differences from the Judeo-Christian branch of the tradition stemming also from Abraham. Abraham is the prophet of Allah who realized His existence purely by thinking about it and going against his own current idol worshiping culture and the traditions of his father and forefathers. Similarly this series of essays is an attempt to think through the tradition we have been handed using its own tools in order to arrive from out of it at a path toward the what lies beyond the Void.

As I attempted to become proficient as a software engineering technologist, my primary studies of the roots of Western philosophy and the comparison of Islamic & Chinese traditional philosophies continued. For several years I just continued to read on these subjects. I was particularly interested in the question of whether there was a way out of the enchantment of the Western philosophical and technological, and in fact industrial/colonial, system which the Muslims were embroiled in along with all other Third & Fourth World peoples. Also, I was interested in whether there was an alternative to Western science which could be based on traditional prophetically inspired approaches to Reality. Of these two questions the first has always been foremost in my mind.<sup>7</sup> Unless we can learn to think differently than according to Western cultural premises, whatever sciences we create will only be a reflection of the same basic assumptions which are now leading to global disaster.

About two years ago I began to write a book, started many times and given up again and again, to explain the insights I had been granted along my way. In writing that draft I began to have a series of deeper insights into the whole matter that completely reoriented my thoughts on Western ontology. Somehow I feel as if the whole subject has now become completed for me, and I am now attempting to express the new Gestalt. Hopefully, the reader will find it as thought provoking as I have myself. I am very grateful for these insights into a subject that I believe is important to us all. For many years this whole area of study has been very confusing, and many times I have realized that what I thought I knew was in fact all wrong. Thus, although I have found answers that now satisfy me, they are presented here as speculations and tentative conclusions to help others who are similarly worried about the fate of mankind, yet see no way out.

The perspective taken in this work will be very strange to many Western readers. The

---

7. I hope to address the second in a separate book called THE PATTERN OF MAN, inshallah.

misunderstanding and even misrepresentation of Islam in Western culture is profound. As a Western Muslim I am acutely aware of the difficulties of communicating with other intelligent, though unavoidably, and unconsciously biased, Western readers. It is tempting to follow the modus operandi of my first acquaintance who hid the source of his wisdom. However, I cannot justify this course of action as it would obscure my entire argument and jeopardize the trust of my reader. Islam is the "Great Other" for Western culture. It was not for nothing that the crusades were fought and still live on in our imagination. Islam, Judaism & Christianity are religions from the same root. Yet tremendous hatred and misunderstanding between them still exist after more than a thousand years of conflict. The Judeo-Christian origins of Western culture stand opposed to Islam in every possible way. Yet, unlike Chinese culture, there are many things in common between these two cultural traditions. In these times, when with the collapse of the Soviet Union, Islam is identified regularly as the new enemy. There may be some who might want to try to understand the perspective of the Muslims. Those who are not satisfied with the caricatures may wish to go beyond them by seeing how one Western Muslim has struggled with this difference in cultures and their approaches to Reality.

No apology for Islam will be found in these pages. The Muslim, myself included, accepts it as the truth from God as it is. Upon accepting this truth as self evident, the new Muslim is converted from one with many questions seeking an answer to one with an answer seeking to understand how this answer allows one to comprehend the world. Moving from one side of the scale to the other does not make things easier. In fact, in many ways things become harder. Belief systems need to be experienced and tested in their ability to explain the world. This constant testing does not cease because one decides a belief system is the correct avenue for approaching the truth. Unless there is continuous ever deepening elucidation of experience, then the belief system is sterile. My experience is that Islam provides this fundamental upwelling source of knowledge concerning

existence. The confrontation between Judeo-Christian and Islamic perspectives brings both worldviews alive in ways not accessible to those wholly within one or the other. Being Western and becoming Muslim makes the Western Muslim himself an interface between cultures radically different but presumably from the same ultimate prophetic source to the extent they are true to their origins. That source is the Prophet Abraham who all three traditions revere. Chinese culture is wholly different with a completely different source. Moving to Chinese culture is a more radical departure. Yet in this era it is the accepted alternative. Islam, on the other hand, is the only alternative that is not seen as socially or intellectually acceptable by the dominant culture. It is all right to claim to be a Buddhist, but never a Muslim. The totally different culture is less threatening than the “Great Other” called Islam, the mirror image of the Judeo-Christian, i.e. neo-Roman and ultimately mithraic, tradition.

For those curious concerning what lies within this forbidden-city of knowledge<sup>8</sup> this text may give some insight into what remains under such severe censure. Some may even realize that what is socially unacceptable within a sick society may be the very source of societal health. Many times the sick man rejects the medicine that will cure him. Even honey may taste bitter to the diseased person. Thus, when one considers the legacy of the Western Kakatopia, one wonders what right they have to judge the health of any other culture. Given the current state of the world, traditional cultures of any kind appear to be the sane alternatives given the legacy of the builders of the global slum upon which the pleasure domes of the industrial world precariously float.

This book is not primarily about Islam. This book instead focuses on understanding what the roots of Western consciousness really are. My own transition out of Western culture into Islamic culture is incomplete. I am now caught in the cultural mirror with some view of both sides. Whether it is possible for me to escape totally into the Other is not yet

clear.<sup>9</sup> Yet the view back from within the mirror will possibly be of help to others no matter what their chosen route of escape. Understanding ourselves as Westerners is crucial. We need to understand ourselves in order to stop global destruction of the Earth before it is too late. It seems any insight into the sources of our own destructiveness, from whatever perspective, is valuable to this end. Also, Third World peoples need to understand us First / Second Worlders so perhaps they can stop themselves from emulating us. They may even find a way to stop us if we cannot stop ourselves from committing more acts of global destruction.

Yet, even though the bulk of this book is not about Islam a clear path from within Western culture out to Islam is delineated. This path explores the possibilities of a genuinely Western Islam. If we do not disappear into the Great Other, is it possible to build an Islam on Occidental soil from the debris of Western culture after its deconstruction? The Islamic nation (ummah) has been crushed by Western imperialism. Islam has lost its vitality and the Muslims have for the most part “lost their curiosity.<sup>10</sup>” Perhaps as the Muslims embrace Western culture, it is also time for a resurgence of Islam emanating from the West. In many ways this book explores this possibility. If it is possible to see what is good at the root of Western consciousness, then perhaps that can be purified and serve as a bedrock for building a new form of Islam that is vaccinated against the rabid relativism and nihilism at the root of the Western technological system.

Certainly the only way out of our Western dilemma is from within ourselves. Changing clothes or language or religion or anything external cannot hope to be a means of release. We take ourselves with us wherever we go and still end up having to deal with who we are in the end. External changes only accentuate the difficulty of the problem of dealing with ourselves. Thus this study attempts to go deep into the source of Western consciousness in order to

---

8. Madina, not Peking.

---

9. See THE BOOK OF STRANGERS by Ian Dallas

10. See Ezra Pound [Selected Essays](#)



find a way out of the dilemmas manifested outwardly in the world. Finding a way out of these dilemmas from within ourselves is the only real hope we can have for survival.

It is difficult to give a short summary of the present volume because the argument is basically a continued frontal attack on the foundations of Western "civilization" digging deeper and deeper and not letting up until the universal bedrock of spiritual experience has been exposed. The results of this task will be of use to anyone who is interested in situating a spiritual tradition such as Buddhism in relation to the Western tradition. Once this universal bedrock has been exposed, it is used as a basis for connecting to the tradition of Islam which is distinguished from the Buddhist tradition. Islam is linked to Taoism in China and Zoroastrianism in Persia. It is basically prophetic in nature. The fact that there have been many prophets to mankind over human history is used as a basis for understanding the connection of Islam to other faiths and spiritual traditions.

This is the memoir of a personal journey. It is fundamentally exploratory in nature and is only complete in the sense that a full picture has emerged from years of study. This full picture is presented in the hopes of stirring the interest of Western intellectuals in Islam. It attempts to establish that Muslims not only have a critique of the dominant Western culture, but that this critique goes deep and understands the West better than it does itself. The Muslims approach to the West has been, unfortunately, similar to that of China's, and both of these mighty empires were destroyed. We do not lament that destruction to the extent that it exposed inherent flaws in the structure of the Islamic ummah. What we lament is the destruction of a way of life which had an inherent wisdom and balance. Islam is a young religion which has much vigor left in spite of every attempt to destabilize it by the Western nations. We expect Islam to rise again from the very heart of its enemy. Every Western Muslim is another piece of evidence that this is indeed a possibility. However, as long as the Muslims labor under inner

need to imitate their oppressors and believe that the colonialist masters are right because they have temporary control, the road to this revival will be a long one.

Only by the confrontation of Kufr (covering up of the truth) by Islam can the Muslims be strong again. People have lost their ability to have an alternative worldview and have been saturated by the singular worldview of the West which is not only accepted unthinkingly, but is destroying the earth and the hope of all human life upon it. This state of affairs must stop. Intelligent human beings must lay hold of the Western worldview, and by understanding it, understand ourselves. This may well be the wonderous gift of Islam to the West from the Muslims today. As Shaykh Abd al-Qadir al-Murabit has said, "People today say they fear Islam and see it as a threat to themselves. yet Islam is all mercy. What the human creature should fear is Allah. Glory be to Him. Creator of the Heavens and the Earth and all that is between."

*May Allah pour down his blessings on the Prophet Muhammad, peace be upon him, who we know so much about, but despite this, find it difficult to imitate him. May Allah bless his companions who preserved and transmitted his way to us intact. Oh Allah, please have mercy on your slave and forgive my errors. I cannot praise you as you deserve to be praised, so have mercy on my meager efforts. Bless the Muslims who are struggling in your way wherever they are, and let your light be seen clearly by Muslims and non-Muslims alike.*



## FINDING A WAY INWARD

---

When I went to London to do my studies, I had no real intention of ever getting a degree. I saw this as a golden opportunity to study whatever I pleased for a period of time. It turned out that it was my Shaykh that insisted that I finish my degree. That was the beginning of many troubles. However, from the start I decided to pick the most interesting problem I could think of at the time. For me that was the problematic of “creativity.” If you were to ask what was the good thing at the core of Western development, it would have to be the discovery and innovation by scientists and engineers. My second major for my B.Sc. was in Sociology of Religion, and I decided to attempt to elucidate a “Sociology of Creativity” using the same kinds of concepts used by Peter Berger in his book with Luckmann on the Social Construction Of Reality. This in turn led to a study of philosophy of science; which led to a study of philosophy in general, especially metaphysics and ontology. Attempting to understand creativity provided a fascinating perspective on philosophical thought which philosophers themselves did not have. To me every philosopher was talking about how new things come into being from their own particular perspective. What I found fascinating was the consistency between philosophers on this point

regardless of their disparity of belief concerning other points of contention. To me philosophy appeared as a unified explanation of how Western civilization saw things coming into (and going out of) existence. Philosophies of very different types appeared to mutually elucidate each other when it came to showing how new things appeared.

It appeared that everyone who was anyone in philosophy thought the appearance of generally new things occurred in four distinct phases. I began a list of these sets of four categories from different sources. Every time I found another example I marveled and slowly began to ask myself, “Why four?” And why such apparent agreement on this point when philosophers seemed to disagree on everything else? Of course, this was just my interpretation of their philosophies which granted the apparent unity. Yet this interpretation allowed me to see philosophers as all talking about the same thing from different view points.

Creativity is fundamentally problematic for Western civilization. There is no good explanation for creativity. It is something which transforms our lives in fundamental ways and which we have come to

value highly. A good introduction to Western history from the point of view of inherent change based on creativity is The Day The Universe Changed by James Burke. Most studies of the creativity that results in that inherent kind of change are psychological. The classic study of creativity is by Arthur Koestler, The Act Of Creation. A recent work on the importance of creativity and innovation is The Grace Of Great Things by Robert Grudin. Also Morris Berman discusses the importance of creativity at the end of Coming To Our Senses. Creativity is indeed important to Western Civilization. If we ever lost access to our source of creativity, we would lose the fundamental source of our power and domination of over nature, as well as other cultures. Technological advantage, industrial innovation, scientific discovery are the fundamental fuel of this culture and its claim to fame and glory.

Yet creativity is an elusive quality which is very rare. To philosophers of science it is something which happens in the middle of the night and is totally inexplicable. Yet it allows discovery to occur, keeping science on the great upward track of progress. Attempts to capture creativity and turn it into a controllable element in the “logic of scientific discovery<sup>1</sup>” all fail. In the end Feyerabend, in Against Method, throws up his hands and says the only thing which works is “Anything Goes.” You cannot tell in advance which direction creative discovery might come from and where it might take you. Only after the fact can any intelligible statement be made. Methods only exist to help others get where the discoverer already got by a leap of serendipity. Of course, some of these serendipitous jumps to genuinely new concepts cause fundamental shifts in everyone’s thinking. Kuhn called these “Paradigm Shifts” in The Structure Of Scientific Revolutions. When a paradigm shift occurs, everyone sees the world from a different perspective. Knowledge itself changes in some basic way which is totally inexplicable.

It was these discontinuous changes seen in all

intellectual traditions which I turned to in my pursuit of a sociology of creativity. I looked at intellectual traditions as structured theoretical systems which periodically were subject to radical transformations called, by G.H. Mead, “Emergence”. G. H. Mead was an American Pragmatist and Sociologist who attempted to reconcile relativity theory and evolutionary biology with sociology. In his book, Mind, Self And Society, he argues along with Durkheim that society is a reality level with its own laws which is of a higher order than behaviorism in psychology popular at the time. He argues for a “symbolic interactionism” which give mind, self, and society their reality. Anyone who is familiar with Durkheim’s claim that Kant’s “categories” are social will recognize this as yet another attempt to found sociology as a science in its own right. For G. H. Mead the model for this was the other levels of emergent realities where atoms become molecules, become organisms, become societies. Each level of reality has its own unique laws and phenomena. In emergence a genuinely new level of reality comes into existence.

Emergence for G.H. Mead is also a temporal phenomena. As things evolve, there is a point when this new level of reality comes into existence and begins organizing lower levels in new ways. G. H. Mead makes the point that you never can tell when this will happen except as you rewrite history after the fact. Emergence is a genuine novelty distinct from artificial novelty like “fashion” or the generation of “news.” Genuine emergence changes things fundamentally while artificial emergence is just more of the same represented as if it were new.

My premise is that all theoretical structural systems undergo periodic discontinuous changes which alter their structure in fundamental ways. What I sought to explain was why these occur and how. I looked to Western ontology for the answer. Ontology is a branch of metaphysics that explains the reality of what we know. Epistemology, on the other hand, is the study of how we know what we know. This distinction is rooted in the split between “truth” and “reality” in the Western tradition. I reasoned that

---

1. See Karl Popper; Logic of Scientific Discovery

ontology should tell me the stages of emergence and how to differentiate genuine from artificial emergence. I found that ontology appeared unified on specifying four distinct phases of emergence, and the difference of genuine emergence was that it went through all four stages whereas artificial emergence did not.

I have always felt that this was an interesting finding which I have not seen elsewhere in the literature I have surveyed. I do not intend to prove this assertion here as I sought to do in my dissertation. Instead, there are other more germane points that need to be made. It implies that change in the form of artificial novelty is continuously being generated in any theoretical structural system. However, occasionally, for no apparent reason a full emergence of genuine novelty occurs which goes through four distinct phases on its entry into the theoretical system and reorganizes the whole system gestalt on a completely new pattern. We rewrite the history of the theoretical system after this reorganization occurs, calling it progress and pointing out how logical and reasonable the progress of the system is over time. Jacques Monod constructs a picture of evolution along these lines in *Chance And Necessity*. He calls this type of “purposeful change which doesn’t know where it is going,” *teleonomic*. The system acts as its own filter for mutations within the system. Gradually the possibilities become more and more constrained until a destination is apparent at which time teleology can be imagined for the structural system and projected back on its own history. This teleology holds until the next genuinely emergent event in which case history will have to be rewritten again.

The four steps of genuine emergence, as I decode them, are seen to be something like this:

- 1) There is something out there; but I don’t know what it is. The anomaly is not yet pinpointed; but we know something is wrong.
- 2) Identification of the anomaly as a strange thing with particular characteristics.

- 3) Classification of the anomaly by repatterning the theoretical system.

- 4) Integration of the anomaly into the new pattern of the theoretical system and rewriting of previous history.

Normal science bases its research on generally accepted paradigms. In the course of pursuing the validation of hypothesis related to an established paradigm, anomalies appear. At first they are assumed to be experimental errors and are discarded. When the error keeps occurring, but contradicts paradigm norms, it is gradually identified as a standard inexplicable anomaly. Gradually it becomes a phenomena with its own characteristics and subject, along with other anomalies, to scrutiny in its own right. As a phenomena it is discovered to have its own peculiar characteristics. As the characteristics of the anomalous phenomena become known, theoreticians begin attempting to repattern the theoretical system in order to explain the anomalous phenomena or otherwise make it disappear. When the old paradigm breaks and a new paradigm gains acceptance, the whole body of normal science is repatterned, forming a new gestalt. The anomalous phenomena becomes just another explained quirk of nature. In the new pattern of normal science other anomalies soon appear and begin building again as a backlog of unexplained phenomena. The new anomalies would never have appeared if the paradigm had not changed.

There is, in this model, a close relation between the creative insight that leads to a paradigm change and the appearance of genuinely new phenomena. You have to be “looking” for something to be able to see it. If you are not looking for it, you will ignore it even if it is right before your eyes. Feyerabend calls perception “submerged theories.” Perceptions are old theories which we have forgotten were once theories. They filter our experience. Through the filter of these old theories it is difficult to see genuinely new things. Only paradigm changes, which give us new ways of thinking about what we see, allow us to see the new anomalies in spite of our “perceptual theories.” Paradigm change, such as that

from Newton to Einstein, is the primary transformer of intellectual traditions. Discovery follows upon the creativity of paradigm change. Not vice versa. Without paradigm change important novel objects would sit unstudied and are actively ignored. Yet there is no explanation of why paradigm changes occur. They are the motive force behind our intellectual tradition, and we have no control over them whatsoever. This is because they are genuinely emergent. They establish a new gestalt patterning within the tradition. They are motivated by some meta-level patterning agent not encompassed by the tradition, but instead perhaps encompassing the tradition itself.

The question is: What is the meta-level patterning agent controlling the development of theoretical structural systems as they evolve through time? In order to understand that, it is first necessary to understand what a structural theoretical system is. In order to understand that, it is necessary to understand what a formal system is. The best example of a purely formal system is Laws Of Form by G. Spencer Brown. He attempts to formulate the simplest possible purely formal system. Other examples of formal systems are axiomatic logics and various mathematical formalisms such as Category theory and Sets. Geometry is always a good example of a formal system which almost everyone can understand. A formal system begins with a set of axioms and acts as a closed system of deduction starting from those axioms and proceeding by proof to establish theorems. In theorems the theoretical form of the formal system is seen. G. Spencer Brown stops his treatment of his calculus of form at the point where time must be introduced. Formal systems are purely synchronic.

Structural systems are an extension of formal systems that attempt to deal with time and change. Structural systems are diachronic and are designed to describe transformation. The best example of a structural system has been developed by George Klir in his book The Architecture Of Systems Problem Solving. In that book Klir develops a robust model of a structural system in great detail. His model is in

the field of General Systems Theory which abstracts from the many specific examples of structural systems found in various fields. Versions of formal-structural systems have been developed in many particular disciplines as well. Some good examples are the following:

J. Monod: Teleonomic System Chance & Necessity

N. Chomsky: Transformational Grammar Cartesian Linguistics

C. Levi-Strauss: Structuralism The Savage Mind

A. Wilden: Morphogenic Model System & Structure

S. N. Salthe: Basic Triadic System Evolving Hierarchical Systems

B. Fuller: Minimal System Synergetics I & II

J. Piaget: Genetic Structuralism Structuralism

Forms are shapes which contain various contents. Formalisms are only interested in the shape, not in the content contained within the shape. Structuralism, in order to deal with discontinuous changes, becomes interested in the content within the shapes as well. This is because forms break down and transmute when structural barriers are crossed. The structuralist approach is to categorize the different types of contents and work out mappings across discontinuities. What happens generally is that a formal system will be developed based on a set of axioms. The theorems that flow from these axioms will be worked out, and the area covered by the formal system will grow. Then at a certain point, inexplicably, the field within which the formal system is being worked out will change. The appearance of discontinuous change within the generally continuous process of working out the implications of a formalism is a shock. It calls for us to step outside the formalism. An example of this was the development of non-Euclidean geometry within the field of geometry which until that point was wholly Euclidean in nature. Soon it was realized that the difference was a modification of the axiom concerning parallel lines. Then the two geometries, Euclidean and non-Euclidean, became part of a

family of related formal systems. A simple transform was discovered (i.e. changing the parallel axiom) which allowed movement from one sub-formalism to another. The decision to move between sub-formalisms causes fundamental transformations within the field covered by the formalism. The characteristics of objects within the field are also substantially effected (i.e., triangles having more than one hundred and eighty degrees for the sum of their angles).

Looking at the family of formalisms such as in geometry, this effect seems fairly well behaved and understandable. The problem is that the same effects occur in empirically-based sciences as well. When a discontinuous change occurs in an empirical science, we do not have the luxury of knowing *a priori* the axioms which are operative. Structuralism solves this problem by comparing the forms on either side of the discontinuous change. These forms contain various contents which are categorized. The changes in content across the discontinuity are called structural changes. The mapping between contents of forms across the discontinuity gives us a means of keeping our bearings and even explaining the kinds of changes that are occurring. These methods have been most successfully applied to the understanding of chemical changes using molecular and atomic models. More recently they have been successfully applied to subatomic particles which are explained by Quark models. Deep structural models explain mappings between contents across multiple discontinuities. Structural models are very powerful explanatory devices. They have been developed to a high art in the Twentieth Century and applied to a wide range of phenomena. Understanding change across discontinuities in any field of phenomena has the understanding of structural models as its prerequisite. Structural models are significantly weaker than formal models. Structural models are descriptive of nature instead of predictive like formal models. It is only by reducing the structure to a new meta-formalism that the predictive element can be retrieved. Thus, it is really the combination of formal and structural models which allows the theorist to gain the highest possible leverage in his

attempt to understand dynamical systems. It is the combination called a formal-structural system which goes the longest way from description toward prediction and explanation within the Western sciences.

The ability to map across discontinuities, though, does not explain the discontinuity itself. The ability to predict the outcome of a transformation across a discontinuity does not mean necessarily one knows when the event of transformation itself will occur. The ability to explain transformation through structural or deep structural models does not mean that the discontinuity itself is explained. For all their explanatory, predictive, and descriptive power, formal-structural systems are weak when it comes to understanding what goes on within discontinuous transformations (called by Rene Thom “catastrophes”); or in predicting when catastrophes will occur; or in explaining why catastrophes happen.

It is as if we had concentrated all our effort on what goes into and comes out of catastrophes and constructed theoretical bridges across the ravines. The discontinuity itself remains a mystery. The problem is that these discontinuities appear not just in phenomena we observe objectively. These discontinuities occur within our own thought processes and externally within the development of our scientific tradition. Kuhn called them “paradigm changes” within the scientific tradition. Within our thought processes they are moments of inspiration and creativity or innovation which give rise to the new paradigm within the mind of the individual scientist. These discontinuities are the points of emergent events within our scientific tradition and within ourselves. At those points our knowledge of the world and thus our perception of the world changes radically. What causes and controls these discontinuities within the history of ideas is still unclear and for the most part unexplored.

Paradigm changes are not the only discontinuities that plague our intellectual tradition. Looking back, these are just one type of discontinuous change that may be observed. Foucault in The Order Of Things

sees a broader type of discontinuous change he calls “Episteme” changes. He says that to understand the flow of intellectual history, one must look not at the movers and shakers of our intellectual tradition, but at what he calls the secondary works by lesser lights. These works express what everyone ought to know in a particular intellectual era. When the pattern of concepts that underlie and structure these works change, you know something truly significant has happened. There can be controversy over the great thinkers’ monumental insights. But works which are meant to educate everyone are not meant to be controversial. When these secondary works change, it is worth close scrutiny because the way of perceiving the world by the great body of intellectuals has also changed. Foucault applies these principles of The Archaeology Of Knowledge to unearth the episteme changes that have occurred in our tradition. As one might expect, there could be many paradigm changes within an episteme. An episteme change generally effects many disciplines and occurs more gradually than paradigm changes. In episteme changes the categories used by all disciplines change and are reorganized into a different gestalt. The nature of science itself changes fundamentally. In paradigm changes generally only a single discipline is effected. Yet, as the effects of a paradigm change in one discipline spreads to other disciplines, the cumulative effect could be an episteme change. For instance, the movement from formal models which were predominant in the Nineteenth Century to structuralist models in the Twentieth Century is more like an episteme change than a paradigm change because of its effects on multiple disciplines.

Beyond episteme changes there have been recognized an even longer term type of discontinuous change in our intellectual tradition. This was conceived by Heidegger as he contemplated the different interpretations for the most general possible concept “Being” throughout our intellectual tradition. Heidegger identifies several “epochs of Being” in which this most general concept was interpreted differently by everyone. This type of change is glacial. An epoch of Being may last

hundreds of years and encompass the lives of whole cultures. The interpretation of Being is the way a people gives reality to their world. Everyone could change the categories they use and how they relate within an episteme many times before there was any change in how they constitute their reality. Epochs of Being are equivalent to worldviews (Weltanschauung). Worldviews generally change very slowly, but can be altered overnight as by colonization.

Paradigm changes within Epistemes within Epochs of Being. These are three general levels of discontinuous changes to intellectual traditions such as our own. These discontinuous changes are occurring at different rates effecting wider and wider circles of people within a culture. Exactly how abrupt these types of changes are might be argued; but that these changes exist should not be a point of contention. Change is endemic within our tradition. That change, many times, occurs very fast seems to fit Rene Thom’s model of catastrophes. Other traditions changed at much slower rates than our own. In the Chinese civilization change occurred very slowly indeed. To individuals in that, or the ancient Egyptian society, it might appear as if nothing essential ever changed. This is very different from our civilization in which a single lifetime sees many changes and in which change is constantly accelerating.

Within the regime of a paradigm there are also many changes. Kubler, in his book The Shape Of Time, explores this history at close range by looking at everyday artifacts. Burger also explores this arena in his book on The Social Construction Of Reality. Within the regime of a paradigm are many competing theories attempting to become the next paradigm. Different factions within a scientific discipline promote these theories. The theories go through fads where greater numbers of scientists adopt a particular theory. Within a theory there are many interpretations which individuals support. The interpretations vie with each other for dominance. Within any small group of scientists who have the same interpretation of the same theory there are also



variations of perspective, experience, knowledge, cognitive skills, etc. An individual may switch theories or even switch paradigms at will, and they frequently do. Individual investigators try everything they can think of to solve their problems at hand. They follow Feyerabend's dictum "anything goes" even if methodologists do not approve. Finding what works is more important than decorum when one's academic life is at stake.

So the real question is what is behind all this change in our culture and intellectual tradition. Why is so much of the change catastrophic so that it appears as if our history is shot through with discontinuous changes at many levels. Whether all these levels have reality is not so important as what causes different degrees of catastrophic changes in history. Some catastrophic changes cause switches from one worldview to another. Other less catastrophic changes leave our worldview intact but change how we structure our knowledge of the world. Some even less catastrophic changes do not effect how we structure knowledge, but only our knowledge within a particular field when a new gestalt pattern emerges in that field. Within a paradigm theories come and go in fads vying with each other to replace all others as the new gestalt explaining satisfactorily all the build-up of anomalies. Each level of catastrophic change creates a new gestalt at its own level. These gestalts snap into place, so it is difficult to think any other way. It is hard to even imagine how people thought during the period when the last most recent gestalt was in force. Our best artifacts are from that period. There may be many transitional texts which explain historically how the new way of seeing grew out of the old. Yet with all this help it is difficult to go back and inhabit that lost worldview, episteme, or paradigm. Our way of looking at things has changed irrevocably, and despite our many speculations, it is difficult to predict what the next way of seeing things will be like. We inhabit our world, our episteme, our paradigm, our set of favorite theories. They are not extrinsic to us, but intrinsic.

If we are to understand who we are, it is this deep seated generation of catastrophic changes that must

be understood. It is the thing which stands out most about our culture and history which is different in extreme from most other known cultures. Whether we interpret the phenomena as good (i.e. creativity, innovation, progress) or bad (obsolescence, confusion, dislocation, decay) is not the point. The point is we must explain our propensity to generate these changes at a faster and even accelerating rate. Whatever it is in us that does this is close to the core of who we are. Understanding who we are is of paramount importance. We are consuming the world's resources at an unprecedented rate. We are moving toward the next catastrophic changes at an accelerated pace, and we do not know what these changes will bring. Knowing who we are is more important now than any time before. All attempts to stop or derail the engine producing this change without understanding its source of energy are doomed to failure. We cannot control what we do not understand; especially if it is ourselves. Self-understanding is the prerequisite of self-change. Without self-understanding all changes are made in the dark. They play into the hands of our self being, merely fuel for the all consuming drive toward ever deeper changes. Ours is a will to catastrophic change which is an essential ingredient of our will to power.

This ever deeper, ever accelerating change is precisely the powerlessness at the heart of our will to power. We dominate the world, forcing change upon it. But we do not ourselves have control of the rate of change, nor its pervasiveness, nor its timing. Thus, we are enslaved by change more than we dominate through it. The change overwhelms us changing how we constitute reality, how we know, what we know. Change cannot be more pervasive than that. These are not objective changes outside of us. These are revolutionary, radical changes that shoot through us modifying our very essence. These changes act as our Daemon, taking us over periodically so that we must, as Rolo May says in *Love & Will*, relinquish our will to them and surrender to their overwhelming onslaught.



# EMERGENT SYSTEMS PROCESS PHILOSOPHY

---

## A CHALLENGE

Nicholas Rescher writes<sup>1</sup>:

“For it is by no means unfair to the historical situation to say that process philosophy at present remains no more than a glint in the mind’s eye of certain philosophers. A full fledged development of this line of approach simply does not yet exist as an accomplished fact. All that we really have so far are suggestions, sketches, and expressions of confidence. The work of actually developing the process doctrine to the point where it can be compared with other major philosophical projects like materialism or absolute idealism still remains to be done. Many writers have hinted at a process philosophy, but no body has yet really developed one -- not even Whitehead, though he has perhaps gone further in this direction than anyone else.” (page 88)

Let’s begin to take up Nicholas Rescher’s challenge and see if we can advance the state of the art in process philosophy to some small degree. He is specific about the matters that we would need to cover to have an adequate process philosophy. He requests a systematic exposition. This systematic

exposition cannot be attempted until the territory has been completely explored. Once the exploration has occurred, then the mapping of the territory may proceed. We are still engaged in the exploration, but we can use his wish list as the outline of this prolegomena in order to get a vision of the ultimate aims. The prolegomena will specify our approach to the answering of these questions. He says that the following issues are not adequately covered by any existing process philosophy, and even if they are covered in a piecemeal fashion, then what is really needed is:

To provide an adequate account of process philosophy, we need cogent and integrated series of well-developed expositions and arguments to articulate and substantiate the central theses of this position.

The points that need to be considered in more detail are the following:

**o An analysis of the conception of process in its various manifestations and an explanation of which of its features have primary importance for metaphysical purposes.**

The contention that will be developed here is that

---

1. BAFFLING PHENOMENA by Nicholas Rescher (Rowan & Littlefield 1991)

process philosophy does not have an adequate metaphysical grounding. To be precise, no process philosophy to date has grounded itself in the recent discoveries of modern ontology. The developers of most process philosophies take ontology for granted. For the most part they say that processes exist and start from there to develop their systems in which processes, instead of concretized objects, are the basic phenomena. Therefore, I propose to develop a process philosophy that is not ontologically naive, but instead builds upon the discoveries of modern ontology and uses them to define very precisely in what sense processes have Being. Being has become a complex subject in itself which cannot be taken for granted any longer. Underlying Rescher's point is the unease we feel because process philosophy seems to take its ontology for granted instead of exploring it directly. For process philosophy Being is a given and is basically the traditional concept inherited from Aristotle or Kant. It is assumed that processes have Being and are the fundamental kind of entity. Thus, ontology does not really figure into process philosophy except as an assumed ground. We need to address this problem directly by developing a process philosophy which is ontologically sophisticated.

**o A survey of the major sorts of processes that bear importantly in metaphysical issues.**

Where do the major sorts of processes come from? The major sorts of processes must be directly related to the ontological ground itself. In some sense the ontological ground must be a process. This is the point that Heidegger makes when he says that Being is defined as Manifestation or Presencing. Heidegger describes the process of manifestation as a process in which Being is mixed with Time. Thus in many senses Heidegger is a process philosopher, but in the best sense of the word because he sees the process as being the process of manifestation itself. Manifestation is not an unarticulated phenomena, but breaks into kinds and has its own structure which Heidegger describes in terms of showing and hiding. So deep process philosophy must consider the articulation of manifestation. It will not be a

philosophy that sees processes as contained in a pure plenum of Being, but instead sees Being itself as a process of revealing and uncovering. It will see this process as articulated into its own kinds which underlie all processes and upon which the articulation of the different kinds of processes is built.

**o A thorough-going examination of the nature of emergence, novelty, innovation and creativity.**

This is the real failing point of all process philosophies. The understanding of emergence is an issue raised by GH Mead in his book The Philosophy Of The Present, but which has never really been satisfactorily taken up again. However, no process philosophy can claim to be worthwhile unless it adequately describes how new things come into existence. This is a major failing of all philosophy. But process philosophy takes up the challenge and places it within its agenda. However, most of the answers to this question are very superficial. This is because processes are not considered in relation to the upwelling of manifestation which is the fundamental process, and in that fundamental process the appearance of novel, emergent phenomena is the core issue that needs to be resolved. How can entirely new things appear? What is the nature of the process that makes this possible? What are the stages of this appearance? How does their appearance relate to changes of Paradigm (ala Kuhn), Epistemes (ala Foucault), and Epochs of Being (ala Heidegger)? These are fundamental questions that are not addressed. Instead, emergence is treated superficially as some sort of physical phenomena which is left unexplained.

**o A clear scheme for distinguishing the salient features of diverse processes: live vs. inert, consciousness vs. unconsciousness.**

The ability to distinguish between processes is not addressed. How do we make distinctions which work in the world? This is a very difficult question which is generally left aside. I reformulate this question into the more basic question of how we

make what I call non-nihilistic distinctions. That is, distinctions which have some sort of ontological necessity rather than distinctions that merely fade away within a myriad of other competing distinctions. Thus, process philosophy needs to address the issue of how distinctions are made at an ontological level on which all other distinctions are based.

**o A classifying taxonomy of processes of various sorts.**

Once you have produced a means of making distinctions, it is necessary to relate those distinctions to each other systematically. Here Rescher's own concept of network-based theorizing in Cognitive Systemitization<sup>2</sup> will come in handy. What is needed is an approach to the reformulation of philosophical categories (like those of Aristotle and Kant) that allow us to connect our ontological process philosophy to modern General Systems Theories such as Jumarie and Klir. Rethinking Category Theory is an undertaking that has been started by I. Johansson in his book Ontological Investigations. Thus, some of the groundwork has already been done in this area. The connection of the fundamental processes through categories to general systems is a very important connection that needs to be made if the process philosophy we are building is to shed any light on concrete phenomena.

**o Provision of a cogently developed line of argument for the primacy of process.**

The primacy of process for us is related to a deep understanding of ontology as process centered. Process philosophy is really a response to modern physics that discovers processes at the fundamental level of physics. It is generally a type of materialism which considers the material of existence to be in flux. However, process philosophy remains unsophisticated as long as it does not become phenomenological. Seeing processes as occurring out there, and ignoring the processes of consciousness that allow whatever is out there to be

seen, leads nowhere. For instance, Jahn, in Margins Of Reality, calls for the study of macro quantum mechanical processes within the realm of intersubjective consciousness and offers some evidence that such phenomena exist. Process philosophy must be comprehensive, considering all processes, and it must show that it can give a clear understanding to reality by showing how reality itself is a process. The demonstration of the primacy of process is a major task for any process philosophy. Instead of assuming that processes out there are primary, it must show that it is the best way of viewing all phenomena; that all other views are reifications in one way or another.

**o An integrated and coordinated presentation of the scientific and philosophical ideas relating to processes.**

Once the connection is made between primary process (manifestation) and secondary processes (vortices within manifestation) through category theory to General Systems theory, then it will be possible to study the impacts of our philosophical ideas of process on our scientific theories concerning actually manifesting processes whether they be physical, biological, social or of whatever kind.

Rescher is right to criticize process philosophy on this score. The closest process theory comes to actually being applied is the work of David Bohm in his theory of the "implicate order" in quantum physics. Generally process philosophy is separated from the actual study of the phenomena in the same way General Systems theory has been in the past. It is easy to say everything is a system or everything is a set of processes, but difficult to show how this sheds more light on actual phenomena. George Klir has recently come up with a systems theory that has more substance in this regard. And one of the challenges to process philosophy is to come up with similar means to cross this gap. Klir, though, does this by finding general architectural structures for all possible systems. To do a similar job for process philosophy we will, as Rescher suggests, have to find general structures for processes.

---

2. (Rowan & Littlefield 1979)

**o A systematic survey of the pivotal issues from a process point of view to show how the process approach can avert difficulties.**

Once we have produced the architecture of our process philosophy, then it should be seen whether light can be shown on different specific areas of interest which would not be clarified otherwise. Of particular interest here is the questions of what is software and what is cybertimespace. But other issues may be considered as well, such as what lies beyond the conceptual formations of our worldview which give rise to process-centered philosophy in this age and the general historical development of process philosophy within our evolving worldview.

Exploration of the impacts of such a fundamental systems process philosophy on the disciplines of philosophy of science, philosophy of technology, and other such even more specific technical disciplines such as software engineering need to be undertaken.

**o A reasoned schema for distinguishing and characterizing natural processes in a hierarchical format (proto-physical, physical, chemical, biological, social) suitably distinguishing each level form and yet relating it to the next.**

One of the main concepts of process philosophy is emergent levels of organization in the universe. The question always arises that besides distinguishing these as empirically different and recognizing their existence, how can we give a cogent account of that arising and articulation of the universe as well as the emergent properties? It is clear that emergent properties themselves cannot be explained from lower level phenomena. However, the arising of emergent levels itself, and the differentiation of levels, should be a proper, more general area of study.

These points that Rescher makes need to be taken seriously, and some attempt to develop a robust process philosophy should be made. Rescher has offered a challenge to us. It is clear that the challenge should be answered. However, it is not

possible to answer the challenge directly. Instead, we must begin exploring the arena within which a robust process philosophy might be developed with a view to gathering the fossils of our own worldview, which may eventually serve as a starting point for the building of a systematic process philosophy that underlies our understanding of systems and the phenomena of emergence that transforms systems. Unless we understand our own worldview and its differences from other key worldviews, we will never really be able to lay truly radical foundations for our understanding of processes. We must first understand our own processes in order to be able to begin to understand general processes within creation.

## A NEW METHODOLOGY

A new methodology is proposed as the basic means of building the process philosophy. This methodology has been developed in the field of psychology and is called Heuristic Research. Heuristic Research is compared to other basic methodologies such as phenomenology, hermeneutics, critical theory (dialectics) and structuralism. A synthetic methodology based on all of these, but emphasizing Heuristic Research, is suggested as the means of building the new process philosophy.

Philosophical systems are often limited by the method used by the architect to approach the project. Here we would like to found our new approach to emergent systems process philosophy on a new methodology. Many philosophies are founded on the methodology of science. Pragmatism is a good example of this. It uses scientific method and also enshrines it as the centerpiece of its philosophy, reducing all human behavior to the supposed way of understanding and acting of the scientist. Other philosophies attempt to generalize scientific paradigms into philosophical systems. Normal process philosophy is perhaps guilty of this. Most of the best philosophy of this century has been based on the insights of phenomenology. Phenomenology is a

kind of scientific exploration of consciousness. However, instead of projecting the approach of scientists on everything, or taking the results of scientific investigations and blowing them up to cover other phenomena, phenomenology attempted to produce a science of consciousness which was adequate to its object. Husserl tried many times to found this science rigorously. And from it has come a wealth of new insights far beyond his imaginings. He was very upset that his pupils did not follow him to continue to build the scientific edifice he envisioned. Instead they got the essential idea and developed it in a myriad of ways that went far beyond his dream. Essentially all of the insights of modern ontology flowed from this project.

The methodology of phenomenology arose from the first scientific studies of psychology which were not behavioral. Husserl adapted the approach of Brentano to his purposes. The approach of Brentano focused on intentionality and how it functioned within consciousness. Husserl took up this focus on intentionality and made it central to his phenomenology. Husserl's students accepted the phenomenological methodology which promised to go back to the things themselves and usually combined it with the other great methodology of the human sciences called hermeneutics. Heidegger was the first to realize that these two methods were complementary. Gadamer developed Heidegger's insights by refocusing on hermeneutics which was originally taken from Schliermacher. Phenomenology takes us back to the things themselves, and then hermeneutics allows them to speak to us through the process of circular interpretation. Hermeneutics and phenomenology work together to give some sense that the things can speak to us with their own unique voice which can be overheard beyond our projections on them.

Yet another methodological strain is that of dialectics and structuralism. Dialectics was developed originally by Hegel out of a close reading of Kant and ancient dialogic methods such as those used in Plato's dialogues. Sartre and Adorno took different but similar directions in order to define the modern

equivalent of the dialectical method. In Sartre's Critique Of Dialectical Reason he uses the dialectic on itself in order to develop a new approach to the dilemmas in the Marxian interpretation of Hegel. In Negative Dialectics Adorno attempts to develop, in a different direction, the means of seeing the dialectic in action by looking at it negatively though a critical appraisal of its effects. The dialectic gives a diachronic view of the development of complex systems. Another related but different view is that developed by Chomsky, Piaget and Levi-Strauss called Structuralism. Structuralism is a synchronic view of systems which says that as they evolve, they constantly maintain certain deep structures. These deep structures of language, cognitive development, and myth are maintained by redundancy that is constantly reaffirmed and reconstituted regardless of what changes occur within the system. From this view, dialectical transformation is merely a reassertion of the same pattern at a new level of synthesis. From the structural point of view, the discovery of deep patterns are more important than the understanding of dialectical movements of the system. From the dialectical point of view, the set of contradictions and their resolution is more important.

Here we have enumerated four fundamental methods which have informed much of the development of philosophy in this century. These methods appear in complementary pairs: Dialectics/Structuralism and Phenomenology/Hermeneutics. These pairs are themselves complementary. D/S pair is complementary to the P/H pair. Where D/S explores the external relations between things, P/H explores the internal relations between things. The relations between things are considered as a system that is engaged in self-overcoming, and as it evolves, it continuously reinforces deep structural relations between things that are redundantly reconstituted. On the other hand, those relations are only known through their appearance in consciousness as objects that can be queried about their meaning. That meaning partially appears as the net of diacritical relations between all things within the system. Thus, semiotics, which links the external relations with inner meanings, is important. Phenomenology

allows us to get to the things themselves, and hermeneutics allows us to hear what they have to say themselves beyond our projections of what they might say. (Semiotics allows us to understand those meanings as they relate to all the signs in our field.) Dialectics and structuralism allow us to see that field as a whole system which has both recurring patterns and also is evolving over time with occasional discontinuous leaps or repatterning. This complex of methods has formed the core of the development of much of science and philosophy in this century. We must understand it, but also we must be prepared to move on to other methods when the right ones appear.

This complex of methods has the effect of distancing us from experience. It is understandable why this would be the case. In this same century, science was on the rise as the uncontested champion of methods for understanding the universe. Science is based on distancing ourselves from the phenomena we study. The goal is to get a view of objective reality. If the humanities are to get any respect at all, they must find a way to distance themselves from the phenomena as well. Thus phenomenology says that every experience is “experience OF something” so that distancing is built into experience itself. So, we can have a science of consciousness which is just as precise and rigorous as any outward science. Hermeneutics says we need a hermeneutic circle by which we continuously move between related things in order to appraise their meaning. Here distance appears as the other thing that is necessary for exploring the meaning of any one thing. Structuralism tells us there is a distance between surface patterns and deep structural patterns. When we look at phenomena, the deep structural patterns remain the same and can be understood if we know how to find them. Dialectics tells us that the interaction between elements give rise to whole/part relations that will transform into higher level patternings. In order to understand the part, one must see the whole it is a part of and the internal contradictions that lead to transformation. In dialectics there is distancing by the consideration of the parts in relation to the whole. Distancing is the

key to understanding what the methods of this century have in common. Now that we are about to enter into another century, we might consider if there are any other methods that might reveal a new direction that we might explore in order to expand our horizons. Formulating a new philosophy without a new methodological framework is a futile activity as it is bound to revolve in the envelope of all the other philosophies that are based on similar methods.

Fortunately for us, there is a new method that has not yet been applied to the development of any philosophical system. This new method has the good feature that it questions distancing as a basic assumption. Like phenomenology, it has been developed in the psychological realm. But unlike phenomenology, it explicitly gives up distancing as a fundamental tenet to gain acceptance in scientific circles. This new method, which I propose to underlie Emergent Systems Process Philosophy, is called *Heuristic Research* and is explained in a book by its developer, Clark Moustakas. Heuristic research involves complete identification with the phenomena under study. Therefore, it rejects distancing as a criterion of scientific research. Rather, it develops a research method based on lack of distance or encompassing. Here is how Douglass and Moustakas compare Heuristic Research with Phenomenology:

- (1) Whereas phenomenology encourages a kind of detachment from the phenomena being investigated, heuristics emphasizes connectedness and relationship.

This connectedness and relationship is exactly what has been rejected by science as purely subjective. It is clear that subjectivity and objectivity are bound together as empty opposites which ultimately are meaningless. The phenomenological tradition has clearly shown that objects are grounded in consciousness without which they would never be seen. Physics itself has not been able to rid itself of consciousness, and it is fairly well accepted that consciousness plays a role in the outcome of experiments. Those very experiments (Bell's Theorem and its experimental proofs) show us that



once two entities are related to each other, they remain related no matter how far apart in spacetime they get. Thus, now even connectedness and relationship are gaining favor in physics which worked so hard to disprove “action at a distance.” It is clear that there must be a place for relationship and connection in our arsenal of philosophical methods. Heuristic research is the first methodology to establish that place. The distancing of phenomenology, hermeneutics, dialectics, and structuralism is transformed under this new method. Instead of establishing a dialogue with the things themselves and using the hermeneutic circle, a more direct means of establishing meaning is used which relies on the relation between the thing under observation and the self. Here the self, the very element banished by objective science, becomes a key tool in establishing meaning. “What does it mean to me?” becomes a key question. The self becomes an important variable in the equation of knowledge again. The redundant patterning of deep structures and the transformations of gestalt wholes, which are clearly part of structuralism and dialectics, is also transformed because the self is seen as part of the whole that is transformed and as being an element in the deep structure. This is an extreme departure as structural and dialectical systems are for the most part seen as objective structures. However, that objectivity depends on intersubjective recognition, which in turn, is a problem. In heuristic research intersubjective connection and relationship through communication is used as a bridge to explore the deep structures where social and mythical deep structures become expressions of the collective unconscious. Heuristic researchers exploring the same problem domain share notes and experiences in order to refine our appreciation of those deep structures. And in dialectics the transformation of the whole into a new gestalt becomes the inner transformation of the individual as he has realizations in the process of his research. The questioning of the fundamental assumption of distancing produces a transformation in these other methods as they are related to the fifth perspective of heuristic research.

(2) Whereas phenomenology permits the researcher to conclude with definite descriptions of the structures of experience, heuristics leads to depictions of essential meanings and portrayal of the intrigue and personal significance that imbue the search to know.

It is interesting that hermeneutics deals with only outward meaning. By constructing the hermeneutic circle, one attempts to use other things as a means of allowing the meaning of the thing to shine through one’s own projections. However, in this very act of constructing the hermeneutic circle the self is left out so a valuable tool is lost. But cleansing the meanings derived through hermeneutics or phenomenology of personal experience in order to get rid of subjectivity is ultimately futile. The self is still there, still warping the results. Why cannot we trust ourselves and use the self to see beyond the external significations to the real essence of the phenomena under study. Each investigation is a personal adventure. We want to present the results and lose the person who came to those conclusions. Instead we should consider the person integral to the results. They are HIS results. So the question should immediately be: “Who is HE?”

In dialectics and structuralism the structures or dynamics of the whole are seen as patterns that are impersonal. That is the whole point of the exercise, to come up with laws that are independent of the people who were determined by, or themselves determined, those structures. But in the end, because we lose the biographies, we also lose the means of verifying that those structures and dynamics played a part in the lives of the people being described. We are saying that we want universal non-subjective patterns which still determine the lives of people. Yet we throw away the very evidence that this connection actually existed. We throw away that evidence because we do not know what the roles of those forces or patterns are on people’s lives, and we throw it away because we do not allow ourselves to research into what their impact on our own lives are. Distancing produces basic disconnect in human sciences in which the humans are lost. The researcher is forced to exclude himself, and his own

feelings and intuitions, from his findings as if that supplement is unnecessary. In fact, it is by that exclusion that the meaning of the results are lost. And each of us that take up those results must reconstrue that meaning again for ourselves from scratch without knowing what they meant to others.

(3) Whereas phenomenological research generally concludes with a presentation of the distilled structures of experience, heuristics may involve reintegration of derived knowledge that itself is an act of creative discovery, a synthesis that includes intuition and tacit understanding.

Heuristics includes within itself the experience of discovery, creativity, innovation, emergence of meaning. Thus, it does not describe this phenomena from the outside as a phenomenologist would, even though it is happening in his own consciousness. The relation to the source of meaning generation is direct instead of indirect as it is in hermeneutics. In hermeneutics one depends on other things from within the hermeneutic circle to give a clue to the significance of something new. In heuristics one depends on one's direct apprehension of the meaning of the novelty itself. The moment of creativity is often described as a moment of synthesis, but in dialectics that raising to a new level is seen as an external event, not as something one relates to directly from within one's own striving for understanding. In such moments, deep structural changes may occur as with paradigm shifts. However, from structuralism we get no hint of how those deep structural changes effect the repatterning of consciousness directly. How can we pretend to understand creativity, novelty, newness, emergence in our process philosophy if our own methodology excludes it. So just as the pragmatists place the scientific method at the center of experience, so we must place the experience of creativity at the center of our methodology which will be used to understand creativity.

(4) Whereas phenomenology loses the persons in the process of descriptive analysis, in heuristics the research participants remain visible in the examination of the data and continue to be portrayed as whole persons.

Phenomenology, hermeneutics, dialectics and structuralism all lose the person who is the experiencer. We might cry "back to the experiencer him/her self." We have gone back to the things and discovered that without the self we ultimately misinterpret what the things are saying to us. Without the self in the hermeneutic circle there is always a break in the spiral that can never be mended. Without the self in the loop dialectics remain something which we are not sure actually ever happens in experience. Without the self the deep structures, no matter how well documented or clearly present, can never be seen as causal in any sense. They are just interesting patterns that may have no relation to anything anyone ever experiences.

Phenomenology ends with the essence of experience; heuristics retrains the essence of the person in experience<sup>3</sup>.

If phenomenology ends with the essence of experience, and that essence is seen as the persistent structures of consciousness, then we can see that structuralism is the projection of those persistent structures outward. Hermeneutics then can be seen as the opposite of dialectics. In hermeneutics we attempt to move from the forms with content that appears within structured experience toward meanings sustained by the interrelations of those phenomena that are showing themselves. With dialectics one is attempting to move toward a greater synthesis outwardly. The realization of meaning inwardly and the outward synthesis are both projections. One is a projection based on the hermeneutic circle, whereas the other is a projection based on the interrelation of thesis and antithesis. These projections tend to fall back on themselves. In fact, the missing element in all this is the self which was excluded on purpose. The self is the basis for the projection of the synthesis of the dialectic and of the meaning from the hermeneutic circle. The self is the one who lives within the structures of consciousness and society in which intersubjective deep structures are propagated. The self is the key

---

3. (Douglass and Moustakas 1985 p43)

element which has been forgotten by the great methods which have driven philosophy in this century. Heuristic research steps into the midst of this fourfold set of methods and gives them sudden life. So it is not a matter of forgetting them, but of adding to them their lost center. Heuristic research provides access to that lost center. It goes full circle and declares that all methods that forget the self are ultimately “non-scientific” because the self cannot ultimately be separated from the object of study. To study means to have a self in action focusing on the object and querying it. No self, no study, so no science. Heuristic research finally gives a complete picture of what science should be. Combined with the other methods which allow distancing, heuristic research gives the missing element that completes the set. Heuristic research is a new method that will allow us to pursue emergent systems process philosophy with new vigor, and hopefully new insights, that have been lacking hither to because our set of methods was not complete.

Heuristic research, as presented by Clark Moustakas, is really a constellation of related methods for “getting close” to a particular facet of human experience. One lives the experience, and one participates with others living the experience as well as performing a variety of other research techniques which are secondary to the experience but focused on it. The methods are really just a catalogue of things which have been found to work, and any ethical method may be used which allows one to more fully “get at” the experience. This list includes the following methods:

- Identifying with the focus of inquiry  
Here one imagines what it is like to be the thing under investigation.
- Self-dialogue  
Here one has a dialogue with oneself about the experience or a imaginary dialogue with the phenomena itself.
- Tacit knowing

Here one allows all one knows but cannot express to come into play in attempting to understand the experience.

- Intuition

Here one uses ones intuition in a directed fashion to understand the focus of investigation.

- Indwelling

Here one concentrates one staying with the experience itself and dwelling in it to understand it.

- Focusing

Here one allows one’s unconscious to come into play with the experience.

- The Internal Frame of Reference

Here one allows one’s personal view of the world to interact with the object.

Likewise heuristic research has several specific phases that one goes through to reach understanding of some experience.

- Initial Engagement

Here the question being asked is formulated as precisely as possible.

- Immersion

Here one attempts to immerse oneself totally in the experience and attempt to understand it by whatever means possible which is ethically correct.

- Incubation

Here one switches away from the focus of research on purpose to allow one’s encounter with the experience to gel by making use of the unconscious processes.

- Illumination

“The illumination as such is a breakthrough into conscious awareness of qualities and a clustering of qualities into themes inherent in the question” (p29)

- Explication

In explication one attempts to capture and examine what has been brought to consciousness by the illumination.

- Creative Synthesis

In this process one attempts to express as a creative unity the whole of what one has learned about the experience.

- The Validation of Heuristic Research

Here one attempts to test one's expression of the experience in the intersubjective context.

It is clear that this research methodology is totally opposed to distancing of the subject of investigation. Here the investigator prizes not his detachment, but instead his total immersion in the focus of his concern. It has been said many times that the "subject" is "subjected" to and subjects the object. Subject is used for both the seeker and what is sought. In scientific investigation both the seeker and the sought are subjugated to the rigors of detachment. In heuristic research these bonds are broken. Instead of distrusting ourselves, we begin to trust ourselves. We allow ourselves to become one with the focus of investigation. Both we and it break the bonds of detachment and subjugation. Instead we become pro-active in our seeking and attempt to throw ourselves into it fully in order to get the most we can out of the experience. Instead of being thrown, we throw ourselves completely into the focus of our investigation. The word "heuristic" is used because its Greek root means to discover or find. If we throw ourselves into our research completely, then we are most likely to find or discover whatever lies in the inner depths of that experience.

This is, of course, how anyone discovers things. They throw themselves into some question completely until they understand it. That understanding may come from a myriad of directions, but unless you are focused on the problem sufficiently, you would never recognize them when they appeared. Heuristic research is, in fact, what all researchers do in a haphazard fashion already. Everyone who has ever attempted to understand

something to any depth knows that this can only be done by throwing oneself completely into it. All the talk about distancing is really a charade which allows us to maintain our illusion of objectivity. It is quite clear that one's findings, once found, must be presented in such a way that hides the process of discovery. The results are presented as if they were logically deduced. Method, in fact, means "metahodos," or the way after; methods are merely a matter of paving the way for others to follow you. However, science constructs these methods in such a way to appear as if the subject was distanced from the object of investigation. In fact, if such distancing was in place, one would never discover anything. Thus, the distancing can be treated as a sophistry because everyone knows that total immersion is the only way to discover anything. The distancing is only applied later when the results are presented. Those who are fooled by this trickery and attempt to follow methods to discover things end up never discovering anything and are conveniently sidetracked from the real work of science. As Feyerabend says, in science the only method that works is "anything goes." This means that distancing is thrown out the window first.

We must be careful not to allow ourselves to be taken in by the sophistry of science and believe that heuristic methods such as those outlined above are in some sense "unscientific." The scientists do not really know what their own methods are. They just keep trying things until they get some result that they can present. What becomes clear is that there is an essential relation between the methods of distancing and the complementary method of immersion. And taken as a whole, we can see that by adding immersion to the set we transform the methods of distancing. So we need to reconsider each of the distancing methods from the point of view of immersion. And that will give us a new methodological perspective from which to undertake our philosophical studies.

When heuristic research is added to phenomenology, then the descriptions of consciousness become "my" own consciousness as a historical being. Already

with Sartre's critique of phenomenology through the development of existentialism, this historical grounding of phenomenological studies has been made an issue. Thus, heuristic research merely extends trends that are already under development. However, heuristic research still adds something to phenomenological existentialism by making consciousness pro-active. Phenomenology and existentialism tend to treat consciousness as if it were passive. Instead, heuristic research treats consciousness as in the act of total immersion in an inquiry. The structures of consciousness in the act of discovery may not be the same as those of the passive consciousness of everyday life and existence.

When heuristic research is added to hermeneutics, then one is suddenly allowed to grasp the phenomena as a single unique thing unrelated to the other things in the hermeneutic circle. The uniqueness of the focus of inquiry is allowed to find full expression. We would like to call this uniqueness the "integra." Just as Husserl discovered eidetic intuition, or the direct perception of essences, regardless of induction or deduction, so here there is also the direct perception of the unique entity which goes beyond the essence. George Leonard in the Silent Pulse has explored this area in some detail. The perceived thing has a wholeness and a position in the universe all its own. Just as Husserl freed us from thinking every essence must partake in induction or deduction to be related to an idea, so heuristic research frees us from the delusion that there is nothing in a thing beyond its essence that it shares with all things of the same kind. In fact, each thing is imbued with a myriad of specific details that make it unique. Total immersion allows one to become immersed in those details and enters into that realm of specificity completely in order to learn more than can be learned at the level of differentiating kinds. The integra is the whole thing in all its myriad of detail which has a specific place in the universe. The integra expresses that integral nature of the myriad specific details and how they fit into the context of the universe in a specific place. Heuristic research binds together the spiral of the hermeneutic circle and allows the focus of inquiry to speak to us directly in

its specificity beyond its relations to other things.

When heuristic research is added to structuralism, then we see what intersubjective constraints really have some effect in our lives. Deep structures, which normally remain unconscious, when focused on, either do or do not appear. If they do not appear, then they may be neat intellectual ideas but, perhaps, have no impact on experience. Heuristic research uses the unconscious actively to attempt to understand experiences. It uses both the individual unconscious (id) and the collective unconscious in any way it can to get a total picture of the phenomenon. Structural analyses can feed this process, and heuristic research would seek to bring to consciousness as much as possible with respect to the focus of research. In that process if the patterns show some features of deep structural patterning, these would be recognized. However, if the patterning has no effects at all in consciousness, we can easily doubt whether they are of importance at all.

When heuristic research is added to dialectics, then we see that heuristics attempts to experience the synthetic movement of the dialectic. Thus, the dialectic is no longer an external thing but an active process of personal integration in the sense of Jungian psychology. As such, the dialectical dialectics of Sartre and the negative dialectics of Adorno attempt to take round about routes to get at dialectical phenomena; with heuristic research the dialectical phenomena can be brought into play directly. Dialectical synthesis is either experienced directly or not. If not, then they have no place in human affairs. But if creative synthesis happens, then it can be understood through a living embodiment of the dialectic.

Now this series of methods taken together is the basis for examining the question which Nicholas Rescher set before us of whether it is possible to develop a robust process philosophy. Under the auspices of heuristic research this process becomes our own process. We expect the process philosophy to be presented from the point of view of all four of the distancing methodologies as well. But the center of

our work will be to develop a process philosophy that is directly related to our self without distancing. This brings us to the important point of considering ontology. Process philosophy in the past entered into a similar type of distancing, considering processes to be the fundamental entities in some materialist sense. So instead we will establish the distinction between “primary process” which is manifestation and “secondary processes” that appear as vortices within manifestation. Primary process is the subject matter of ontology. Heuristic research demands that I consider that manifestation process in relation to myself. Thus, I will look at the upwelling of manifestation in myself first as the starting point of my research. Then I will use the other distancing methodologies in order to stabilize my own inner work on the issue of upwelling manifestation. Heuristic research must function as a figure on the ground of the distancing methodologies. They exist in a gestalt. At times the distancing methodologies need to be brought to the fore, and heuristic research becomes part of the background in the gestalt. But in our application of heuristic research it is always part of the methodological equation. In this development of heuristic research it is always grounded in the distancing methods. Thus the self does not become narcissistically the center of attention, but it is always there, and never intentionally excluded.

So in the application of this methodology to the problem of the construction of an emergent systems process philosophy, we will focus on primary process, ie. the process of manifestation. And our fundamental question will be, “How do new things come into existence?” This question will organize all our thoughts about philosophy. Coming into existence is obviously a process. It is, in fact, the process of emergence which was first focused on by G.H. Mead in his key book The Philosophy Of The Present. Things do not come into existence in isolation. The new thing is part of the system that it emerges into and changes. Thus, emergent events are intimately related to the systems they effect and are part of a meta-system which encompasses the evolution of the system under consideration. Thus, new things coming into existence is always both a

test of and an illumination of the systemic aspects of things. This question also is very philosophical because it goes right to the core of our worldview which, unlike many traditional worldviews both past and present, thrives on change. In a recent public television series and book by James Burke called The Day The Universe Changed this aspect of our worldview was explored in detail. We thrive on change, and it defines our character more than any other single aspect of our culture. But there are very few philosophical treatments of how it is possible for new things to come into existence. A process philosophy must treat this question above all others because the process of new things coming into existence is the fundamental process upon which all other processes are based, as all processes must have come into existence at one time or another in order to be in existence to be discovered there as an aspect of the universe.

So in this series of essays the fundamental question will be how new things come into existence. This will be the focus of our heuristic research project. We will apply phenomenological, hermeneutic, dialectical, and structural methods as well. We will relate these through a study in semiotics of the new thing. But fundamentally all these methods will be guided by the core of heuristic research that gives these other methods coherence and a new aspect. Given the availability of this new approach toward phenomena, there is an auspicious beginning to our project of discovering how new things come into existence because we are applying a new method, and in that method the focus is on discovery and finding. Thus, the methodology and the focus project are in alignment. We are doing what we say, which is a fundamental prerequisite of theorizing from the point of view of reflective theorists<sup>4</sup> who say a theory should always do what it says. Our theoretical approach is to practice heuristic research, which is geared for discovery, in order to approach the phenomena of discovery as an aspect of experience in which I myself am engaged. I want to discover the structures of consciousness that constrain new

---

4. See THEORIZING by Alan Blum

phenomena; I want to discover the meaning of new phenomena; I want to discover the deep structures that appear in the process of unfolding of all new phenomena; I want to discover the part/whole relationships and how they change in the process of emergence occurring between the system that the emergent event enters and the event itself. But most of all I want to find out what this all means to me. I am an inheritor of my worldview. In that worldview drastic changes are rampant. I am constantly being challenged by these fundamental changes. Each of us are in this position in which I find myself. So that if I, and others, confront this fundamental process of change in our worldview, then perhaps we will find some answers to why things are like this and how it works, which will allow others to learn to understand and cope with the onslaught of change. What heuristic research posits is that if different groups of us focus in on an aspect of experience and totally immerse ourselves in that experience, then what we discover together will be accessible to others and help them better deal with that aspect of experience.

This research needs to be intersubjective. Science has left the age of the single discoverer. Now scientific papers have many authors. Science has entered the age of group discovery where everyone contributes their own insight and expertise toward a common goal, and no one person, except in rare circumstances, has enough knowledge to do it all by himself. So too, in philosophy, it is group work that is the key to expanding our horizons. It is this realization that keeps heuristic research from being merely subjective. It is fundamentally intersubjective. And this is the new horizon for philosophy, in general, to follow physical science toward a new future were we no longer have philosophy schools, but instead, philosophy groups which ideally have open-ended agendas for working together to produce a common philosophical perspective.

Heuristic research is really just a way of pursuing a quest. Here my quest is (and has been for many years) the attempt to understand how new things come into existence. Heuristic research gives me a

way to work through this problematic in a way that does not distort it any more than it is already distorted by my own self. That is why in this series of working papers the goal is not to achieve any final position that dominates experience but to continue the immersion in experience of newness, or novelty until its depth has been plumbed no matter how far afield that takes us. In exploring, we enter into a new territory not knowing which way to go or what will be found along the way. However, we know that we seek a diagram of our own worldview which is comprehensive and gives us insight into its distortions of what will be called primary process. Once these distortions have been understood and the relation to other key worldviews delineated, then it would be possible to embark on a systematic account like Nicholas Rescher demands of us. To set out now to develop that systematic exposition would assume that we knew the limits of the territory completely. Is it not the territory we have all been living in since the beginning of the metaphysical era? Isn't Emergent Systems Process philosophy just one philosophy among others within the metaphysical era? If the answer is "no," then we must keep searching until we find out how this new philosophy itself emerges to become a system within our Western worldview.

## PRIMARY, SECONDARY AND TERTIARY PROCESS

Primary process is manifestation or presencing of whatever appears. This is distinguished from all secondary processes which appear within manifestation. Manifestation is a maelstrom of emanation within which observer and observed alike are caught. All individual processes are somehow differentiated within this maelstrom of presencing. Primary process has these characteristics:

**Overwhelming:** Every "thing" is caught in presencing and manifestation and is completely caught up in it.

**Intersubjective:** All consciousnesses (of our own and all other species) are caught in the web

of presencing. Our awareness of each other is through the medium of manifestation.

**All Embracing:** All phenomena appear through and within manifestation and presencing, whether tied to specific things or not.

**Differentiated:** Presencing of phenomena contains a myriad of differences beyond all reckoning.

**Kindness:** Differences congeal and conspire to reveal natural complexes or kinds of things. It is not in any sense a pure plenum, but a multifarious cornucopia of continually emerging phenomena.

**Aspectival:** Every kind has myriad aspects which interlock with the aspects of other kinds to form a natural landscape which is orientable and navigable with internal and external coherences.

**Unfathomable Depth:** The extent of manifestation is unknowable and unknown. As far as you go within a horizon of exploration, there is always more phenomena revealed.

**Wonderous:** Presencing and manifestation is an epiphany of meanings, intentions, expressions, discoveries, vistas, landscapes, states, sensoriums and various other incredible impacts on our experience which engages us utterly in the process of its unfolding.

Primary process appears before all theoretical distinctions such as between subject/object, self/world, mind/body, idea/matter, idealistic/empirical, etc. We discover ourselves in it before we differentiate ourselves from it. We are lost within it before we find ourselves. Distinguishing ourselves and other things within primary process is an ability that arises from the primary process itself as one of its own aspects. But eventually we use that aspect to distinguish ourselves from that in which we are immersed. So by continuously distinguishing, we begin to make theoretical and practical distinctions which allow us to build a world and a designated reality to inhabit. By distinguishing, one begins to isolate sub-processes or secondary processes within the primary process. This isolation of secondary processes comes from us using the ability to distinguish we find already differentiated within primary process. Secondary processes have the following characteristics:

**Bounded:** Secondary processes are distinguished from other secondary processes by either fuzzy or sharp lines of demarcation.

**Transforming:** Secondary processes normally perform a transformation which sustains differences between kinds.

**Active:** Secondary processes normally align with aspects in a behavioral confluence. In this way distinct auto-poetic secondary processes form vortices within primary process.

**Hierarchical:** Secondary processes are made up of sub-processes which are in turn made up of lower level sub-sub-processes on down to lower and lower levels of differentiation.

**Autopoietic:** Secondary processes are self-generating, evolving, dynamically self-maintaining nexuses of activities.

**Unreified:** Secondary processes are reified into “things,” “entities,” “objects,” and other matters that are described in terms of nouns which are divorced from their active aspect and which are frozen in the process of manifestation. But secondary processes themselves are not reified and continue to be isolateable but active and evolving.

Secondary processes may be distinguished from tertiary processes which are not autopoietic and have imposed boundaries rather than existing as natural complexes. Tertiary processes have the following characteristics:

**Artificial Boundaries:** Their outlines are imposed instead of self maintained.

**Entropic:** They disperse without constant maintenance.

**Intrinsically Inactive or Set in Motion:** They must be set in motion and guided or remain inactive. Any life they have is not their own, but borrowed from secondary processes.

**Reified:** They come into existence by the process of reification.

**Limited:** Have limited aspects and kinds associated with them.

Distinguishing these three levels of process is possible on the basis of innate capacities within



primary process. Distinguishing within each of these levels is also done solely on the basis of capabilities taken over and refined from what is available within primary process. So secondary and tertiary process are embedded within primary process and feed off of its energy and vitality. Primary process forms a ground out of which secondary processes arise as identifiable vortices from which tertiary processes spin off and reify as partial representations of the activity of secondary processes. No representations of primary process are possible. Primary process is too magnificent in both scope and content to be captured except by reference.

Attempts to represent primary process are called “primal scenes.”<sup>5</sup> A primal scene attempts to portray the “always already lost” origins of some secondary process or of all secondary processes. The arising out of the ground of the primary process, or the return to that ground, may be pictured by a primal scene. The primal scene attempts to picture the non-representable nature of the embeddedness of the secondary process in the primary process.

The major example of primary process is the pluriverse in which we find ourselves made up of possibly parallel universes along with the intrinsic connection that pluriverse has with our combined consciousnesses. All secondary and tertiary processes are embedded in primary process and ultimately indistinguishable from it. All distinctions from primary processes are tentative and not necessarily defensible. From some perspective the secondary or tertiary processes are still fully embedded and undistinguishable from the primary process.

The major example of a secondary process is a living organism. The living organism is the key example of an active self-generating auto-poetic negentropic vortex within manifestation. As Nicholas Rescher<sup>6</sup> says, our concept of “system” stems almost entirely from the distinguishing of kinds of organisms within

our environment which have all the aspects of life and many of the aspects of consciousness in common. The universe can be seen as a secondary phenomenon when viewed as just one within a pluriverse of multiple parallel universes. In this sense each universe is a secondary phenomenon. However, since we only directly experience the nexus of universes in which we exist, those other universes become theoretical. Thus, some secondary processes only appear so from a theoretical viewpoint. The major secondary processes can be distinguished practically as well as theoretically. To the extent a secondary process is not practical, is the same extent that it is still not fully distinguished from its grounding in primary process.

The major example of a tertiary process is all the artificial things that animals, especially, men create and produce. All the artificial aspects of the world we live in are covered by this category of existence. But in nature there are many tertiary phenomena as well, such as bird’s nests and woodpecker holes. However, many natural phenomena may be seen as tertiary phenomena; for instance, any phenomenon that is the result of an active process which ceased to be acting upon it. So from this point of view the universe can be seen as a tertiary process in as much as it was produced perhaps by the Big Bang. At our scale of timespace relations the Big Bang is no longer a factor in our perception of natural phenomena. It is for us as if the process of the Big Bang has stopped acting. For instance, a mountain range may have been produced by volcanos, but the volcanos have long since become inactive so that the mountains appear to us divorced of their generating secondary processes. This view of the tertiary is always somewhat arbitrary, depending as do all tertiary distinctions, on arbitrary demarcations.

Emergent Systems Process philosophy is really an attempt to understand secondary processes as they are embedded within primary process. It attempts to eschew the appearances of tertiary process which cover over the appreciation of the role of secondary process. Secondary processes are emergent. Many aspects only apply to some kinds of secondary

---

5. See PRIMAL SCENES by Ned Lukacher (Cornell U.P. 1986)

6. See COGNATIVE SYSTEMATIZATION

processes and not others. So life and consciousness are aspects of some secondary processes called organisms. They appear based on a foundation of other types of phenomena with other aspects and bring some novel properties which do not exist at the level of things that can be fully explained in terms of physics and chemistry. Not only do secondary processes have novel aspects, but they themselves appear emergent to the extent that they come into existence and go out of existence with those novel properties. Thus, secondary phenomena all have some sort of surprise factor in the combination of aspects in a particular kind which may reveal new aspects not seen before. Also, since the highest form of secondary process is the organism which conditions all our concepts of what makes up "systems," then our view of secondary manifestation must include a systems view of things. And since some organisms have consciousness and intelligence, and other intangible characteristics, these two must be factored into our view of secondary processes. However, we must realize that not all secondary processes have these aspects, and we must not be guilty of projecting these higher level aspects on all kinds of secondary processes. Also, we will not forget that these higher order aspects are only a part of the full panoply of Primary Process. As a philosophy we are attempting to view the middle stage between primary and tertiary process, but without forgetting either of the other types of processes. Primary process forms the context, ground, environment and ecological complex within which all secondary processes appear. Tertiary process is the means we have of making arbitrary distinctions within our own environment and which ultimately allow us to identify secondary processes. Secondary processes are the stable vortices within the primary process that allow us to distinguish things as we ourselves are distinguished within primary process by applying tertiary processes to ourselves.

Primary, secondary and tertiary processes work together to give a complete picture of the field in which we are producing our Emergent Systems Philosophy. Unless they are distinguished, yet kept

clearly together because they belong together as the SAME, then we are liable to lose our way before we really begin to create our new systems process philosophy. If we lose the context of primary process, then we will think that a description of independent secondary processes will do. Or worse yet, we will be satisfied with a description of tertiary processes and their reifications. Many processes philosophies fall into these traps. Instead we must continually see how secondary processes are grounded in manifestation and presencing. We must see how they are reified by tertiary spinoffs. Primary process is elucidated by seeing within it secondary process manifestations. Secondary process is further elucidated by seeing how it is reified by tertiary processes. In each case it is the name for what is the same at all levels. Process implies that there is continual change at all three levels. However, the nature of that change is different. There is the change in presencing and manifestation. There are the emergent changes to secondary processes as they come into and go out of existence. There is the non-radical change of tertiary process which is like regulated flows within channels. Secondary process vortexes form those channels. The channels are like inversion layers within the ocean that separate streams within the water, or like the jet stream in the atmosphere. The difference between primary and secondary process is a difference within primary process itself. This is to say it is a grounded difference, but not an absolute difference, that would separate the phenomena irrevocably from primary process. Tertiary processes are non-grounded differences. This means they are arbitrary and imposed rather than following the contours of what is given.

With regard to our methodology, heuristic research, we can see that it is directed exactly at understanding things through their immersion in primary process. As we immerse ourselves and what we study in primary process, and delve into the boundary between ourselves and the secondary process we are studying we get a dose of complete immersion. All the distancing methods attempt to divorce themselves from primary process in some way. Thus, they are

methods that appear at the level of secondary processes in order to study secondary processes. Phenomenology attempts to look at the conscious aspects of our own organism as a framework for seeing other secondary processes. Thus, we as secondary processes are seen as a context for seeing all other secondary processes within the territory mapped out by intentionality. Hermeneutics attempts to discover the meanings of things by a process of comparison and delving into the whole field of related things. Thus, the field of related meaningful secondary processes is seen as the arbiter of all meaning. Dialectics sees the part/whole hierarchical relations between secondary processes as the best means of understanding the process of unfolding of the whole set of secondary processes. Structuralism sees the constraints within the field of secondary processes which underwrite all its transformations as primary. In fact, the characteristics of secondary processes are the starting point for the formulation of all these distancing methods. Only heuristic research dips into primary process itself where the subject and the object lose their distinguishability in order to come to a deeper understanding of each of the secondary phenomena at the level at which they are indistinguishable.

By placing manifestation at the heart of systems process philosophy, we construct a bridge between process philosophy and critical theory on the one hand, and fundamental ontology on the other. Instead of a philosophy lost in the mires of English and American objectivism, we can draw upon the insights of modern continental philosophy in order to overcome the basic limitations of objectivist process philosophy. We take process philosophy that normally only deals with secondary processes back to its ground in primary process. In so doing we make available the basic structures of manifestation discovered by fundamental ontology for a deeper understanding of process that hither to was available. We also make available the insights of the critical theorists who through the use of dialectics, rather than phenomenology and hermeneutics, went back to Hegel for the basis of their insights into secondary phenomena. Structuralism existed as a safe haven

for those caught in the crossfire between the proponents of fundamental ontology and critical theory. It too has rendered available certain insights that should not be lost in our attempt to rebuild process philosophy from the ground up. The emergent systems process philosophy arises out of primary process as presencing and manifestation to understand the emergent and systemic aspects of secondary processes. It uses heuristic research as the means of searching within the realm of primary process, and in relation to the distinction between primary and secondary process while it borrows insights from phenomenology, hermeneutics, structuralism, and dialectics for the study of secondary processes in their own right. It uses semiotics as the means of comprehending the import of tertiary processes. Tertiary processes are always signs pointing at secondary processes, and secondary processes, in turn, point toward the primary process. The semiotic of the primary process is always in terms of the construction and adumbration of the primal scene.

## EMPTINESS

Now that we have established that primary process is manifestation or presencing, the next step is to advance a fundamental interpretation for primary process. The interpretation is the baseline for all our efforts to explore primary process and to discern the secondary and tertiary processes within it. Here the fundamental interpretation of manifestation and presencing will be that drawn from Buddhism, which in many ways is the pinnacle of unaided human thought about existence. Buddhism interprets manifestation and presencing as being basically *empty* (*sunyata*). They quickly say that this concept of emptiness is itself empty. It is, thus, a non-concept which in the history of Buddhism came to be further elucidated by the description of manifestation as interpenetrating. To interpenetrate means that every aspect of manifestation contains reflections of all the other aspects of manifestation. A common analogy of this in the Buddhist tradition is the jeweled net of Indra in which every jewel reflects all

the other jewels. Another more recent analogy is a hologram in which each part contains a picture of the whole. Manifestation or presencing is seen as Empty, and that emptiness appears in the interpenetration of all parts of manifestation with all other parts of manifestation. Any one part of manifestation has as its content merely a mirroring of all the rest of manifestation from its own location within the whole. It has no content unique to itself, and is thus empty. That emptiness is a receptacle for the impression of the whole on the part. Since each part is really doing exactly the same thing, the whole of manifestation is empty, likewise, and all presencing is merely the local action of interpenetration folding through itself multidimensionally.

There are many interpretations of manifestation. This particular interpretation is chosen as the baseline for our exploration because it is the antidote for the major interpretation projected by our Western worldview on manifestation. That interpretation is that manifestation is Being. This is the interpretation which has been projected on primary process for thousands of years within the Indo-European tradition. The counter interpretation of primary process as emptiness also came out of that tradition as the means of counteracting the dominant interpretation that stresses Being. It is hoped that if we play these two interpretations off each other, we will be able to gain some access to primary process itself beyond the distortions and counter distortions which occur within our worldview.

How we interpret primary process is very important. It colors everything we see. As Heidegger has pointed out, there have been, even within the Western tradition, different interpretations of Being down through the centuries. Each epoch in which Being is interpreted differently gives a different slant on the primary processes that Being claims as its own. Our job here is to break away from all interpretations of primary process. Yet this exercise is performed in a dominant metaphysical tradition which must be directly counteracted in order to have any chance of approaching primary process itself,

rather than merely traditional representations of it. What the Buddha did was realize what the antidote for the dominant interpretation of primary process within the Indo-European tradition was. He constructed the notion of empty emptiness as the opposite of Being. He knew that these two (the highest concept and the highest anti-concept) must cancel with each other. When that cancellation occurs, then the human being can glimpse primary process itself for perhaps an instant, and that glimpse was called enlightenment.

We will not go deeply into Buddhism here. Instead we will take this point of departure in order to understand the nature of the projection of the Western worldview on primary process, and by understanding it, attempt to construct a more robust way of looking at it. All our efforts at gaining a way of approaching primary process will aim at freeing it from all interpretations. The interpretations of primary process cloud the issue and make it difficult to see what it is all about. When we immerse ourselves in primary process completely, as heuristic research bids us, we will have an experience which is bounded by our interpretations of primary process. It may not be able to abandon interpretations completely, but we can attempt to sensitize ourselves to our preconditioned unthinkingly applied interpretations. The concept of Emptiness from Buddhism plays that role for everyone caught up in the projections of the Western tradition on primary process.

Heuristic research calls on us to throw ourselves completely into whatever subject we are studying. This immersion takes us from the shelter of distancing directly into primary process where we cannot distinguish between ourselves and the subject under investigation, and thus we fully experience it without intermediary. The interpretation of primary process as empty tells us further that both we and the subject under study are empty. That both we and it are interpenetrated, and that this interpenetration extends to everything else in the pluriverse. Thus, where we and the phenomena under study overlap, is a place where everything else is mirrored from the

point of view of that aspect of existence. So we are it, and it is us, and the overlap between it and us is defined by its mirroring of everything else which is not either it or us. This is total immersion. Distancing is completely lost. The self is there but is empty. The subject is there but empty as well. The whole pluriverse is there implicitly but completely empty too.

This interpretation throws a wrench in all our expectations that we take from what we are taught by the Western worldview. The Western worldview interprets primary process as Being. Being has been called by C Garma Chang a subtle clinging to existence. It posits that existence has something in it to hang on to, and that the self has the capability of hanging on to whatever there is to hang on to. From the point of view of Buddhism, the whole metaphysics of the West falls under the rubric of “clinging and craving” which is the source of all suffering. Being is merely a very sophisticated and subtle name for “clinging and craving.” Thus, all predicates which involve Being become suspect as they attribute some sort of non-emptiness either to the subject or object in one way or the other. Buddhism posits that we should give up that interpretation that distorts existence and cease all “clinging and craving.” This allows us to see primary process in a completely new light.

Under this interpretation of primary process as Empty interpenetration, secondary process achieves an interpretation as “Dharma.” Dharma is one of the central concepts of Buddhism. It has multiple meanings:

- 1) The cosmic law, the “great norm,” underlying our world; above all of karmically determined rebirth.
- 2) The teaching of the Buddha, who recognized and formulated this “law;” thus the teaching that expresses the universal truth. . . .
- 3) Norms of behavior and ethical rules.
- 4) Manifestation of reality, of the general state of affairs: thing, phenomenon.

5) Mental content, object of thought, idea -- a reflection of a thing in the human mind.

6) Term for the so-called factors of existence, which the Hinayana considers the building blocks of the empirical personality and this world.<sup>7</sup>

All these multiple meanings revolve around a similar approach toward understanding primary process in terms of secondary processes. The secondary processes manifest cosmic law; the historical Buddha clarified this law by his teaching. That law applies to the human and the non-human world alike, and thus has ethical implications. The law allows the differentiation of separable phenomenon or things. Those things appear as mental images. The law allows us to discern the building blocks of existence. So the Dharma is positive manifestation of emptiness as differentiated isolatable sub-processes. That manifestation follows laws which are discerned by observing the interrelations between sub-processes and their internal differentiation and development over time.

Within the Chinese tradition we may talk instead about the relation of Li to Qi (or Chi). The secondary processes exhibit Chi which are flowing energy formations that may leave a material residue. These flowing energy formations have law-like behavior which is called Li. Because the energy formations behave in a law-like way, they produce patterns which may be laid down as material sediments. So when we look at the grain in wood, we see the residue of the process of growth. That growth exhibited the cosmic principles of organization which caused it to follow a certain pattern which is now visible in the grain. Thus the grain of the wood or patterned residue manifests Li. The other concept which is important in this connection is Shu which means number. Secondary processes are always countable. The countableness is related to their separation as spacetime loci or nexus. Within a particular locus there is a flowing energy formation or dynamic system which exhibits Qi (Chi) or matter-energy transformations. Those matter-energy

---

7. From THE ENCYCLOPEDIA OF EASTERN PHILOSOPHY AND RELIGION S. Schuhmacher & G Woerner [editors] (Boston: Shambhala, 1989) pp 87-88

transformations follow laws which are the Li that cause patterning to occur in particular ways. When the patterning within the dynamic system leaves sediments, these sediments exhibit the nature of the Li as a prior ordering as a posteriori patterning of sediments. Note here that the secondary processes are vessels which are quantitatively differentiable as spacetime loci. That the Qi expresses the qualitative dynamic of energy-matter within this locus. And that Li expresses the ordering which creates the patterning of the qualitative content. Without the Shu you would not be able to differentiate the locus of secondary process. Without the qualitative differences you would not be able to see the patterns. Without the patterns you would not be able to see the implicit cosmic ordering. Without the implicit cosmic ordering differentiation would be chaotic.

Going back to the Dharma, we see all these different aspects that allow us to identify secondary processes from the Chinese point of view within that single concept. Dharma is the law; it is the manifestation of the secondary processes as countable loci; it is the energy-matter transformations. This conceptual economy of the Dharma, which covers all these aspects and more, has the advantage of showing that these are not ontologically separate aspects of secondary process. One could easily get the idea from the Chinese way of looking at things that Qi, Li and Shu were themselves different phenomena rather than aspects of the same phenomena. By using one word to cover all the aspects of differentiation, the Buddhists avoid this pitfall. This is an important point, for what allows one to identify spacetime loci of secondary processes is the same thing that allows you to see qualitative differences and to discern the cosmic ordering being acted out. Li, Qi and Shu are all aspects of the same ability to differentiate secondary processes which the Buddhists call Dharma.

The Buddhists treat all phenomena phenomenologically in terms of their manifestation in consciousness. The Chinese traditionally treated all phenomena, whether human or otherwise, as natural. So for both traditions there is no

differentiation of how secondary processes are treated along human/non-human lines as we are used to doing in the West. In the West the mind/body separation is primary which implies self/other and other forms of dualism, such as male/(female, barbarian, animal). Dualism always identifies the focus and differentiates that from everything else. Neither the Buddhist nor the Chinese system has this major distortion. For the Chinese everything is a natural phenomena and falls under the same cosmic laws, whether human or not. For the Buddhists everything is a manifestation of the Dharma within consciousness which falls under the same law of rebirth.

Under the interpretation of interpenetration there is a single faculty which allows the differentiation of secondary processes within primary process. That single faculty allows them to be numerically counted and separated in spacetime. It allows the qualitative differentiation of the secondary processes to be discriminated. It allows the laws behind the patternings of secondary processes to be seen within their dynamic unfolding. Each secondary process is itself empty. Each secondary process is merely a reflection of everything else in the cosmos from its own point of view. The faculty that allows discrimination is itself empty. The discriminator which is using that faculty is also empty.

As far as tertiary process is concerned, it is always interpreted as an illusion. Within the Buddhist tradition this illusion is called Maya:

The continually changing, impermanent phenomenal world of appearances and forms, of illusion or deception, which an unenlightened mind takes as the only reality. The concept of Maya is used in opposition to that of the immutable, essential absolute which is symbolized by the Dharmakaya. The recognition of all Dharmas as Maya is equivalent to the experience of “awakening” and the realization of nirvana.<sup>8</sup>

The Dharmakaya, or Dharma body is the absolute

---

8. THE ENCYCLOPEDIA OF EASTERN PHILOSOPHY AND RELIGION pp 223

reality with which the Buddha is identified. Maya is the illusion of separation from the Dharma. It takes the manifest things as realities themselves, rather than seeing them as manifestations of the Dharma. In the Chinese system of thought the equivalent to the Dharma is the Tao (or Way). In that system everything is a manifestation of the Tao. Seeing things as separate from the Tao is a mistake. Everything comes from and returns to the Tao. But both Tao and Dharma do not manifest within primary process itself. It is only with the differentiation of the secondary processes that the Tao or Dharma become manifest. Because within primary process there is only interpenetration and emptiness, and nothing is differentiated. When secondary processes become manifested then the Dharma or Tao may be apprehended. But the penalty for this ability to apprehend Tao and Dharma is that tertiary or illusory processes appear as the counterpoint to Dharma or Tao. The illusory processes are pure mental constructs with no basis in reality. They are all things which are created as artificial by some secondary process which are only maintained in operation by the attention of that secondary process. However, ultimately tertiary processes are not differentiable from the secondary processes that spawn them and keep them going. Just as ultimately secondary processes cannot maintain their separation from primary process. All levels of process collapse constantly back into primary process. They are embedded in it and never leave it. So from one aspect, tertiary processes, or illusions, have an aspect of reality. The division of them from reality is itself an illusion. We can see that if a secondary process produces a tertiary process, that the production of that illusion is an aspect of its functioning. So for birds creating nests, the nest is a manifestation of an innate part of its behavior. We do not consider the nest an illusion. But on the other hand, if the secondary process of the bird did not create it, the the pattern of the nest would not appear. As soon as the bird is gone, the nest begins to lose its patterning. The nest is a tertiary process dependent on the secondary process of the bird. For humans and other beings the manifestation of illusions also shows us an aspect of their inner nature. Tertiary processes are all

sediments of the operation of secondary processes. Secondary processes are differentiations of primary processes.

There are other possible interpretations of primary processes. One important interpretation is that of the universe as primal undifferentiated organism which is killed and broken up to form the universe. In India Purusha / Prajnapati is a good example. In China there is the mythology of Hun Tun. In the Norse myths there is Yama the giant who is killed and broken up. In all these myths a primal scene is constructed in which an original organism is killed and broken up to form everything in the universe. This primal scene covers over the origin of differentiated secondary processes from within primary process. In Greek mythology this origin is seen as Chaos from which Gaia or mother earth arose to give rise to Uranus. All these myths cover over and point to the origin of secondary processes from the primary process. The primary process is projected to be an organism as are all the highest order secondary processes. The secondary processes are posited to have arisen from the death and destruction of this original organism.

However, in our interpretation primary process never ceased. It is always there as the background for all secondary processes, just as secondary processes are the backdrop for all tertiary processes. Tertiary processes are embedded in secondary processes as secondary processes are embedded in primary processes. The interpretation of primary process as empty facilitates our understanding how this may be the case. Because all levels of process are empty, they can be embedded in each other without interfering with each other. It also gives us a unique perspective on the interpretations of primary process of the Western worldview as Being or subtle clinging. We will explore the dominant interpretation in depth, but always in the context of our interpretation taken from Buddhism which serves as an antidote to the dominant interpretation.

## **THE KINDNESS OF BEING**

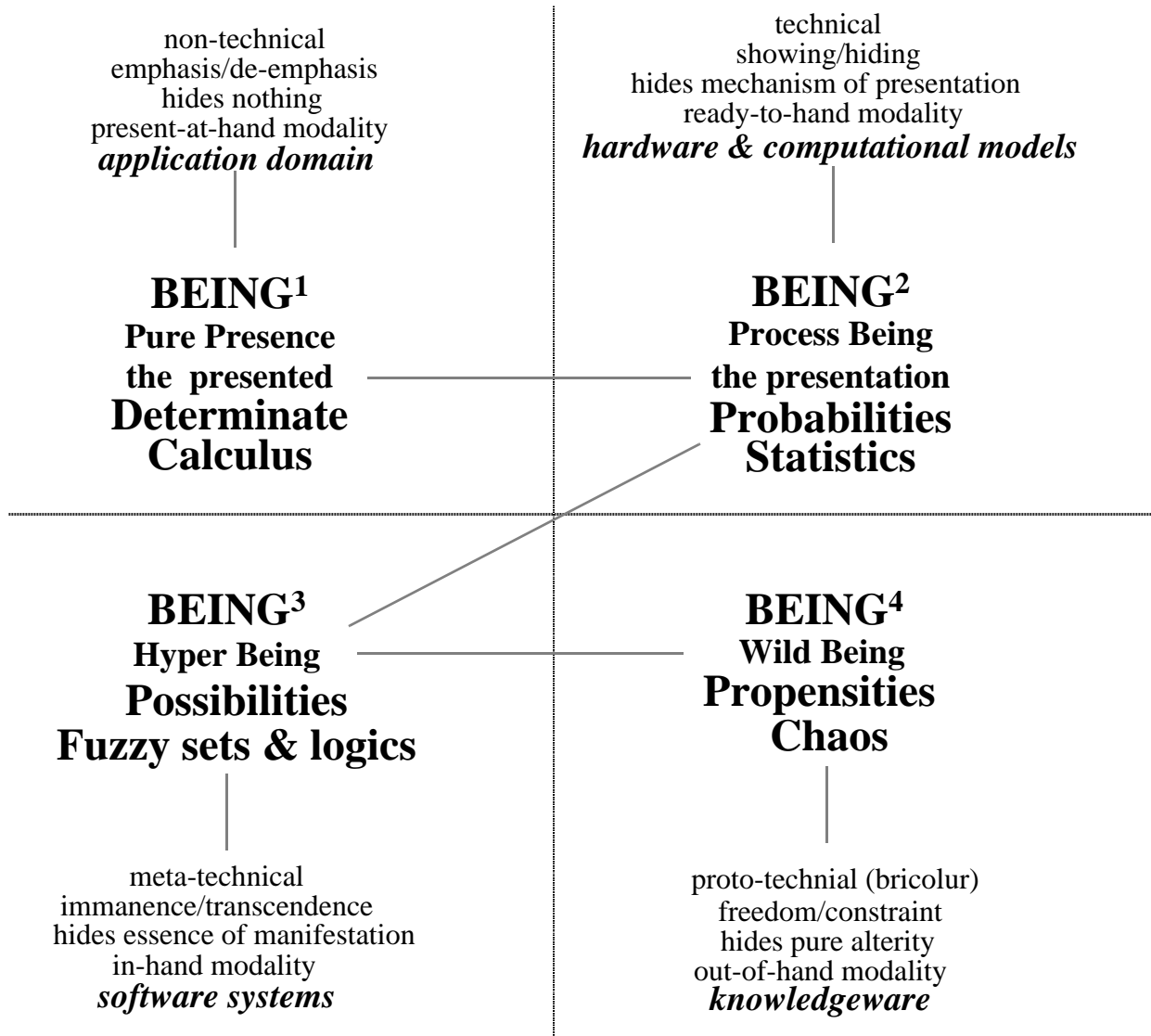
Now that we have some perspective on the relation of Being as an interpretation of primary process to Emptiness as the diametrically opposite interpretation, it is possible to look into the structure of Being itself. This searching within the structure of Being will be the primary work of this series of essays. This is because Emptiness cancels Being -- but in order to understand what this cancellation means, we must understand as much as possible what the structure of Being is, and it turns out that it has a complex structure which will take some effort to unfurl. Until we unfurl it, though, we will have no hope in moving from Being beyond the void to comprehend some other way of looking at existence.

As displayed here, the whole matter with respect to Being is its fourfold structure. This structure will

appear again and again throughout these pages. So it is best to get a short synopsis of the structure at this point to prepare the way for the contextual development of these terms. Being, which is an interpretation of presence or manifestation in the Western worldview, has four discrete kinds. The kinds exist as conceptual glosses on the process of manifestation that build one on top of the other. They have been discovered through the course of modern ontology by the major names in continental philosophy since the turn of the century. In presenting them here the only innovation is the presentation of them as a closed and interrelated system of meta-levels. Otherwise, the kinds of Being themselves are all the figments of the imagination of others.



FIGURE 1 Four Kinds of Being.



**Being<sup>1</sup>:** Look at anything around you. Point at it with your hand, and make reference to it in your speech. “This is not a pipe.” You have just entered the modality of Being, or presencing, called the “present-at-hand” by Heidegger, and up to Husserl almost all philosophers thought of things in this modality. In this modality the object is easily accessible and in clear view. In the case of the pipe, we have focussed on the paradoxical relation of language to the world as shown to us by the famous

painting by Magritte. But the paradox itself appears as a contradiction between what the words say and what the picture depicts. The paradox itself has been rendered accessible. The type of Being will be referred to as Pure Presence.

**Being<sup>2</sup>:** Attempt to pick up a pipe and begin smoking it. Here we enter into a completely different modality of relation to the pipe. Immediately we see that the contradiction of the painting has nothing to do with our everyday experience of pipe smoking.

That everyday experience in which the pipe, if you are a pipe smoker (I am not), becomes part of one's habits and is only noticed when one cannot get it lit for some reason, is called by Heidegger the ready-to-hand modality of Being. It is a completely different way of relating to things, where they become equipment that support actions and which we do not notice unless our attention is specifically drawn to them. The type of Being is called Process Being. It refers to the way things appear within the stream of action which are not our focus of concentration but are supporting our attentional projects. Process Being is a meta-level above Pure Presence. The former is mixed with time, whereas the latter is static. Process Being is our way of relating to the world through action. We are beings-in-the-world which Heidegger called Da-Sein, being-there. Heidegger laid out the structure of Dasein in Being And Time. This kind of being is related to by the human being through grasping and use within the stream of action.

**Being<sup>3</sup>**:When we acquire a habit or a new skill, our being-in-the-world expands. This expansion of being-in-the-world might be called the in-hand modality of Being. Through it we take things in hand and attain mastery. This type of Being is called Hyper Being, by Merleau-Ponty. Heidegger called it ~~Being~~ (crossed out). Derrida calls it DifferAnce. It is the cancellation of what Heidegger called being-in-the-world and what Sartre called Nothingness at the center of consciousness. These two formulations are antimonies which cancel each other. All cancellation of nihilistic opposites has this kind of being. When you learn to do something new, acquiring power, knowledge, and other such benefits, one must basically work through this kind of Being. This is because it is this kind of Being that separates all realms within the world. Attaining a new plateau of competence means moving through the area of the unknown by trial and error and practice until the new understanding is grasped. This type of Being refers to letting go of one thing and grasping something else. There is a moment in which there is nothing in one's grasp. At that moment the old thing and the new thing are both negated. The discontinuity must

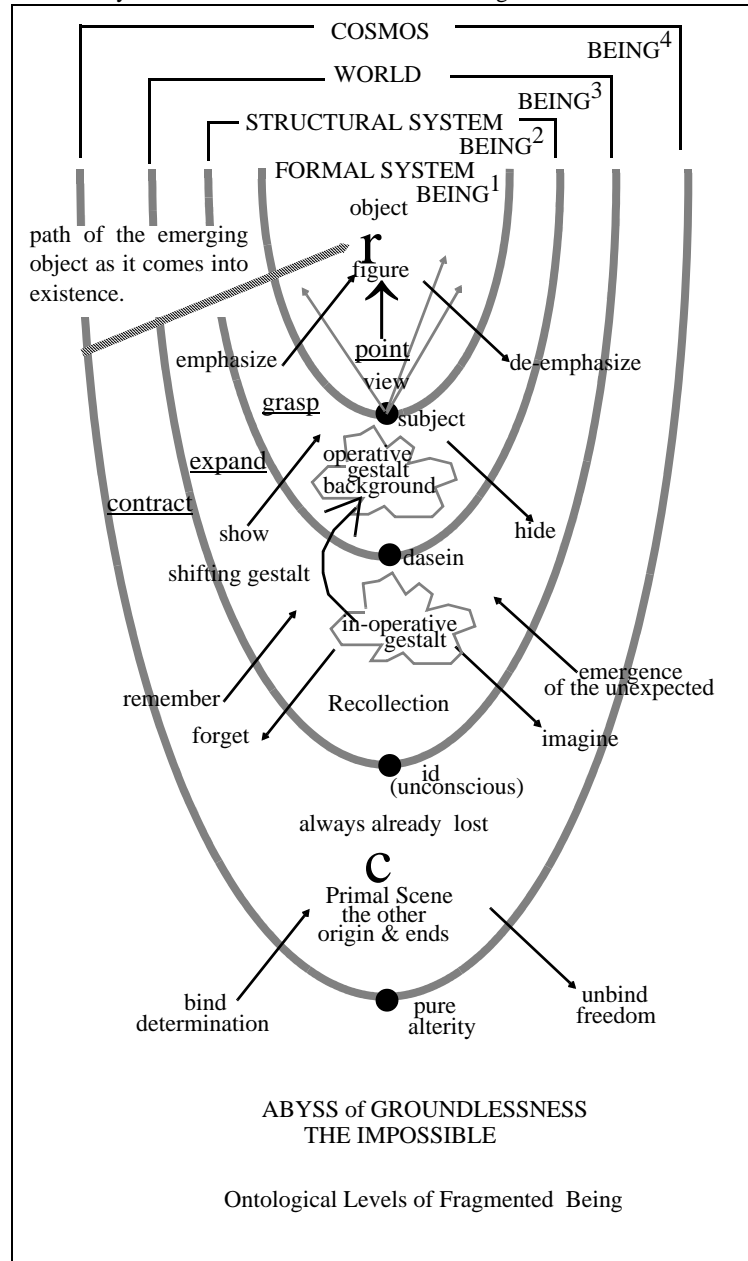
be leapt over.

**Being<sup>4</sup>**:Finally there is what Merleau-Ponty called Wild Being. It is what is left after the cancellation of being-in-the-world and nothingness or any other antimonies. What is left is the direct non-conceptual perception of the world. It might be called the out-of-hand modality because when one enters it, everything gets out of hand, out of control. It is when leaping between one grasping to another, one loses one's grip completely. This is related to the contraction of being-in-the-world. Whenever being-in-the-world expands, it also contracts in compensation. The contraction is a readjustment in which the changes from the expansion are incorporated within the view of the world of the projector of the world (i.e. Dasein). In Wild Being Dasein realizes that the changes that are happening to him are out of his control. That the world itself is basically out of control because the changes cannot be stopped or easily reversed. When one enters Wild Being, there is a direct confrontation with the worlding of the world which manifests as constant sporadic discontinuous changes. We are always having to let go of one way of looking at the world and having to grasp another way of viewing it. Our changing views always give us a deeper understanding if for no other reason than they increase our experience of alternative views within the same worldview. But when one orients toward the fact of the onrushing discontinuous changes themselves, then one realizes that for all the increase in mastery the changes bring, there is a more fundamental element of the world which is out of control. We are on a Wild ride and our mastery, will to power, is only a self-induced illusion.

**Being<sup>4+n</sup>**:Wild Being is the last of the meta-levels of Being. Or at least there is a built-in challenge to attempt to *think* another higher meta-level. These four meta-levels comprise the structure of Being within the Western worldview. They are opposed to Emptiness which will in shorthand be called meta-level five of Being. It is, in fact, the antimony of Being with its fourfold structure. To understand the depth of this cancellation, one must have an

appreciation of the meaning of the structure of the kinds of Being. This study will attempt to delineate this set of meanings, step by step.

FIGURE 2 Dynamic relations between kinds of Being.





# TECHNOLOGY AND EMERGENCE

---

Catastrophic changes are somehow essential to our nature as Westerners. We thrive on chaos produced by these catastrophic changes in spite of the turmoil they produce; we would consider our culture stagnant without these changes. Despite the incredible dislocations caused by these changes in people's personal and social lives, it is our ability to adapt faster than others to totally new circumstances that mark us off from other cultures and give us a major advantage in global competition with other cultures. Because of this advantage, Western culture has become *the* global culture. Within this global milieu the nation that can be more innovative and adaptive to global changes becomes dominant. We normally think of ourselves as reacting and adapting to changes. But we also generate changes to which others within the global milieu have to adapt. The generation of changes and adaptiveness to changes go hand in hand.

Normally attempts to explain both adaptiveness to change and the generation of change are psychological in nature. However, this type of explanation merely begs the question by pushing back the question to another level of reality. It is obvious that these same phenomena are important in

the social realm as well. A sociology of knowledge should deal with how new knowledge is generated and how we adapt to new phenomena. A sociology of knowledge which just deals with the spread of knowledge in a culture such as ours is lame indeed. My point of departure for developing a theory of the sociology of the creation of knowledge is the discussion of the difference between "genuine emergence" of the truly novel and ground breaking in relation to the "artificial emergence" of the apparently new and superficial changes which have no lasting effect. This distinction is crucial, for it focuses us on the key question which is how genuine discontinuous changes in knowledge occur within society.

When we look out at the artifacts produced by our society, it is clear that a great deal of effort goes into producing novelty for its own sake. However, almost all of this effort only serves to produce variations of the same thing with superficial novelty value. It is curious that so much effort is expended to produce novelty, and so little of genuine novelty is actually produced. Let's look closer at this phenomenon and attempt to be more exact. Whether we look at scientific research, production of media

programming, production of consumer products, or in the world of fine arts or even academia, we see a plethora of new products or ideas being produced each week. The novelty of these products or ideas for the most part are very superficial. They do not reorganize the field of our perception of all other competing ideas or products. At most they titillate us and attract our interest momentarily. They are not though provoking. They merely add to the variety by changing the diacritical relations between all the competing products or ideas within the field under surveillance. The field of relations between products is constantly seething with these diacritical changes as more superficially novel products or ideas are added to the soup. A genuine novelty would be an emergent event that would reorganize the entire field within which it appeared. All the diacritical relations between ideas or products would drastically change in a single catastrophic event. A new thought provoking patterning of the field would emerge. And we would have to rewrite history to show how that new pattern was related to other patterning regimes that have existed before within the field. In the realm of scientific research such an event is the discovery of a new kind of thing never before seen, or a paradigm shift which restructures the basic concepts which all research springboards from within the field. In media programming the emergent event creates a new genre, or a new relation of the audience to the content of the programming. Within consumer products it is the creation of a new product or service. There are many ways a genuinely new phenomenon can lead to a repatterning of the fields described. The point is we never know how it will occur or when. However, when it does occur, we must hustle to adapt to the new environment. Those who adapt quickest to the genuinely emergent events repatterning of the field generally profit the most from the new opportunities that are exposed. Those who stick to the old ways and do not recognize the new rules of the game tend to lose the most.

The important thing here is to look at the field as a whole. Normally we only concentrate on individual products and their diacritical relations to other products in the field. We do not attempt to look

beyond the products to see the patterning of the field as a whole that forms a gestalt. Each product, or point of focus, stands out on the background of the entire field. As we move from product focus, to product focus we are moving across the gestalt of the field. The field presents to us each individual stepping stone of focus complete with its diacritical relations to all the other products in the field. These diacritical relations are constantly changing as superficially new products are added to the field. This constant seething of the changing diacritical relations is an important phenomenon. When we look at a field, we can consider it to be a system. A system is a dynamical gestalt which encompasses many objects. The system forms a gestalt field which manifests the objects that it originates. This system may be described structurally and formally as a formal-structural system. The forms are the products or objects organized by the field. The structural properties describe the movement from one "focused on" form to the next as one traverses the field. The formal-structural system is an important means of describing the dynamics of the field in relation to the products that are organized by the field.

By bringing the observations of the dynamics of emergence together with the description of the formal-structural system, an important step has been taken. Suddenly we see that what is being described by the formal-structural system is a dynamic gestalt. The gestalt is a nonlinear dynamical system. This is to say that it changes continuously as diacritical changes occur ongoing, but occasionally the pattern of the gestalt as a whole changes radically, setting up a new and different global pattern within the dynamical system. These pattern shifts are the nonlinear aspect of the dynamical system. Suddenly the formal-structural system is more interesting because we can see how it applies to actual nonlinear dynamical systems within our environment that we interact with every day such as the field of philosophy, or software engineering, or television programming, or even Hi-Fi electronics. Each of these fields forms a gestalt which is continually changing as new ideas or products are introduced.

Each time a new product is introduced, all the diacritical relations between the objects in the field change. These diacritical relations may be viewed synchronically in any one-time slice or diachronically as they change over time. However, occasionally the field as a whole is repatterned. This repatterning is the meaningful event against the background of significances which are constantly changing. The significance of diacritical relations is different from the meaning of the nonlinear repatterning of the whole field.

The important thing is to see that the nonlinear dynamical system of the entire field is actively reorganizing the field continuously. Most of the time this reorganization occurs by the introduction of slight changes of diacritical relations between everything encompassed by the field. At other times the nonlinear dynamical system of the entire field acts to repattern the entire gestalt of the field. In both cases it is the dynamical system of the field as a whole that is acting. This dynamical gestalt may be described as a formal-structural system in order to attempt to map its changes across time. But it is the nonlinear dynamical properties of the whole gestalt of the field that are important, not the formal-structural description. However, since the formal-structural system description is completely in line with the form of the field gestalt as a nonlinear dynamical system, we can use the two terminologies interchangeably.

There is no doubt that all the fields we have described are social in nature. The field is essentially a social milieu within which symbolic interaction is taking place. From the point of view of social reality the minds of individuals are an epiphenomena of the dynamics of the field as a whole. In fact, it is interesting to note that Arthur Koestler's Act Of Creation posits that novel associations between already existent objects is the life blood of creativity. Zwicky turned the association model into a method called "Morphological Analysis." We can easily see how this associative model of creativity could account for superficial novelty of changes in diacritical relations within the field. The innovator

takes two things not normally associated within the field, and associates them in a new way. This changes the diacritical relations within the field as a whole without really changing anything. What Koestler's associative model of psychological creativity does not explain is the repatterning of the field as a whole. A deeper model is what Persig calls "gumption" and de Bono calls "lateral thinking." In this model one attempts to force repatterning within one's perception of the field as a means to repatterning of the external field. In this model one strains to solve a problem associated with the field. Then one allows one's mind to "go blank." Sometimes this purposeful emptying of the mind after intense concentration serves to catalyze the repatterning of one's perception of the field. This model is equivalent to being open to a reorganization of the field. However, "going blank" cannot cause the repatterning of perception or external field. "Going blank" merely recognizes the activeness of the field itself rather than one's self. Being open to the action of the field appears to facilitate recognition of changes in the field. Thus, the "gumption" or "lateral thinking" model tends to support the contention that the field itself as a social phenomenon is primary, and the psychology of the participants in the field are epiphenomenal. To say epiphenomenal is not to say insignificant, but to attribute fundamental causality to the field itself.

Human endeavors within our society are spread over a range of incredible diversity. What has been called a field above is a particular realm of endeavor. Such a realm has its own universe of discourse, or what Wittgenstein called its own "language game." The universe of discourse includes a specialized vocabulary, a taxonomy of objects within the field, a conceptual structure of relations between objects, a relation between vocabulary items and objects, and a praxis which describes the acts of the practitioner within the field toward the objects. Each field is a reification of some particular aspect of the lifeworld. Husserl first described the "lifeworld" as the realm of everyday lived experience. Alfred Schutz took this term and elaborated on it, developing the analysis of the structures of the lifeworld. Each field takes some

aspect of the lifeworld and builds upon that aspect a superstructure of idealized constructs which allows a subgroup of society to focus its attention upon that aspect. This abnormal focus of attention creates an abstract gloss which filters out most of the rest of the lifeworld and highlights certain aspects to an unprecedented degree. We will refer to this gloss as a technological system. Technology is not just machines laying around in our environment. Technology is an approach to the lifeworld which causes it to become fragmented. An artificial perspective focused on a part of the lifeworld causes this fragmentation as these perspectives proliferate. Each gloss abstracts the aspects of the lifeworld as is significant to that perspective while filtering out whatever is irrelevant to that perspective. Our lives are broken -- one could even say shattered -- between these many perspectives. Each has its own specialized language game, its own rules, its own concerns which it organizes in terms of a particular praxis. Our lived experience is distorted under these abnormally high resolution focuses on particular aspects of life with concomitant high filtering of irrelevant information. The high resolution focus can not exist without the stringent filtering. Both are distortions of the essentially fuzzy and ambiguous nature of the unadulterated lifeworld.

What we have called fields, might also be called disciplines. They are from another perspective technological systems of various kinds. The changes within these fields are organized by varieties of technological systems within the milieu of the lifeworld. The "technological system," per se, does not appear anywhere. Instead, we see fields of specialized endeavor as all self-organizing within the multifaceted whole of the lifeworld. Each discipline runs independently, bringing abnormal focus to some aspect of the lifeworld while filtering out everything else. These disciplines may not produce special artifacts which we would immediately recognize as examples of technology. The technology may be how to use the human body to excel in a particular sport. The technology need not have any artifacts to do this, yet it will focus abnormal attention on the performance of the individual within the arena of the

sport, reducing all other aspects of life of the individual to this end. The sport will have its own language game, its own conceptual structures, its own praxis dealing with significant objects including the human body. Once we realize that technology is a way of looking at the world which produces a caricature of certain aspects of the lifeworld, then it becomes clear that the changes in any discipline are organized by the technological system which is ultimately a social system. Thus, it is the socio-technical system that produces constant diacritical changes that appear as superficial novelty. It is also the socio-technical system that produces occasional reorganizations to the patterning of the entire discipline which are the genuine emergence of novelty. Socio-technical systems are nonlinear dynamic gestalts that organize various fields of human endeavor within and as glosses on the lifeworld. Thus, there is an inherent relation between technology and the phenomenon of emergence. Emergence, together with the production of superficial novelty, are two moments of the dynamic of socio-technical systems.

Now that the connection between emergence and technology has been clearly made, we can focus in on these two moments of dynamism that characterize the change in the technological system over time. The first moment is the production of artificial novelty that changes diacritical relations between entities within the field. This moment is very important. We can view this moment of the dynamism as the socio-technical system maintaining its visibility. The analogy for this is in the movement of the eye. The eye has four specific movements that it makes continuously. Only one of these movements is voluntary. The other three are nonvoluntary -- the saccade, the drift and erratic motion. As the eye jumps around a figure, scanning, these three nonvoluntary motions are continuously producing a substrate of disorderly motion upon which the voluntary scanning motions must exist in relation to it every moment. In visual experiments elaborate mechanisms have been produced to reproduce the disorderly, erratic motion of the eye in the object looked at. When this is done, the visual object that is



moving in precise synchronization with the eye's movements disappears. This is very significant. First, because vision is itself a minimal system of four randomly connected motions. Second because this minimal system of motions allows vision to occur. Transfer this idea to the dynamism of the socio-technical system within a particular field and you get a thought-provoking picture. The number one priority of the socio-technical system is to maintain itself in existence which is to maintain its visibility to the intersubjective social cohort. To maintain itself in visibility, it does the same job as the eye producing an erratic substrate of minimal changes that constantly rearranges the diacritical relations between entities in the field. Going further, we may say that the socio-technical system is like an artificial visual device which is focused on a particular aspect of the lifeworld to the exclusion of everything else. To maintain its artificially high resolution and filtering it must maintain its own existence by producing artificial erratic change. The visual device is looking for one thing -- genuine emergence within the field. The erratic changes are necessary to support the socio-technical system; keeping it focused; constantly looking for the appearance of genuine emergence. Keeping the socio-technical system in existence takes a lot of effort. But this effort is nothing to the effort involved in producing all the artificial novelty as diacritical changes necessary to see genuine emergence when it occurs. From this perspective erratic change, which continuously occurs in the socio-technical system, is the necessary background for genuine emergence. The socio-technical system produces this erratic change to maintain itself in existence -- which means to maintain its own ability to see what is occurring within the field -- which means its ability to see genuine emergence when it occurs against the background of superficial novelty.

This way of looking at socio-technical systems gives us a completely different perspective on what is going on in the lifeworld as it is dominated by socio-technical systems. These systems take lots of energy and effort to maintain because of the rigors associated with high resolution focusing and

filtering. Further, they demand even more energy to continuously produce artificial novelty. This overproduction of artificial novelty could also be called excrescence (abnormal growth). It is the counter entropic growth necessary to keep the self-organizing dynamic of the field working. If this excrescence were to stop, the field covered by the socio-technical system would begin to degenerate at once. It would cease to be able to focus the combined attentions of the cohorts involved in the field, and it would cease to be able to filter out irrelevant interference. The socio-technical system could no longer see what was within the field, and its gestalt would vanish. Thus, no genuine emergence within the field would be observable. This failure of the dynamic of the socio-technical system would cause it to fade back into the lifeworld, no longer a unique and refined perspective, but just a disorganized set of ambiguous phenomena related by family resemblances.

A picture of the colonization of the lifeworld by the socio-technical system arises from this analysis. The socio-technical system is a parasite on the lifeworld, using its energy and resources for its own specialized ends; ignoring the integrity of the lifeworld as a whole. This is much the same as first and second world nations prey on the third world nations by economic colonization after political colonization has long since ceased. This makes us want to ask about the integrity of the lifeworld itself and the distortions caused by its colonization by various socio-technical systems. We live everyday in this distorted lifeworld which Arguelles calls a Kakatopia. It is our educational system which adapts us to switching between different spheres of influence of various socio-technical systems (as we switch classes) with which we are forced to interact. In each of these spheres of influence we continuously encounter excrescences of these socio-technical systems producing superficial novelty. The excrescences are the life blood of these socio-technical systems. Yet to the inhabitant of the lifeworld, the excrescences produce a nihilistic landscape devoid of meaning. Nihilism is the direct result of the excrescences of the socio-technical

system. Superficial novelty is an attempt to produce a field of differences upon which “differences that make a difference,” as Gregory Bateson calls genuine novelty, can be seen. This makes sense in the confines of a particular socio-technical system. But from one in the lifeworld, outside all socio-technical systems, this production of arbitrary differences merely sucks all meaning out of the world, leaving a vacant meaningless landscape. Occasionally an emergent event occurs, and a little meaning comes back into the world. But that soon dissipates in the onslaught of excrescences by myriad socio-technical systems vying for dominance over the resource of the lifeworld.

Nihilism has long been recognized as the essence of technology. This is because nihilism is the effect within the lifeworld of the production of excrescences in multiple socio-technical systems which are attempting to dominate the lifeworld. Fandozi’s book Nihilism & Technology is an excellent summary of these issues. In that book he lists several attributes of technology.

- TECHNOLOGY IS PERVASIVE
- TECHNOLOGY TENDS TOWARD AUTONOMY
- TECHNOLOGY IS REPRESSIVE
- TECHNOLOGY TENDS TO CONCEAL ITS OWN NATURE
- TECHNOLOGY IS ANONYMOUS
- TECHNOLOGY EMASCULATES IDEOLOGY
- TECHNOLOGY ATTEMPTS TO MAKE EVERYTHING AVAILABLE
- TECHNOLOGY IS A PROCESS OF FORMALIZING AND FUNCTIONALIZING THE WORLD

These attributes apply to the socio-technical system as it dominates the lifeworld.

Technology is pervasive because it is applied to many aspects of the lifeworld, each the focus of a different socio-technological system. The principles of technological control in these different fields is the

same. First a narrow field of interest is delineated. Then all other aspects not relevant are filtered out. Then a theoretical structure is applied to the conceptualization of the phenomena within the field. A particular language game is played and associated refined praxis applied. The theoretical structure controls action within the field of interest. Praxis is optimized toward the achievement of a narrowly defined goal couched in terms of the theoretical structure controlling the observation of the field. This approach may be applied to any aspect of the lifeworld. By successful application to many aspects of the lifeworld over a period of time, the lifeworld has been fragmented into a series of specialties. The wholeness of the lifeworld known in many traditional societies has been lost. Wherever one turns, the principles of technological control are already ensconced. The content being controlled by the formal-structural system is different, but the means of control is the same. Thus, we see the technological system as all pervasive, but cannot pin it down to a single source of control. This is because different socio-technical systems are working independently, controlling different specialty fields. It appears orchestrated, but in fact is not. It is merely many successful applications of control of the same kind being exercised independently by different socio-technical systems. The real pervasiveness is that the lifeworld has become saturated by this kind of control. There is hardly any aspect of the lifeworld not under some kind of technological observation channel or control channel. Pervasiveness is apparent because we meet the same control structures over and over again in relation to many different phenomena.

The control structures which are applied to many diverse fields and phenomena independently have as their goal the maintenance of the order within which the technological system can successfully function. This order can break down easily. Thus, tight control is necessary within the boundaries of the field. This control is part of the filtering system that protects the field from interference of different irrelevant aspects of the lifeworld. The control structure tends to take on a life of its own and spreads across the lifeworld

dominating as many aspects as possible. The taking on a life of its own, or autonomy of the control structure of the socio-technical system, becomes a positive feedback which keeps increasing without bounds. The control structure is repressive because it excludes all differences not produced by the technological system itself. Here an important fact becomes clear. The lifeworld contains myriads of differences which, like all differences between natural complexes, are ambiguous and multifaceted. The technological system takes these ambiguous and multifaceted differences and reduces them to a uniformity and homogeneity. Then the socio-technical system produces its own kind of differentiation artificially to fill the void it has created. This is a curious phenomenon. From the point of view of the technological system, the differences inherent in the traditional culture are bad (i.e. inefficient). It gets rid of these traditional distinctions and substitutes its own arbitrary theoretically motivated differences which appear as artificial novelty. This is, of course, is part of the action of the technological control structure. The cultural differences of traditional societies are difficult to control and manipulate. The artificial differences produced by the socio-technical system are easy to control and manipulate. These artificial differences, excrescences, drown out the differences which occur in traditional cultures. We know these artificial differences as, for instance, the competition between brands. There are usually only slight differences between competing brands. Competition causes uniformity which is masked by superficial difference. Interestingly, those brands which do not change are normally of higher quality and reserved for the elite. This has been called the snob syndrome within the realm of cultural imperialism. We attempt to get traditional practices replaced by consumer goods, yet the elite of Western society pays more to get what was common in traditional societies. The disparity between the organic differences intrinsic to traditional society, and the artificial differences produced by the socio-technical system, is an important phenomenon. Artificial differences, excrescence, destroy the meaning which inhabits the organic differences of traditional societies. To those

who have had their societies colonized by socio-technical systems, it is as if all the meaning had been sucked out of their lifeworld. Artificial differences do not contain meaning. The significance of artificial differences cannot replace meaning complexes. The pulverization of meaning complexes and their replacement by excrescence renders life meaningless. The result is the existentialist dilemma. Beyond the “progress” of the socio-technical system itself, there is no meaning in life. Yet, as Victor Frankl has demonstrated, men cannot really live without meaning. Those whose lives did not have meaning were the first to die in the concentration camps. The socio-technical system itself cannot continue to exist totally without meaning. Meaning goes beyond the significance derived from diacritical differences within the field dominated by the socio-technical system. Meaning implies a ground for making distinctions. Within the plenum of pure diacritical difference there is no ground for making distinctions. Diacritical differences, defined by F. Saussure in his *Course On General Linguistics*, mean that each difference has significance only in relation to all other differences within the field. Meaning implies that differences are based on something that goes beyond visible differences. Traditional societies normally attribute visible differences to invisible distinctions. This meaning of visible differences normally derives from distinctions between invisible realities. The technological system does not accept invisible distinctions as having any validity. The socio-technical system is inhabited by what Plato calls the “men of earth” who only believe what they can hold in their hands. Thus, the socio-technical system transgresses over the invisible boundaries [that anthropologists call taboo] which are “designated as real” in traditional societies. When these boundaries are transgressed, the world becomes unanchored, and meaning evaporates. Human beings are stuck having to search for meaning in their lives instead of living in a lifeworld which vibrates with meaning. Meanings are rooted in designated-as-real invisible realities to which people in traditional societies respond by regulating their own behavior according to non-nihilistic distinctions. Within the plenum of pure difference

created by the socio-technical system all distinctions are inherently nihilistic. There is no *real* difference to bound behavior or choice. Any behavior or choice is equal to all others except by rules of efficiency and profit dictated by the socio-technical system. To the inhabitant of a traditional society rooted in distinctions between unseen designated-as-real differences all choices and behaviors must be bounded and derive meaning from these bounds. To them the behavior of the socio-technical system is immoral and meaningless.

The technological system is rooted in the visible phenomenal aspects of the lifeworld. Yet the technological system itself is nowhere visible. The technological system is based on human ideation. Within the Western tradition ideation has been developed to a fine art. When we consider the socio-technical system, we must further trace its effectiveness of operation to the nature of ideation as developed in the West, starting from Greek origins. Ideation is not very well understood even though it is the basis of our constitution of the world within which the kakatopia of the technological society is a natural outcome. Ideation is the production of ideas or concepts. These are abstract glosses which serve as filters for our experience of the world. This is a social phenomenon in which we all participate everyday. In order to live in a technological system, we must see the world in terms of ideas and concepts we produce and use together to guide our praxis. What is interesting here is that although the technological system outright denies the invisible reality in traditional societies, it has its own set of invisible designated-as-real "concepts" or "ideas" which governs its own constitution of the world which are equally ephemeral.

The key is understanding the significance of cinema as the concrete representation of ideation. In cinema images appear to be continuously flowing through time. We become totally absorbed in the combination of sound and apparently continuous animated images in a movie theater. The apparent continuity comes from the flashing of slightly different images at a subliminal rate of 25 frames per

second. Since we cannot perceive the difference between flashed frames at that rate, we "see" continuous motion in the images on the screen. Ideas are produced by a similar mechanism. Ideas are glosses or abstractions which have illusory continuity. These glosses are used to produce a conceptual picture of the field dominated by the socio-technical system and to govern abstracted behavior guided by theory called praxis. The conceptual picture of the field dominated by the socio-technical system acts to govern abstracted behavior guided by theory called praxis. The conceptual picture of the world maintained in the form of ideational glosses both abstracts (i.e. filters) lived experience and serves to give uniform control over the field by the socio-technical system.

The mechanism for keeping ideational glosses in apparent presence is oscillation between nihilistic opposites. Within the field governed by the socio-technical system there is a constant arising of nihilistic opposites. Nihilistic opposites appear superficially different, but are really the same thing in two slightly different forms. From a structuralist point of view it is the same form with its structural content rearranged. The socio-technical system oscillates between these nihilistic opposites, and in so doing produces the illusory continuity of ideational forms. Oscillation, or compulsive repetition, is the root cause of ideational illusory continuity. Ideas come out of the dialectical movement between nihilistic opposites. If this dialectical movement were to stop, the ideas would vanish. So now we get an even deeper picture of why artificial novelty must be produced and how. The nihilistic opposites -- formally the same but structurally differentiated -- arise continuously within the dominated field. They must continuously be differentiated by the production of artificial novelty because they are really the *same*. This artificial differentiation allows the nihilistic opposites to appear and remain visible in the dominated field. The mesmerized subject repeatedly oscillates between the two nihilistic opposites looking back and forth between them. If there weren't small novel differences between the nihilistic

opposites being produced, the mesmerized subject would see that what was presented as two opposites were really the same thing. The oscillation between nihilistic opposites gives apparent significances based on diacritical differences. If there were a recognition of the sameness of the nihilistic alternatives, then obsessive repetitive behavior would cease, and diacritical differences would be seen as no *real* difference at all. The significance of artificial diacritical difference would vanish, and ideation would stop. The socio-technical system would grind to a halt. Control would cease. The lifeworld would begin to reappear with its family resemblances instead of sharp artificial distinctions. The lifeworld is, in fact, just the submerged world of similarities which Foucault calls the medieval episteme. In that way of organizing knowledge it is resemblances that are used to make connections between things in the world. The weakness of the lifeworld is that its “common sense” cannot stand up to the onslaught of the formalism of logic. The technological system is a layer of control and domination laid on top of that old strata. Whenever the technological system breaks down, we revert first from structuralism to formalism then finally to the pre-formalistic thought patterns based on metaphor and analogy.

Unless we trace the action of the socio-technical system back to ideation, we miss the crux of the matter. Ideation produces “concepts” or “ideas” which are composed into theoretical structures. These concepts are generalizations from concrete experiential phenomena within the lifeworld. Concepts seem to have continuity over time so they can be used as a reference for controlling and judging phenomena. As generalizations they serve to filter out phenomena that don’t fit. As abstractions they serve to highlight non-filtered phenomena and render them prominent in the dominated field. The apparent continuity of concepts is in fact and illusion. The illusion is created by oscillation between nihilistic opposites that arise in the dominated field. These nihilistic opposites themselves can only be seen as long as artificial novelty is being generated. The concepts are forms which appear containing

structural content. The structural content is embedded “form” within the forms. Structural content only appears against the background of constantly changing diacritical “differences that don’t make a difference.” Over time these artificial significant differences organize perception of the dominated field and behavior within the dominated field. The apparent continuity of concepts over time is measured against the changes in the flux of diacritical change by artificial emergence. Here we see that the socio-technical system is producing its own temporality. Artificial emergence is the background for artificial continuity of concepts. Concepts are forms that don’t change in the field of excrescences. The flux of diacritical changes are channeled to preserve conceptual forms. This channeling is the control mechanism of the socio-technical system. Control occurs by forcing the theoretical structure on the dominated field. The conceptual structure is the filter and the highlight of relevant phenomena. When the conceptual structure is enforced by abstracted behavior, called praxis, then the dominance of the socio-technical system becomes complete.

Conceptual structures held by different cadres within the socio-technical system may be very different. In fact, they must be different because they must produce nihilistically opposite conceptual structures. There is a dialectical relation between competing theoretical structures within the dominated field. Out of this dialectical interplay syntheses arise which are paradigm changes. In “paradigm changes” the connections between fundamental concepts that everyone accepts change. When the concepts everyone accepts is basic change then all previous conceptual structures become obsolete. Everyone in the dominated field must begin building again. When the accepted means of making connections between concepts changes, this is an episteme change as Foucault has described. When we change how we connect concepts, our way of knowing the world has changed. But even more basic is the nature of the entities and relations themselves. We say “A is B” correspondence, “A is A” identity, “A is” attribution of existence. If we change our

interpretation of the IS in these statements, we change how the world is constituted and how things are “designated- as-real, or true, or identical.” This kind of change is an inauguration of a new epoch of Being. Conceptual structures are the locus of all these types of discontinuous changes discussed earlier. Conceptual structures produced by the social process of ideation, called by G.H. Mead symbolic interaction, are the teleonomic filter for the socio-technical system. The teleonomic filter is the heart of every dynamic formal-structural system. Jacques Monod coined the concept in his book on the application of structuralism to biological evolution called Chance And Necessity. A teleonomic filter is composed of layers of deterministic filtering categories interleaved with pools of chance mutation. As a structural system changes, diachronically random mutations are incorporated into its deterministic filtering categories. This added component to the filtering reduces the possibilities for future change. The teleonomic filter drives the dynamic structural system toward a goal, but not one which is predetermined. Thus, the structural system is not teleological. Its goal is not predetermined. Its goal is honed in on as its filtering becomes more rigid and narrow over time. The mutations which exist in Monod’s model correspond to the artificially generated novelty. The layering of the filter corresponds to the deeper and deeper forms of nonlinear change. When a mutation becomes part of the filter, it causes that layer of the filter to alter the diacritical relations between categories within that layer of the filter. The higher level of generality of the concepts at that level of filtering, the more widespread are the effects of filter mutation. As the filter changes, what can be seen by the technological system is the dominated field changes as well. This picture from Monod of how the nonlinear dynamic formal-structural socio-technical system evolves over time is very important. What he calls the teleonomic filter is the theoretical, or conceptual, structure which is held in existence by ideation. With ideation the socio-technical system bootstraps itself. It produces nihilistic opposites as structurally differentiated forms, then oscillates between them giving a fundamental temporality to the system. The

oscillation rate between nihilistic opposites is measured against the rate of production of artificial novelty by crossover or mutations. The oscillation must be far faster than the mutation rate. The mutation rate renders the nihilistic opposites visible. The oscillation between nihilistic opposites in quick succession makes continuous forms or concepts visible. The artificial continuity of the concepts allows the phenomena within the dominated field to be seen and controlled. The temporality of the socio-technical system is bound to the relations of artificial continuity of concepts, oscillation between nihilistic opposites, the rate of crossover or mutation (i.e. artificial emergence), and the rate of phenomenal change. This minimal system of temporal changes is the basis of the temporality of the dynamic socio-technical system. By this temporal minimal system the socio-technical system maintains itself in existence over time and maintains its restricted visibility of the dominated field.

The temporality of the lifeworld is different from that of the socio-technical system. Traditional societies exemplified the temporality of the lifeworld which were based pre-eminently on natural rhythms: night and day, birth and death, marriage and child birth. These fundamental cycles of human life dominate the temporal experience within the lifeworld as in traditional societies. In fact, what we call the lifeworld may be seen as what is left of our own traditional society beneath the domination of the technological superstructure. This remnant lives on in our concepts of family, neighborhood and community. It is exactly these more organic patterns of life that are attacked by the dominance of the technological system. Families become first nuclear then single parent households. Neighborhoods are redeveloped or remain blighted. Communities become lost in urban sprawl. The rhythms of these traditional social groupings are lost beneath the temporal tyranny of the technological system. Jeremy Rifkin describes these and related phenomena well in Timewars.

Meaning within the lifeworld is different from the significance of diacritically related concepts. Also,

the temporality of the unfolding of meaning is different. We have lost touch with meaning and its unfolding so that we are no longer sure how to distinguish meaning from diacritical significance. This is the legacy of the dominance of the technological system within Western civilization. The kakatopia is a world without meaning. Our access to the invisible realm from which meaning arrives has been blocked. The life blood of meaning has been frozen by the chill of the artificial temporality of the technological system. Meaning had bubbled up from the unseen to give depth to our existence. But no longer. It has been cut off by the functioning of ideation's production of interference. The interference of ideation traps us in the surfaces of phenomena, and we lose all access to the depth.

Yet, sometimes meaning shines through this veil of senseless control and domination by the technological system. Meaning shines through at those times when the socio-technical gestalt repatterns itself. Those are the points when cracks appear in the control structure's facade. At times of repatterning meaning comes flooding back into the lifeworld until the technological system regains control. The discontinuous catastrophic realignments called paradigm changes, episteme changes, and epochs of Being are moments when meaning floods back into our sterile world. These emergent events are the other "moment" to the dynamic of the technological system. At those points new conceptual structures, or new phenomena, come into existence. When genuine novelty occurs, it is clearly distinguished from excrescences. The artificial novelty fades from view, and our gaze is now mesmerized by the epiphany of the truly novel. The truly novel suddenly emerges, giving new meaning to everything in the dominated field. The crystalline structure of the field becomes molten and then resets in a new more fantastic structural pattern. Meaning appears in everything for a moment before the technological system can begin generating artificial novelty as interference again. This glow of meaning clings to the emergent phenomena for some time, but eventually fades as nihilism again spreads its deadly pall.

Genuine emergence is the opposite of the temporality of the socio-technical system. Like the temporality of the technological system. It has four phases. In fact, for each of its phases there is a different stage of existence. In one event the entire functioning of the technological system is expressed. These are the four phases of emergence already discussed.

1) Something is out there; don't know what it is

DETECTED ANOMALY

Genuine Emergence breaks with artificial novelty

2) Strange thing with peculiar characteristics is isolated

IDENTIFIED ANOMALY

Discontinuity breaks illusory continuity

3) Repatterning of theoretical system to explain anomaly

CLASSIFICATION OF ANOMALY

Oscillation of ideation breaks down

4) Integration of new pattern in understanding and rewrite history

INTEGRATION OF ANOMALY

New pattern of perception appears

During the first state a genuine emergent eventuality appears on the horizon of consciousness. It appears as a premonition of foreboding. Nothing that can be pinpointed. Somebody senses something is wrong, but they are not sure what it is. The continual production of diacritical change is disturbed by the emergence of a meaningful distinction within the dominated field. Once this occurs, artificial novelty is seen to be an obvious sham. Significance fades before the advent of genuine meaning. At the second phase an identifiable locus of anomaly is located. The characteristics of the anomaly begin to be noted. The continuity of ideation is broken, both temporally and spatially. Temporal ideation cannot explain the emergent event causally, so it is clear that ideation is not the source of all images in the dominated field. Spatially ideation created a logical web of concepts

into which the anomalies do not fit. The anomaly represents disruption of the web of explanations which ideation has spread over all things in the field. The anomaly is recognized to be a discontinuous event that disrupts the continuity and the web of ideation. In the third stage the blank mind of the stymied theorist is repatterned. Persig's "gumption" and de Bono's "lateral thinking" is the stopping of the self talk of the exhausted mind. When it stops, the oscillation between nihilistic alternatives ceases. Ideation stops working. No longer is artificial continuity produced. At that point a repatterning of the conceptual system occurs. A new gestalt is formed. Depending on which layer of the teleonomic filter is repatterned, the effects could be narrow or wide. Once this repatterning has occurred, ideation starts again working with new material. Suddenly what were anomalies are staunch supporters of the new vision of the world order. The universe is full of wonderful new things, or rather the old things seen in a completely new light. The true depth of meaning is seen in our wonderment. We are astonished at our new vista for understanding the world. We begin to understand the world in a totally different and unexpected way. We begin exploring new continents of knowable things using the faculty of ideation. We begin again.

Emergence may occur at several levels. It may repattern a theoretical structure in which case a completely new theory is born. It may repattern a basic assumption to a dialectically related set of theories in which case a paradigm change occurs. It may repattern the relations between aspects of the structure of ideation itself so that the way we "do ideation" changes. This means the way we know everything changes. Foucault calls this an episteme change. Or finally, the change can be to our worldview because we reinterpret "Being" which is our most general concept. Being is the concept on which the whole world is founded. Our worlding is our projection of "Being" on everything. Emergence can occur at all these levels which constitute different levels to the hierarchical teleonomic filter of the socio-technical system.

Emergence is the central phenomena in the western intellectual and social tradition. Our history is a series of emergent events. Arguelles' Transformative Vision pictures this series of events as intensifications of nihilism. Our kakatopia becomes more and more a hell on earth because with each emergent mutation the teleonomic filtering becomes more stringent and our possibilities more narrowly delimited. Each emergent event briefly infuses meaning back into the world, but its wake is a more reified technological system honed in ever more finely on its own goals of global domination. As Fandozi suggests, the technological system has its own agenda which is raised above the agendas of everyone else. Since the technological system is not human, the destruction of the lifeworld is a small price to pay for global dominance. Emergence is the deepest type of change which is the central dynamo giving life to Western civilization. But Western civilization is not in control of the dynamo. It is literally out of control, careening toward its teleological goal of self-destruction. Freud's death wish gathering in epidemic proportions. With each emergent event, more meaning is sucked out of the world. The remnants of traditional societies are more thoroughly squelched. Families, neighborhoods, and communities are devastated. Emergence and genuine creativity we prize are the most precious possession of Western civilization. Yet this prize has a high price. Just look at our history. It speaks for itself as a legacy of death, genocide, destruction, and ruined lives. No matter what we say about our great achievements, no one can look on the history of the acts of our civilization except in shame. There is no us and them. It is all us. The Indo-European legacy is a bitter tale. The bright spots of emergence and creativity are dim lights on a sea of ever gathering darkness.



# BEYOND TECHNOLOGY

---

Strangely enough, we have already left the era of technology. Another emergent event has already occurred. The lightening has been seen by the thunder which has not yet been heard. In a single stroke we are moved into a new gestalt patterning for all of Western civilization. This new era might be called the 'meta-technical.' It takes us beyond technology into a new realm where technology becomes intensified, self-embedded, and qualitatively different. And already there are glimmers of the next emergent event repatterning this new gestalt yet again before the dust has settled. We are living in a time of completion in which deeply buried seeds are coming to fruition. We need to try and understand these fundamental changes in which the teleonomic filter of Western civilization is locking in on its final determination.

Meta-technology is fundamentally different from technology. It is an intensification of technology which is so intense as to be a total qualitative transformation. Like coal turned to diamond under extreme pressure. Technology intensifies and turns into meta-technology. When meta-technology emerges, the lifeworld itself is threatened with total submersion under a blanket of total coverage by

technology. All the different socio-technical control structures merge into a chain-mail of interlacing fields. The common face of all the different socio-technical control systems appears. It is our face. Not a mad computer taking over the world. It is seen in the emergence of a viable general systems theory under George Klir. Klir speaks of two dimensional science. One dimension is the specialized disciplines, and the other dimension is the development of a general systems science linking similar systems in disparate fields. In technology the program of technology was implicit and applied only to specialties. With the advent of meta-technology the program of technology becomes explicit and generalized beyond the specific disciplines.

We know when a new era is inaugurated for then new kinds of things come into existence which exemplify that era. In the case of the meta-technical era the pre-eminent representative new entity is 'software.' Software, also called computer 'code,' is written in a programming language and executes on computer hardware. Software controls the hardware and is what makes computers general purpose machines. Software appears as text statements in a particular programming language. The text must be very

precisely written to tell the computer what to do in each step of its operation. Software, through the operations embedded in the programming language, tells the computer how to manipulate its memory to perform complex transformations by a series of simple steps done like a recipe for a particular type of memory manipulation. This is called an algorithm. The memory of the computer holds a number of text values in specific locations. The algorithms manipulate these values in a step-by-step ordered procedure to transform those values into other values. Software embodies and implements these algorithms.

Where hardware machines are technological in nature, software is instead meta-technological. Software provides the equivalent of changeable circuitry for digital computers. Software is called 'soft' because it is changeable. When it is less easy to change, because it exists in read-only memory, it is called firmware. Software exists in the computer either on magnetic storage media called disks when it is not in use, or in 'random access memory' (RAM) where the computer can use the software to determine its actions. Normally the software guides the computer to do operations on other parts of the random access memory. Such a software system is called an information processing system because it transforms and manipulates information coded in computer memory. However, software can use certain memory locations to receive information from external hardware sensors and to control hardware actuators that can cause effects in the real world through the artifacts produced by the technological system. Software systems which respond to real world events are generally called real-time systems. These may be 'reactive' when their response time lag is fixed or 'hard real-time' when they must respond at a specific instant in time in the real world. Such systems are called 'embedded' when they exist in hardware and do their job with no direct human interface. They are embedded in the machinery controlling it and reacting to external events. Like the computers in many new automobiles, you probably will not know that they are there until they break down. Then the mechanic

says he must replace the computer in your car, or dish washer, or microwave or any of a myriad of consumer products that today contain microprocessors embedded in them controlled by software.

We hear a lot about computers and see them proliferating in our environment. But the important new addition to our environment is not the computers -- it is the software that adapts them to a particular task. Software is important because it is a completely new kind of thing different from the kinds of things we are normally used to encountering. Computers are merely a new and different kind of machine, whereas software is something genuinely emergent; something we have a difficult time dealing with because it is so different. Something which is changing our whole world as we watch. Software production and consumption is becoming a significant part of our economy. Yet few people ever see it. There is a software crisis talked about by software engineering professionals and company managers. Yet it is rarely noticed by the general public. However, everyone is effected by electronic financial transactions, large-scale information storage and transfer, and other software controlled aspects of our environment which have direct impact on our lives. For instance, computer trading on the stock market was blamed on the October '87 stock market crash. A bug in some new software recently shut down the AT&T phone system for nine hours. Computer viruses have shut down whole electronic communications networks. These glitches bring the issue of software to the forefront of the news. But software itself is a strange new thing which is little noticed. We talk about the importance of computer literacy, but few realize that this literacy is the ability to not just use computers, but to read a new kind of written text called software code.

Software is generally written in a higher order programming language. Examples of these languages are called C, ADA, MODULA, PASCAL, etc. However, there exist today a myriad of programming languages, some general and some special purpose. These languages are formal systems

which specify the syntax and semantics for formal descriptions of what the computer is to do. These formal descriptions basically tell the computer how to represent data in memory and how to transform it. Because software programs specify data transformations where all data is reduced ultimately to bit manipulations, the computer hardware is an excellent representation of a structural system controlled by software. In fact, it is worthwhile to consider the computer hardware as the archetypal example of a formal-structural system. At its most basic level all information in a computer system is represented as 'bits' (on/off distinctions) which are grouped in sets of 'bytes' in groups of eight. The central processing unit (CPU) takes a byte from memory and places them in a special register called an accumulator for manipulation. In the accumulator the bits of the byte are changed or transformed from one pattern to another. Then the byte is written back out to memory. All programming languages are directed to control this basic behavior of the computer CPU to different degrees of sophistication. The pattern of bits in a byte combinatorially gives 256 possibilities. One bit is left free so that 128 separate forms are defined as corresponding to these patterns. This is called the 'ASCII' code. For instance, one bit pattern '01000001' represents a capital 'A.' The capital 'A' is the form, and the bit pattern is the information content of that form from a computer programming viewpoint. By changing the bit pattern form '01000001' to '01111010' the 'A' is changed into a small 'z.' These changes are effected by bit manipulations in the accumulator of the CPU. By bit manipulations any ASCII defined form may be changed into any other form. Bit patterns are perfectly malleable. Software defines the order and sequence of these transformations, but the ability to make the transformation is part of the hardware. Thus, the computer hardware is the perfect example of a formal-structural system. It defines the forms and their structural transformation through bit manipulation. Software defines which transformations will occur in what order. Thus, software is a step above the formal-structural system embedded in the computer hardware. Software is based on formalism and structuralism, but goes

beyond these, using them dynamically to effect a particular end result. These end results are of myriad different kinds and are called application programs. Application programs allow the software user to do different tasks without writing software himself. Application programs adapt the general purpose formal-structural computer hardware system to a specific purpose. We notice the impact of software on our lives as we use software-based tools to do our work or in our leisure activities. What is difficult to realize is that software represents a new kind of writing totally different from previous forms of writing. And that this new kind of writing is not just changing our environment, but is a totally new kind of object in the world which is difficult for us to deal with.

Writing has a long history, from cuneiform inscriptions down to the printed text. It is the fundamental basis through which all sustained cultural transmission occurs. However, until the advent of software, all writing has been static and has not controlled any machinery except the wetware of the human mind. Now with the advent of software, writing has suddenly become dynamic and controls a hardware embodiment of a formal-structural system. On the other hand, the new writing has somehow lost its meaning, taking the language of machines instead of humans. Each written software statement has significance within the total complex of the software/hardware computer system. But the statement is seen from a human viewpoint as almost devoid of meaning. Only the whole software program within a human-computer interaction context may be said to perhaps have some degree of meaning. But even that is extremely limited; thus, in software production human beings are reduced to producing reams of meaningless written text which controls computers. There has obviously been some trade-off where meaning has been replaced by the controlled dynamism of the software/hardware configuration.

The philosopher J. Derrida has already pointed out the difference between speech and writing and how our culture has a prejudice towards speech over writing in spite of the fact that culture itself is carried

forward more faithfully by writing rather than speech. Speech acts occur and then vanish. Only written material endures as a repository of cultural information. Derrida's analysis of speech and writing is interesting when one considers software. Software is an anomalous middle case which combines aspects of both speech and writing. Speech is dynamic, and writing is static. Speech carries its meaning within it implicitly, whereas writing depends on interpretation of the reader removed from the writing act. We do not grasp the meaning of written text directly as we do the speech of another. The meaning of the written text always occurs in a different context from that in which it was constructed. Whereas speaking and hearing share the same context. Of course, these clear distinctions fade when one considers video and tape recordings of speech acts which are then played back at a later time. With these recording devices speech is written and then read like a text. On the other hand, writing enters into speech with the telephone and telegraph or FAX machine. As one speaks, the written image appears and changes what the narrative is about. What is interesting is that many of these technological anomalous situations which mix the attributes of speech and writing are based on software-controlled computer systems. Software itself is anomalous in relation to speech and writing in a different way. Software is a dynamic writing. It is written as a static representation of what the computer should do, but once the computer begins to read the software, then the software can be read and changed. So software, though initially a static representation of dynamic action, can be used to change itself. This recursive dynamism is unique to software as a written form. As software begins to take control of the computer hardware formal-structural system, it produces a sequence of data transformations in the accumulator. Since hardware gets faster and faster, these transformations occur so fast as to appear as a continuous stream where one form blends into another. This is, of course, an exact replica of the working of ideation. Speech produces a similar effect on the listener. In speech one becomes immersed in the illusory continuity of the speaker's discourse. Writing produces a similar

effect when read, but more readily collapses back into being just a text. However, listening to a discourse the illusion of continuity is rarely broken. Speech is, in fact, the basic human phenomena that all ideation takes as its basis. In computer software the idea is to manipulate the illusory continuity to give continuous transformation of forms for the user. In this way the user becomes enveloped in the operation of the software application. The ultimate in this envelopment is virtual reality. With other attempts to create illusory continuities that replicate ideation such as television or motion pictures, the content of the illusory continuity is fixed. We see the same film over and over, and it does not react or change based on our actions. Software, on the other hand, allows the content to the illusory continuity to change in reaction to our actions. Thus, a much deeper possibility of crafting an illusion is realized. Anyone who gets caught up in the action of a movie should know that if the movie reacted to your thoughts, speech, and actions, how much more compelling it would be. Airplane pilots are really the first group to have all encompassing simulated environments created to train them. In these simulated environments the movie seen outside the window of the cockpit changes based on their own actions. This is done so that they can try out maneuvers necessary for dangerous situations without risking property or lives. An all encompassing illusory environment which reacts to the actions of those watching is very expensive to build. However, this is the new kind of relation between man and his mechanized embodiments of ideational processes made possible by software.

Software is a written text that controls a dynamic formal-structural hardware system. Once the hardware starts reading this text it can manipulate the text, and change it in ways which in turn changes the behavior of the hardware formal-structural system. Software controls the ongoing transformations of the computer which produces illusory continuity within which forms change. A crucial difference with all prior embodiments of ideational processes is that software can react to the viewer enveloped in the virtual reality of the simulation so that the 'program'

changes in response to the participant's speech or actions. Thus, with software the ideational embodiments come of age, presenting a complete simulated virtual environment which the participant can manipulate. We are no longer spectators tied to our chairs in Plato's cave. Instead, we can participate fully in the illusion which reacts to us as we in turn react to it. Suddenly we enter into a new realm in which a real dialectic can occur between ourselves and our embodiments of ideational processes. Software makes this possible. Software raises the interaction with ideational mechanisms to a new level of intensity by mixing the attributes of speech and writing in a completely new way.

With software we have entered into the meta-technical realm. It is necessary for us to understand how this meta-technical realm differs in its attributes from the realm of technology. Fandozi's analysis of the attributes of technology have already been mentioned. Let us return to these attributes and attempt to differentiate these attributes of technology from the attributes of meta-technology which are their intensification to the point where a qualitative change occurs.

Since we are dealing with the particular area of Software Engineering Technology, it is proper to illustrate the foregoing abstract analysis of the relation between the formal-structural system and its ontological grounds with an example from this specific technological area. In order to facilitate this, let us analyze the relationship between embedded software and the characteristics of technology described by Fandozi in his study Nihilism & Technology. By establishing the relation between software and technology, we automatically create a link between software and nihilism because nihilism is the essence of technology. Nihilism is the face of erratic change within the social system that produces technological artifacts. Nihilism as a form of differing/deferring, masks the presence of pure immanence. Nihilism exists so that non-nihilistic distinctions may be made. This is the equivalent of the old Zoroastrian moral dichotomy, good (Spenta Mainu) and evil (Angra Mainu) within the

technological sphere. Just like evil and good, nihilism and the non-nihilistic distinction cannot exist and be seen without each other. They are complementary interdependent opposites.

Fandozi enumerates the following characteristics of technology:

- Technology is pervasive.
- Technology tends toward autonomy.
- Technology is repressive.
- Technology tends to conceal its own nature.
- Technology is anonymous.
- Technology emasculates ideology.
- Technology attempts to make everything available.
- Technology is a process of formalizing and functionalizing the world.

No one would deny that embedded software is a kind of technology. But how can we say that embedded software exhibits these characteristics of technology enumerated above. Embedded software represents a symbiosis of the old mechanical technology with the new meta-technical structures. In the development of this symbiosis there is an intensification of the technical project. This transformation of the technical sphere in many ways clarifies its nature, bringing to the forefront these characteristics described by Fandozi.

Technology is pervasive. It effects all aspects of society. It effects what we do and how we do it in all spheres of life. It profoundly changes the lifeworld by altering structures of everyday behavior. Our structures of behavior are conditioned by the artifacts that we produce and that operate within our environment. These artifacts, such as telephones, radios, computers, automobiles, planes, etc., have a synergistic compounding effect. They work together to create a complex technical environment which we work with every day. This interlocking of the aspects of the technical environment is what gives it a deep pervasiveness. Think of the launch of the

Hubble telescope satellite. Here all the artifacts mentioned above, and many more, are used together, each fulfilling a particular function to bring about a successful launch. And what is it that allows this synergistic effect of combined technologies to occur besides human coordination? For the most part it is software embedded in various artifacts which allows the various technical artifacts to work together. The technical environment is knit together with embedded software so that different machines can work together efficiently. The deep pervasiveness of the interlocking technical environment is made possible by embedded software. That environment is symbiotic with the technical human community. It is a socio-technical system. It is software that even further deepens that symbiosis. The technical environment forms a continuous whole within which the human being functions. The cockpit of a jet is a good example of this. It is software that makes the technical environment whole and also adapts it to the human whose behavior is adapted to the technical system. Without software, the pervasiveness of the technical environment remains superficial. The picture is of an environment filled with many different machines that do not work together except by human coordinated use. These machines are not adapted to the human, but instead it is the human that must adapt to each individual machine. The deep pervasiveness allowed by embedded software occurs because the various machines can cooperate without human intervention and because the machines can dynamically adapt themselves to the user.

It is thus clear that technology is pervasive, not just because wherever we turn we find ourselves falling over some machine. It is pervasive because of coordinated use of machines so that the whole work structure is determined by the necessities of coordinating machines. The human coordination of machines, as in a production line, is limited by natural human capacities. Software has the potential to supplement and take over some of the work of coordinating machines. This kind of software is called the Command and Control system<sup>1</sup>.

---

1. See Beam on COMMAND AND CONTROL SYSTEMS

Embedded software in each machine makes it able to be controlled and for its current state to be sensed. Embedded software and command and control software working together allows a whole new level of adaptive and interlocking coordination far beyond what is humanly possible for complex technical environments. Thus, we see that software allows an intensification of the pervasiveness of the technical system by allowing adaptation and interconnection in ways that are not possible without software. This intensification of the pervasiveness of technology through increased levels of coordination may be deemed meta-technical.

Technology tends toward autonomy. This is to say that technology has its own agenda which supersedes that of user and maker of the technology. The agenda of technology is increased movement toward total control of everything including the human that created or uses the technology. The Parable Of The Tribes<sup>2</sup> expresses the dialectic out of which the autonomy of technology arises. If any tribe achieves a technological advantage and uses it against its neighbors, then all the tribes are forced to adopt that technological way of doing things or be dominated. Domination means the loss of autonomy. Colonization is just this type of domination through technological advantage. Under domination the adoption of the dominant technology becomes necessary for different reasons. Only those tribes who adapt to technological dominance by adopting the technology which gives advantage can remain autonomous. By this dialectical relation between competing tribes, technology begins to evolve. This mutation of techniques takes on the appearance of a Darwinian evolution. In fact, the Darwinian model fits technology far better than it fits biological evolution<sup>3</sup>. In Biology there is no mutation of one species to produce a wholly new species to be found in nature, even though this is demanded by the theory. There is only variance within species. The Darwinian model does not explain the discontinuous nature of biological evolution well. On the other

---

2. Reference

3. Reference

hand, studies of the evolution of technology show that the Darwinian theory fits very well what happens when technologies evolve into newer technologies. The parable of the tribes is the story of the survival of -- not the fittest -- but those with the technological advantage. Over the long progress of human history, since the Kurgen invasion of the whole of the known world in about 4000 BC, this technological advantage (in the case of the Kurgen people it was the use of the horse in warfare) has become recognized as the key element in economic and political warfare. Thus, as time goes, on we recognize technology as an almost autonomous driver of human history. It gives unfair advantage to those who are at the technological cutting edge of their times. Everyone contributes to the growth of technology whether they like it or not. It is an out of control positive feed back spiral.

However, this autonomy of technology which arises from the struggle for power between peoples and nations, where everyone contributes to the growth of technology so that the agenda of technology is raised above everyone's agenda -- this is only the superficial autonomy of technology. The deeper type of autonomy is that given to technology by the presence of computing machinery and the software that controls it and its peripherals. The autonomy of independent artificial processors is a truer autonomy. Machines have always acted by themselves via a transformation of energy. Feedback circuits have allowed machines to be self regulating. However, through the addition of computer control, machines achieve a degree of self regulation which senses the environment and reacts in ways similar to an organism. This autonomy is set up by the human being because self-generating machines have not been produced yet. But once the machine has been set up, it can be programmed to sense its environment and react. Satellites are a good example of this sort of robot. Programming is a fundamental part of the 'set up' for autonomy. It allows flexible adaptation and response of the robot. It is like a wind-up toy which is wound and then let go to walk about independently. Thus, programming manifests the slavery of the automated technical system to its

programmers. But once programmed, the technological complex acts independently of the programmer; it appears in the environment as an autonomous independent agent. This is true even if the programmed system offers a control interface to the user. The user is controlling the autonomy of the programmed technical automaton. The automaton is still acting independently from the user. The point here is that the program user -- a technologically adapted human -- is part of the technological system. He is the wizard of OZ behind the curtain. He is the sophist or magician who hides behind his sophistry or sleight of hand. The autonomy of the technological system as independent actor with its own agenda has appropriated the human slave. The master/slave dialectic of Hegel comes to play here so that it is impossible to tell which is which. Technology has had its own agenda which has through economic and political warfare been raised above the agendas of the players of the power game. Through the evolution of computing machines as a general autonomous processor, the technological system has itself achieved autonomous independence through which it can pursue its own agenda in a way hitherto not possible. The human being has been co-opted to serve the agenda of technology and provide it with the autonomy of movement and action as well. The autonomy of action given to technological products intensifies the application of the technological agenda to the world. Software is the mediator between the programmer: slave/master -- and the automation: master/slave. It is embedded software that makes the master/slave dialectic possible. Without software as a means of communication between automation and technical humans, the actions of machines would remain disjointed and non-adaptive. Through software embedded in computing machines controlling other devices, technology begins to exhibit the kinds of independence which we attribute normally only to organisms. The autonomy of technology before was that of a preeminent cultural artifact. Now that artifact is automated and acting independently in the environment. The first killing of a human by a robot occurred in Japan not many years ago. Who is the murderer? An environment filled with autonomous

technological artifacts is certainly different from one which is just filled with machines of various types closely watched by human manipulators. The autonomy of technology has deepened considerably with sensors and servo-mechanisms controlled by embedded software. The autonomy of the technological complex has deepened. This deepening, dependent on the presence of software and independent computing devices, may be described as meta-technical. The autonomy of the technological agenda has been supplemented with the true autonomy of the technological artifact.

Technology is repressive. This is a corollary of the surfacing of the technological agenda. Because the agenda of technology surfaces and comes to dominate the agendas of the players of the power game, all other agendas ultimately become submerged. The human diversity becomes subservient to the technological system, and all features that are of no technical advantage are devalued. As such they slowly become identified as hindrances to efficiency. This is happening to language barriers in the European Economic Community. These barriers cause joint technical projects to cost five times what the same project would cost by speakers of a single language. These human differences are inefficient and thus, despite claims of cultural worth, English is becoming the technical language of choice everywhere in the world. The dominance of English is repressive because it causes other languages not to be used, and other kinds of human diversity connected to language becomes threatened. The success of American media that fosters English detracts from local cultural media products. Technology as a cultural system only accepts a very narrow band of human behavior. All other human behaviors are irrelevant to the technological society, and as such, they face extinction.

This repression of technology which rejects inefficient or noncontributory human diversity is a surface phenomenon. In many places around the world this repression takes on a more ominous character as the police state using technical weaponry

against its own citizens. Political prisoners all over the world are held enthralled by the sinister face of technological gadgetry for eavesdropping, information collection, processing and control, as well as torture. Most of this activity is aimed at controlling diverse human populations so they will be docile markets, and work forces which do not threaten the stability of the dominant economic and political systems that foster the technological society. In many countries the police state becomes identical with the technological system, and the sensing and information processing becomes essential control mechanisms. Without software, this machinery of repression could not blanket entire societies. Software is essential to the expanded control of the police state. Yet there were police states much longer than there were the elaborate technical apparatuses that they use today. In fact, the police state first appeared as the Catholic church used the inquisition to stamp out the Cathar heresy.

On a deeper level, repression of individual differences becomes the channeling of the human being into a technological mold. This is done by the education system. Technical societies require a highly educated docile population. This is why Japan is so successful as a technical society. American individualism was good to elevate the technical agenda through the great strides of early innovation. But a technical society must repress the individual differences so that individualism becomes inefficient in the long run. Education is a kind of programming of youth that makes them docile and amicable to serving the technological system. It teaches them the doctrine of relativism which disarms all independent thought and action. Relativism is the positive face of nihilism. It is nihilism whose negative aspects have not yet become apparent. Relativism is the equivalent of religious dogma for the technocrats of the technological society. Education is an early repression of individual differences in order to mold good managers and workers.

Slowly computers are entering education curriculums. Computer-based educational materials



are starting to be developed. Educational software is an expanding field. This kind of software makes learning without teachers or books possible. The educational program lets self-paced learning occur. It allows training to take place in a simulated environment. This type of software for teaching shows a completely different aspect of the usefulness of software. It is universally regarded as a positive and fruitful aspect of software development. No one sees educational software as repressive. It is the means of turning talents into skills.

‘Repressiveness’ is a word with negative connotations. A better word might be ‘channeling.’ Technology causes channeling. It channels the diverse human populations into a narrow range of alternatives. Those who resist this channeling are either controlled by the police state or join the ranks of the unemployed. Channeling, when directed at the young, is called education. Software takes educational channeling to a new level of sophistication. Education becomes a game. Education becomes adapted to individual needs and differences, allowing one-to-one teaching again by automated means. Computerized education is a channeling environment which prepares the student for control by making him docile in a computer-controlled environment. Thus, educational software allows us to see the deeper nature of technological repression. This repression of human differences is inherently meta-technical.

Technology is anonymous and tends to conceal its own nature. We do not think of ourselves as living in a culture controlled by technology, even though the artificial environment is everywhere around us. We see the artificial environment as a means to furthering human ends. Human actors that own and control technological means are what we see around us. The technological equipment are stage props to the actions of other humans. This is merely another way of saying that technology is not present-at-hand. It is not the focus of our projects unless we are building and maintaining it. Because it is usually not present-at-hand, it fades from view no matter how it clutters the environment. But this concealing of

itself is but a prelude to its concealment of its own nature. The nature of things are their essential properties. Technology not only hides itself, but it hides what it is really like from us. This is why technology has been part of human life for thousands of years, but it has not been focused upon by human society except only exceptionally. Our era is one of those exceptions. Technology blends into human action. We see the actions and not the technical means. Humans rarely realized that the technical means had any nature different from the enabled actions. It is only in eras of great technological change that the distinction between the way we do things and the technical means can be made. Thus, the attributes of technology discussed here appear. They are normally hidden. It is only with great difficulty that they have been discerned by philosophers over the centuries. This concealment of ‘technical essence’ or ‘technical nature’ is itself an attribute of the technical. We might call this a meta-attribute of technology. Through the meta-attribute of essence, concealment appears the next level of Being. That will be described in later sections of this essay as Hyper Being. It is the absolute concealment of pure immanence. Software takes its nature from this meta-level of Being. Self concealment of attributes is a meta-technological manifestation. With preceding attributes, the surface phenomena of technology has been differentiated from the deep meta-technical phenomena. ‘Self concealment’ as opposed to the ‘concealment of nature’ are two such levels. Fandozi recognizes both of these levels. He speaks of the anonymity of technology. This is self concealment of what is not present-at-hand. The concealment of concealment is the associated meta-technical attribute. Both of these apply directly to software. Software is almost never seen directly. Normally only its effects are seen. Embedded software even lacks a user interface. It is hidden in the bowels of the machinery. The user might not even know it is there. This software, unlike other kinds of writing, is nearly invisible to everyone except the programmer. When it is seen, it is very difficult to understand. Software is by nature hidden. The elegance of software designs is rarely appreciated. Besides hiding itself, software hides its

nature. Software appears as 'just a text.' Yet it hides through the operation of multiple perspectives the singularity of pure immanence beyond the event horizon of Derrida's differing/deferring of differance. Probably no one would agree that software has this inner nature. The nature is hidden. We only see it in our nightmares as yet another project fails, as a werewolf for which we seek an elusive silver bullet<sup>4</sup>. So technological anonymity is the surface phenomenon that glosses over the meta-technical manifestation of technology, hiding its own nature.

Technology emasculates ideology. Human differences are not the only kind that are repressed. Technology also represses ideological differences. Ideologies are the motive forces behind political systems. They occur when a particular set of ideas like freedom, liberty and fraternity become the central rationales of behavior. So it is interesting to note that although the agenda of technology is raised above all others in order to give power to the tribe or state, the state is ultimately a road block which must be removed by 'progress.' Multinational companies express the agenda of technology more perfectly. The corporation is an imaginary person created as a legal fiction. Imaginary persons have no need of ideology. Their behavior is not motivated. Only human beings need motivation. The corporation is the equivalent of the self for the technological system. It is a vortex of human activity aided by technical means which forms a system producing surplus value. The corporation is the point at which the economic and technical systems merge. By becoming a legal fictional entity, it is recognized by the state. But the state only serves as a host for the corporation. Its ideology that motivates the political system is not necessary for the technological system. In fact, as the agenda of technology is raised -- and that agenda is the intensification of its attributes -- these human motivators become inefficient like other human differences. The Soviets are slowly recognizing how their ideology is counter productive. They are losing technical advantage

because they insist on ideological control. Free flow of information, and open markets with free movement of people, is more conducive to the flourishing of the technological system. The police state is ultimately counter productive. However, the emasculation of ideology is a surface phenomenon. The deep phenomenon is the ideational phenomenon that produces ideologies. Ideologies are political theories. At a deeper level technology harnesses ideation but devalues the product of ideation which are ideas. Technology is practical. It functions by using the ideational process to produce theories. These theories are embedded in machinery for practical use. The pure ideas are discarded. Technology dwells in the realm of pragmatic intelligence defined by Kant as practical reason. The discarding of the pure ideas is what separates science from technology. Science is the opposite of technology in this respect. Science reveres the pure ideas and is only interested in technology as a means of getting at those pure ideas. There is a natural partnership between science and technology because the end products of ideation are useless to technology. Technology uses the ideational process itself. It creates theories embedded in machines rather than free floating -- nonembedded -- theories. An example of an embedded theory is a software design. As shown by Peter Naur software is a nonrepresentable theory which serves as a software design. Software design depends on ideation -- which produces illusory continuity -- to give wholeness to the design as it evolves. Without ideation as a capability of the mind to produce a differentiated theory and do mental simulations, the theory would not be a whole. The computing machine is an artifact that externalizes the ideational process. The software artifact, when represented as code, executes at such a speed that an illusory continuity for the processors actions is created. This illusory continuity is crucial to the manifestation of the software design. So at a deeper level, technology rejects ideas (the products of ideation) for the process of ideation which in software is externalized in the form of the running computer animated by software.

Technology makes everything available. The

---

4. See F. Brooks "No Silver Bullet"

anonymity of software shows it is not present at hand. But this attribute attaches it definitely to the ready to hand. 'Made available' is equivalent to Being ready-to-hand. Total availability means ready-to-use to get some project we are focused on done. Unavailable is a hindrance to the technological project. Our conditioning to this attribute is shown by anger at the slightest inconvenience. Availability means the free flow of information, people and goods for immediate consumption. Any barriers to this flow is unacceptable. This free flow shows the likeness of technology to fire which consumes its fuel. The fire consumes resources and lives to produce artifacts which are consumed by the market. The fire is the vortex of activity within the corporation which feeds the frenzy of consumption within the free economy. Free economy means open to total availability. Technology strives to make everything available which fits into the technological system, including itself. Technology propagates its own availability even as it hides itself and its nature. This contradictory set of attributes gives us a hint that technology has its own mode of disclosing. It hides in relation to the present-at-hand, but becomes conspicuous in the ready-to-hand. As another mode of disclosing, we see that technology functions in a different kind of Being. Being is manifestation. Different kinds of manifestation will allow hiding in one mode with exposure in another. There is no meta-technical level associated with this attribute. Technology takes its Being from Heidegger's strange mixture of Being and Time called 'Process Being.'

Technology formalizes and functionalizes the world. Technology is structural, and is best represented by the formal-structural system such as that described by Klir. Technology can formalize and functionalize precisely because it is structural. 'Structural' means it has the ability to structure. To structure is to impose form. Functionality is an attribute of form. Structure determines the functionality of a form within a set of forms that can be transformed into each other. Functionality is the relation of a form from a structured set of forms to the whole set. Structuralism handles the discontinuities between the forms of this set. Structuralism builds bridges

between forms across these discontinuities. The forms evolve through time, changing into each other. If this process is fast enough, the change of forms appears continuous, and then this is a model of ideation. Form and function is the means by which we understand what is present-at-hand. We concentrate on forms and apply our functions to transform them. This transformation changes the functions of the form. If that change is radical enough, they are replaced by another structurally-related form. Technology can only formalize because its nature is structural. This means that technology operates on the present-at-hand forms with their functions from the hidden space of the ready-to-hand. If it were not once removed in another mode of Being, it could not operate on forms. Thus, this attribute of technology connects it yet again closely to Process Being.

Software is a meta-technology. Where technology makes everything available and formalizes/functionalizes, the world-software does that and more. Meta technology intensifies technology. Meta-technology "technologizes" technology itself. This becomes apparent in the way computers make math skills more necessary while at the same time taking away the tedium of the computation. It is no longer necessary to be able to do the computation. Yet is it necessary to know what the end product of the computation means. Without this knowledge "garbage in-garbage out" becomes more than a truism. It describes precisely the situation where there are reams of overly precise data which when processed is meaningless. When everything is available, then relevance, significance, and priority becomes crucial. Thus, education becomes more important. One can no longer do production jobs without basic computer and thus, mathematical skills. Thus, while technology makes everything more available, the question becomes "available for what?" What do we do with what has been made available to us? What are the significant facts in our data base? How do we find out? Meta-availability is relevance. Meta-availability is filtering. Software provides the means of automatic filtering of information. It can automatically signal the arrival of

an important fact while filtering out irrelevant information. So while software makes more information available as a technology, it also allows filtering of what is available which is a meta-technical aspect that allows the true nature of software to be glimpsed. All we need to do is look at the evolution of abstracting journals to see this exemplified. Now the references of articles are cross-referenced to discern related articles. Thus, has been taken another step where clusters of heavily referenced articles are identified and named as cutting edge subdisciplines. The identification of cutting edge subdisciplines allows a reader to immediately identify the crucial papers published each year by seeing how heavily referenced they are and whether they belong to a cluster of heavily referenced papers. This is a kind of information filtering which should intensify research and the dissemination of important findings.

Software plays a part in the formalization and functionalization of the world. Yet this has already been started by other technologies that foster the creation of formal-structural systems in the world. Software as a meta-technology must do more than merely formalize and functionalize. It must intensify the formalization and functionalization in some way to qualify as a meta-technology. The intensification of formalization occurs through the operationalization of formal languages. Formal languages are used to write software modules called functions that take inputs and transform them into outputs. Thus, in some way formalization, and functionalization is epitomized by software. Software must have its input in a certain form to make use of it. Each piece of software fulfills a specific function. It demands a certain set of formalized behaviors on the part of the user in order to work properly. Installation must be done exactly right. The program accepts a certain limited range of user behaviors and responds consistently to the instilled behavior patterns associated with its user interface. Software simulates the world, and by running its simulation within an environment, it sets the pace and conditions the environment. So software allows the formalization and

functionalization of the world to be automated. The automation is a simulation of some aspect of the world which ends up driving the world and causes behaviors of people to change to accommodate the simulation. By epitomizing formalization and functionalization and confronting individuals in everyday life with formal and functional responses, it causes those individuals to change their behavior and conform. The result of conformity is that the individual enters into the simulated or artificial environment of the complex dynamic software artifact. Our vision of Tron<sup>5</sup> being sucked into the computer is becoming fundamental mythology that haunts everyone who fails to get a good credit rating. The software has a replica of us which in some sense controls our basic economic behavior. The stock trader who does computer trading has an active replica -- called strangely enough a daemon -- that watches for the price of a stock to change beyond a certain threshold, and it automatically buys or sells based on that movement. Software allows us to enter the simulated artificial world, and allows that artificial world to get mixed up with the tangible world of everyday life. The end result is a confusion about what is real. Fortunes are made and lost not on paper, but within the electronic media of the computer circuits. Software makes the world a simulation. Through this analysis of Fandozi's attributes of technology we have defined a set of meta-technological attributes related specifically to the role of software in the world today.

The meta-technical (like software) is not just pervasive, but interlocking and adaptive; not just tending toward autonomy, but truly autonomous; not just repressive, but channeling; not just concealing (anonymity) its nature, but hiding a singularity of pure immanence; not just emasculating ideology, but harnessing ideation; not just making all available, but filtering for relevance; not just formalization and functionalization, but simulating in an artificial environment.

Recognizing the meta-technical in the midst of the

---

5. The Disney movie.

technological milieu is very difficult. Yet it is necessary in order to respond appropriately. The meta-technical, as exemplified by software, is an interlocking and adaptive environment composed of truly autonomous 'daemons' which channels behavior by harnessing ideation and filtering relevant information to produce a simulated artificial reality that hides a singularity of pure immanence. On the other hand, the technological exemplified by the formal-structural system is pervasive yet anonymous. It is repressive and emasculates ideology. It tends toward autonomy while making everything available. It conceals its nature while pursuing the agenda of formalizing and functionalizing the world.

Technology is intensified and guided by the meta-technical. Yet at the heart of the meta-technical is a phenomenon of cancellation. The meta-technology is the limit of technology. Upon reaching that limit, technology turns into its opposite which is the proto-technology of Wild Being. This is exemplified by the rise of interest in acupuncture and homeopathy and other types of 'alternative traditional' medicines. The meta-technical is like a veil where one encounters the limits of technology and sees those limits clearly. From this encounter comes alternative or appropriate technologies. As one passes through those limits, there then appears proto-technologies which harken back to archaic technologies. In our time each of these approaches to technology are flourishing side by side. Our culture as a whole favors technological means until the side effects become unbearable. Then small is suddenly beautiful and we opt for appropriate alternative technologies. Thus, we all use leaded fuel until it starts to appear in cow's milk which causes it to go into our bodies from which it does not emerge. Then suddenly we are environmentalists attempting to manage the exploitation and pollution of the environment enough so that it does not effect us. When even management fails, we then become proto-technologists attempting not just to find alternatives, but to go back to archaic technologies that were hither to rejected alternatives. No one tries acupuncture until all other forms of medicine fail. It is a last resort. In ancient China it used to be the first

resort. When drugs fail, we try stress reduction and other health maintenance strategies. When these fail we attempt to learn what the ancients know that we have forgotten. This harkening back to Shamanism, which is now called 'New Age Thought,' is a reconstruction and not the original. The original has been lost, and only the archeological remains are left. The proto-technical is a kind of nostalgia for what has been lost.

In software engineering we encounter the limits of technology by dealing with complex representations of systems we cannot see, which are nonintuitive and may act in counter intuitive fashions which are hard to explain. We work in an environment where our tools are software artifacts that help us build software artifacts. These software artifacts are simulations of parts of the world which must be simulated themselves in order to know if they work correctly. This simulation is done with test software which simulates the environment of the simulation to see whether the built software will track what is happening in the environment correctly. The software simulates without actually knowing anything about the environment. Whatever knowledge is not coded into the software product is thrown away. The attempt to regain and use this discarded knowledge is called 'knowledge engineering.' Knowledge engineering is proto-technical in that it attempts to get at the knowledge in the human being that allows him to know what is significant. It is an attempt to code the knowledge into a software artifact that will not forget it. Software forgets knowledge and preserves behavior. Knowledgeware sacrifices behavioral coherence for knowledge preservation. Passing through the event horizon of differing/deferring, the meta-technical realm collapses. The singularity is not seen, but disappears. What is left after the collapse is the proto-technical. In software this is the knowledge of the builder of the software. Automatic code generation is a proto-technical activity. Software reuse is a proto-technical activity. All activities which attempt to transcend the "software problem" are inherently proto-technical and deal with knowledge acquisition, preservation and use.

Software is trapped at the behavioral level. It ultimately lacks the knowledge that would allow complete adaptation to its environment. It is the human expert who best exemplifies this total adaptation to the environment. In the proto-technical state software attempts to become its own designer by replacing the expert designer. Software has become too complex for the human being. Now software defines software. The human reenters the arena of ignorance about software. Everyone is a user. The software engineer merely uses the software construction tools rather than their end products. At that point we will have passed through the barrier of software which was too difficult for humans to handle directly. Software with expert design knowledge must handle software. Software is in this way destined to become a non-human artifact. Humans built software. Software extracted the knowledge of how it was built. It then started generating itself, and humans became excluded because it was too complex and costly for humans to handle the building process. This sounds like a science fiction scenario. Yet already, code generating systems have been shown effective on simple problems. It is the nature of the meta-technical to collapse and push those who experience the limits of technology beyond technology into the proto-technological realm. In this we do not solve the problem of software because we are the problem. When we are excluded and pushed into the proto-technical realm, we, as a problem, have been solved by the technical system anonymously seeking autonomy. We have met the software problem, and it was us -- our incapacities and our limitations as human beings.

What is strange is that as the meta-technical arose outwardly, we simultaneously discovered our own nature as programmed artifacts intrinsically based on software. Crick and Watson discovered DNA, and slowly we began to read the software of all living things. Now we dream of carrying out the human genome project to understand fully the semantics of the program for which DNA is the text. As we project software outwardly, we discover it everywhere including in our biological foundations.

Thus, the meta-technical was at work within us before we ever discovered how to embed it in our artifacts. In fact, much of what we call organic in the biological realm is very similar to the meta-technical in the realm of artifacts and socio-technical systems. Organisms are pre-eminently symbiotic and adaptive. They display a genuine autonomy as sources of independent action. Organisms display channeling through their adaptation, causing interspecies differentiation. Our current ecological perspective on organisms fitting together into interlocking niches to make up a whole, owes much to the meta-technical understanding of how technical systems work together. It is clear that with each new vantage point achieved in our own thought, we see nature differently. In the formal phase we saw animals as mere machines. In the structural phase we saw them in terms of organic chemistry. Now in the meta-technical phase they are seen as interlocking systems within an overall meta-system. It is the meta-technical that projects this meta-system as a way of understanding how things work together in the world. But since the meta-system is only apparent in the dynamic of interlocking systems, it is always hidden from full view. It is a projection of unity and continuity which is not apparent in the static things. It is in this way a virtual environment within which dynamic systems interact. In that interaction the teleonomic filters of the different formal-structural systems work together to produce a super-filtering by the meta-system. The different ideational embodiments react to each other and create an all encompassing simulation in which the forms within the illusory continuity react to each other. In the meta-technical realm a complete virtual reality is for the first time possible. The meta-system is another name for this virtual reality which is a whole of a different kind. Similar to the wholeness of organisms which exhibit behaviors qualitatively different from molecules and atoms. So to the virtual reality of the meta-technical exhibits attributes qualitatively different from the technical. Our appreciation of that difference allows us to appreciate organisms in a new light, especially since we find a form of software embedded in both the biological and the meta-technical realms.

The meta-technical has not yet taken hold completely of the technological environment. And already a new shift away from the meta-technical towards something else is in the wings. We might call the next phase after meta-technology: *proto-technology*. Meta-technology is the intensification of technology to the point of all encompassing domination. Ironically, the point of total domination is also the point of collapse of the technological sphere. What is left after that collapse is the proto-technical. Just as the meta-technical sits on top of the technological formal-structural system, so too, the proto-technical sits on top of the meta-technical. One might think of the proto-technical as the inhabitant of the virtual reality created by the cocoon of software. In this virtual reality the rules of technology no longer apply. Instead, totally new non-technological rules apply. Rules we have yet to fully discover. Several different points of departure into the virtual space of the proto-technological realm have been taken. To name a few, there are rule-based systems, neural nets, simulations (continuous and discrete), autopoietic systems and cellular automata. These are all examples of proto-technical artifacts. They exist completely within the cocoon of the software virtual reality. They are each attempts to explore that reality in different ways. One might call them ad hoc exploratory devices. They all have in common the fact that they exist as experiments in the workings of virtual reality. Where software must still deal with the outer technical sphere, these experiments can take place completely buffered from the demands of the technical sphere.

From the viewpoint of the technical sphere represented by the formal-structural system, the inner sphere of complete virtual reality is irrational and enigmatic. It is a world in which free form conceptual structures may be created and set to interact to produce strange dynamics. These conceptual structures and their dynamics do not have to bear any resemblance to physical laws or be bound by physical constraints. Because those constraints do not apply, many times it allows the theoretician the freedom to explore avenues unavailable in physical experiments. The results of these thought

experiments carried out in virtual reality may provide new insights into why the world is exactly the way it is. The irrationality of the proto-technical can be its very advantage. The pilot does not have to take a chance of killing the passengers and wrecking the plane to learn a delicate and complex maneuver. The rule-based system can come up with strange and enigmatic results which are non-intuitive, which then applied to the real world turn out to be true or offer a new perspective on some obvious facet of existence hitherto not appreciated. An instance of this is when a theorem proves “discover” a new theorem which no one thought of before by automatically exploring the conceptual landscape of the formal system in a way no one had thought of exploring before.

Because the proto-technical has not emerged as fully as the meta-technical, it is not possible to be as definitive in describing this new realm. All that is really known is that it is non-technological and appears highly irrational to those of us brought up to expect everything to fit the mold of the formal-structural system. The current centerpiece of proto-technology is the Mandelbrot set which displays chaotic patterning and is the most complex mathematical object yet discovered. It could not have been discovered without software to control the repetitive calculations that makes the Mandelbrot set visible. However, software is just a means into the virtual reality of the Mandelbrot set. Once there, the Mandelbrot set has its own reality and complexity and beauty which boggles our minds. Software provides the means of seeing the Mandelbrot set, but the set itself has its own reality which would have been there if we had never seen it and with which we must come to terms with independently of the software which lets us explore that reality. At this point we do not know how many monstrous things like the Mandelbrot set might inhabit the virtual reality cocooned within software. We are like explorers on the edge of an alien wilderness. There the norms of the formal structural system collapse, and we see strange objects which we must find new ways to understand. Mostly, we use that virtual reality to simulate our designated as real world<sup>6</sup>. But some explorers like those who found the Mandelbrot

set will explore virtual reality for its own sake divorced from the constraints of mimicking our designated as real world. Slowly these phenomena from virtual reality will impact our designated as real world. For instance, we are already starting to understand the strange behavior of computer networks in terms of chaos which we are in turn finding in natural systems. Chaos was first discovered by an attempt to construct a simulation of weather. When separate runs of the simplified atmospheric model diverged when started again and again from what seemed the same point, it was a strange phenomena for a deterministic system. Now we understand that many deterministic systems are in fact chaotic. And we have glimpsed the fact that the sensitivity to initial parameters is only the first level of Chaos. There are some kinds of Turing compatible machines that exhibit a deeper form of chaos, the ultra-complex, not dependent on initial starting conditions.

Thus, the exploration of the irrational nature of virtual reality inside the cocoon of software has begun. What we will find in that imaginary universe is unknown. But it is strangely accessible in a way that the physical universe is not. There is no light speed barrier here. All that is needed is complex software instruments to carry out the exploration. What emerges from the proto-technical virtual reality will have deep and profound effects on our existence. Already the emergence of 'chaos' has set limits on our ability to understand much of the physical world. Our ability to handle complexity is extremely limited, and one of our first discoveries within the proto-technical realm is that physical and biological reality is *very very very* complex. Also, experiments, except of a very gross variety, are all essentially non-repeatable as slight differences in initial conditions may have profoundly significant effects on the outcome. Slowly we see the characteristics of virtual reality manifest in the physical world, and we come to understand the designated as real "physical and biological" worlds in a completely different light. Where that will lead us is anybody's guess. But just

as we discovered software at our biological core, we can be sure that as we explore the inner more accessible virtual reality, we will discover even more amazing things about ourselves. Software and the meta-technical gives us an entryway into the inward realm which is culturally and intersubjectively defined. In it we will discover the true interpersonal archetypes as aspects of virtual reality. We will enter a new mythic space in which our dreams and fantasies take on a life of their own and become dynamic entities in a virtual environment with which we interact. Perhaps there we will discover the aliens we seek on other worlds, as the irrational aspects of the virtual proto-technical reality are embodied by our 'daemons'. When that deeply irrational element from the virtual reality begins acting in the world and controlling machines through software interconnect, then very deep impacts on the lifeworld will be seen. Technology has laid the groundwork, but it is the meta-technical that has brought us to the threshold of the proto-technical virtual reality. There we can simulate the interaction of particles in the first moments of the universe, and perhaps through that simulation get a glimpse of what lay beyond the beginning, going in our imaginations to places where we would have no access physically, and still learning something beyond mere speculation. This is the threshold on which we stand -- beyond technology and even reaching beyond meta-technology on the shores of an unknown, almost totally unexplored virtual reality which is our own inward dimension.

---

6. See David Gelertner MIRROR WORLDS



Although we only have glimpses of the wonders to be discovered in the proto-technical realm, it is possible to discern a clear pattern in the series of steps that has taken us to this threshold. It is this pattern that is important to understand because it reveals a deep patterning of who we really are beyond who we think we are. It is the primary purpose of this book to elucidate that deep patterning. The patterning becomes clear in the dynamics of the emergent event. It is to these dynamics that we must address ourselves, not to speculation concerning what may or may not emerge next. Generally, we are fascinated by the novel things emerging and miss the really important thing which is that “emergence is occurring.” That emergence does occur within the Western cultural system is very significant -- even deeply meaningful. It allows us to have some insight into who we are; whereas the actual emergent phenomena themselves, no matter how wondrous, merely lead us away from knowledge of ourselves into an immersion into the ever-changing gestalts that continually repattern us.

The premise presented here is that emergent events all occur in a particular pattern. That pattern is not an empirical pattern. It is an a priori patterning. Thus,

no appeal will be made to evidence from particular emergent events to prove this point. Emergent events are, in fact, strangely inaccessible. Either you are the discoverer yourself, in which case you are too caught up in the event to notice whether the patterning occurred, or you are someone else who, by the time you arrive on the scene, all the evidence has vanished. The only way the actual study of emergent events can occur is if the people know about the a priori patterning and can recognize it as it occurs when they are in the midst of experiencing the emergent event themselves. For all normal scientific endeavors emergent events are extreme anomalies, and as such, fall outside their realm of study almost by definition. In fact, we get the strange effect that all science is in some way founded on a kind of pseudo-science from which it cannot escape. The study of emergent events must always remain a pseudo-science because of their inaccessibility to scientific observation. Emergent events are by definition not repeatable. They cannot be separated from the observer. Like a so-called mystical experience, they are private to the experiencer and are transformed into something else as they are transmitted to others within the cultural matrix. This is because they are not a normal phenomenon, but a

kind of meta-phenomenon. They occur in an arena where subject and object are not separated; where the scientific world itself is being constituted. To the extent that emergent events reveal with more intensity a “novelty,” they also are more intense in their concealment of the nature of the event itself. Yet without these events, science would rapidly decay into its nemesis: magic. The claim of science to access to a measure of reality stands on the possibility of disproving experiments. No more disproving experiments; then no more discovery. No more discovery, then reality escapes scientific endeavors, and it is impossible to tell scientific practice from ritualized magical practices. Isn't it a strange affair when it is the object of a pseudo-science that is the thing that prevents science from turning to magic?

And why is magic the nemesis of science? Because magic is the one thing science fears collapsing back into. Science is magic. It is a kind of meta-magic which by some strange quirk of fate “works” for us. It is precisely the component of emergence that raises science from the status of magic and prevents its return as long as it continues to occur. Magic is a kind of proto-science which does not take hold and loses its grip on existence as soon as the mind refuses to designate it as real. Chemistry grew out of the will to power of a certain part of alchemy. Alchemy claimed the ability to transform base substances into gold. But the actual performance was a rare and unpredictable event which lost credibility. That rare and unpredictable event is transformed in meta-magic into the emergent event. As chemists looked at all kinds of transforms of matter attempting to understand their nature, new phenomena, came into view. As patterns were seen in these new and old phenomena slowly the table of Mendeleev was pieced together. Eventually atomic and molecular theory came to explain the workings of this pattern. However, even today new phenomena such as high temperature super-conductivity are being observed as novel combinations of materials are made. It is the emergent event which becomes analogous to the philosopher's stone within the new science of chemistry. Whatever comes into contact with the

emergent event is transformed. For instance the world will be transformed by high temperature super-conductivity, especially if the temperatures become very high. Now many years ago super-conductivity itself was an incredible phenomenon which astounded the scientific community. However, the phenomenon was thought to have little impact because of the low temperatures at which it occurred. Not that those barriers are being pushed back it appears that super-conductivity may be much more important to us than would have been predicted. Yet if one took away the appearance of new events like these, then science would have a very different character. Although the phenomenon itself may be repeated over and over, the arising or recognition of the new phenomenon only occurs once, and usually through events which are difficult to access.

We have already discussed the four stages of emergence. What was not clarified is that each stage of emergence corresponds to a stage of the unfolding of techne only in reverse order. This means that all emergent events are first proto-technical, then meta-technical, then structural, and finally formal. Unless the emergent event goes through each of these distinct phases in its arising, then we are dealing not with a genuine emergence, but instead with an excrescence of artificial emergence. This phasing is the discriminator between genuine emergences and excrescences. And what is strange is that it indicates that all emergences are originally from the proto-technical realm. Thus, proto-technology was implicit in the unfolding of the technological project from the very beginning even though we ONLY NOW see that realm clearly distinguished from the technological and the meta-technological. It means that the meta-technical and proto-technical are implicit in the formal-structural system. They appear clearly in emergent events, but are strata that are continuously active. Because of their implicitness it is possible to recognize the a priori patterning of the emergent event. Emergent events are a moment in the dynamic of the formal-structural system in which all of its layers, both explicit and implicit, become visible momentarily. Emergence is an action of the formal-structural system itself, not something from

the outside. Emergence is a necessary action by which the formal-structural system maintains its visibility like the production of erratic minimal change in the form of excrescences. This strange self-manifesting and self-maintaining action of the formal-structural system is rarely seen, and so appears to come from outside rather than from inside. However, careful study of the formal-structural system itself shows the necessity of these implicit layers to its continued functioning.

We know about the substructure of the dynamical formal-structural system because of that system's unfolding in the Western philosophical tradition. In effect, the Western tradition has been piercing deeper and deeper levels of the foundations of the formal-structural system for the last two hundred years. It is the philosophy of Kant that set the stage for this development by giving a rigorous formulation to the formal system and basing that on the structure of Newton's Calculus. Since the rigorous definition by Kant, there has been successive dialectically related philosophies that have explored various counter positions and inversions. This dialectical unfolding has, so to speak, peeled back the layers of the onion of the formal system, successively exposing the structural layer, the meta-technical layer, and the proto-technical layer.

Specific philosophies are related to each of these layers. Within each layer particular philosophies form position -- counter-position constellations. We can read these philosophies in their mutual interrelation as various opinions that are mutually contradictory. Or we can read the dialectical development of Western philosophy as if they were all talking about the same thing from slightly different viewpoints. If you want to understand emergence, it is necessary to see the dialectical dance of philosophical positioning as all pointing toward the same thing -- that one thing is the implicit position around which all other positions are taken. It is a position never taken within the Western philosophical tradition, and without which the inner unity of that tradition cannot be seen. It is the inner strand that acts as the golden thread that leads back

out of the labyrinth. In this essay that thread is called the path beyond the void. It will be elucidated step by step as the argument of the essay unfolds. By taking the path beyond the void, the inner meaning of the Western tradition becomes manifest.

It must be kept in mind that the Western tradition really centers around a very narrow domain of discourse, and the differences within that domain are less significant than the similarities. Because most philosophers only know Western philosophy, they think that tempest in a tea cup is the whole world. The narrowness of focus of the teacup of Western philosophy comes from the almost exclusive program of explaining visible existence and the ideational processes that are used to construct the world. Other philosophical traditions such as the Hindu, Chinese, Islamic and Buddhist range much further than this and usually focus instead on explaining intersubjectively verifiable mystical experiences. The explanation of everyday experience is, in fact, only a minor by-product of the attempts to explain cosmic depths that Western philosophers only barely dream about. It is sad to think that so much effort has been expended on such paltry ground. However, within its own extremely narrow confines there are interesting aspects to Western philosophy. However, it is most interesting to see its uniformity and points of agreement within a matrix of family resemblances. Each different philosopher since Kant has basically added to the Kantian project and stuck to the agenda set forth by him. That agenda is taken forward by a series of steps that reinforce it as changes are made. It is like a sculpture to which different artists have contributed, sometimes reworking or replacing the constructions of their predecessors, but all the time maintaining the same overall framework. Philosophy, more exactly, is a formal-structural system undergoing teleonomic development whose goal becomes clearer all the time that it did not know itself from the beginning.

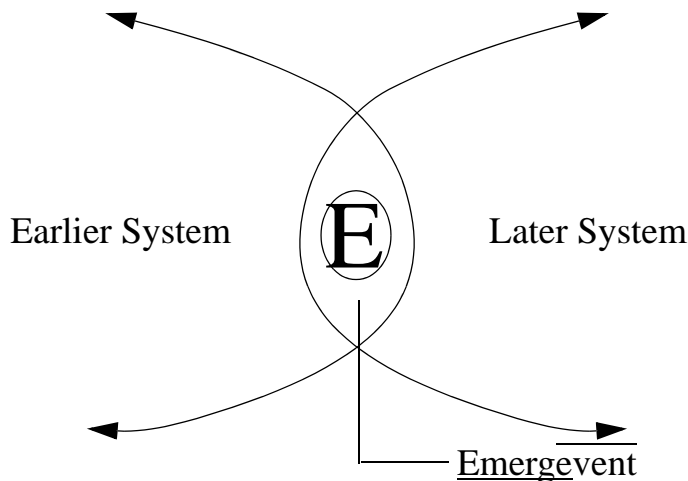
Within the dialectic of the unfolding Western philosophical tradition, every possible variation has been tried which the thoughtful could imagine. Yet the dialectic, like every cyclone, tornado, or

hurricane, has a center which is still. Untouched by the raging dialectic of argument and counter argument, that hollow center which holds no position is the axis on which all the other positions turn. The axis of the philosophical dialectic cannot be understood without first comprehending the dialectical maelstrom itself. Thus, we will enter into the vortex ourselves. However, our entry will be driven by the necessity of locating the still point -- the non-position which the tornado of Western thought has as its axis. Our first clue to the fact that the whole dialectic is directed at and indicates a single non-position of the axis is the unity of the phenomenon of emergence. Emergence takes on a specific form as a changing play of phenomenon. It is as if emergence as a meta-phenomena were a standing wave within the vortex of dialectical interplay. We need to appreciate the form of this standing wave because of its elucidation of the seldom visible substructure of the formal structural system. Emergence is a phenomenon explicated by the American Pragmatist G.H. Mead. He attempted in the 1930s to understand the relationship between relativity theory and Darwinian evolutionary theory and their implications for understanding science and society. An excellent exposition of Mead's work has been given by John D Baldwin. As Baldwin points out, the incomplete and fragmentary nature of G.H.

Mead's own works has led to his not being given the serious study he deserves. Mead was a "process philosopher" like Whitehead, who based much of his thought on the study of objective or behaviorist psychology. He is best known for his formulation of objective concepts of Mind, Self and Society which have been taken up by sociologists to form the school of Symbolic Interactionism. But Mead's most important work is his only completed book, The Philosophy Of The Present. In this book he sets forth his process philosophy in the clearest terms and speaks of the central position of the phenomenon of emergence in that process philosophy. That presentation must be used as the starting point for understanding, his posthumous papers published as The Philosophy Of The Act. For although emergence is not mentioned as often in these papers, it is clear that it is an underlying concept which is in development or is serving as a background for his various notes. Here we will give a brief excursus on G.H. Mead's concept of emergence in order to ground further exploration. This presentation will focus on this single concept out of his whole system of thought and will not attempt to do justice to the whole. For an introduction to the whole and its continuing significance, please refer to Baldwin's exegesis.

FIGURE 3

The Emergent Event bridges two systems. {FIGURE 132}



Going immediately to the crux of the matter, it is important to understand that for G.H. Mead the concept of Emergence was the linchpin of his whole philosophy. As a process philosopher, he attempts to focus in on the present as the process of time passing. Within the present he attempts to show how the past and future are bound together with our experience of what is "NOW." His view of this unfolding occurs within the context of the new theories of relativity and quantum mechanics, as well as Darwinian evolutionary theory. The view is global taking into account the whole of scientific endeavor seeing phenomena arising within the present in a series of levels: physical, biological, and social. It sees the scientific method as the primary means of human cognition. And given all these features of his view of temporality, he finds at the core of the present the phenomena of emergence. He defines emergence "as the presence of things in two or more different systems, in such a fashion that its presence in a later system changes its character in the earlier system or systems to which it belongs."<sup>1</sup>

This presence of the emergent event ("E") in both systems simultaneously leads to some strange phenomena. The first of these phenomena which Mead discusses is the rewriting of history:

It is idle, at least for the purposes of experience, to have recourse to a "real" past within which we are making constant discoveries; for that past

must be set over against a present within which the emergent appears, and the past, which must be looked at from the standpoint of the emergent, becomes a different past. The emergent when it appears, is always found to follow from the past, but before it appears, it does not, by definition, follow from the past.<sup>2</sup>

The emergent event appears unexpectedly within the span of the "specious present" and immediately changes the past irrevocably. The past is rewritten to accord with the new view made possible by the emergent event. Also, the future, which is projected from the specious present is radically altered as new possibilities suddenly come into view which were not apparent before. The present itself is altered because it becomes a time of dramatic alteration in the normal course of events.

The picture which this offers is that of presents sliding into each other, each with a past which is referable to itself, each past taking up into itself those back of it, and in some degree reconstructing them from its own standpoint.

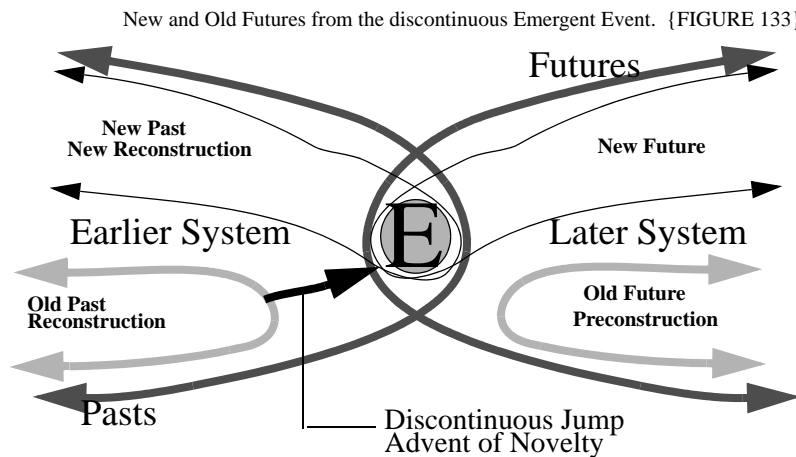
But if there is emergence, the reflection of this into the past at once takes place. There is a new past, far from every new rise in the landscape that stretches behind us becomes a different landscape.<sup>3</sup>

1. PHILOSOPHY OF THE PRESENT, page 69

2. PHILOSOPHY OF THE PRESENT, page 2

3. PHILOSOPHY OF THE PRESENT, page 9-10

FIGURE 4



Mead immediately points out how this analogy to mountain climbing is faulty. However, the central point is that presents in which emergent events occur are qualitatively different from the normal course of events manifesting in the present. With a terminology not used by Mead we can say that the emergent event reorganizes the gestalt of the specious present. This radical reorganization causes the reconstruction of the past, and the projection of the future to be fundamentally reordered as well, because past and future are intimately bound up with the present. In fact, since G.H. Mead's view of the present is relativistic using Minkowski's timespace as his model, we can say that the specious present is a whole consisting of projected future, reconstructed past, the "designated as real moment" and the interface with the "nowhere" of non-casually related timespace. This relativistic whole whose dual is the spacetime ( $x+y+z-t$ ) of Einstein's special relativity has an organic unity that forms a gestalt pattern. When emergence occurs, the gestalt pattern is broken and must reorganize into a new patterning regime. This causes all four timespace elements to reorganize. The specious present becomes qualitatively different because it contains the rare emergent event. The past is reconstructed anew, and new futures are projected. And, a point not considered by Mead, is that the "nowhere" interface with noncausal regions outside the light cone must also change. There is a dynamic in timespace between different relativistic perspectives. This causes the no-man's land to arise between inertial frames that are unconnected causally. The unreachable area is determined by the reachable area and vice versa. Thus, when the reachable area changes the unreachable area must change as well. Our understanding of the unknowable and impossible changes, with every new discovery. Ignorance and knowledge are reciprocally delimiting. New knowledge means new ignorance too. This is usually captured under the rubric -- the more we know, the more we realize we don't know.

I revert to my original proposition that a reality that transcends the present must exhibit itself in the present. This alternative is that found in the attitude of the research scientist, whether he

confesses it in his doctrine or not. That there is always will be a necessary relation of the past and the present, but that the present in which the emergent appears accepts that which is novel as an essential part of the universe, and from that stand-point rewrites the past. The emergent then ceases to be an emergent and follows from the past which has replaced the former past. We speak of life and consciousness as emergents, but our rationalistic natures will never be satisfied until we have conceived a universe within which they arise inevitably out of that which preceded them.<sup>4</sup>

The emergent event has an essential relation to the rewriting of history. In the rewriting of history we see the workings of what Kuhn calls "normal science." Normal science works on well-defined problems within the paradigmatic structure dictated by the current gestalt. When the gestalt breaks up and reforms, instituting a new regime, then we see the socio-technical system that carries out the normal science program react. That reaction displays its underpinnings as a teleonomic formal-structural system. The emergent event is a mutation which is taken up directly into the teleonomic filtering system of the formal-structural system. It dictates a course change within the slack or tolerance allowed by the teleonomic filter. It causes the goal toward which the formal-structural system is striving to become clearer and more well defined. That goal is not known beforehand. This is why emergent events cannot be predicted in principle. The system is not teleological; instead it is striving toward an unknown end which becomes clearer in route with each emergent event. Once the mutation has occurred, then it becomes part of the filtering system by which normal science carries on its programs and manages non-emergent change until the next mutation occurs.

Thus we must look carefully at the relation between emergent and non-emergent presents. Emergence or genuine discovery are rare events. But following G.H. Mead's principle -- "that a reality that transcends the present must exhibit itself in the present" -- we must see how the emergent event

---

4. PHILOSOPHY OF THE PRESENT, page 11

manifests itself even when it has not reorganized the present into a new gestalt pattern. What we have seen already is that there are two kinds of emergence. There is genuine emergence and artificial emergence, also called excrescence. When genuine emergence is not present, then excrescence appears. Excrescence is the form of emergence when the genuine emergent event is not directly present. Excrescence, as has been noted, is the means by which the formal-structural system renders itself visible as it pursues the dynamics of its program of normal science. When excrescence stops, the emergent event occurs to reorganize the whole gestalt of the dynamic formal-structural socio-technical system. Then immediately excrescence begins again as the reorganized formal-structural system begins the work of projecting its new past and its new future in the pursuit of well-defined problems dictated by its new paradigm.

Thus, if we want to look at the emergent event when it is not overtly present, we need to turn our attention toward its self-dual: excrescence. The mechanism by which emergent events are produced out of the formal-structural system itself is the same mechanism which produces excrescence and keeps the formal-structural system visible. This leads to the corollary that genuine emergence must in some way make the formal-structural system visible. Visibility means remaining “present.” This gives a hint that the formal-structural system itself is a means of rendering present. This means that the structure of the present, as projected by the formal-structural system’s internal dynamics and unfolding, is in some sense dictated by the underlying infrastructure of the formal-structural system. Explore the foundations of the socio-technical formal-structural as it makes itself visible and presents us with normal science or paradigm change, and you will see the inner structure of the emergent event.

G.H. Mead explored this inner structure of emergence which is simultaneously the infrastructure of the formal-structural socio-technical system. He called that dynamic process scientific research, and saw all temporal unfolding in terms of the analogy of

the dialectic of scientific methods application and discovery. Mead sees this dialectic as having four moments:

1. What is taking place conditions that which is arising.
2. Conditions do not determine the full reality of what emerges.
3. Conditions of the past are available in the present.
4. Emergence sets up a new past from the perspective of the emergent.<sup>5</sup>

Emergent events do not completely overthrow the past conditions, but rather grow out of those past conditions. No matter how radical the revisions of the past that occur, the emergent reorganizes within an area of tolerance, or free play, set up by the past but never before organized, the advent of the emergent. Because emergence organizes a niche left vacant within the range of inherited constraints, the nature of the new is never completely determined by past conditions. The genuinely novel has the ability to appear both as determined and simultaneously undermined as an historical event. From that point on it introduces its own new constraints within its niche which increases the locking in of the total teleonomic filter on a more specific future goal. The prior conditions and the new conditions mesh in the present to determine the workings of the socio-technical system. This new interlocking set of conditions are projected on the future as opening up new possibilities, and projected on the past as seeing history anew and also projecting a new unknown as the limits of the knowable. The new interlocking constraints become a new paradigm which dictates the problems of normal science. This changeover from one regime to another is a process which occurs as a rare unpredictable event. When it occurs, we see the formal system turn over completely so that its foundations that are normally hidden become momentarily visible. This process of turning over has a duration. This duration is the primal pulse of the socio-technical formal-structural system’s

---

5. PHILOSOPHY OF THE PRESENT, pages 16 -19

chronobiological clock. The duration of repatterning sets the pace for the temporality of all events occurring in the process of unfolding of the socio-technical system. Mead makes point by saying:

What then is a present? Whitehead's definition would come back to the temporal spread of the passage of the events that make up a thing, a spread which is extended enough to make it possible for the thing to be what it is. The specious present of a human individual would presumably be a period within which he could be himself. From the standpoint which I have suggested, it would involve becoming. There must be at least something that happens to and in the thing which affects the nature of the thing in order that one moment may be distinguishable from another, in order that there may be time.<sup>6</sup>

We know from the point of view of chronobiology that every animal species has a different intrinsic experience of temporality. This leads to different lifespans from the point of view of physically measured time (an abstract invented reference outside the experience of all animals). But it is interesting to note that given average lifespans of different creatures, all except man have the same number of approximate breaths and heartbeats regardless of species. Thus from the point of view of each species within their own temporality, the average life of all are approximately the same. Man has extended his own natural span to be out of sync with other creatures to about one third again more heartbeats and breaths. From the point of view of chronobiology, Whitehead and Mead's process-centered definition of time can be understood. The duration of the present for any process is the length of time necessary for it to "become" itself. Mead's example is the atom for which the present would be the time for all its electrons to circle once. He is, though, assuming physical time. Of more interest is the fact that many animals experience time differently in relation to each other as their lives speed by at different rates. Yet their own internal experience of time from the point of view of heart beats is similar. There is a justice deep in the core of

nature that gives them equal internal lives regardless of apparent external duration experienced differentially in relation to each other. Physical time, on the other hand, is an abstraction that no one experiences. Animals experience their time in a milieu of other animals relativistically experiencing different contractions of lived time. The time it takes to become occurs in this milieu. We should add to Mead's formulation the time it takes to become "within the relativistic milieu." This is an important qualification because one's own lived time is only known differentially through our interaction with other creatures in different rates of time compressing in relation to ourselves. The richness of this differential milieu is constantly decreasing as species disappear. This means our own sense of time is losing depth.

For the socio-technical system the fundamental duration is the period of an emergence. This is the series of events by which the formal-structural system becomes itself by self-organizing. This sets up the fundamental pulse of temporality which is repeatedly generated in the effervescence of excrescence between emergent events. The emergent event represents the internal clock of the socio-technical system. All other dynamic cycles are measured against this primordial pulse which is repeated continuously in the process of producing excrescent artificial emergences. The primary pulse, expressing the time contraction of the system, has four succinct phases which G.H. Mead analyzed in his Philosophy Of The Act. They are *Impulse, Perception, Manipulation, and Consumation*.<sup>7</sup> Each phase of the act contains within it elements from all the other phases. This is what makes the act a whole. Impulse contains perception, manipulation, and consumation. Perception contains impulse, manipulation, and consumation. etc. The act is what occurs in the specious present of the individual through which he becomes himself. Mead analyzed these in terms of organisms relating to their environments. At the emergent level of "life" environments first come into existence. The act is

---

6. PHILOSOPHY OF THE PRESENT, pages 19-20

---

7. Later as we study myth we will see these again as the faces of Aphrodite.



the means by which an organism relates to its environment. The act is adapted as it becomes the action of an intelligent organism. Organisms are by definition social, so that at each stage the social aspect of reality becomes more and more visible. In fact, because the act has within it the possibility of expressing emergent phenomena, Mead leaps to the conclusion that emergence is inherently *social*, -- i.e. the social level of reality most completely displays emergent events.

The social nature of the present arises out of its emergence.<sup>8</sup>

\* \* \*

The social character of the universe we find in the situation in which the novel event is in both the old order and the new which its advent heralds. Sociality is the capacity of being several things at once.<sup>9</sup>

\* \* \*

I wish to suggest that the social character of the present offers another standpoint from which to regard this situation. I have spoken of the social implications of the emergent present as offered in the occupation by the new object of the old system and the new, sociality as given in immediate relation of the past and present.<sup>10</sup>

This insight of G.H. Mead has not been taken up by later thinkers. It has been forgotten by sociologists when they look for ways of founding their discipline. They are more comfortable with Durkheim's approach of calling the Kantian categories social, and thus adopting the whole of the formal-structural system as their own. However, Durkheim's approach to founding the social is purely static. Mead has pushed deeper and founded "the social" on an inherent dynamic that manifests the temporality of the formal-structural system. This is a revolutionary position for a social scientist to take which sociologists have shrunk back from by adopting everything from Mead except his radical vision of the social as emergent temporality. It has the same

flavor as Sartre's Critique Of Dialectical Reason where the dialectic itself is treated dialectically.

However, we can adopt this radical perspective in which sociality is equivalent to emergence. We have sought to place emergence in the socio-technical system all along, and have attempted to keep in mind that the formal-structural system is dynamic and socially founded. Regardless of what phenomena we see organized by the formal-structural system, it is clear that this organization is secondary and a projection from the socio-technical system. We see projections of how the socio-technical system organizes itself in its attempts to understand other phenomena. Thus, when emergence occurs, it is a reorganization of a socio-technical system. Perhaps it is a cadre of researchers pursuing a new phenomenon. Perhaps it is a corporation exploiting new markets. Perhaps it is a military organization disciplining an errant third world nation. Whatever the emergent event, it is primarily a social reorganization which is occurring that is projected onto the target phenomena. Thus, emergent events give us insight into social processes. In emergent events aspects of social processes that are normally hidden become momentarily visible. The "normal science" of sociology cannot handle these emergent social events within its framework. Only an extraordinary framework will deal with the comprehension of emergent phenomena. Thus, our sociology is an extraordinary science -- dubbed by normal "science" a pseudo-science. It is the sociology of emergent events which explores the deep structure of intersubjective temporality.

As the poet Edward Dorn remarked:

**Thats right -- tho I didn't know it was missed**

**I TOOK a degree**

**which they had refused to GIVE to me.**

**Oh?**

**Oui They couldn't find the ...**

---

8. PHILOSOPHY OF THE PRESENT, page 47

9. *ibid*, page 49

10. *ibid*, page 51

**the Object  
of my dissertation:**

**THE TENSILE STRENGTH OF LAST  
WINTERS ICICLES**

**You must be joking.**

**Not at all, it was  
that conjectural --  
its whats called a  
post-ephemeral subject  
always a day late, their error lay of course  
in looking for an object**

**Ah Yess the Slinger mused  
When it gets to you  
then in their case, me  
in mine,  
it doesn't exist  
Like the star whose ray  
announces the disappearance  
of its master by the presence of itself**

**Correct! that is within the limits of analogy<sup>11</sup>**

You cannot study the phenomena of emergence directly -- only very obliquely. Yet the temporality of all social phenomena are determined by the advent of emergent phenomena in relation to the intersubjective community. Mead constructed a non-dualistic social process philosophy for which intersubjectivity was not an issue. Instead the issue became emergence which at its core was discovered to be social in nature. What is the problem of

intersubjectivity turns into the problem of emergent events. The root of sociality remains obscure in either case. However, by identifying emergence with sociality, Mead has taken a revolutionary step toward a new and radical paradigm for sociology, and all social sciences as well as physical sciences. The fact that quantum mechanics has a so-called psychological component, is a related phenomenon. Sociality is a basic constituent of the world which appears most clearly in the phenomena of emergent events in which the social construction of the world and knowledge alters. Only by attempting to study emergent phenomena, can the full measure and depth of its inherently social function which determines reality be appreciated.

In our first pass at understanding the phases of the emergent event that determines the specious present of the socio-technical system, we will adopt Mead's own categorization.

1. Something is out there; but I don't know what it is

ACT: Impulse (like hunger)

SCIENCE: Presence of Problem (Recognition)

2. Identification of the Anomaly

ACT: Perception (secondary qualities)

SCIENCE: Statement of the problem in terms of its possible solution.

3. Understanding the anomaly

ACT: Manipulation (primary qualities)

SCIENCE: Formation of Hypothesis and Mental Testing.

4. Integration of anomaly into new pattern of theoretical system; history is rewritten.

ACT: Consummation (end of act gives value)

SCIENCE: Experimental or observational test of the hypothesis.<sup>12</sup>

---

11. SLINGER Edward Dorn

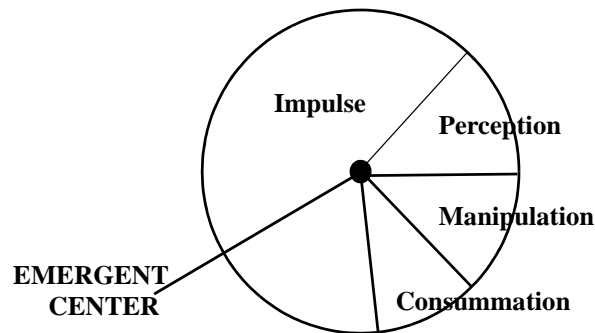
Mead's four-fold category scheme appears in two forms. It appears as the description of the Act and as a description of the scientific method. In either form it reiterates the basic fourfold structure of emergence already enumerated. It encapsulates the basic concept of the appearance of the emergent within two systems (new and old) simultaneously and the rewriting of history which is the response of the socio-technical system. Understanding these

categories in relation to the concept of anomaly allows the coherence between the two approaches by Mead to be seen. An anomaly is present but non-locatable; this signals the beginning of the emergent event. In the act this appears as an impulse which includes the whole act within itself as a possibility. In each stage of the act all four phases are present. This achievement of a holistic theory by using interpenetrating phases is a great achievement of Mead.

12. PHILOSOPHY OF THE ACT; pages 3-23 and page 82

FIGURE 5

All the other phases of the act within the impulse phase. {FIGURE 150}



At the center of this interpenetrating phase structure is the emergent events possibility. All acts spring from the possibility of an emergent events manifestation at any moment to repattern the socio-technical system. The advent of emergent novelty hangs like a black cloud of chaos and disruption over every action within the socio-technical system. Every impulse is either an excrescence or the beginnings of a genuinely emergent event. Every perception is made possible by excrescence or is the vision of the truly novel. Every manipulation either reaffirms the status quo or acts toward a new emergent designated reality. Every consummation either supports the old value structure or creates a new value structure. Thus, action is directed at manifesting the status quo through normal science programs or is directed at revamping and repatterning the socio-technical system. Action or praxis carries out the implementation of theories,

either old or new. New theories are developed by applying the scientific approach outlined by G.H. Mead. A problem is recognized, then identified explicitly. A theoretical explanation is formulated in relation to the dominant paradigm. The hypothesis is tested and that generates anomalies. Anomalies build until a paradigm change occurs which explains most test results satisfactorily. Then the new paradigm sets about rewriting history and defining the problematic within which all normal science research will be fit until sufficient anomalies accrue for another scientific revolution. The theories based on the new paradigm become the spring-boards for actions. Thus, praxis embodies the theories of normal science as socially acceptable behavioral systems. Keep in mind that research is also an action complex. So the praxis of the scientific community which discovers things is a set of acts which expresses the received wisdom of normal science,

but could at any time reveal a new set of relations between theory and experiment which could cause a paradigm shift.

Between the phases of the act and the phases of scientific inquiry there is an inner relation which together manifest emergent phenomena. This inner relationship has previously been understood in relation to the proto-technical, meta-technical, structural, and formal. The proto-technical is called "proto" because it is at least partially beyond the realm of rationality. Rationality is the cognitive parallel to normal science. It looks for understandable reasons for every act or phenomenon. Impulse and problem recognition are irrational processes. Perception and identification of the anomaly both concern the organization of the gestalt field. The ability to focus on the gestalt form of the anomaly means that the whole field is organized in a flexible way. This is a meta-technical phenomenon because it comprehends the rearranging of the perceptual field so that the anomalies may be brought into focus. Manipulation and hypothesis formation are structural because both allow transformation of the refocused gestalt. Manipulation transforms the sensory object, taking it out of the realm of secondary qualities into the realm of primary qualities. In the realm of primary qualities it is possible to change the form of the object. Hypothesis formation makes a similar change to the theoretical system. The test brings that trial transformation into reality. In the test the hypothesis finds its consummation. In consummation the form and its contents are fully available. The formal system brings the trial transformation of the hypothesis to fruition. The formal system is the means by which total presentation is made possible. Structural presentation is always withholding something beyond the discontinuities. Proto-technical presentation is always to some degree irrational, as it lies before full gestalt formation has been fully effected.

The adumbration of the four stages of emergence proto-technical/meta-technical/structural/formal is of course a first approximation which gives a jumping

off point for deeper exploration. It is not expected that this first approximation be crystal clear. Instead, it is enough to suggest that G.H. Mead was a precursor in the exploration of the phenomenon of emergence and that he recognized some of the essential structures of the phenomenon of emergence. We have attempted to present these structures in an accessible way by relating them to the phases of the unfolding of the socio-technical system itself, but in reverse. This is a key concept that will be given deeper meaning in subsequent chapters. It cements the relation between the temporal unfolding of the socio-technical system and the event that marks that unfolding.

It is important to remember that emergent events are rare and seemingly random. They occur as drastic changes which repattern the gestalt in a radically different way. As drastic changes, emergent events are best modeled using catastrophe theory of Rene Thom. Catastrophe theory uses mathematical structures as the pattern for understanding discontinuous change. The mathematical structures at a higher dimensionality organize apparently discontinuous changes at the lower dimensionality. What is of interest is that this theory of Thom has led directly to the formulation of a semantic theory based on the archetypal changes embodied in the mathematical structures which model the changes in destabilized dynamic systems. This connection between semantics and catastrophe theory embodied in the work of Wilden and Thom is important for our understanding of emergence. Semantics is the opposite of syntax in that the former is almost totally unstructured while the latter is overstructured. Thom and Wilden have attempted to use the set of mathematical forms underlying catastrophe theory to derive archetypal changes that pattern the semantic field. However, even more important, they have recognized in these mathematical forms a pattern for the entire field as a whole with respect to discontinuous changes of dynamic systems. This deep patterning of temporality gives structure to the successively higher states of system turbulence. The implication is that the fourfold phasing of emergence is just a first approximation which could, in reality,

be very complex event structures. The fourfold structuring of emergence refers more to the underlying generators of emergent phenomena than to the actual pattern of the space-time events themselves. In truth, the interval of the emergent event must be considered as a minimal system in order to be seen at all. The minimal system has a tetrahedral format even though it may also appear as knot, Mobius strip, or torus. These basic geometric forms have in common an angular rotation of 720 degrees ( $4\pi$ ). The emergent event as minimal system is, however, an abstraction which allows it to be identified and focused on. However, the actual catastrophic events may have a very complex patterning emanating from successively higher dimensional cusps and umbilics. That these higher dimensional determinate structures can pattern the space-time unfolding of the emergent event within the dynamical system, is astounding because of its complexity and intricacy. The fact that this complexity may be reduced to several archetypal dynamic forms which motivate meanings is a fairly incredible idea.

But this brings one last point out into the open. Emergence structures meaning! Emergence is not just an abstract social foundation within temporality. Intersubjectivity is dependent on linguistic commonality which via symbolic interaction is based on the exchange of meaning. However, no one understands the inner structure of meaning. Our premise is that meaning is not totally free form, but is structured and defined by the phenomenon of genuine emergence. It is distinguished from superficial significance of the objects which appear in relation to each other in the sea of diacritical excrescence. When emergence occurs, meaning erupts into the socio-technical system. The very form of the dynamics of the unfolding of emergent events releases this meaning. This may be, as Wilden believes, because emergent events have archetypal dynamic forms, and because the cusps and umbilics organize the whole of the emergent event into a single gestalt which embodies the change from one gestalt to another. However, we shall explore deeper reasons why meaning is unleashed in

the emergent event in the chapters to come.

Intersubjectivity; emergence; sociality; meaning: these concepts form a complex which is completed by the introduction of the concept of "techne." In our presentation we always talk about the socio-technical system as the foundation for the reified formal structural system. Technology is given its complete definition in the formal-structural system. Yet technology is completed only with the advent of the meta-technical and the proto-technical. Technology has its own phases of unfolding which corresponds to the phases of emergence. Each emergence is an analog for the arising of all of techne. When Durkheim claimed that Kant's categories were social in nature, he made a fundamental connection between sociality and the formal-structural system. Kant's categories were the heart of the definition of the formal-structural system. They are a static picture which contained the seeds of Hegel's dialectics subsequently taken over by Marx. The dialectical structure of Kant's categories shows the hidden dynamic embedded there which over the centuries has become exposed and worked itself out. The vortex of philosophical positions strung from that root is only one manifestation. Durkheim claimed that seed from which the formal-structural system sprung became totally entangled with the technological to such a degree that they cannot be untangled. Thus, when the technological formal-structural system becomes fully manifest in modern industrial society, then that society becomes postindustrial and meta-technical entities such as software arise. Finally, we await the advent of proto-technological entities as we attempt to return to preindustrial means of production. Society and technology are intertwined as they undergo this series of transformations. Attempting to claim otherwise is futile. In that process emergent events occur, and those events allow us to understand perhaps for the first time how deep into the past the roots of the motive forces of the socio-technical evolution go. Emergence gives us the key to understanding these roots and releases meaning into the world. Whether we can use those understandings and released meanings is still another story yet to be

told. At least it is clear that technology in society is intersubjectivity is emergence is meaning! They are all bound together in a rough hewn conceptual kernel. Each interpenetrating with all the others with mutual elucidation. Now that we see that kernel before us, each concept belonging together with the others, the question becomes -- can we go deeper into that kernel which organizes the surface phenomenon of the development of Western culture to find its core? In the formula technology is society is intersubjectivity is emergence is meaning, we are led

to ask next what is “the *is*.” What connects these concepts, giving them identity or at least intimating that they belong together. Next stop, the depths of the darkest continent *ontology* where from the most general of all concepts “Being” springs to claim the right to connect anything with anything else. My use of the “is” to make my point is fortuitous as it turns out that in order to understand the phenomena of emergence in any deeper way, it is necessary to find out what is happening in metaphysics these days.

The picture which is given of techne arising through emergent events is clear. The socio-technical system unfolds through a series of phases which are the very phases in reverse through which each emergent event goes. With each emergent event the teleonomic filter of the socio-technical system becomes more well defined. It successively locks into its goal which is not predefined, but becomes manifest through the succession of emergent events. Since emergent events cannot be predicted, the ultimate goal of the socio-technical system is deeply hidden. Yet time is not just made up of these emergent events. They are, in fact, rare sporadic occurrences that punctuate normal time which passes within a regime set up by the last emergent event. If we measure all time by what occurs in the passing of normal time, we are restricted to the surface of temporality. Emergent events give us access to a deeper strata of temporal unfolding. Emergent events reveal the underlying foundations of the formal-structural system as gestalt repatterning occurs.

#### Socio-technical System

- Chiasm, reversibility, overlap, bifurcation points

- Fundamental bifurcations or distinction; binary oppositions
- Teleonomic Filter
- Designated as real forms

#### Emergent Event

- Anomalies recognized to exist
- Anomalies identified
- Anomalies understood
- Anomalies incorporated

#### Categories

- Categories have blind spots
- Things that do not fit in categories
- Categories reworked to fit anomalies
- Categories become obvious to everyone

#### Mathematics

- Propensity -- Chaotic
- Possibility -- Fuzzy
- Probability -- Statistics
- Determinate -- Calculus

#### Examples

- Mandelbrot Set, Artificial Life, Artificial Intelligence, Cellular Automata, Simulation

- Software, Derrida Grammatology
- Klir Architecture of Systems Problem Solving
- G. Spencer Brown Laws of Form, Axiomatic Mathematical Systems

Problems

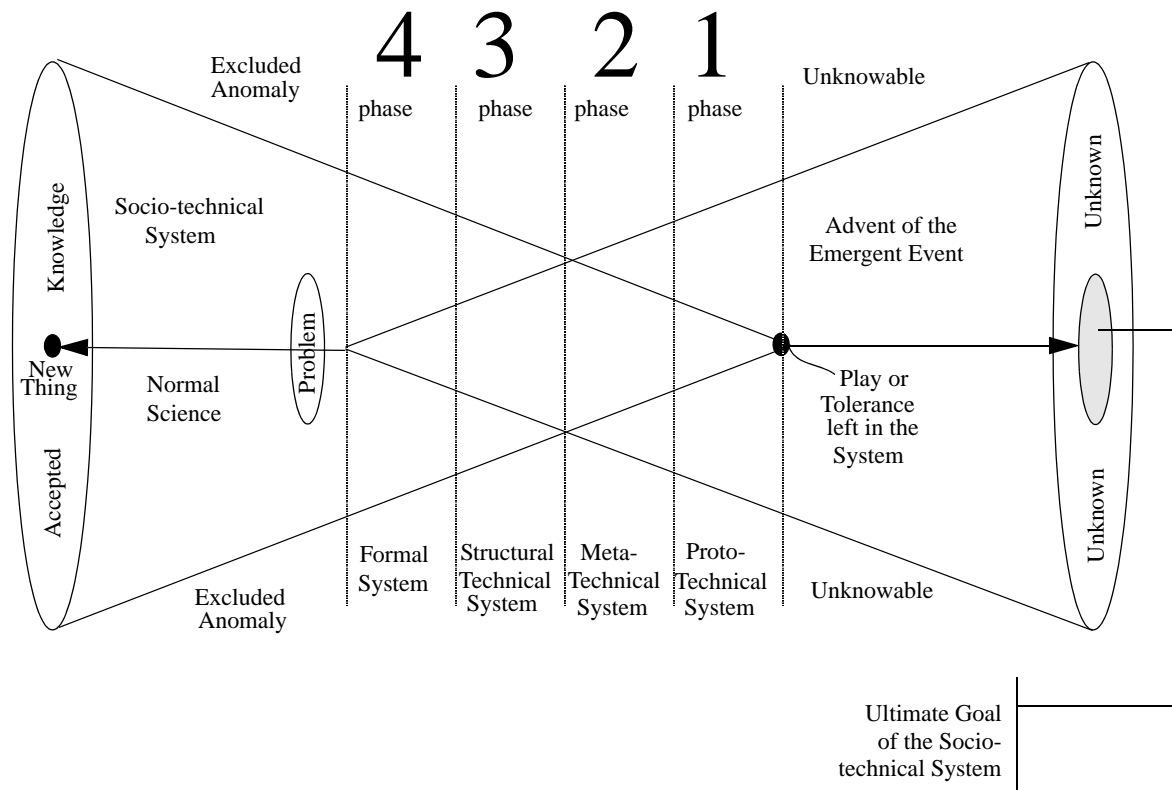
- Ultra-complexity
- Non-computability, combinatoric explosion
- Incompleteness, Godel's proof

- Inexact definition, loss of meaning by too much explicit definition

Temporality

- Chiasms of the Gestalt
- Spacetime/Timespace, Process of the Gestalt
- Temporal Gestalts (Heidegger, Merleau-Ponty)
- Formal Description (Wm James, Husserl, Mead)

FIGURE 6 Phases of Emergence. {FIGURE 162}



We do not normally see these deeper levels of temporality. The phenomenon of emergence becomes the key which unlocks for us deep temporality. Deep temporality exists below the surface of all temporal experience. But it has a completely different nature than the kind of temporality we are normally used to in our experience. For Western civilization “time” was

defined by St. Augustine in his Confessions. It is a time which is broken into three parts: past -> present -> future. It is a time distinguished from the eternity of God. God sees all of time as fully present to Him. Whereas for us, the past does not exist, nor does the future, and the present has no temporal extent. What exists of the past and the future are impressions and expectations embodied in the present. This view was



taken up by Kant with little modification. Kant turned space and time into absolute plena which shaped all experience. They were somehow beyond experience as the vessel in which all experiences occurred. As a priori prerequisites, space and time maintained their essential relation to the eternal. The three transcendentals: subject, object, and God replaced the single transcendental of St Augustine. But the fundamental structure remained the same. Future flows through the present instant into the past. The flux of passing time is contrast to the stasis of eternity which encompasses past, present, and future. In standard philosophical parlance Parmenides' concept of static Being is contrast with Heraclitus' Flux of constantly changing time. Plato's sophist talks of Heraclitus having been initiated into the lesser mysteries while Parmenides' has been initiated into the greater mysteries. But the Sophist says what is really needed is "change and changelessness at the same time." St Augustine's view of the relation between past/present/future to eternity is a way of having both change and changelessness together in the same philosophy at least. In this world is change, and in the next world is stasis in the presence of God. Kant steers us away from theology, but still maintains links to the eternal through his transcendentals.

Not until the beginning of the twentieth century did this basic picture begin to change. One of the landmarks in the development of the philosophy of time is Husserl's study, edited by Martin Heidegger, called The Phenomenology Of Internal-time Consciousness. On the very first page Husserl harkens back to St Augustine's definition of time as the foundation for all previous conceptions of time within the Western tradition. In that study Husserl begins with the work of Brentano, the psychologist, and uses that work by reframing it within the phenomenological perspective. Phenomenology takes a radically subjectivist stand toward all phenomena. For phenomenology all phenomena are events within the stream of consciousness. Objective events are only secondary artifacts constructed through intersubjective and scientific procedures out of the stuff of consciousness. In this landmark study

Husserl lays down a fundamentally new theory of time. In this theory the nihilistic opposite theories of time growing out of the earlier dialectic of philosophy are synthesized. As Augustine says, time is a pure point with no duration. The opposite of this is to say that time has a duration. This duration is called the "specious present." William James, John Dewey, and G.H. Mead took up this position first developed by the European psychologists such as W. Stern (1898).<sup>1</sup> Those who wished to take the objectivist view of time prefer to think of the present as having a temporal interval. Either the present is seen to have no duration or some small duration. If there is no duration, it is difficult to see what reality the present has. For Augustine this was no problem because he wanted to shift all emphasis from this world to the next. But for worldly philosophers this poses big problems. If the present is a pure point with no dimensionality, all the reality is sucked out of the world. If the present has duration, though, no matter how small, then this world suddenly has some reality. Having all reality sucked out of the world is no real problem for idealists. But for those who want to take an objective perspective on the world it presents insurmountable philosophical difficulties. Thus, psychologists and others who wish to study time objectively invented the temporal interval as the objective foundation of all temporal experience.

Both of these positions duration/no-duration on temporality are, in fact, nihilistic opposites operating on the same assumptions. Both assume that the present is the most important aspect of time. Only what exists in the present is real. Future and past are not real. For idealists who keep one foot in the realm of eternity, the present can be a dimensionless time point with no duration. This is because all reality is supported by eternity. For materialists, however, the time point must have some dimension so there is a place to hold the impression of the past and expectations of the future. Husserl reassesses the whole question from a phenomenological perspective. This means he forgets about both the claims of the idealists and the materialists, and

---

1. see ITC p41n

attempts to look just at what happens in consciousness as time passes. What he sees is that there is a dynamic between presentation, short-term memory, and imagination. In this dynamic the beginning of temporal sequence begins with a grasping which retains the sensation while modifying it and replacing it with other sensations until the whole temporal presentation is over. Husserl calls the modification of the temporal retained sensation a “shoving back” of the sensation. It is as if the sensations are stacked as they occur to make a whole. Memory allows the stacking, and imagination allows retained sensations to be revived. This perspective of Husserl concentrates on what actually happens in consciousness freed of any ontological assumptions, and this has the kind of approach toward the actual phenomenon of time that is needed. Husserl’s view gives a clear picture of the temporal experience that goes beyond the superficial treatments of naive idealists and materialists.

From the perspective of our looking at the socio-technical formal-structural system, our view of time’s passing is very important. This system is normally viewed first as merely a formal system. Formal systems have no temporality at all. Formal systems are static configurations of axioms and theorems used to define the shapes of things in an idealized form of presentation to the pure intellect. As you can see, as far as formal systems are concerned, a present with no duration is fine because formal systems are inherently frozen in time. However, humans do take formal systems and manipulate them. Proofs are worked out step by step by human problem solvers. Proofs once done are static again, but they are developed in time. As formal systems are worked out, sometimes paradigm changes occur that make new formal systems necessary. An example is the development of non-euclidean geometry out of ordinary geometry. Here, the formal system changed into an opposite formation, and then both were re-encompassed by geometry when they were seen to be two aspects of an overall unified system. Thus, time enters into the formal system not just by the steps of proof, but also by the transformation of the formal system itself. As

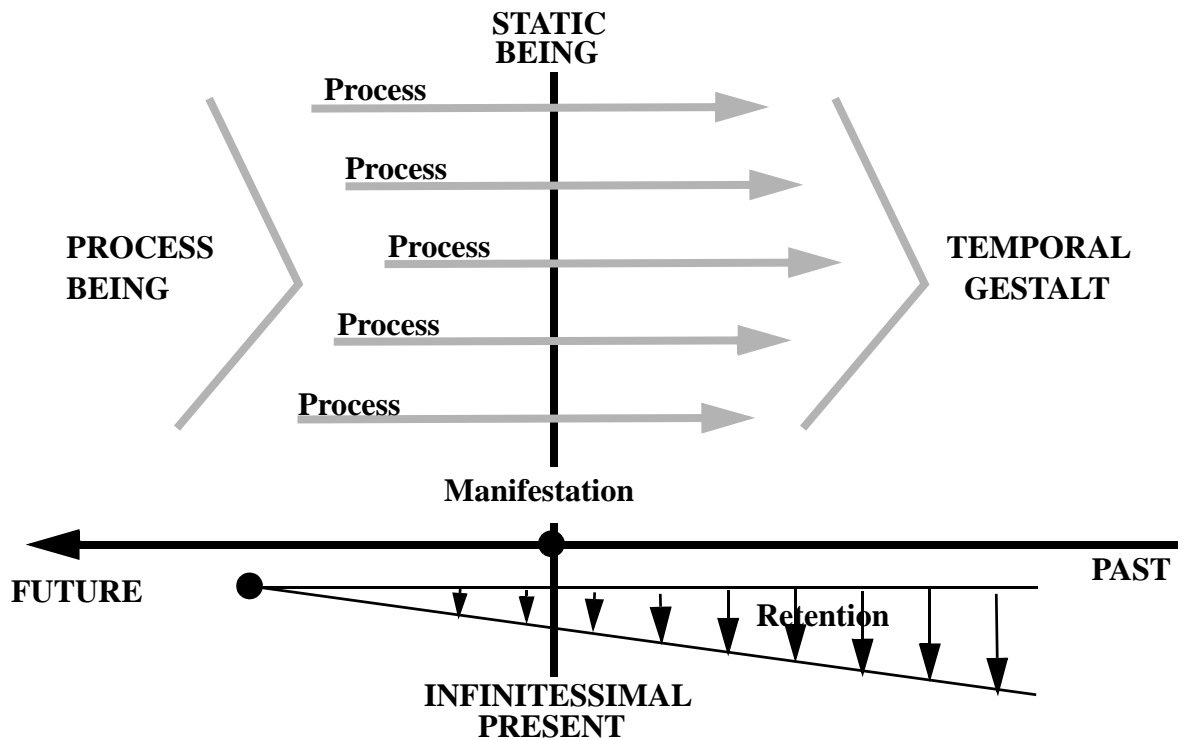
long as we ignore these aspects of time impinging on the formal system, we can remain comfortable as naive idealists. But as soon as we need to consider the relation of time to our formal system, problems arise.

Physicists and chemists lacking all philosophical compunctions tackled the problems of time straight on. They developed the structural system as an adjunct or extension to formalism which allowed the expression of a relation to time. They were helped by the development of Cartesian coordinates and the real number line which allowed them to picture objects and events in “real” space and time. This allowed them to precisely locate where discontinuities occurred and allowed them to model all continuous systems as functions. Continuous changes were handled through the calculus. Discontinuous changes were handled by the structural system. The structural system goes into the forms to categorize their content. It then uses content categories to map across the discontinuities. This has been successfully applied to chemical and atomic processes. It has unlocked the deep structure of the atomic and subatomic world. It has also brought some surprises in the form of relativity theory and quantum mechanics. These last developments have changed our concepts of time and space completely. Time and space have become a continuum instead of separate priorities. Events in space/time have become relativistic which means they are not the same for all observers. Also, events have become hard to locate because of quantum effects. Thus, the universe has turned out to have a completely unexpected and counter-intuitive “nature.” Space and time have become irrevocably altered from earlier idealistic and materialistic conceptions. And we are still trying to sort out what it all means. However, we do know that the new characteristics of space/time were discovered by applying the structuralist reductionist analysis to understanding discontinuities in nature. Thus, we may be sure that the quantum/relativistic effects are intimately related with the structuralist view of dynamical systems.

Husserl's phenomenology stands at the crossroads between the old idealist and materialist views of time, and the new spacetime and quantum view of temporality. It was Husserl's student Heidegger who attempted to move into this newly emergent realm and come to grips with time from a structuralist perspective. Prior to Heidegger there was only one kind of Being as a pure plenum -- a frozen world of the idealist. The infinitesimal point of the pure present is like a sheet through which all things pass from future into past. At the moment of passage they have Being for an infinitesimal instant. This moment of Being is frozen because it has no duration itself.

This was Kant's concept of time, and Being's intersection derived from St. Augustine, and perhaps ultimately from Parmenides. Heidegger changed this fundamental assumption concerning the relation between Being and Time. He posited that Being and Time had a different non-static mode of interaction. In this different mode they are mixed together. They are no longer static. Being has the meaning of presentation or manifestation. The process of manifestation unfolds in time. Thus, temporality has the meaning of the whole process of unfolding from beginning to end.

FIGURE 7 Process Being and the Temporal Gestalt. {FIGURE 172}



This is a fundamentally different dimension of time than had been considered before. Heidegger uses Husserl's concept of time as "pushing back" or retention in order to be able to hold the unfolding of manifestation. Then Heidegger departs from his master to explore this metaphysically new territory.

Heidegger looked at temporal unfoldings as whole

gestalts. The infinitesimal point of pure presence is just part of that whole unfolding. The whole gestalt has a different type of Being from the Being of the moment of pure presence. From Heidegger's point of view, relativity theory and quantum mechanics are merely part of the discovered counter-intuitive structuring of the temporal gestalt. The timespace continuum is the substrate for all manifestation and

becomes the very interval structure of Process Being itself. Quantum mechanics becomes the proof that the whole gestalt has priority over any individual element of the gestalt. In fact, there is a strange duality between the container (spacetime continuum) and the contained quanta. Everything from the point of view of quantum mechanics is BOTH particle and wave, but can only be viewed as one or the other in any one observation. Some call the single reality which is either viewed as particle or wave a “wavicle,” Frank Wilczek suggests the term “lave.”<sup>2</sup> I suggest the use of the term “eventity.” The event/

entity is ultimately a single eventity. From one aspect it is an event, while from another aspect it is an entity. The eventity embodies the dual aspects of wave-like and particle-like properties. It is equivalent to what Whitehead, for lack of a better terminology, called an “organism” in his process philosophy. For us it is a whole temporal gestalt with a specific temporal interval. Its inherent dual nature comes from the fact that it has both static Being and process Being simultaneously.

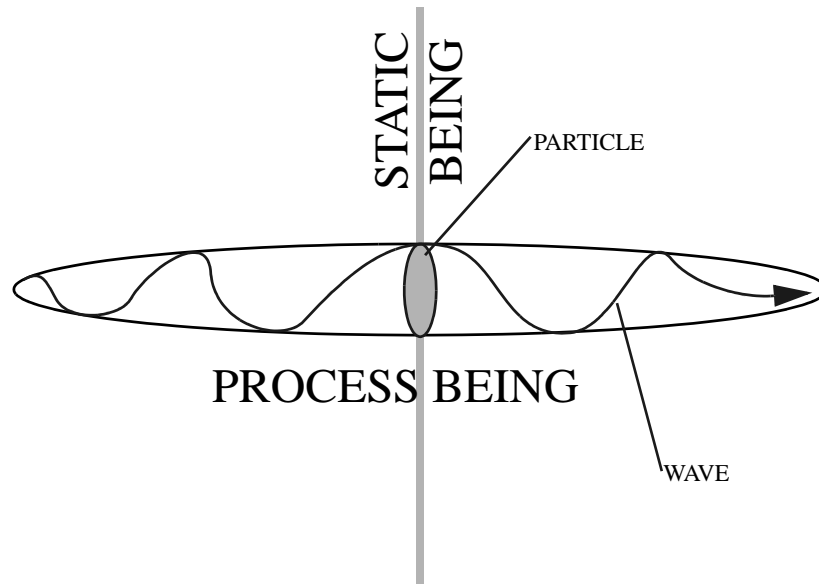
---

2. LONGING FOR THE HARMONIES

---

FIGURE 8

The relation between Process Being and Static Being. {FIGURE 173}



What is interesting is that the eventity exists contained in spacetime posited by relativity theory. Spacetime is also dual in nature. Spacetime is defined by special relativity theory as  $x+y+z-t$ : the three dimensions of space *minus* the temporal dimension. It also has an opposite configuration defined by Heidegger as Timespace. This formulation is equivalent to the light cones of Minkowski's formulation of the spacetime continuum. In this configuration timespace consists of (past-present-future)+nowhere. Nowhere is the non-causal region between light cones. It is a region

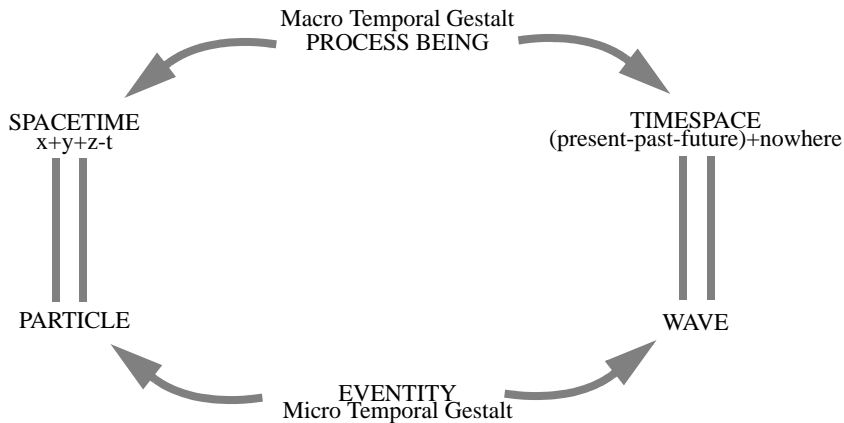
in timespace where no causal chains may emanate into our light cone. Timespace/Spacetime are duals and opposite representations of the same reality. That reality is the internal structuring of manifestation as discovered by the physicists. Our own temporality is caught in the web of timespace/spacetime along with every other eventity. We may translate from our own inertial reference frame to any other, but we do not have access to the underlying reality of timespace/spacetime. We only see its two dual modes of appearance. This is significant because the container (timespace/spacetime) and the

contained (eventivity) both have dual structures, and in both cases we are cut off from access to the

underlying reality where the dual representations merge.

FIGURE 9

The relation between spacetime and timespace, particle and wave, Process Being and Eventivity. {FIGURE 175}

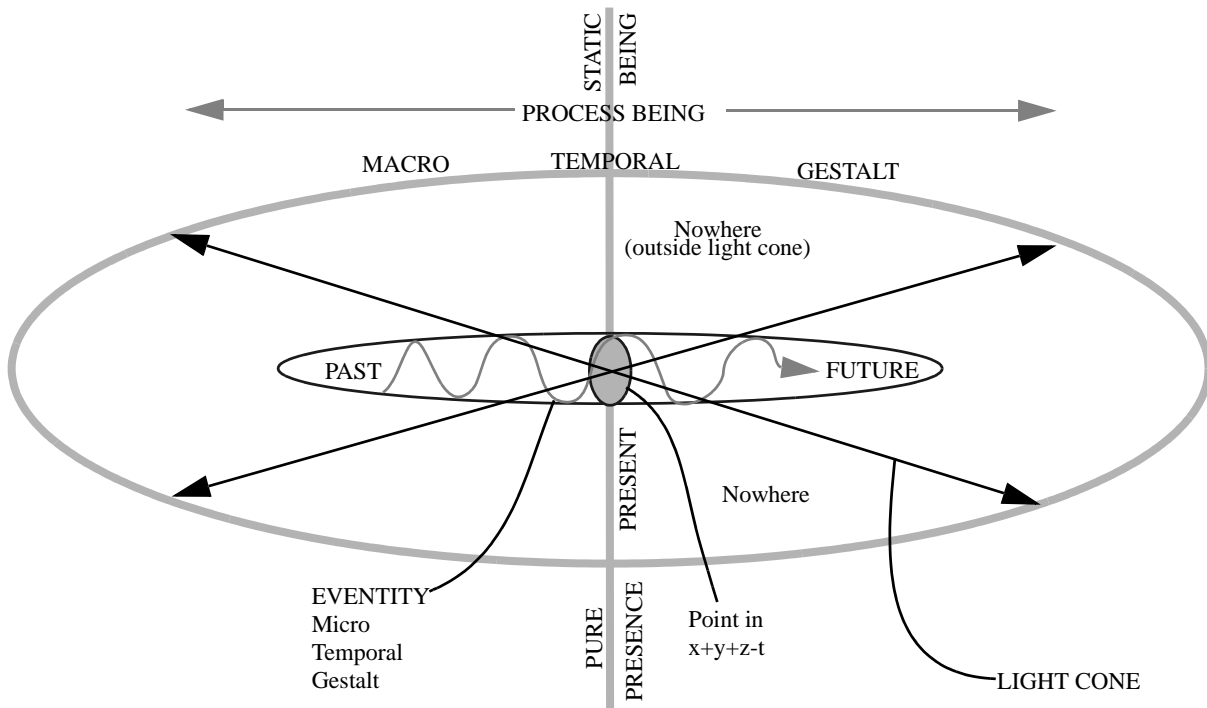


What is interesting here is how particles are situated in spacetime and waves unfold in timespace, but both emerge from a fused underlying reality which might be described as the temporal gestalt. The temporal

gestalt has two levels: micro and macro. The macro level is the whole process of manifestation within which eventivities appear. At the micro level, however, each eventivity is a temporal gestalt.

FIGURE 10

Picturing the Macro Temporal Gestalt. {FIGURE 176}



Even more fascinating is how the micro and macro temporal gestalts work together to provide a picture of temporal unfolding which is formal-structural embracing both continuity and discontinuity in the same model. In every discontinuous change something appears out of nowhere or disappears into who-knows-where. The discontinuity may now be explained as the folding of “nowhere” into the temporal gestalt. This “nowhere” appears phenomenally as the nowhere of noncausality between light cones, the duality between spacetime/timespace, the duality between particle and wave, and Heisenberg’s uncertainty principle. There are unexplained lacunae in the temporal gestalt which cause discontinuous phenomena to occur as well as distorting all continuous phenomena in the field because of the curvature of spacetime itself. Physics understands the world from a fundamental structuralist perspective that takes into account and explains the discontinuities in all dynamic formal-structural systems. Heidegger’s philosophy of Process Being set forth in *Being And Time* gives a whole view of the structuralist approach to all phenomena. The structuralist, in effect, focuses in on one discontinuity and maps the transformation in form and content across that discontinuity. That discontinuity is there, however, because of the peculiar structure of the temporal gestalt of manifestation as a whole. Heidegger, through Husserl’s work, realized that the Being of the present is only one type of Being. The whole temporal gestalt has its own meta-level type of Being in which temporality is no longer frozen. This macro/micro temporal gestalt patterning is extremely counter-intuitive because it embodies not just dynamic catastrophes, but because the temporal gestalt is itself warped or infolded. These warpages are elucidated by modern physics but not explained. The eventivity embedded in the spacetime/timespace continuum/discontinuum is an extremely strange counter intuitive patterning for the temporal gestalt. It was discovered by rigorously applying reductionist strategies of investigation to the “physical” world. This is to say that by attacking individual cracks or discontinuities in the natural order with the structuralist paradigm individual occurrences of

warpages added up to the final picture of overall warpage of reality. David Bohm has called the overall infolding or warpage of reality its “implicate order.” The implicate order is explained by an experiment which mixes ink in water. The ink is spun and mixed into the water. But if the spin is reversed, the ink re-emerges from the water completely.<sup>3</sup>

There is the germ of a new notion of order here. This order is not to be understood solely in terms of the regular arrangement of *events*. Rather a *total order* is contained in some implicit sense, in each region of space & time.

Now the word “implicit” is based on the verb “to implicate.” This means “to fold inward” (as multiplication means folding many times). So we may be led to explore the notion that in some sense each region contains a total structure “enfolded” within it.<sup>4</sup>

Bohm gives the examples of how a TV image is encoded in radio waves and then decoded, or how mixed viscous liquids may be folded into each other and then unfolded. He goes on to explore how implicate order is seen in the phenomena of holograms. All of these examples and analogies are in individual eventities which demonstrate some form of implicate order. Bohm wishes to apply these local apparent manifestations of implicate order to the total macro gestalt. This is useful, but it should not be forgotten that the macro and micro temporal gestalts arise from the same ultimate reality and are merely two appearances of essentially the same thing. What is crucial is to keep in mind that the temporal gestalt as a whole is not the same as the point of pure presence on either the macro or micro level. Thus, Heidegger has opened up for us, based on the groundwork laid by Husserl, a new deeper model of temporality. However, this model of the implicate order of the temporal gestalt either as spacetime or timespace, does not account for the repatterning of the gestalt. For the structuralist program and Heidegger’s first phase of thought, the temporal gestalt of manifestation is itself frozen. Although the

---

3. WHOLENESS AND THE IMPLICATE ORDER

4. WHOLENESS AND THE IMPLICATE ORDER; D. Bohm; page 149

dynamism of the formal-structural system as changes in explicit orders of events or entities occurs, no change to the implicit order is allowed. Changes in the implicit order would mean that the discontinuities would shift positions in relation to each other. This would invalidate all the structuralists' careful bridge work. However, we do know that emergent events happen. When they happen, we rework the past and future to account for these drastic changes. We assume that these are epistemological changes, not changes to the structure of ultimate reality. However, we only know ultimate reality to some approximation. If it changes within the tolerance of our ignorance, we would never know. What we do know is that at least one major element in the order of things does not change periodically; that is the foundations underlying our world understanding of the universe. And from our physics we are learning that how we look at the world has an effect on how the world turns out to be in our experimental results. If our own part in the implicate order turns over so drastically, why not the whole of it? We have four good examples of how emergence plays an important role in the universe.

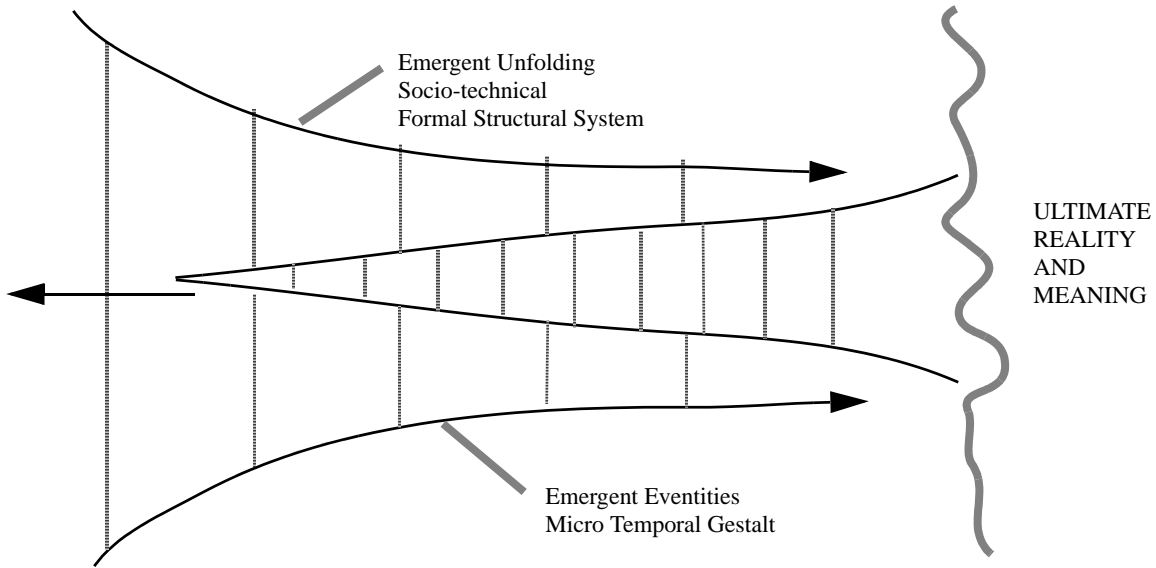
- 1) The universe itself came into existence with a big bang;
- 2) life appeared on earth;
- 4) social reality appeared;
- 3) discursive intelligence appeared in human beings.

Each of these examples demonstrates that the physical part of the implicate order undergoes large

changes as well. Thus, emergence is crucial in both the epistemological and physical aspects of the total temporal gestalt of manifestation. We must seriously consider the possibility of changes in the implicate order of the temporal gestalt, so that the deeper layer of time laid bare by Husserl and Heidegger merely points to even deeper layers that occur through emergent events that change the implicate order of the temporal gestalt.

Changes in the implicate order of micro temporal gestalts are emergent events. Emergent events lead to the repatterning of macro temporal gestalts. The socio-technical dynamic formal-structural system is one example of the macro temporal gestalt. The process of unfolding of this macro temporal gestalt is one large emergent event because its implicate order periodically changes inexplicably. Thus, one would expect large emergent events to move through the same phases as their constituent micro emergent events. Since micro and macro temporal gestalts are opposites, they are, in fact inversions of each other. As Nietzsche said, objects are just subjects turned inside out. So it is with micro and macro temporal gestalts. The overall macro emergent temporal gestalt moves through its series of phases in reverse order from the micro emergent temporal gestalts which are forms that appear on its background. This is because what the micro temporal gestalts as emergent events are coming from is exactly the same thing that the macro temporal gestalt as an emergent event is heading towards. The emergent events on the micro level are heralds bringing news of what the macro level emergent event is fast approaching.

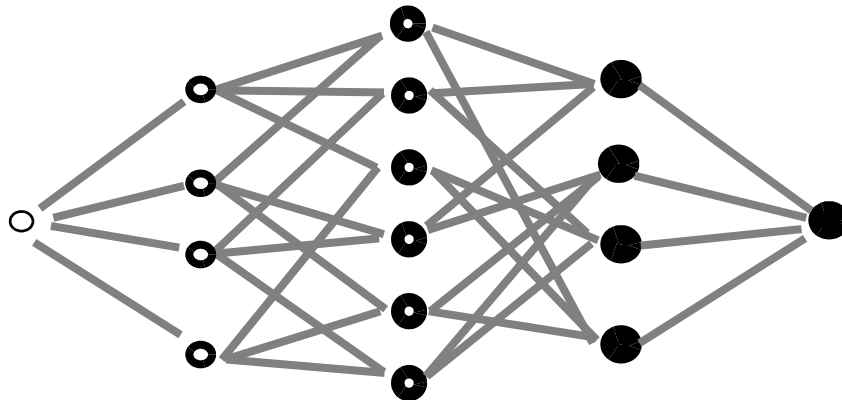
FIGURE 11 Reversibility and Emergence. {FIGURE 183}



Emergent events at the micro level trigger repatternings of the macro level temporal gestalt. These repatternings are themselves intrinsically erratic. They are experienced as catastrophic discontinuous changes in the implicate order of the temporal gestalt. However, what they, in fact, reveal is that the implicate order has a deeper ordering which allows change to the implicate order periodically. This is made clear by the fourfold patterning of both macro and micro emergent events. Of course, they remain catastrophes which might be

described by Rene Thom's cusps and umbilics. However, we see them as minimal systems, and thus they take on the forms of the minimal system: tetrahedra, knot, torus, and mobius strip. In these geometric forms we recognize the fundamental inturning of any minimal system. The system itself is always a temporal gestalt. The minimal system has four aspects or moments: structural form, interference, field, and paradox. As a form or shape it manifests structural characteristics as a lattice.

FIGURE 12 Tetrahedral Lattice. {FIGURE 184}





This structural patterning that results in a form may be viewed instead as an interference pattern within a field. The knot constructs this interference pattern and follows its weave through space. The torus, on the other hand, represents the field itself. Each eventuality is also a field within which interference might take place. As a torus, the field is infinite yet finite at the same time. As a Mobius strip, the minimal system exhibits paradoxicality of the

particle/wave or spacetime/timespace variety. The Mobius strip appears to have two faces and two edges when really it only has one of each. Thus, these four forms from geometry give us an excellent means of thinking about the minimal system or eventuality. We may translate these “particle-like” geometric features into temporal features that are their duals:

**FIGURE 13** Particle and Wave characteristics of minimal system.

PARTICLE	CHARACTERISTIC	WAVELIKE
knot	interference pattern	standing waves
tetrahedron	lattice (structural form)	soliton
torus	field	channels
mobius strip	paradox	instantaton
SPACE LIKE		TIME LIKE

When we look at the repatterning of the implicate ordering of the temporal gestalt, we see a turning over of the gestalt. Just like the gestalt contains many figure ground relations, so too, on a deeper level, the gestalt itself has many faces. When the gestalt repatterns, it turns yet another of its over all faces toward us. What we see as a new gestalt is really just another formerly hidden, or implicit face of the same gestalt. All gestalts have forms that become figures which have structural patterning: tetrahedron. All gestalts have fields which connect all visible figures and relate them to the background: torus. All gestalts have interference patterns which cause some figure/ground relations to disappear when others appear: knot. All gestalts manifest paradoxical flip-flopping between figure/ground configurations occasionally: mobius strip. The minimal system describes the major features of each gestalt; that same gestalt has its own temporal patterning. Thus, it is a spacetime/timespace container of eventualities that has its own extrinsic and intrinsic orders. When an emergent event occurs and the gestalt repatterns itself, then intrinsic changes occur between figure - field - interference pattern - figure/ground relations.

The connection between micro emergent eventualities (that is eventualities whose implicate order has changed) and macro emergent repatterning of the temporal gestalt must be clarified. Because we have focused in on the emergent event, we now see them as their own gestalt, and thus we treat them as a system. Because they are treated as a system, they take on the overall form of the minimal system. As a minimal system, the emergent event displays the four aspects of every minimal system (knot, torus, tetrahedron, Mobius strip). These four aspects harken back to the description of the emergent event as a gestalt. When the emergent event occurs, each level of its own internal order is successively repatterned in order to effect a total gestalt repatterning. This repatterning foreshadows the repatterning of the entire macro-gestalt. This is understandable because the micro and macro gestalts are inverted duals. That is, they are two faces of the same thing as either container or contained.

FIGURE 14

Conceptual relations of minimal system views. {FIGURE 187}

tetrahedron

- structural - lattice
- form - geometric
- *whole figure* arising and returning

knot

- interference; standing waves
- figure/figure separations

mobius strip

- figure - ground - figure transformations
- global verses local

torus

- field channel
- infinite verses finite

---

FIGURE 15

The Proto-technical has many gestalt faces. {FIGURE 188a}

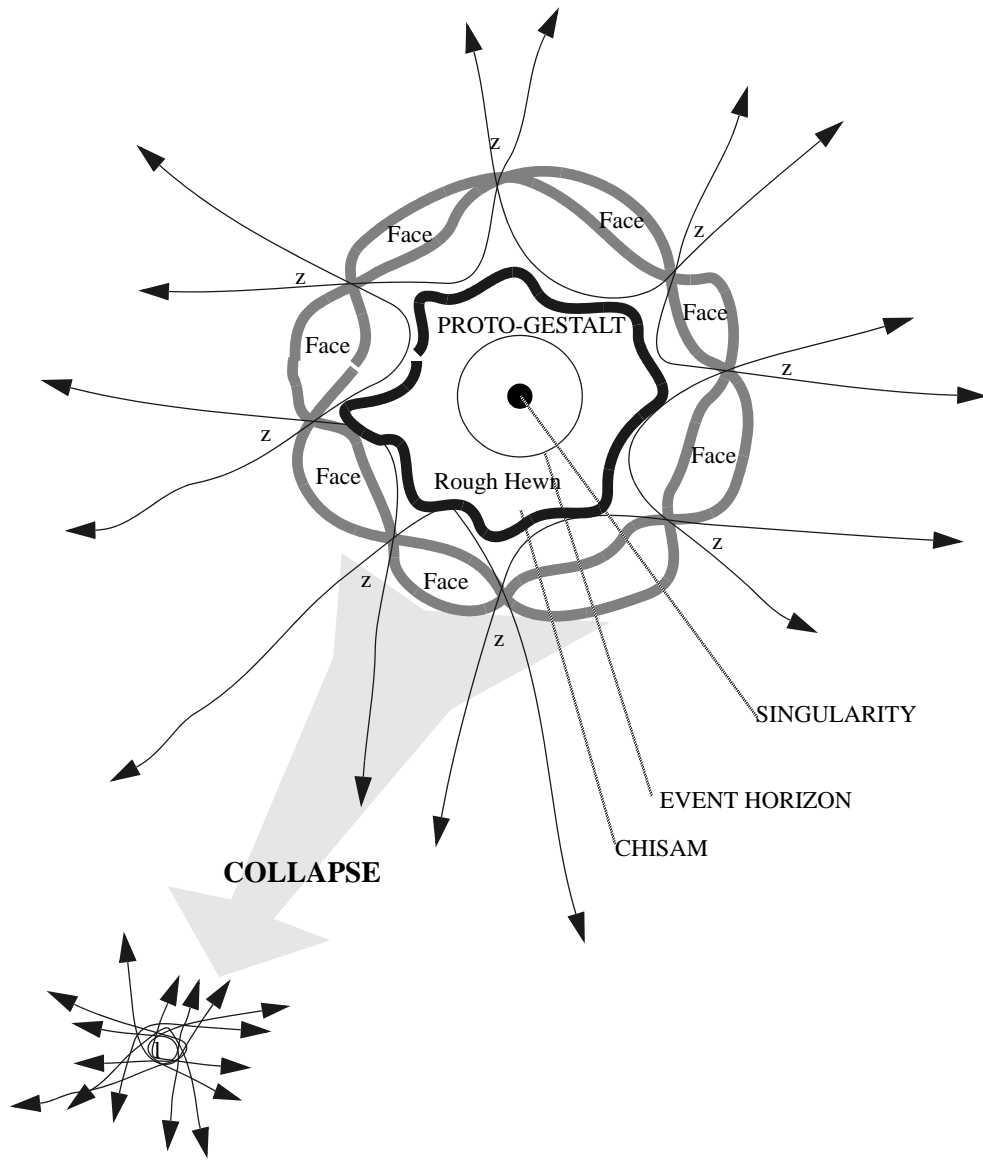


FIGURE 16 The Meta-technical z {FIGURE 188b}

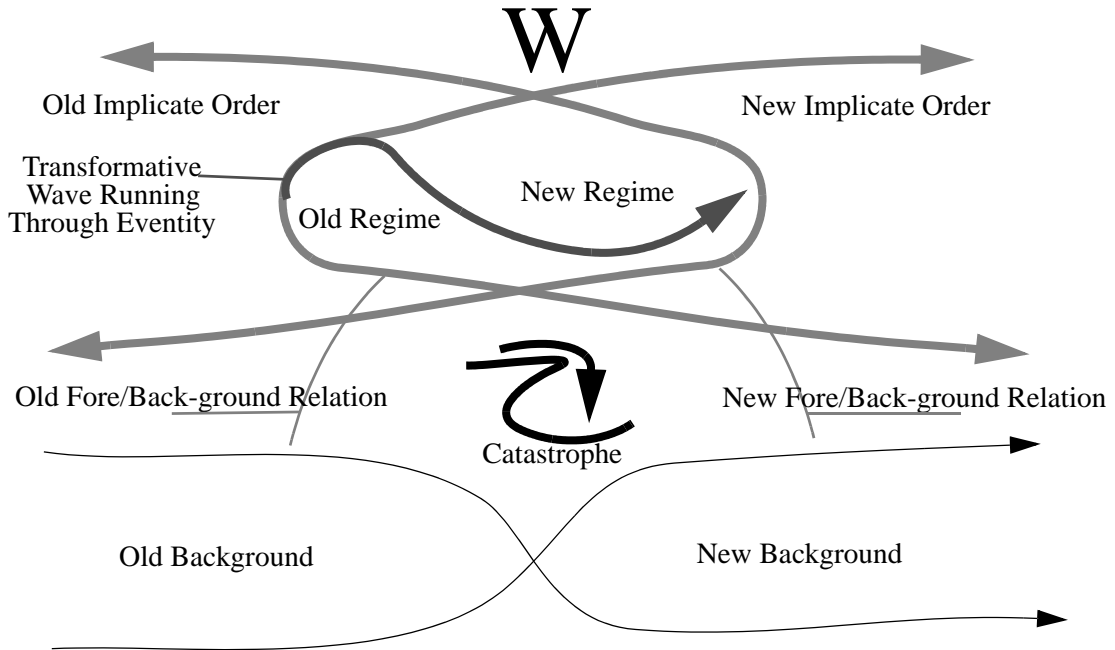


FIGURE 17 Formal-Structure of the Technical {FIGURE 188c}

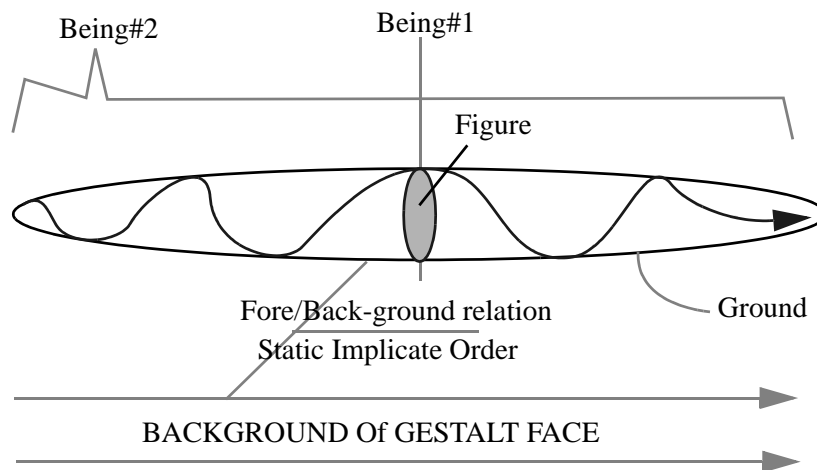
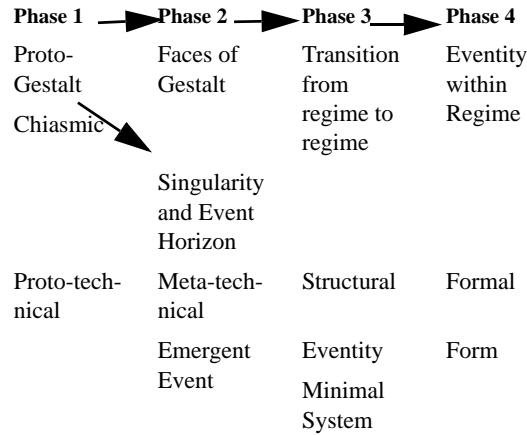


FIGURE 18

Phases of unfolding from the Proto-Gestalt {FIGURE 189}



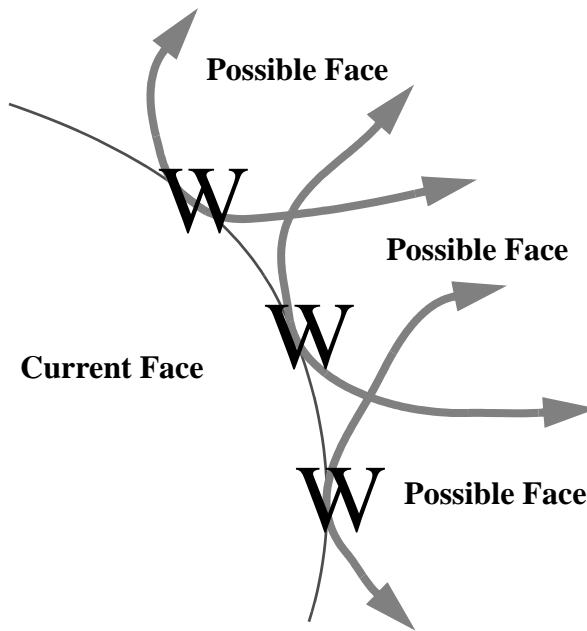
The repatterning of a temporal gestalt shows us for the first time that the gestalt has several configurations or faces. Each of these faces appears when the implicate order within the gestalt changes. This reveals a deeper level of coherence within the gestalt. The gestalt can change its figure ground patterning and still remain a gestalt. The eventity becomes the emergent event which heralds this global transformation of the temporal gestalt. The eventity as emergent participates for a time in both the old and new configurations or faces of the gestalt.

The emergent eventity experiences the rolling wave by which the transition occurs from one implicate order to the next. Each successive implicate order acts as a tighter teleonomic filter. The emergent eventity bridges the two faces of the macro temporal

gestalt and integrates the conflicting claims of each implicate order in which it participates. The emergent eventity is the testing ground for a new overall configuration of the temporal gestalt of the entire formal-structural system. As a testing ground the emergent eventity tries channels within the play left in the teleonomic filter already accrued. Successful emergent eventities will act as a bridge to the completely new gestalt patterning. As the gestalt patterning changes, more possibilities are tried for the changes in implicate ordering. As the possibilities of a gestalt are systematically explored, the permutations of the implicate orders become clear. Within these possibilities a single possibility will be chosen and will become channeled. The channel once laid down will become the pattern that the whole temporal gestalt will take on.

FIGURE 19

Relation between the faces of the Proto-Gestalt. {FIGURE 191}



This means that some emergent events are completed while others remain incomplete. The incompleting emergent eventities will have explored some possibilities of the reordering of the implicate order of the macro temporal gestalt. Completed emergent eventities will have triggered wholesale repatterning of the macro temporal gestalt. Incompleting emergent eventities form a halo around the completed emergent eventity. They represent explored possibilities of routes not taken. They have gone deeper than mere excrescences and may be viewed as acts of tilling the soil out of which the true emergent eventity appears. Those completed emergent eventities have a different character from the aborted emergent eventities. They plumb deeper into the foundations of time. By exploring multiple possible gestalt faces, the inner possibilities for repatterning the implicate order have been explored. This nexus of possible gestalt faces will be called the proto-gestalt. The true emergent event delves directly into the proto-gestalt. When the true emergent eventity acts as a bridge between gestalt faces, it is expressing the inner form of the proto-gestalt. The proto-gestalt

is a source from which all the gestalt patternings arise. It is the inner source of all possible implicate orders. Genuine emergences must tap this source. The proto-gestalt, once tapped, opens a channel for a complete transition from one face of the temporal gestalt to another. The emergent eventity makes this transition, and this heralds the spread of the new gestalt pattern throughout the whole of the temporal gestalt.

The proto-gestalt is outwardly the permutations of all possible implicate orders within the macro temporal gestalt. Inwardly the proto-gestalt is the source from which all actualized gestalt patternings or faces unfold. The proto-gestalt is the infolded set of implicate orders in the same way that explicit orders of events and entities in the temporal gestalt faces are the unfolded implicate orders. All true emergent events must tap the proto-gestalt. This means they must express the deepest possible ordering layers of the socio-technical formal-structural system. The teleonomic filter is a realization of possibilities embedded in the proto-gestalt. The formal system

takes a path through the gestalt patternings realizing successive gestalt faces. Emergent events explore the boundaries of the current gestalt face seeking to render explicit further implicit possible orderings. Every once in a while such an exploratory emergent eventuality will tap into the proto-gestalt, and a new possibility will be unearthed and then actualized.

In the process by which a socio-technical formal-structural system develops over time, it moves through formal to structural to meta-technical to proto-technical phases. This is because as successive gestalt faces are explored, a clearer picture gradually comes to the surface of the entire temporal gestalt. At first only the figures on the grounds are seen. The backgrounds themselves are not noticed. Movement between figures within the gestalt are a mystery. Formal systems are constructed to describe the forms seen. Formal systems are the most abstract and the least concerned with the actual workings of nature. Logic and mathematics eschew nature completely, and idealists like Kant legitimates this tendency. Kant's categories have nothing to do with nature, but only with mental constructs. This is why they are a perfect example of a mechanization of ideation. Formal systems have pure presence at the ideal "now" point in time. But they are also frozen because of that. Kant idealized the structure of the calculus as the architecture of his philosophy. The calculus can be used to mimic continuous changes over time. It can also be used for successive approximations of the "now" point at infinity. The formalism of the calculus allows continuous changes to be frozen and analyzed. These continuous changes become frozen at the "now" point at infinity, and second order functions can describe "instantaneous" acceleration. The function stands as a frozen equation, and the acceleration is a frozen quantity. The calculus is used to render all continuous motions as idealized curves frozen in the Being of pure presence. Because the equation itself can stand for an infinite number of points, it seems to bring all of infinity into immediate grasp of the ideal observer (transcendental subject) within the infinitesimal now.

Once forms are clearly defined, then the discontinuous changes as one form transforms into another, become an issue. The structuralist reductionist rigor or discipline is used to make those discontinuous transformations amenable to description. Discontinuous functions may be used to model the changes in relation to continuous changes. However, here a completely new concern comes to the fore that requires a different mathematical approach. That new mathematical approach is called statistics. Statistics were developed to the greatest extent through their application to quantum theory. Statistics concern probabilities of actualizations, not with ideal forms. In statistics numbers are used to understand the world directly, not to describe it from afar as ideal curves and trajectories. Statistics are based on counting and measurement of actual occurrences. Probabilities express ratios of actual measured outcomes which fall into probability distributions that then may be idealized as equation derived curves. There is a close relation between statistical mathematics of probability and the understanding of the temporal gestalt by Heidegger. Actualizations may be thought of as counted presentations as events hit the pane of pure presence. As temporal gestalts move through the plane of the "now" certain, actualizations occur in a pattern. This pattern is described by statistics. Statistics may be seen as a way of showing the actualized traces of the whole temporal gestalt. It is not concerned with ideal forms that only inhabit the plane of the now. Instead, it is concerned with the traces of actualizations left by passing temporal gestalts through the now plane.

The interesting thing about statistics was that it was discovered to perfectly describe quantum phenomena. Eventualities could be described successfully as probability waves even if it could not be understood how they could be both particles and waves at the same time. The relation of position to velocity could be described stochastically for eventualities even though the fundamental uncertainty remained. Thus, eventualities became for modern physics basically statistical in nature. This was a recognition that the eventuality extended beyond the now point and demanded a different type of

mathematics to describe both its actualizations and the impossibility of completely rigorous definition like ideal mathematical objects. Eventities are known by the pattern of actualizations as they pass through the present. They are nothing more than this pattern. It is not possible to look inside them to see the equation that generates the pattern. Eventities are black boxes with unknown interiors that are only known by the pattern of the actualizations as they pass through the present.

Up until recently mathematics thought it could describe all phenomena deterministically using ideal forms and through statistics. However, other forms of mathematics have arisen which are parallel to the meta-technical and proto-technical arenas. These new kinds of mathematics describe aspects of emergence. Within the meta-technical realm the descriptive media from mathematics is fuzzy sets and logics developed in the seventies by Zehda. Within the proto-technical realm the descriptive mathematical medium is chaos. Chaos theory has recently been well described by James Gleik. These two new branches of mathematics have a special significance for us because they allow us to model

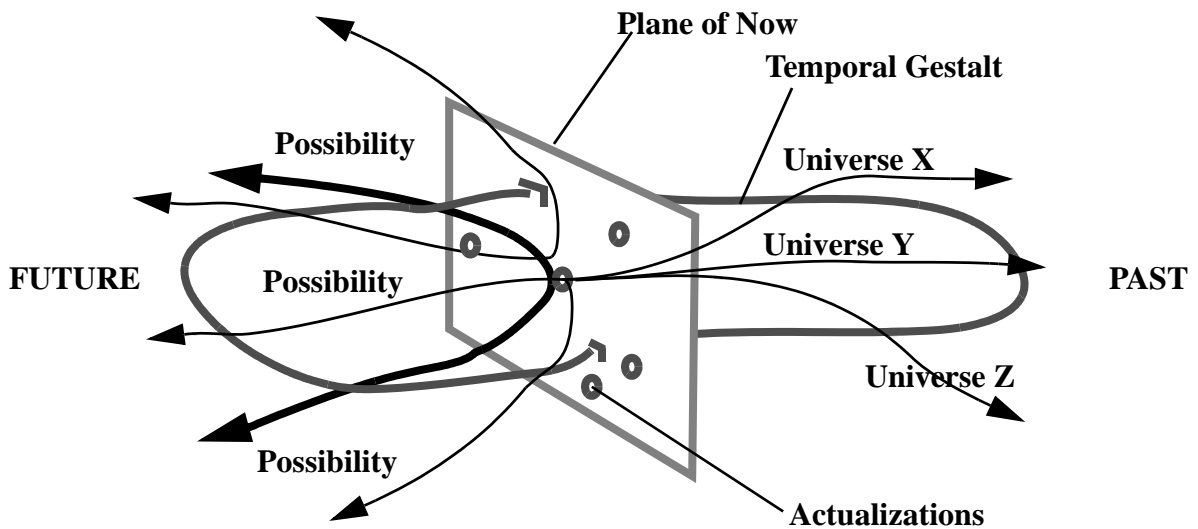
mathematically what is occurring in emergent events, and to describe those events in terms of mathematically-founded theoretical tools.

Actualizations which occur as the temporal gestalt passes through the plane of the now, do not come from nowhere. There must be a realm of possibilities out of which the actualizations arise. Zehda set out to describe these realms of possibilities that lead to actualizations. He developed what has been called possibility theory to this end. Numbers are given not true/false designations to describe the difference between actualizations and non-actualities. Instead, the range between zero and one can either be a real number line or a lattice showing intermediate possibilities. Thus, a range starting with no possibility through improbable through probable to actualized can be formed. The mathematical properties of these descriptive numbers have been fully explored and differentiated from statistical numbers. Numbers which are both stochastic and possibilistic at the same time are called "hyper-numbers."<sup>5</sup>

5. INTRODUCTION TO FUZZY ARTITMATIC; A. Kaufmann

FIGURE 20

{FIGURE 199}



Fuzzy numbers have been shown to be highly consonant with hedges “like,” “sort of,” “more or less,” “almost,” etc. used in everyday speech. This shows that we deal with possibilities very naturally in our everyday associations with the world. Each actualization before it occurs lives in a realm of possibilities. After actualization occurs, a splintering of multiple parallel universes occurs. Our universe is the one with a particular set of actualizations. Some say that parallel universes are the only way to avoid the paradoxically of quantal states. In terms of emergence these possible future worlds with different possibility weights are the realm explored by emergent events. The current implicate order weights the possibilities highly toward those consonant with the current gestalt patterning. However, other possibilities exist and may be explored. Abortive emergent events explore these possibilities. Occasionally these rare possibilities are realized in which case a true emergent event occurs. The rare has no rule.<sup>6</sup> Thus, the rare possibility may become actualized and overturn the current gestalt pattern. In physics these are called quantum fluctuations. Some think the whole universe is just one big quantum fluctuation -- a highly improbable yet possible event that occurred. Emergent events explore these possible permutations of the implicate order. Occasionally these rare possibilities are actualized, in which case the macro temporal gestalt as a whole must change.

However, this does not explain how possibilities may be transformed into actualizations. This transformation is brought about by propensities. Watanabe has proposed that propensity theory must complete the set of deterministic, probabilistic, and possibilistic types of mathematical descriptions. Propensities are tendencies for a possibility to be actualized. Propensities are inherently chaotic: dependent on precise initial conditions and deterministic chaotic patterns of tendency. Which possibilities are realized is determined by chaotic processes. These processes are not random but highly deterministic. However, because of the ultra

precision of initial conditions, it is in practice impossible to know which propensity will throw a particular possibility into existence. The chaotic propensities are contributed by the proto-gestalt. When the emergent event finds a channel within the possible implicate order permutations, then it is chaotic phenomena that will determine the tendency to realize this possibility. Thus the proto-gestalt acts as both the source of possible implicate orders and the means of determining if these possibilities will be realized. This puts the proto-gestalt in almost complete control over emergent events.

Emergent eventities explore the play in the implicate order, and occasionally these possibilities are allowed to actualize through some chaotic tendency that causes a rare event to occur despite the odds against it set up by probabilities. Probabilities determine the current regime. Propensities overthrow the current regime and realize rare possibilities through chaotic tendencies. When the emergent eventity has discovered a new path in the implicate order's permutations, and that path is opened by a propensity, then it is possible for that seed crystal to repattern the whole temporal gestalt. This repatterning is a catastrophic event that spreads from the seed emergent event to the whole temporal gestalt. Once unleashed, the dissipative wave of restructuring cannot be stopped. It uses the old implicate order as the material for its imposition of a new pattern that shows a new face of the temporal gestalt not seen before. In the new face certain latent possibilities have been discovered and used. This usage increases the rigidity of the teleonomic filter. It limits the possibilities of the evolution of the whole temporal gestalt. It takes the socio-technical system one step further toward extinction through total exploration of all the possibilities for implicate ordering. As the socio-technical system develops, it goes through phases related to each level of its temporal structuring. First, it is a formal system concerned only with figures arising out of the gestalt. Then it becomes fascinated with discontinuities within the gestalt where forms transform into other forms inexplicably. In this second phase structural rigor is used to describe discontinuities and the action

---

6. cf. Sidi Ali al-Jamal



of time within the temporal gestalt. In the third, meta-technical phase the different faces of the gestalt become visible as several transformations of the whole gestalt patterning become visible. Finally, the proto-technical source of all the possible faces become visible. In our own culture this proto-technical phase is just beginning in which the proto-gestalt for the myriad faces of our culture is beginning to be explored. For us this is the virtual space within the womb created by software where artificial life abounds. The socio-technical system slowly approaches the comprehension of each of these phases through the working out of the inner possibilities within our "form of life." It approaches these levels of comprehension in the opposite order from that which each emergent eventuality manifests these same phases. Emergent eventualities must tap into the proto-gestalt and channel the new possibilities of implicate order into actualities which later become the deterministic past. Rare possibilities become actualized via the work of chaotic propensities which finally are reconstructed as ideal deterministic progressions. G.H. Mead's vision of emergent events has become clearer in the last sixty years. The fact that he recognized that the structure of emergent events, which we can now discuss from a mathematical perspective, is implicitly social was a great leap of inspiration on his part.

The proto-gestalt may be described as a primal scene for the whole temporal gestalt. As a primal scene it sets the primary archetypal structure for the entire unfolding of the temporal gestalt. The primal scene itself never appears. It is always implicit and must be reconstructed imaginatively. Heidegger speaks of the primal scene as the "always already lost origin" that may never be made present, but which every gestalt repatterning repeats. The primal scene of the proto-gestalt appears as the goal always approximated with greater refinement, but never fully reached. The primal scene is the other which always haunts the temporal gestalt like Islam haunts the West. The incomprehensible yet familiar Other from the same source: "Abraham." The primal scene is the lost origin of the temporal gestalt. The origin of language; the origin of life; the origin of the

universe; the origin that cannot ever be reclaimed fully that determined everything that followed. The proto-gestalt is the intersubjectivity problem for the phenomenologists. The proto-gestalt is the origin of community and society. Everything whose origin cannot be determined falls within the realm of the proto-gestalt. The emergent event taps this origin and releases a segment of its energy into the formal-structural system causing a massive shift in the gestalt's patterning. For Mead the holy grail was the explanation of social phenomena for an objectivist perspective. Along with Durkheim, he wanted social phenomena to be recognized as its own level of reality for legitimate study impervious to reduction. Thus, Mead realized that social phase of the proto-gestalt when he identified it as intrinsically connected to emergence. The social is a level of reality whose origin is lost, yet everything we know flows from the social reality. Mead was one of the first to point this out clearly. The social is prior to the psychology of the individual. But we do not experience the social directly as we do the psychological. For pure phenomenology the social appears as a "problem" of intersubjectivity. The socio-technical system has a proto-gestalt that is identical with the problem of intersubjectivity. The socio-technical system invents its own primal scenes to cover-up and displace this lost irrecoverable origin. The whole temporal unfolding revolves around this proto-gestalt. Each stage of re-enactment brings us closer to a goal never achieved. Eventually we discover the goal is the same lost origin in another guise. The primal scene is transformed into an ideology of progress. The primal scene is the "same" that in Nietzsche's philosophy eternally recurs. It is the sameness that binds identity and difference together. It is the archetypal process that determines all the permutations of implicate orders for the temporal gestalt. Whenever emergence occurs, the origin is unleashed into existence and meaning pours forth. Emergence is inherently social. But that is not all; it is the reappearance of the always already lost origin to take possession of the temporal gestalt and transform it yet again.



---

# THE ARCHAEOLOGY OF TIME

---

Our goal is not just to produce yet another theory of time in the unfolding dialectic of Western philosophy. Instead, our goal is to find the still point in the center of that tornado and follow it to the point where the tornado touches the ground. Of course, for Western philosophy the ground is always discovered to be an abyss. However, unless we trace back the still point in the dialectic to the abyss, there is no way to understand who we really are. So the next step is to attempt to understand the significance of the deep temporality uncovered by the phenomenon of emergence. This means attempting to construct a primal scene which points back toward, yet still covers up the always already lost origin of the socio-technical system. This is equivalent to constructing a myth, or discovering a myth, about the origins of time. Yet we want our myth to be more than a fantasy. Our myth must be founded on archaeological evidence. Our myth must be a plausible reconstruction which leads to a new understanding of deep temporality uncovered by the phenomenon of emergence. Thus, the next step might be called an “archaeology of time.” We know that time is experienced differently in different cultures. Different languages treat time in different manners. However, what is less often noted is that

time has not always been experienced the same in Western culture itself. So let us go back into our own past in search of our own primal myth concerning time and attempt to see how the experience of time was different in our own past.

The key to this exploration in the archaeology of time is provided by a book called The Well And The Tree<sup>1</sup> by Paul C. Bauschatz . This book is an attempt to reconstruct the ancient Germanic conception of time which predates the later Latinized temporality exemplified by the confessions of St. Augustine. The later Western view of temporality will be viewed here as a surface layer which covers over the more primordial layer of temporal comprehension from a totally different source. Instead of the usual view of history in which everything starts with the Greeks coming to us through Roman culture, and finally filtered through Christian editing until the Renaissance, we will attempt to go back further to the real roots of Western culture. Those roots trace Western culture back almost 6000 years to the origin of the Indo-European peoples who spoke a lost language called

---

1. U. Mass. Press, 1982

proto-Indo-European that originated perhaps somewhere between the Black and the Caspian Seas. They migrated in a large spiral out toward Asia and then up toward central Russia to become the so-called Kurgen peoples around 4000 B.C. Then over the next thousand years they invaded Europe in waves, displacing and incorporating the Old European culture. The Greeks, Romans and Germans are just a few nations that have sprung from the Indo-European root. The reconstruction of the languages and customs of the original Indo-Europeans has been an academic industry for over one hundred years. For the most part, this research has been recognized to be the great lost cause of Western academia. Philology was once a prestigious career. But eventually it was recognized that the remnants of the proto-Indo-European language could not be reconstructed completely from extant languages. Recent archaeological evidence, however, has greatly expanded our knowledge of Indo-European culture. Thus, from archaeological and linguistic perspectives, it is clear what the general outlines of proto-Indo-European society must have been, even though it is not possible to get very specific. There are many tantalizing clues, but they may be pieced together in several ways, depending on the scholars inclinations.

In this essay the lost origin of European culture in proto-Indo-European culture will be explored. This lost origin is indeed the true origin which is obscured and not made any clearer by our fascination with the Greeks. It turns out that Greek culture was highly influenced by various Semite nations and their cultures. Thus, Greek culture is an amalgam which misleads us when we attempt to reconstruct the essential characteristics of Western culture from its origins. In fact, the Germanic culture is far closer to the heart of Indo-European culture than either the Greeks or the Romans. Thus, when we consider the Germanic view of time along with Mr. Bauschatz, we are approaching closer to our own true roots than is possible through the dominant Greek and Latin cultural matrices that overlay the core Indo-European cultural well spring. That source must be approached through the scarce materials which are left from

Christian censorship and from language and archaeological evidence. Mr. Bauschatz has considered all these sources in his reconstruction, and we will attempt to think through the implications of his reconstruction rather than to reiterate it. Our purpose is to explore the implications of the old Germanic experience of time for our own theory of deep temporality.

At this point a mythic element will be introduced to our argument. It is important to recognize that myth is an ancient form of thought, as well as an old story. For us the deep meaning of mythic thought will be a source of amazement and wonder. Mythic thought attempts to render visible the proto-gestalt. It goes deep toward the heart of all manifest phenomena which appear in various gestalt regimes. Mythic thought is intersubjective thought, and thus archetypal, expressing directly the collective unconscious of the proto-gestalt. Mythic thought cannot be understood by discursive thought which makes up the bulk of philosophical thinking. Mythic thought is understood directly in a manner prior to the arising of discursive thought. Thus, discursive thought is always at a loss for words when it attempts to explain the hold mythic thought has over us. Entering into the realm of mythic thought, we move from the arena of mere significance to deeper levels of meaning. They open up to envelop us. We must release ourselves into this now alien path of thinking, for it thinks us through and takes us back to our lost origin that is always carried along with us in the unfolding of our own most possibilities.

What is interesting about Paul Bauschatz's approach to Germanic mythology is that he focuses on the central motif and then identifies the resonances of that motif throughout the remains of Germanic culture. The motif is encapsulated in his title The Well And The Tree. The tree is Yggdrasil, the world tree of Norse mythology. The well is Urth's well below one of the roots of the tree Yggdrasil from which the tree draws its life.

An ash I know, Yggdrasil its name with water  
white is the great tree wet Thence come the dewes

that fill the dales Green by Urth's well does it  
ever grow

Thence come the maidens mighty in wisdom  
Three from the dwelling down 'neath the tree;  
Urth is one named, Verthandi the next -- On the  
wood they scored, -- and Skuld the third. Laws  
they made there, and life allotted To the sons of  
man and set their fates<sup>2</sup>

This is the primal scene to which all other aspects of Norse mythology is subservient. It is to us a strange scene -- a well from which the three fates take water to sustain the tree of the world. By this action the decree of fate belongs to them giving them the highest degree of wisdom which even Odin must sacrifice to attain. The action of continually watering the tree of the world from a magical and secret source is the means by which the universe is maintained, as well as the source of all wisdom in the world. Ned Lukacher calls this a "primal scene:"

... the primal scene comes to signify an ontological undecidable intertextual event that is situated in the differential space between historical memory and imaginative construction, between archival verification and interpretive free play. Bringing together Freud's notion of the primal scene into conjunction with Heidegger's "history of Being," I use the expression "primal scene" to describe the interpretive impasse that arises when a reader has good reason to believe that the meaning of one text is historically dependent on the meaning of another text, or on a previously unnoticed set of criteria, even though there is no conclusive evidential or archival means of establishing the case beyond a reasonable doubt. The primal scene is, thus, the figure of an always-divided interpretive strategy that points toward the Real in the very act of establishing its inaccessibility; it becomes the name for the dispossessive function of language that constitutes the undisclosed essence of language.

I propose this definition of the primal scene as a step toward solving the crisis of interpretation that emerges when the question of the origin becomes at once unavoidable and unanswerable; when the origin must be remembered, but memory utterly fails; when all the evidence

points toward an origin that nevertheless remains unverifiable. The primal scene is the figure of an interpretive dilemma; it is a constellation of forgotten intertextual events offered in lieu of a demonstrable, unquestionable origin.<sup>3</sup>

I propose that we treat the constellation of men, tree of the world, the wells that lie at its roots, and Norns which take the water to keep the tree alive as the primal scene for the Indo-European consciousness of time. As such, it covers over the real origin of the Indo-Europeans which can never be known. The scene, preserved as it is in myth, both reveals and hides simultaneously that always already lost original. In turn, this primal image has been covered over by the modern concept of time first stated for the West by St. Augustine. When we go back to the mythic primal scene of Indo-European temporality, we are confronting the image of deep temporality. That image is very different from the surface temporality which we are used to from our cultural heritage. The primal scene of deep temporality is the latent image of the proto-gestalt. Let us explore that latent image and attempt to see it as clearly as possible in contrast to the image of "progress" within the modern techno-culture.

Paul Bauschatz summarizes his analysis of the well and the tree primal image in the following words:

I know an Ash standing called Yggdrasil  
A high tree sprinkled with a snow white clay;  
thence are the dews in the dale that fall --  
It stands ever green above Urth's well.

That dew which falls from it onto the earth  
is called by men honey-dew, and thereon  
are the Bees nourished (Brodeur 1929: 30)

The "falling" of the dew reunites the waters from the tree with those of the well, into which the roots of the tree extended. The cyclic nature of this process with the well as both source and goal, beginning and ending of the nutritive process, combines all of the structural semantic elements of BRUNU, representing both an active, natural, welling source and a collecting, storing source. The myth presents a continuous cycle of activity.

---

2. THE WELL AND THE TREE; page 3; from Voluspa

3. PRIMAL SCENE; Ned Lukacher; page 24-25

The well is named for Urth; her name represents the “past.” This past includes the actions of all beings who exist within the enclosing branches of Yggdrasil: men, gods, giants, elves, etc. Like the water, these actions find their way back into the collecting source. As this happens, all actions become known, fixed, accomplished. In one sense, it is such actions that form the layers of strata that are daily laid in the well by the speaking of the ORLOG. The coming into the well is orderly and ordered; events are clearly related to each other, and there is pattern and structure in their storage. This pattern of events is ever changing, ever growing, and daily, as the ORLOG is said, new events, new actions come into the well. The process of occurrence of events, and the continual accumulation of more and more of them into the pattern of the past, present a system of growth that is never finished. As the Norns daily bring their nurture to the tree, they express the power of this sequence or pattern of the past up and out into and upon the world of men; as these “past” events sustain and feed the tree, they bring into being the events of the here and now; as “present day” events occur, they fall from the tree back into the well and join themselves into the ever-increasing complexities of the past, restructuring it, reinterpreting it, continually expressing more and more about the interrelations of all actions.<sup>4</sup>

The primal scene of the well and the tree is dynamic. The tree stands by the well. The tree contains all the worlds that exist. It is alive, and its life comes from the waters of the well. Those magical waters are taken from the well and placed on the tree along with white clay -- presumably building up layers on the tree. Waters also come onto the tree as dew from an unknown source -- perhaps also evaporation from the well. These waters mingle and return from the tree to the well, carrying sediments that build up in the well. The waters are then taken from the well again and, the cycle continues. The tree lives from the waters, and probably all the living creatures within the worlds of the tree live from these waters. They are the waters of life.

Notice that this is similar to the Biblical (and

Quranic) myth concerning man being made by God from earth and water. Here the Norns take earth and water and plaster the world tree from which all creatures arise. The well and the tree are interposed between the maker and the made creature. Miles Groth discusses the use of a similar mythic scene by Heidegger to motivate the central concepts of Being And Time. In Heidegger’s philosophical myth, “Care” molds man from earth. There arises a dispute over the name of the new creature which is settled by Saturn, or Time. Saturn says that the spirit will return to Zeus, the body will return to earth, and Care, or Fate, shall rule its life. The name will be “Homo” deriving from “Humus” or earth. In this pseudo-myth fate molds man as creature. Spirit and body are brought together in the creature’s form. The name of the creature is given by time and signifies the lowest aspect of the elements melded together in its creation. Groth points out that Care in the myth is the fate whose name means both ailment and cure. This double meaning is very significant for Heidegger who explicitly refers to it. Man’s nature is determined by sorrow as “Cura” (“Sorge”).

In the “double meaning” of “cura,” what we have in view is a single basic state in its essentially two-fold structure of an abandoned project.<sup>5</sup>

Notice that the pseudo-myth used by Heidegger to ground the analytic of Dasein has the Norn or Fate fashioning man and taking possession of his life. Jupiter and Earth give spirit and matter to this creature, but essentially lose control over what they have given until the creature’s death. Time, as Saturn, names the creature. That naming imprints the structure of temporality on the creature. Saturn/Kronos is the father of Jupiter/Zeus who ate his own children to prevent his ouster. He had ousted his father, Uranus/Ouranos, and attempted to prevent that same fate for himself issuing from his own children. Thus, Saturn attempted to prevent the circular cycle of fate in which his own act comes back on himself. Saturn failed. He became identified with infinite time in traditional mythology. That is, he is identified with the impossibility of

---

4. THE WELL AND THE TREE; Bauschatz; Page 20-21

---

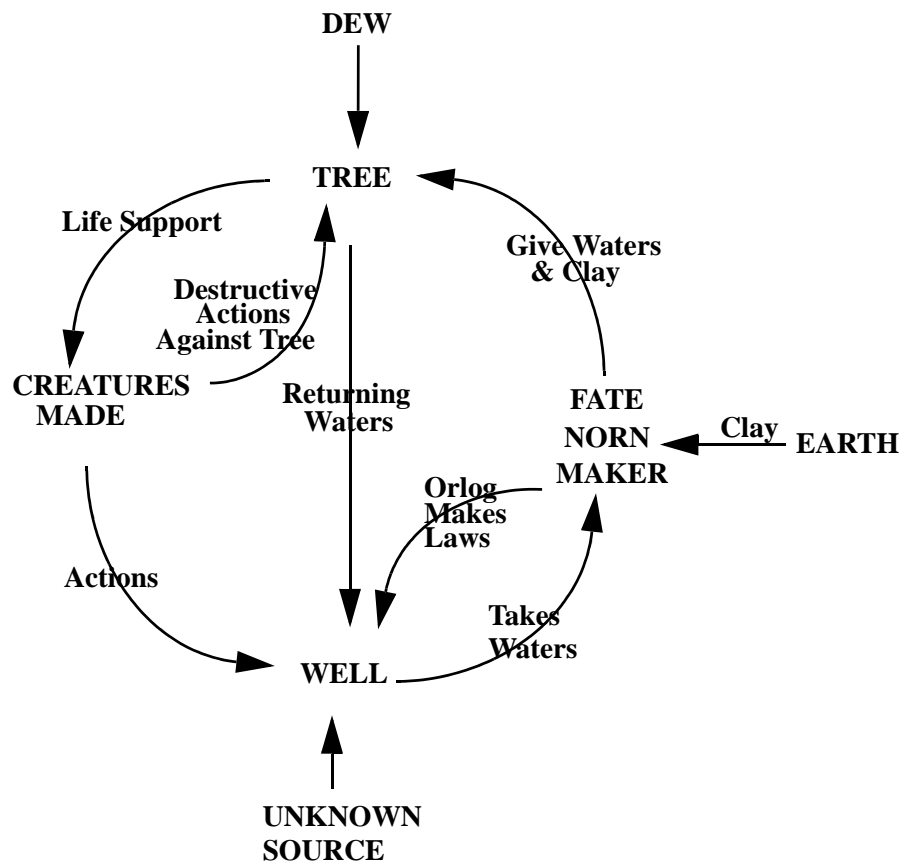
5. BEING & TIME quoted in PREPARATORY THINKING

stopping the cycle of fate, returning one's own actions to one's self. That cycle assures us that the past will shape the future. Nietzsche calls this Eternal Return of the Same. It defines the present as the time of waiting for our past actions toward others to come back on us. Thus, our *sorrow* is the knowledge that our past unjust actions will return to haunt us. This is also the *cure* because knowledge of this Karmic cycle of Samsara as it is known in the

East, allows us to control our own actions in order to prevent the disastrous results they will eventually have back on ourselves. This is a kind of temporal golden rule. Heidegger's pseudo-myth stamps the imprint of St. Augustine's time of past-present-future on man. Heidegger's pseudo-myth attempts to give some mythic depth to surface temporality by connecting it implicitly to the concept of eternal return embodied by Saturn.

FIGURE 21

{FIGURE 221}



By contrast, the well and the tree primal scene has a more complex structure that separates the maker, Fate, from the made, creature. Some meditation on the complexity presented by the true myth is indicated. As with any primal image which at once reveals and conceals the always already lost origin, we must be circumspect because this image has many facets and ramifications. The fact that it is more

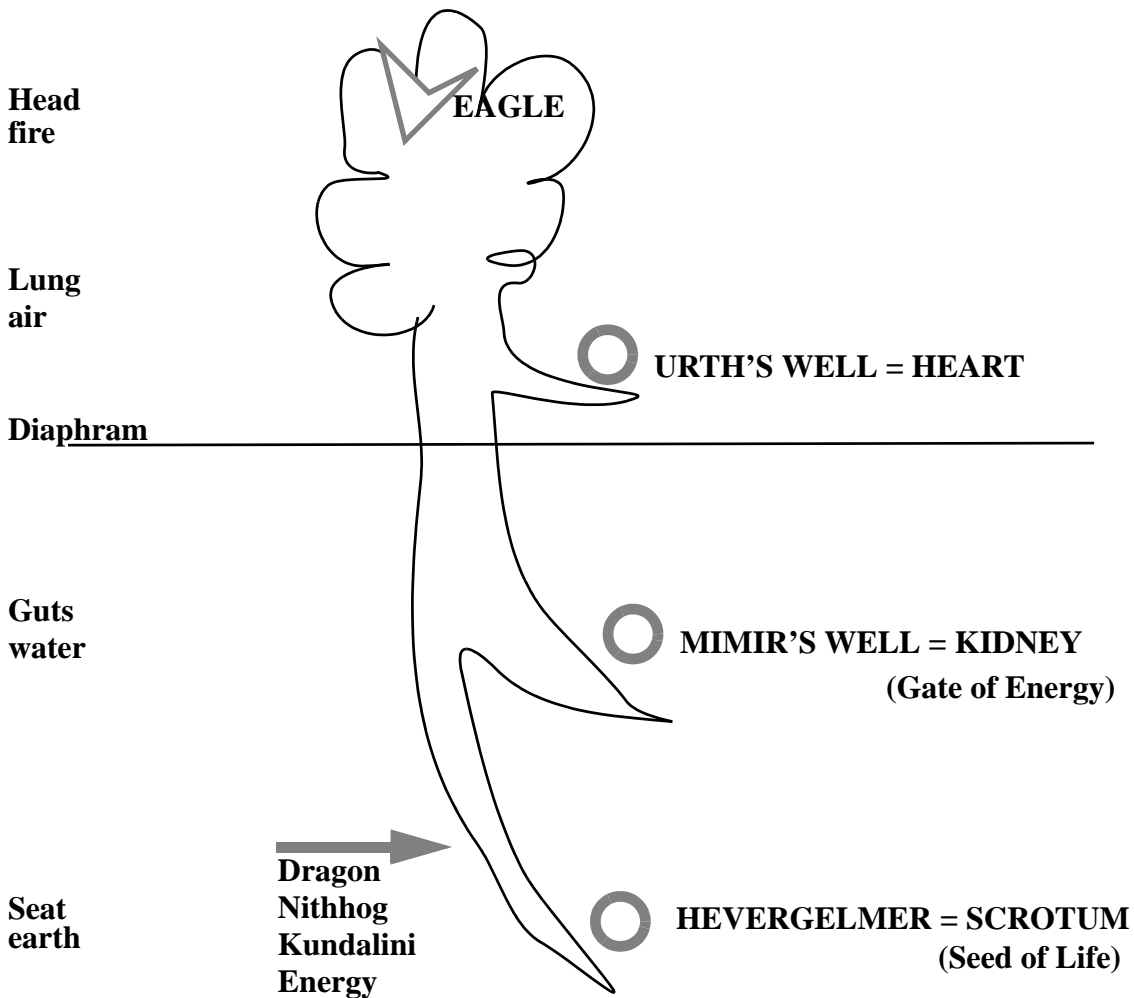
complex than the pseudo-myth used by Heidegger to ground his work on Being And Time is itself of interest. What we need to understand is the direction the internal structure of the primal scene takes in, and how it reveals a greater depth for our perspective on temporality.

Let's take a hint from a completely different source.

R.B. Onians in The Origins Of European Thought has attempted to look at many anomalies in the Greek classics which indicate that they thought in ways totally different from the way we project on them concerning many fundamental concepts. One of those anomalies is where they thought consciousness resided. They did not think it was in the head or heart or in any organ. They thought consciousness resided in the diaphragm; “the pink muscular sheet dividing the organs of the thorax from those of the abdomen” [page 23]. Onians goes on to attempt to explain this anomaly away. It seems so unreasonable to us that consciousness would not reside in any organ. However, there is a lot of evidence that this is what the early Greeks (read

Indo-Europeans) thought. If we connect this isolated fact to Germanic mythology, we get an interesting picture. Germanic mythology describes the body. The branches of the tree might be the brain, and the trunk becomes the neck, while the taproot is the spinal column. The roots of the tree are the nervous system’s paths throughout the body. As in the body, there is only one nervous system; so it is with the tree -- there is only one tree. However, there are three wells: Urth’s well; Mimir’s well; and Hevergelmer’s well. Mr. Bauschatz attempts to minimize the importance of three wells and three Norns. But the fact that there is one tree with three roots going to three wells is important. We will connect those wells to quasi-physiological locuses in the body.

FIGURE 22 The body in Norse mythology. {FIGURE 226}



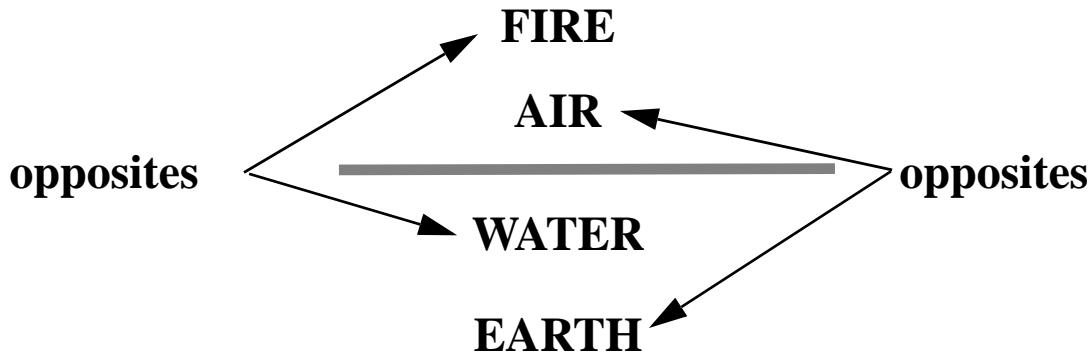


The highest well Uruth might be connected to the heart. It is the major organ lying above the diaphragm which is an obvious choice. Mirmir's well might be connected to the kidney which is the gate from which all body energy enters, according to the ancient Chinese medical system. The lowest well in which there arises turmoil might be connected with the scrotum/ovum from which arises the seed of life. The dragon which gnaws at the root would then immediately be recognized as the Kundalini energy - the fire from the earth which certain tantric

practices attempt to channel. It should be noticed in this schema the head would be identified with the element of fire and the lungs with the element of air. Both of these in the body lie above the diaphragm. Below the diaphragm lie the water of the guts and the earth of the seat and legs. These four traditional elements describe, fairly accurately, the qualitative aspect of each quadrant of the body. What is interesting is that opposite qualities are kept apart by interposing other opposites.

FIGURE 23

Opposites in the body model. {FIGURE 227}



Another anomaly from the ancient Greek worldview explained by this model of the Mythic Body<sup>6</sup> is the relation of daemons to the head. The ancient Greeks thought that daemons possessed people causing them to do all sorts of things. Their experiencing self was not in their head, but some "other." These others, according to our schema, are the Asir and Vanir of Norse Mythology. They live in Asgard or the upper reaches of the tree branches (the brain). They come down to Urth's well (the heart) to hold council and make judgments. Within those branches also live the eagle and the squirrel. In fact, all the known worlds exist in the branches of that tree. Our knowledge of the brain would allow us to affirm that statement. The brain is the organ that makes knowledge of all realms possible. There is one tree/one nervous system within the mythbody. Yet, there are three approaches to the ultimate reality underlying the tree structure. These are signified by the three wells at

different depths within the mythbody in relation to the diaphragm or seat of consciousness. The excellence of Urth's well -- the heart -- the seat of desire is made clear by the existence of lower murkier wells. Not all wells are equally pure. The well in the midst of "Hel" is the source of turmoil. We can imagine that Mirmir's well is somewhere between that well and Urth's well in purity. It is highly significant that Odin pledges his eye to drink from the middle well. He is a creature from above who wished to have knowledge of a source below the diaphragm. Man, of course, as a whole being encompasses all these sources. Man is made of earth and water -- the elements below the diaphragm. But man has spirit, the eagle that nests in the tree branches, which in Heidegger's pseudo-myth comes from Zeus. But man, besides his spirit, also has sorrow/worry/care which can be seen as embodied in the squirrel, Ratatosk, which scurries up and down the tree delivering banterings between the eagle and

6. See COMA A. Mindell

the snake/worm/dragon. The snake and the eagle are opposite tendencies in man toward higher and lower aspects of existence. The squirrel is the intermediate that worries over the contest between these divergent impulses. Higher impulses come into the heart, while lower impulses enter from the realm of "Hel" through the impure well. Mirmir is between these two. It is the well in which Odin sought ultimate wisdom and gave his eye to achieve. Thus, although Urth's well is important as the source of fate or the Wyrð, it is Mirmir which is the doorway to wisdom. In the Chinese conception, this is the gate of body energy which may be raised or lowered based on tendencies followed by the person in his life. The well spring of life energies is, in some ways, more fundamental than the impulses toward higher or lower aspects of existence. For Odin, a creature of air and fire -- known as a Jinn in Islamic parlance -- an understanding of his opposite -- the merger of earth and water would be a fundamental kind of wisdom. Men's life energies come from this animate combination of earth and water represented by Mirmir. This energy is of a higher form than the baser energies arising from within the earth itself known in Asia as the Kundalini energies. This is the energy manifest in the lower animals, which is purely generative or reproductive energy talked about by Dawkins in The Selfish Gene. The cells of reproduction are qualitatively different from all other body cells. The other body cells are merely a host for the reproductive energies of the hosted generative cells. This impetus to reproduce is the prime directive for all creatures. Man, however, rises above this prime directive, creating the nature/culture distinction for the first time. This nature/culture distinction is dependent on a completely different kind of imperative and energy. The Chinese call this energy CHI. It is the holistic body energy that animates the mythbody, dreambody, and shows up in the qualities of the physical body. Once the nature/culture dichotomy has been established and energized with Chi, then the tug of war between the eagle and the snake begins, with the squirrel carrying messages and worrying over the outcome of the contest.

This exploration of the mythbody may seem like a divergence except that it has given a concrete aspect of Norse mythology by relating it to our whole lived body as mythbody and dreambody. It has also connected this picture to certain anomalies in the Greek concept of how humans are constituted with haunted minds and consciousness in the diaphragm. However, this picture of the mythbody allows us to reapproach the well and the tree primal scene from an entirely new perspective. It calls into question Mr. Bauschatz's disregard for the triple nature of the wells and Norns. What is important in that respect is not so much that there are three wells, as much as there is one tree, and access to the underlying ultimate reality is splintered into three sources. This tips us off concerning the importance of the tree as a unifying element. Not the wells, but the tree is the source of unity. Thus, we need to look at the tree with new eyes motivated by our understanding of the details of the primal scene.

The tree Yggdrasil is comparable to what has been called the proto-gestalt in the previous essay. The proto-gestalt unifies all the different gestalts in a way similar to how Yggdrasil unifies all the different worlds of men, giants, jinn, animals, etc. Each of these worlds forms a different gestalt within an overall structure which is the infrastructure called the proto-gestalt. As Mr. Bauschatz points out, these worlds are relatively independent, and although they interact, this is rare. Only anomalous events take place across worlds or in multiple worlds at once. The tree embraces all these separate coexisting worlds and unifies them into a single structure, a supra-whole or uni-verse. Within each world are special figures -- the main gods, heros, special animals. These are the figures on the backgrounds of these world gestalts. They all live within the tree together, each figure embedded in its own world, occasionally experiencing anomalous interactions with other realms. But for the most part figures are trapped in their own gestalt. The human being is the template which contains all these worlds as part of his myth body. The proto-gestalt -- tree -- is in some sense his own nervous system. In this way the pattern of the whole is embedded in the part. Where

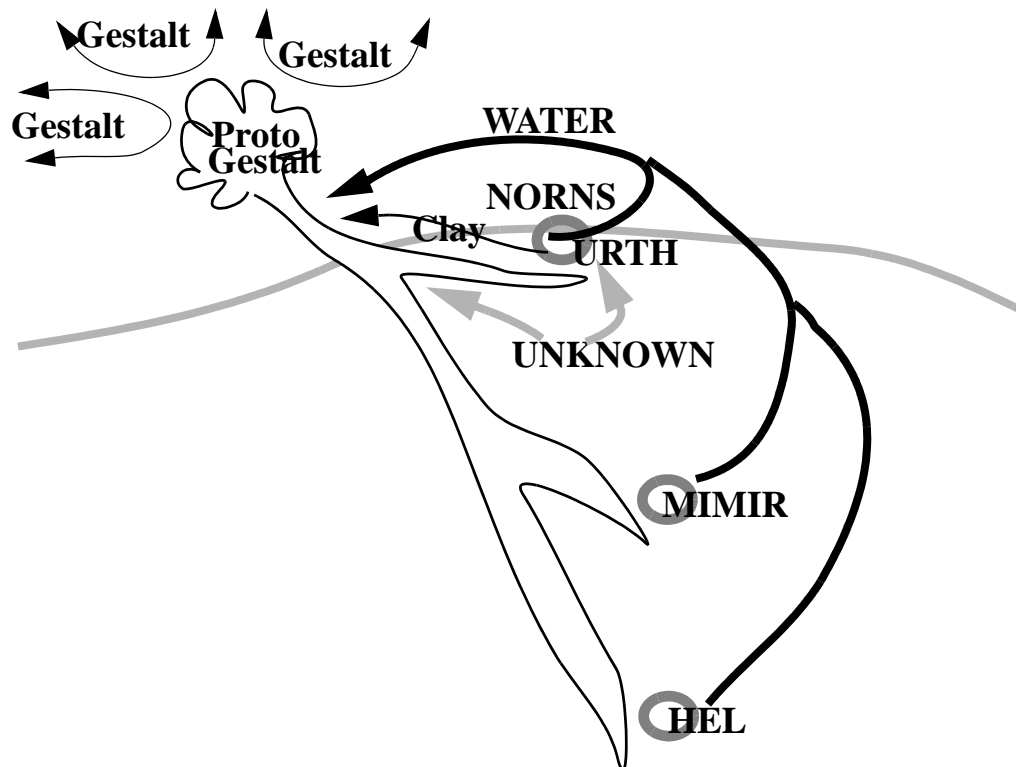
the tree breaks ground is the diaphragm. The diaphragm is the seat of consciousness. The tree branches and roots are symmetrical around this interface. This means that the proto-gestalt is not just a core infrastructure, but is also a grounding and foundational element. The proto-gestalt has deep roots which we cannot see because they go deep below the ground level of consciousness. They delve into unconsciousness realms. This means that the proto-gestalt not only holds the different worlds apart, yet together, in its branches, but also binds these worlds to the earth by traversing the interspace of consciousness (as diaphragm and as ground level). In all that we have said before about the proto-gestalt, this root structure has remained hidden. This is because what is underground is undifferentiated. It does not appear within the worlds or in anomalies between the worlds. We must accept this new dimension of the proto-gestalt on faith for the moment in order to continue thinking along with the

path of mythic thought embedded in the primal scene.

The well is something different again from the tree. It is a source of life, of wisdom, of reproductive capacity. The source is fragmented, while the proto-gestalt is one. This tells us that the source is fundamentally obscured. We know that the ultimate source must be one. But within the primal scene the source is split, while the proto-gestalt, holding the universe together, is one. That life, wisdom, and reproductive capacity arise from a single source, but become split into multiple sources in the process of manifesting, is a thought-provoking insight. The water of life wells up from an unknown source and is used within the pluriverse/universe of the proto-gestalt tree. This offers a view of existence in which the tree arises from unknown roots, as well as the water that sustains the tree, and all the gestalt worlds within the tree.

FIGURE 24

Yggdrasil. {FIGURE 235}



The well and the tree are two complementary opposites arising from the same unknown source. The obvious male/female sexual symbolism, ala The Chalice And The Blade, need not be belabored. What this myth tells us is that there is a deeper unity to existence which manifests as tree and wells. These two manifest structures are complementary opposites. The tree represents the unity of the proto-gestalt which unifies all the worlds/gestalts of manifest existence, both hidden and visible. The well signifies the opposite of the tree, which is inherently fragmented, which is opposed to the unity of the tree. The unknown aspect of the tree is its roots, whereas the unknown aspect of the wells are the single source of their waters. The source is assumed to be singular because the liquid is the same in all cases, differing only in purity. The wells are then the opposite of the proto-gestalt. We might hypothesize that this is the origin of difference in the world. What gives us diversity of species which have clear reproductive boundaries? From the perspective of mythic thought, each species has its own source which all go back ultimately to the well in "Hel" called Hevergelmer from which all reproductive energy springs. The source of each species is different, but united, in that it is all reproductive energy. Likewise, the Chinese recognize many different forms of Chi, or body energetics. All of our environment is made up of these various kinds of energies. Yet they are all ultimately Chi -- undifferentiated qualitative energy. The Chinese speak of Li as the opposite of Chi. Li is the patterning templates for the channeling of Chi energies. When Chi stops moving, it is the traces of Li that are left as grains in the wood or jade. The undifferentiated body energy issues from Mirmir and becomes a myriad of different kinds of energies. The differentiation and channeling of these energies cause an interference pattern which is the Li. Yet all Chi energies ultimately go back to the primal Chi form the well of Mirmir itself. Finally, the heart is the purest source where angelic inspiration occurs. Why else would the Jinn congregate there to take council and make decisions? The Quran speaks of the Jinn as listening into the decrees in the upper heavens until they were prevented from doing so. The

decrees manifest in the heart, and are carried out by messenger angels. This is probably the original prototype for the Norns. The Norns are "becoming," "being," and "necessity." They are abstract principles, rather than beings with personality like the jinn or men. The water of life comes out of the pure source of the heart. If it is coming out, then it manifests as becoming similar to Husserl's concept of retention. What has completed its becoming becomes a fully decreed facticity within existence. This manifestation of the decree is called the "wyrd." The wyrd places one in tune with the workings of the hidden source of both the well and the tree. That single source beyond manifestation, which determines what will become manifest, including the wells and tree themselves. In the Islamic reality this is the Pen and the Tablet.

Ibn Abbas said: The first thing God created was the preserved tablet, on which was preserved all that has been and ever shall be until the day of resurrection. What is contained thereon no one knows but God. It is made of white pearl.

Then, from a gem, He created a pen, the length of which would take five hundred years to traverse. The end of it is cloven, and from it light flows as ink flows from the pens of the people of this world. The pen was told "write" and as the pen trembled because of the awesomeness of the proclamation, it began to reverberate. In exaltation, as thunder reverberates, moved by God, it flowed across the tablet, writing what is to be until the last day, whereat he who is happy shall be, and he who is to be wretched shall be.<sup>7</sup>

The differentiation of the pen and the tablet is similar to the tree and the well. They set up a primal scene, explaining yet hiding the workings of time for all time. Only in the Germanic version the tablet becomes active as wells, while the pen becomes passive as the world tree. Yet there is an isomorphism between the elements of these two primal scenes which allows us to see the *same* fundamental structure despite differences. In both, *Necessity* is an important concept, and that is not Karmic necessity of repayment. Instead, it is the

---

7. THE TALES OF THE PROPHETS OF AL-KISAI; W.M. Thackston Jr.; Twayne Pub 1987; page 5

necessity of the decree of the patterning of events by a single invisible source of all causation. Becoming and necessity are key points in the process of manifestation. In becoming, the full pattern is not yet clear. Once the patterning is completed, its necessity is seen as the template for the laid down pattern. The midpoint is the completion which Urth signifies. Completion is the fulcrum between the indeterminacy of becoming and the recognition of internal necessity within the completed pattern of the emerging temporal gestalt. The point of completion stands for the submission of the one whose fate is being decreed before the transcendence of the recognition of the internal necessity that inhabits that completed ordaining of decreed fate. The fact that “completion” is the key stage is very significant. It is like the one who repeats the decrees of the king. The king decrees the scribe’s, or announcer’s, own death. There is a moment when the announcer has repeated the order of his own death before he realizes the meaning of what he has said. The moment of completion before intuiting the meaning is very subtly differentiated in the Germanic primal scene. This is speaking the ORLOG.

In *Voluspá* 20 the Norns are said “to make laws” (logleggja), “to chose life” (lif Kjosa) for the sons of men, and “to set or mark fate” (or log segja). With this can be included the probably interpolated action of “scoring the wood.”

“Log leggja” is, then, to lay down that which is laid down or to lay down or implant strata. There is a strong feeling of the physical here (additionally picked up in the action of scoring wood). Of course “log” occurs again in “orlog” saga: to say or speak the or-strata, the or-things-laid-down, the or-law.

What exactly is it that the Norns speak in saying the “or-log.” The prefix “or” signifies something

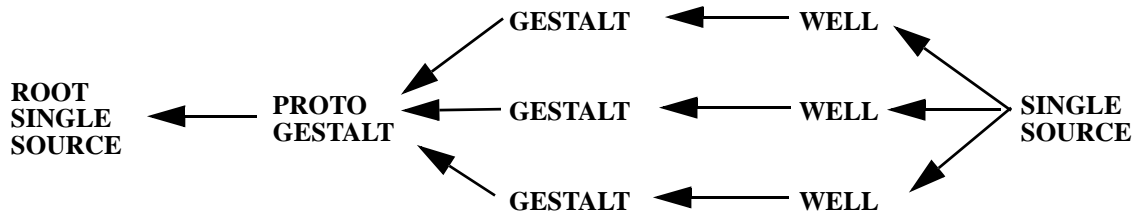
that is beyond or above the ordinary. It suggests something of a first or primary significance, but it does not indicate the scale upon which the significance is to be measured; hence the rather vague above or beyond quality it imparts. The orlog is, then, primal law (in importance), a highest law (in elevation), an earliest law (in time), a first law (in any numerical sequence) and so forth. To take the more literal reading of log, orlog is the most significant things laid down; the earliest things accomplished.<sup>8</sup>

Standing in the arena of “completion” is listening to the speech of the ORLOG -- experiencing the wyrd directly as decree for its own sake regardless of the outcome or meaning. In this reading the well is not the past, but an invisible single source of the decree, and the orientation of man is not toward the part, but toward the decree itself regardless of the outcome, pattern, or meaning. This is pure submission to the decree without one iota of self reflection or attempt to deflect or hurry the speech which lays down the decree. And why submit to the decree for its own sake? Because it aligns one with the hidden origin and makes one privy to the primal experience of first and last things.

The Norns water the tree of the proto-gestalt from the well of destiny. This image preserves a deep insight into the nature of existence. The wells and the single tree are two aspects of the same thing. The midpoint between the unity of the tree and the intrinsic diversity of the wells is the experience of submission to the decree. From the welling up of the decree there is a movement from a single source through multiple sources to supply the multiplicity needed to sustain all the creatures of the worlds.

8. WELL & TREE; page 6-7

FIGURE 25

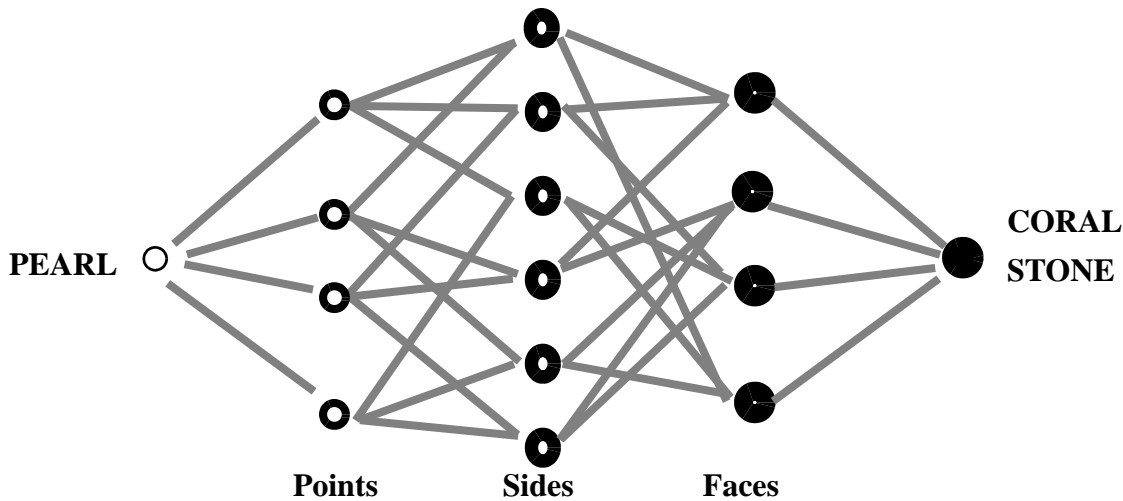


Each world is a gestalt itself which thrives on differences between the different aspects that give it internal differentiation. Yet, each gestalt is held apart from other gestalts by the tree proto-gestalt which itself has internal structure. That internal structure merges together into a trunk of the tree and

disappears underground as a root going back to the single source. This lattice-like structure, arising from one differentiating and then merging back into one, is important. The tetrahedron and all more complex polyhedra form these same structural lattices.

FIGURE 26

{FIGURE 243}



The structural lattice arises from one and differentiates, then merges back to one. The one of the beginning is different from the one of the ending. They are complementary opposites. Their difference is like the difference between the pearl and the coral stone.<sup>9</sup> Both are unities, but the unity of the pearl is homogeneous layers, whereas the unity of the coral stone is made up of millions of dead coral clumped together. The pearl is like the many layers of wells within wells from which differentiation first arises; whereas the coral stone is like the unity of all the worlds with their creatures in the tree. The proto-gestalt is a form which is composed of conglomerations of forms. These two types of unity are different, and they express the process of becoming of existence as it works out the decree. We stand as the midpoint in the on-rushing wave of the ORLOG of the decree. If we step forward, we see the indeterminacy of becoming; or if we step

back, we see the meaning or pattern of the decree. Stepping further forward, we see the multiple wells or sources of differentiation. Stepping further back, we see the many worlds. Stepping even further forward we see the single well lying beyond all the multiple instantiated wells. While stepping even further back, we see the proto-gestalt which becomes a single trunk. Stepping even further forward we look down the well to see the upsurging waters from an unknown source; while stepping even further back we see the trunk disappear below ground to become a taproot. The source of the waters and the root of the proto-gestalt are one, but in a way we cannot fathom. We either experience the oneness of the pearl or the oneness of the coral stone. True oneness is beyond comprehension and lost from view.

The primal scene from Germanic myth gives us a deeper insight into the deep temporality discovered in the last essay. We thought then that the proto-gestalt was deep. Now we have uncovered even

9. Nb Quran: Sura Rahman

deeper conceptions of time and the structuring of existence. This is the difference between real mythic thought and the pseudo-myth used by Heidegger to ground his work on Being And Time. Real mythic thought takes us beyond our own superficial preconceptions concerning the structure of time, and invites us on an untrod path of thought.

This deeper picture of temporal unfolding has implications for our concept of emergence. In the Germanic primal scene anomalous events occur when the different worlds within the tree come into contact. When men meet giants, or jinn, or speak with animals, these anomalous events are directly analogous to the events of genuine emergence. Now the picture here is that the multiple worlds emanating from the proto-gestalt exist simultaneously, and that anomalies come from occasional interaction. In the picture presented earlier concerning emergence, we thought of each gestalt as a temporal phase which occasionally becomes repatterned. In other words from the point of view of emergence, it is as if we were taking a tour of the multiple simultaneous worlds existing within the tree. It is as if the tree were revolving instead of static. However, the conception of the interaction of worlds producing anomalies is precisely the same.

So the question becomes what set the proto-gestalt to revolving so that we experience the phase changes as we tour the gestalts that grow from the proto-gestalt. In the Germanic picture there is a myriad of worlds, each inhabited by its own race of creatures living their own lives and rarely coming into contact. In our world picture there is only ourselves. We no longer believe in giants, or speaking animals, or jinn. The Germanic picture is Copernican in the sense that the tree/proto-gestalt is the center of all the worlds, whereas in our world picture we are the center of everything. Somehow when we accepted the sun as the center of the solar system instead of the earth, we also decided we were the center of all the worlds instead of just a part of a universe of many living worlds. We accept that our earth is just one world in the vast expanses of space with trillions of galaxies. But simultaneously, our world has become one

dimensional, with ourselves as the only inhabitants of the physico-material universe that matter. Bauschatz speaks of this shift from a multidimensional world to a UNI-verse as a shift from a hot to a cold culture (using Levi-Strauss's terminology). The Germanic culture is hot because it is exploring and open to discovery, whereas contemporary Western culture is cold because the pluriverse has been reduced to a single man-centered world. Time has been linearized into past, present, and future. There is no more jumping around in time which takes place in the pluriverse. All the doors to the other worlds that coexist with our own here have been closed. The cold uni-verse, or surface time, covers over the hot pluriverse of the ancient Indo-European temporality. But that ancient view of temporality still exists within our collective unconscious and still operates within our closed uni-verse. Now the proto-gestalt trapped within a single gestalt makes itself known by its rotation or precession. Its precessing causes the gestalt to occasionally radically change which makes emergent events occur. Thus, the reduction of the pluriverse to a uni-verse has somehow set the proto-gestalt to revolving beneath the surface temporality of linear time. It is as if the denial of multiplicity, which is the hidden assumption of the surface culture, calls up the phenomena of gestalt change as a reminder of what has been lost. It is the resurfacing of the mythic and fabulous from the ancient culture in another form. Denial of multiplicity to such an extreme in the totalitarian uni-verse calls up the opposite reaction. By claiming identity of all the worlds and reduction of them to our world, we have caused a reaction in which we are forced to become different in our essence. It's not just that the world occasionally changes, but it is we who are forced to radically change who we are. The changes in the world gestalt are forced changes to who we are in our essence. This is completely different from the ancient view. Each type of creature men, jinn, giants, had their own nature that remained the same for all time. By denying the reality of all these other creatures and their worlds, we have been forced to change who we are radically many times. In the universe we become the giants, become the jinn, become the animals.

There is no room for other living creatures because we are the only ones that have the right to exist. This is why species disappear from the earth on a daily basis, and why we can destroy our environment with impunity. We see ourselves as the center, and because of that, we are continually forced to be different from ourselves -- constantly forced to change who we are in our essence. We become the scavengers, the dangerous hunters, the wild beasts, the disembodied minds, the terrible monsters, the speaking animals, the giant who crushes the earth without noticing.

But recognizing the importance of deep temporality that continues to operate within our uni-verse, in spite of our reduction of the world to "one world" and of time to linearity, is very important. It tells us that our Indo-European roots are still very much alive within us despite our denial of them. It allows us to understand how the hot aspects of our culture, like scientific discovery, colonialism and free economy came to be what they are and what drives them with such a turbulent dynamic in spite of the cold aspects of our worldview, like linear time and the uni-verse. These hot elements of our culture do not come out of nowhere. They are the repressed Indo-European deep temporality surfacing in spite of suppression by the dominant cold aspects of the culture. They are turbulent because of the totalitarian suppression by cold cultural elements like linear time and the uni-verse. When the elements of deep temporality break out, it is with violence and chaotic turbulence. We have learned to live with these escalating outbreaks which are constantly revising who we are and our whole world. We have learned to submit to the radical changes in our essence. But it is not without violence and destruction on a global scale, and massive dislocations, which cause unimaginable physical and emotional torment for millions. Denial of deep temporality has its costs. And that cost is high. We pay that cost continually. But by attempting to understand the impact of deep temporality from our Indo-European roots, perhaps it is possible to understand what is happening to us and why. By taking the project of forging a totalitarian uni-verse with linear time out of the multi-temporal

pluriverse, we have driven ourselves to an extreme, culturally applying the Aristotelian concept of identity. The result is random gigantic outbursts of fundamental differences; differences so deep as to decenter us and our whole uni-verse into something fundamentally different. The emergence of these deep differences which remake the world is a basic dynamic that drives our culture. The proto-gestalt in the primal scene from Germanic antiquity has two guises. It has one guise as the tree which is the internal coherence of the parallel universes of the pluriverse. It has another image as the multiple wells that feed to the tree the water of life. These multiple wells ultimately lead back to a single source just as the tree has a taproot. The proto-gestalt has these dual images -- multiplied sources or single tree. In either case there is the flow of time represented by the Norns -- becoming -> completion -> necessity -- which represents the process of unfolding in time. What is prior to the process of unfolding is the multiple sources, and what is posterior to the unfolding is the core of the pluriverse where the unfolded creatures live in parallel worlds. These multiple sources and the core of the pluriverse are the primal scene which represents the action of deep temporality. The primal scene stands in the place of the opposite of the in-time realm called endlesstime. As finite creatures we cannot comprehend endlesstime. We guard ourselves from that unseen and unknowable reality by the familiar metaphor of the pen and tablet, or well and tree. The primal scene is the interface of endless time within the in-time realm. The primal scene of the well and the tree gives us an image which allows us to deal with the inconceivable.

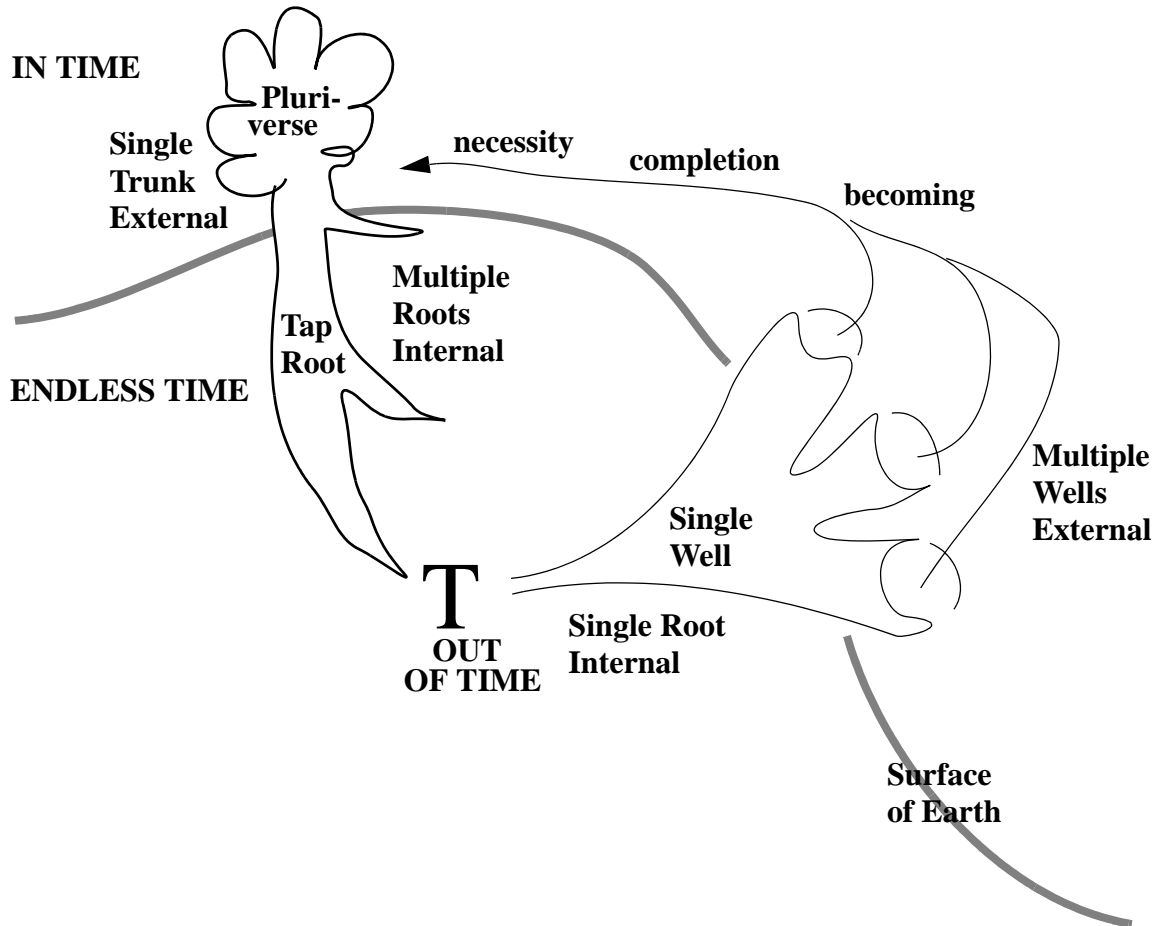
However, there is an ever deeper reality indicated by this primal scene. The taproot of the tree and the ultimate source of all the wells ultimately flow from the same source. That source is qualitatively different from the two aspects of the image of the primal scene. It is not merely inconceivable like "endlesstime." It is the interface between endlesstime and the in-time realm. We will call it the "out-of-time" difference between timelessness and temporality. The out-of-time is seen as the single



source of causation from which the tap root of the tree and the magical waters of the wells both originate from and disappear back into as the waters flow down the bark or the world tree. Notice that the

well and tree imagery is dual in the sense that the wells are multiple externally, while the tree has only one trunk externally.

FIGURE 27 The duality of the Tree and the Well. {FIGURE 252}



On the other hand, trees even with taproots have multiple roots below ground, whereas in our interpretation the external wells have only one ultimate source for the waters of life. This is imagined because water is common to all the wells. The duality of this structure revolves around whether the mythic elements of the primal scene is below or above ground. The out-of-time single source of all causation lies hidden beneath the earth. It is a hidden treasure. It is the unity beyond all representation of

unity such as the pearl and the coral stone. It is the point toward which every element in the primal scene points. The whole constellation of the primal scene is a sign of this powerful hidden source of reality. The endless-time primal image points to the out-of-time, and at the same time obscures our sight of what lies beyond that primal scene. Yet, the out-of-time single source of all causality is just as important to the complete constellation of the primal scene as any concrete element in the scene itself. The out-of-time

is the missing element which the scene as a whole indicates, but is really only present through its absence. In this case it is the source of the taproot and water of life. The point where these two hidden aspects of deep temporality merge is that single source which lies out-of-time but is the ultimate unspoken origin of everything that happens in-time and in endless time.

Our delving into deep temporality has taken us out of the in-time realm into the realm “below ground” of endless time, and ultimately to the point of recognizing the out of time single source of all causation in the worlds. When Bauschatz says the Germans were oriented toward the past rather than the future, there is a slight but significant point that must be made. The Germanic orientation was toward completion. Uthr stands for completion. It is in completion that the Wyrd of fate is experienced most directly. The wyrd is the experience of the completion of what has been destined. The causation of destiny comes from the single source out-of-time of all causation. Out-of-time does not mean transcendental to time, but from a realm to which the conceptions of time do not apply. Time and its opposite, timelessness, both have an opposite which is out-of-time completely; it is neither eternal nor in-time, but beyond all conception in terms of time. This realm to which our imaginings based on our hard won experience of temporality do not apply is the source beyond time and its opposite. We can conceive of the opposite of time because we experience time and can imagine “eternity” as the opposite of time. But the “eternity” we imagine is itself inconceivable because of our finitude and inherent limitations. The out-of-time source of the root and water of life, however, is some matter to which our experience of time does not apply. We can say, using Buddhist and Hindu logic, that the single source is *both* in-time and endless time, *or* we can say it is *neither* in-time nor endless time. We can connect it to everything we know (tanzi) or disconnect it from everything we know (tashbi). We can only imagine pure connection or pure disconnection to the out-of-time single source. Ultimately we must admit that it is both of these

things independently and simultaneously. We have come up against a matter totally beyond description. The metaphor leads us to a precipice beyond which there is no guide from this side of the void. The precipice of the void is exactly what we wish to approach in this series of essays. Our primal scene has indicated the way to that point. It has taken us to the ultimate level of existence that we can approach from within the realm of form. The void is called “sunyata,” “emptiness,” by the Buddhist tradition. The out-of-time single source lies beyond the void. But, of course, this is only a manner of speaking because the reality is truly indescribable in terms of anything we know.

The causation of all completed matters within the world arises from the single out-of-time source. The position of the point of completion is symmetrically opposite the single source in the Germanic (Indo-European) primal scene. At that position where completion of emerging events occurs before necessity or meaning is apprehended, one is most in tune with the “wyrd” of destiny arising from the single source of all causation. That orientation toward the single source is not an orientation toward the past or future. It is an orientation toward the source of all past and future events outside time or eternity or any other conceptual framework. This makes the “wyrd” a powerful concept because it means one may be in tune with the single source which all causation arises, even inside of time this side of eternity. By orienting one’s self toward the sources of unfolding and submitting to what is completed through becoming, one gains an inner core, the taproot of which goes deep and returns to the single source. Developing this kind of submission to completed destiny which leads to the development of inner core that allows an alignment with the single source is the way one takes the path beyond the void.

---

# THE WORKING OF THE WYRD

---

Even if this reconstruction of the ancient Germanic and thus Indo-European primal scene concerning deep temporality is correct, the question still arises as to what it could mean to us post-moderns caught up in the global technoculture? Our hypothesis is that the same dynamic is still at work today beneath the surface of the socio-technical system. But today the primal scene has become transformed in fundamental ways so that its connection to the out-of-time single source beyond timelessness is not so clear. In fact, the whole discourse has been transposed away from the concept of time entirely to another concept even more central to our Western culture. That concept is BEING; the most general concept we have at our disposal and the ultimate lynch pin for the totalitarian uni-verse. The uni-verse has Being. Everything in the universe has Being. And the imagined God that watches from afar over that universe is the supreme being. Being is the attribute which is attached to everything approved of by the censors that govern the uni-verse. They stamp as nonexistent dwarves, giants, dragons, jinn, and many other creatures from the ancient Germanic pluriverse. Being is the passport to respectability within the uni-verse. Yet even nonexistent things still have a kind of Being. They have the Being attached to their representations

within the uni-verse. For Western philosophy it is the ultimate concept “Being” to which we must turn in order to apprehend the transformation of the primal scene into terms significant for us in the world today.

However, before entering the house of Being, let us consider the central concept developed within the primal scene of deep temporality. That concept is of the WYRD. This is the central Indo-European concept which comes out of our analysis of the Germanic conception of time. We have identified the wyrd with the experience of the flow of completion. The person who knows the wyrd is in harmony with what is being laid down by the single source of all causation. That person is submitting to the decree from out-of-time which manifests the eternal in the instant. This is equated with the speaking of the orlog or primal speech. It is no wonder in this light that “wyrd” and “word” are related by the mutation of vowels. One meaning of wyrd is to be verbose, even though the stronger meaning is “fated” or “destined.” Following the natural associations with other words through vowel mutation, we also note that wyrd and word are also related to “ward” and “world.” This makes sense

because old English 'weard' means protection or guardianship of a warden. But "weard" also has connotations of direction as in "backward" or "forward." The word "wered/werod" means "clothed, covered or protected." Thus, "ward" means that which is protected actively by warding off. In Chinese the is called "wu chi" -- defensive energy. Its opposite is represented by the words "wierding/wierdan" which both imply "bodily injury or damage." Thus, by changing the vowel we move from protection to what results from lack of protection. Notice also that "werod/wered/weorod" means "a band of men, people, army, host, throng." It is precisely by banding together as a group that protection, through defensive energy, becomes possible. It is also the group that projects a unique intersubjectively validated and maintained "world." In the group the men speak words to build a world that wards off dangers. It is in this ambience that the "wyrd" is made manifest through completion of what is destined by the single source of all causation. It is interesting in this context to note that the Anglo-Saxons tended to adopt an Old Testament-oriented form of Christianity. They emphasized the role of a single god who ruled and destined all the events of the world. This form of Christianity explained the efficacy of the wyrd and allowed the Germanic peoples to accept the role of Jesus as the "word" of God.

Of importance in this context is the fact that the man is called "wer" in Old English. "Werwolf" means man-wolf. That "wer" is part of the wyrd/word/ward/world constellation is no accident. A wer is also a dam or fish trap or catch. On the other hand, "war" means sand or seaweed. "Wearr" means to be callused. "Wir" means wire or metal thread and also myrtle. "Wor" is equivalent to "wos" meaning sap or juice. "Wosa" means a man or being who consumes food. But beyond all these, "Waer" means both true, correct and security; covenant, trust, faith, fidelity, pledge, protection, and keeping. The picture emerges from this constellation of related roots that "man"-wer, as part of the group, must be true and correct in order to be trusted. It is that trust that makes possible the protection of the group. "Wearr"

signifies protection. The dam or catching device secondary meaning of "wer" also indicates the protective, enclosing nature of the ward which is simultaneously directed outward as in the hunt. Wier is used to make the armor worn by the armed man. Our word for WAR is traced to Middle English "warre." It is known to be of Germanic origin. Werian means to be wary, beware, guard, protect; while "warig" means covered, soiled with seaweed, full of seaweed. "Warnian" means to take warning, take heed, warn, caution, guard oneself against. One slowly gets the drift of these constellated words which is that seaweed covers and protects. It wraps around and clings to whatever gets tangled in it. "War," in our sense, is only the active outward manifestation of this protective energy that needs to be wrapped around the group for all to survive. The less active manifestation is in terms of waryness and warning. Thus, the "wer" must be fully integrated into the group, ready to wage war or to warn, and he must always be "waer" or true to the group of which he is a part. This secondary constellation of related words fits right in with the first. Both signify an ethos in which each man is fully integrated into the intersubjective reality of the world so as to be able to protect that reality. The waer (covenant) of the wer is through the Word and Deed (wore). In the claims of the words and their embodiment in action, the wyrd is manifest as completion which seals the fate and fame of the warrior. Deeds of glory in war prove that the wer is not merely a "wosa" -- a being that merely consumes food. Wer/waer/war/warn/ wearr/ wir is another constellation intimately related to wyrd/ word/ward/world. In these constellations we read an inner logic of the societal ramifications of deep temporality. Each human group is, in fact, a gestalt within the human world within the many worlds of the tree. The human group has its own experience of the wyrd which is laid down in its unique history. It shares its words that are the orlog it speaks. It protects itself as a ward projecting defensive energy. It projects its own world. Within this world are the wer. Men and women together make up MANN or the humankind. The wer must be true (waer) to the community, and must warn and go to war to protect the community. The wer are the

wearr, or callused protective coating, defending the community. So amalgamated are the wer into the community that they are expressed as a sub-root or the higher world constellation wyrd/ word/ ward/ world.

Here the role of intersubjectivity in terms of the world building and the integration of the individual into that project is written in bold and unmistakable terms. The model is cosmic in terms of the orientation of the community to completion, as experienced in terms of the wyrd. It includes symbolic interaction through the word. It shows the closure of the social group and its need to maintain a protective shield. And it contains the essential characteristic of world building or the social construction of reality. The individual is totally integrated into this process as the waer wer -- true man who warns and goes to war protecting the group. In his deeds and actions he experiences the wyrd as events come to completion and either prove his work true or false. Those bound for glory experience a unity of their words and actions with the stamp of completion of destiny.

This picture brings alive the dry concepts of sociology, giving them them deeper meaning by showing how this constellation of Old English words expresses the inner coherence of our lost heritage. The socio-technical systems we deal with today have their primordial roots in this ancient social reality in which the separation of individual from society, from worldview, was unthought and unthinkable. We need to take this more vital picture seriously. There we are presented with a single temporal gestalt as yet undifferentiated. This single gestalt is signified by the root letters W R D. In Arabic these letters become "warada" which means to come, arrive, to appear, show up, to be found, be met with, be said, to reach a place or arrive. A "wird" is a watering place. "Wurud" means arrival, advent, receipt or appearance. "Maurid" is a place of arrival or destination, a watering place, spring, well, resource, resort, or place of origin. "Warid" means arriving, found, mentioned, newcomer, or arrival. As a second cluster of meanings, "warid" means to blossom, be in

bloom (tree), to be red, or to glow.

Jumping from Old English to Arabic may be criticized, but notice how both the well and the tree motifs are carried over in these two sets of meanings of WARID. On the one hand, it is a well as a stopping place on a journey across the desert. On the other hand, it is a blooming as a tree blooms. Both meanings imply a completion of temporal unfolding. In this completion the emergent eventuality becomes fully manifest. The emergent event takes the temporal gestalt into a new era which is another blossoming, and itself comes to completion, creating another phase of the temporal gestalt. The emergent event is an alien that enters the ward and changes the world by manifesting the wyrd. The emergent event had a deep meaning and its own efficacy that challenges that of the word. The emergent event brings the message of destiny to the community in spite of all its efforts to protect itself. Thus, it is possible to name the Arabic root WARIDA as the heart of the Old English word constellation WYRD / WORD / WARD / WORLD. Because it names the key concept of completion signified by the Norn Urth, it focuses our observation on that completion which indicates a singular obsession with the single source out-of-time that is the source of all causation beyond eternity. That is the primal scene of deep temporality which will have to be explored further as we move from the consideration of time to the modern fascination with the concept of Being.

Briefly, before leaving this arena of our exploration of the primal scene of deep temporality, let us apply our vantage point for the analysis of constellations of Old English words and roots to the well and the tree. It is fascinating to note that "tree" and "true" are directly related in Old English. In fact, these are the only two meanings of the TR? root.

treo, treow

-- tree, cross, wood

treow, truw, tryw

-- fidelity, trust, truth, belief, faith, good faith, covenant, pact

-- n treo  
-- treo  
treow  
-- true, faithful, honest, trustworthy, genuine  
truwa  
-- confidence, fidelity, faith, trust

The fact that “tree” and “true” are ultimately related in this way is very significant. It identifies the proto-gestalt in some way with the truth. It is the inner coherence of all the worlds. It is what remains as the living foundations on which all the creatures are blossoms. It is the ultimate implicate and intrinsic unfolding core of the pluriverse.

However, we get a true perspective on the significance of the relation between these words when we delve into the roots related to the well. The root W?L? has many associations within its constellation related to the modern word series WELL / WALL / WILL / WOOL. In Old English this series was even richer in its various aspects.

wael, wal  
-- carnage, slaughter, member of dead, slain, corpse, fallen warrior  
-- see weill or wel  
waaeel  
-- eddy, pool, flood, sea, whirlpool, ocean, river  
wal, wael  
-- body of the slain, slaughter, carnage, battlefield  
wala, walu  
-- tubular ridge of a helmet, ridge, bank, fib, weal, mark of a blow  
weall  
-- wall, earthwork, rampart, walled structure, cliff, dike, dam  
-- ferbor?  
weallau

-- to well up, flow, surge, be agitated, boil, rage, bubble, seethe, foam, swarm  
wela  
-- wealth, goods, abundance, prosperity, riches, happiness, weal  
wiel  
-- slave, servant  
wield  
-- control, power  
weill, weilla, wielle  
-- spring, fountain, well  
wiellan  
-- to roll, twist, well up, boil  
wielle  
-- fountain, spring, (water)  
weilm  
-- boiling, welling, surging, gushing, current, flood, ardor, fervor  
wil  
-- wile, trick  
wila  
-- chains, fetters?  
willa  
-- purpose, desire, pleasure, mind, good will wish, delight  
-- fountain, spring  
willan  
-- to wish, to be willing  
wool  
-- sickness, pestilence, mortal, disease  
wull, wyll  
-- wool

It is clear that this root W?L? contains a rich variety of related meanings as well as many seemingly unrelated meanings. Our interpretation wishes to see

these assorted words as forming a constellation related to the primal scene of deep temporality. The fact that WELL has many meanings related to fountain and spring as in waaeel, weill and weille, relates directly to the imagery of our primal scene. However, unlike Paul Bauschatz, image of a peaceful well in a marsh surrounded by stone walls to let the clean water to collect the image suggested by the roots is more dynamic. Waaeel can refer to dynamic water sources like eddy, flood, sea, whirlpool, ocean and river. Weallau means to well up, flow, surge, be agitated, boil, rage, bubble, seethe, foam and swarm. Wiellan means to roll, twist, well up & boil. Wielm is boiling, welling, surging, gushing, ardor, fervor. All these words suggest that well is not passive and peaceful, but is an active bubbling caldron full of turbulence. As a contrary moment to this, there is also the meanings of WALL which show up in the words weall and walu. However, the wall can be a cliff. Thus, it seems that the essential characteristics of the well as being a container and a source are preserved. Yet, what is in the container is turbulent and agitated, not peaceful. This brings up an important point concerning the relation of container and contained. The source is discriminated from all other sources by its containing and distinguishing wall. What it contains is essentially the same as all the other wells -- ie. water (the water of life). However, it differs in its turbulence from the other sources of this water. For instance, the well in Hel is especially known for its turbulence. One would expect Mirmir to be less turbulent than Hevergelmer, and Urth's well to be the most placid. However, each well has its own turbulence, thus distinguishing it from all the others in a unique way. Also, each well has its own containing wall which distinguishes it spatially from all the others. It is interesting that distinguishing by turbulence and by spatial demarcation is in terms of both space and time. This seems to imply that the sources give rise to spacetime demarcations for the temporal gestalts which they engender.

Yet, consider the relation of contained and container implied by the turbulent well with its surrounding wall. The container renders the source unique, while

the contained is rendered unique by its turbulence. This uniqueness must be both in terms of quality and quantity. Qualitatively it is the turbulence of the water. Quantitatively it is in terms of the countable spatially located forms created by the wells Urth, Mirmir, and Hevergelmer. Qualitative and Quantitative discrimination of the well. However, something more is implied. There is a sense in which the container and the contained merge together. We can see this in the structure of binary systems. In a binary system there is only one distinction between off and on, or true and false. Boole showed through the development of Boolean algebra that this distinction is enough to build a formal system. In fact, almost all computers are based on this formal system which is represented in terms of the states of electric current in computer circuitry. Binary systems are built into greater and greater complexity by using sets of binary elements. Most computers are based on the byte which is a set of eight off/on bits arrayed together as a location in computer memory. What is of interest is that each stage of further complexity of the binary system (ie.  $2^1$ ,  $2^2$ ,  $2^3$ ,  $2^4$ ,  $2^5$ ,  $2^6$ ,  $2^n$ ) has an inner structure which is more complex. We may also mention the interesting threshold of complexity of  $2^6$  at which isomorphic transformations form 2-dimensional to 3-dimensional forms may take place. It turns out that the DNA code is also at this threshold of complexity. Further, the I Ching operates at this threshold of complexity. The chess set is an interesting example of this threshold because it needs exactly  $2^6$  bits to differentiate its solid black and white pieces which set upon a board that takes exactly the same amount of information to describe. Each hexagram of the I Ching represents a binary pattern of off/ons which is given a meaning. In computers binary patterns are arbitrarily assigned significance as in the ASCII code or the EBCDIC code. The I Ching attempts to show that the binary patterns have a deeper intrinsic meaning that flow from the diacritical relations between the hexagrams. Of interest to us in the current context is the fact that the group structure of the hexagrams has a peculiar characteristic. Each group operation applied to any two hexagrams yields another hexagram. But that transformation takes us

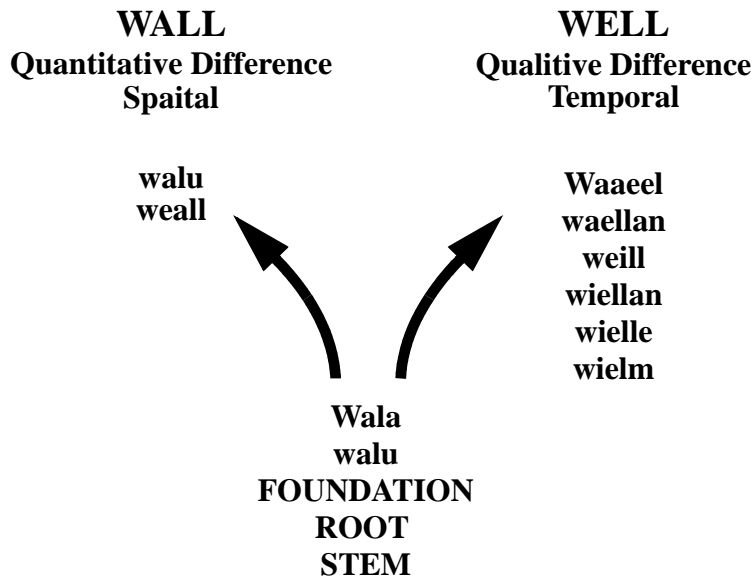
through a hidden intermediate hexagram which stands in the place of the operator. What is significant here is that any binary system of distinctions can function as a group which allows transformations between group elements. These transformations make use of another binary element as the operands which effect the transformation. This is simliar to our situation of the merging of the container, and the contained in terms of the wells. Each hexagram is spatially distinct in terms of its position in relation to all other hexagrams. Also each hexagram can function as an operator transforming any two other hexagrams into a third, through group operations. Thus, each hexagram has both a spatial and temporal aspect, just like the wells which are spatially and temporally unique.

However, this metaphor of the binary formal system, such as the I Ching, leads us to a further level of insight. In the transformation of any two hexagrams into a third via a fourth operator hexagram, we see that a hexagram can function as both the container and the contained. Each operator which effects the transformation acts as a wall through which you pass to get to another hexagram location within the diacritical system of all hexagrams. Thus, each hexagram acts as a place within the system and as the

containing wall between places in the system. Thus, there is an intrinsic internal relation between container and contained. This is important because it reveals the significance of the multiplicity of wells. Each well is distinguished by its walls and turbulence. Each well is also a wall which separates it from all other wells. The fact that well and wall are related words of the same root can be seen to be of import. Each well is a separate source with its own quality. It is separated from all others by its quantitative aspect as a countable distinguished entity. Quality and quantity are interrelated fused aspects of the same source. Each well is both source and separator between other sources -- both container and contained. In fact, there is a word in our constellation which means exactly that merging: WALA/WALU means stem, root, base, or foundation. The place where well and wall merge is the foundation or pure source beyond time and space distinctions. Each well, like the tree, has its root out of sight beneath the earth from which the water of life comes. Going back to the I Ching, it is possible to see this source by taking each hexagram and grouping it with other hexagrams on the basis of mirroring and substitution. This reveals twelve groups of four and eight pairs of hexagrams.

FIGURE 28

Wall, Well, Wala.{FIGURE 274}





Taking out mirroring and substitution symmetry operations, lays bare twenty sources beyond space and time from which the actual sixty-four hexagrams ultimately stem. These twenty sources correspond to the twenty Mayan daynames. They are the foundations or roots of the manifest hexagrams. All of these hidden roots ultimately go back to a single deeper root of which they are aspects at a level closer to the surface. That root is signified by the emerging difference between Yin and Yang. Each more complex binary system has a different root structure which manifests the merging of wells at different depths as one moves back toward the single source. The merging of qualitative and quantitative differences of well and wall is the first step on this progression toward a single source of the lattice of differentiation.

Wall and well emanate from the “WALA” (stem or root) in which container and contained are no longer separate. The wala expresses the WILL of the single source of all causation. “Will” is another very important word in this constellation. What is destined by the single source is understood as the Will of God. Fate is that which is willed by the single source and becomes manifest in the speaking of the ORLOG by the fates. “Willa” means both purpose, desire, pleasure, mind, wish, as well as fountain or spring. Thus, the Will is tied directly to the Well. Notice the word “Wiel” meaning slave or servant, and “wila,” perhaps chains and fetters, also appear in the constellation. The human is a slave to the work of destiny and is forced to submit. Submission is either willing or unwilling, but inescapable. We borrow our will from the Will of the single source. If what we will is in harmony with that greater will, we are happy. If, on the other hand, we are not in harmony then we are ultimately unhappy. Our will is broken by the greater Will manifest by the single source that brings things to completion as it Wills, not as we will. Our will is illusory, while its will is absolute. This is why the wyrd is so important. It is an attempt to come into harmony with the greater will emanating through the sources from beyond eternity; to experience what is laid down and completed by that overpowering will

as our own completion. If we are out of harmony, then the words “wool” and “wael” come into play. The carnage of battle with its fallen warriors is an expression of the work of the Will that has gone against some and for others. There is a moment when the battle is over, but before the outcome has become obvious. That is the point of completion where the live, wounded, and dead have been separated. This moment comes after the welling up of the chaos of battle which is a thick haze of turbulence in which the outcome is completely obscured. At the moment of completion that turbulence, within the unfolding of battle subsides, and the work of destiny has been done. From the wael of the battlefield one discerns the necessity or meaning in the pattern of what has been destined. Some are victorious, others are dead, still others, while alive, have been ruined. Out of this necessity which will determine the future, comes a glimpse of the truth. The truth is the inward part of necessity. That inner truth is ultimately that the single source has decreed and worked its will, bringing about the enduring necessity out of the chaos of battle. The truth is attained when the human takes back the necessity and meaning he receives by surveying the battleground to the single source. What is destined wells up and constructs the walls, distinguishing the living from the dead. The human who observes this and returns the destiny to its ultimate cause has isolated and experienced fully the meaning of truth. Within the manifested necessity is a secret pointer back to the source of what has been destined. Pestilence and mortal disease is similar to war in its effect of starkly separating the living from the dead.

The final major word in this cluster is WOOL. It is interesting to note that SHAPE and SHEEP are related in Old English. The forms of things are referred back to the animal that provides clothing and food for the community. The sheep is the primal thing with shape. The sheep gives wool as one of its many bounties. Wool forms a protective covering which protects from cold winds and foul weather. Wool covers the sheep and hides its shape until shorn.

Anyone who has read this far will surely have sensed that the word shape as it has been used throughout these essays is not merely a metaphor. Everything that has preceded has attempted to articulate a peculiar shaping impulse to Germanic activity that creates configurational similarities in their various manifestations within that culture. Shape is a cogent term; it presents to us at once the relational aspects of an entity that renders it perceivable, both as physical substance and as conception. As a verb, it expresses directly the creative aspect of human activity; as a noun, it gives us the realized forms themselves as they have been created. Thus, shape expresses both process and fact, impulse and act, form and substance. It is consonant with both any concept and our perception of it.

Underlying it are all of the relations that organize and predicate human activity and that give structure to the whole of a culture and render it both intelligible to itself and observable to others. Man acts only within a context that makes action possible; such contexts are recognizable and understandable through the configurational possibilities they present. Such configurational possibilities live, both within the mind and within the nature of things. The shaping structures all.<sup>1</sup>

Going back to the Old English words that cluster around the root SH?P? we find some interesting features. In Old English the root is actually SC?P?. The “sc” has become permuted into an “sh” sound.

sceap, scaaepp, scep, scip  
-- sheep  
scep  
-- genitals  
scep -> scop  
sceoppa, scoppa  
-- booth  
scieppan, scippan, scyppan  
-- to create, shape, destine, form, make order, arrange, judge, assign  
scieppend

-- creator  
scip, scyp  
-- ship  
scip -> sceap  
scipe  
-- pay, wage, position, rank  
-- fate  
scop, sceop  
-- singer, singer of tales, poet  
scyp  
-- patch  
-- scip  
scypian  
-- to take shape

What comes to completion under the hand of destiny takes shape. The active shaping of everything, through active causation by the single source, results in the shapes of creatures and things. The sheep is the primordial shaped thing because it is most familiar, and the community draws its life from the sheep. What is important about the sheep is that it reproduces and provides abundance of wool, food, milk, etc. In traditional societies every part of the sheep was used for something essential in life. The reproductive capabilities of the sheep made it a continuing resource for all these essentials. Thus, the words scep (genitals) and sceap (sheep) are directly related. We know that within the genitals lies the DNA patterning which makes the sheep give rise to other sheep in perpetuity. It is by manipulating the breeding that the different characteristics of the sheep are emphasized or de-emphasized in succeeding generations. The reproductive energy arises from Helvermir. The DNA patterning is, however, only the software used by the cells to create the patterning of the sheep. The active formative and morphological energy arises as Chi from the source Mirmir to cause the DNA software to be read so that the sheep actually takes form correctly. Ultimately, the sheep plays a

---

1. Well & Tree pp 189 - 190

particular role in the web of life which is its destiny. This destiny expresses the angelic energies of the well of Uthr which, by the very existence of the sheep, shows the compassion toward humans pouring out from the single source. Without the sheep as a central resource, life would be very different. The fated interrelation of Man and Sheep shows a codependence setup in a realm totally outside man's control. In other words, in another culture the place of the sheep would be replaced by something else, but the necessary codependence of man on the source of his livelihood is an important aspect of the shaping of the world.

In this light it can be seen that shaping takes place from all three sources or wells. Reproductive shaping springs from the work of the genes and the workings of DNA patterning. Bodily shaping of the growing animal or human unfolds the possibilities in the DNA. Angelic shaping fits the particular created form into the symbiotic relation with all the other creatures in the world to make an overall unified pattern. All of this shaping is captured in the word "sctiepan" which, as Bauschatz says, is both the action of bringing into a particular shape and the final form itself that has been shaped. The wool of the sheep is its outer covering which becomes the covering of man. Thus, the wool signifies the symbiotic relation between the two shaped creatures. The wool is the exchanged resource. In this way, the wool might be seen to be a metaphor for the interlocking relations which arise from the well/wall to be manifest in the world as particular exchange relations which point to a unity of design in the pattern of the overall world gestalt. This exchange pattern is also highlighted by "sceoppa" from which the word shop derives. "Sceoppa" is a booth in which an exchange occurs. Thus, again there is a highlight of exchange between humans as well as exchange between humans and the primal creature, the sheep. SHEEP/SHOP signifies the importance of exchange between creatures within the world.

Within this word cluster two other important words exist. One is SCOP. The scop is the poet who sings the glory of the warriors who protect the ward. The

scop thus signifies the exchange between the warriors and their leader that binds the group together. Of course, the scop does this by weaving the glories of the warriors and their king into wonderful words that are passed down through the tradition within the group. The other important word is SHIP. Bauschatz points out the importance of the ship as the site of burial which stands in place of the well as a container for the glorious dead. The image of the ship is crucial because it signifies at once wholeness of men working together under a captain, and the protective container of the ward against the chaos of the world. Here it is realized that the one ultimate source of all the waters from the wells is the sea. We are, in fact, adrift on that vast turbulent ocean which is the source of all life. Our small vessel is at the mercy of that source of the waters of life, just as a ship is ultimately at the mercy of the sea. The ship is made of timber from the trees. So the image of the ship draws together the tree and the well as close as possible. The ship is our gestalt world within the vast ocean of all the worlds. We are that fragile bark engulfed by the ocean upwelling from the single source. But amazingly, the fragile bark contains the whole ocean, because when we take back everything that takes shape to the truth of the single source, we unify our world and all the worlds. By knowing the truth of unity and actively unifying what comes to completion, we see that all the worlds are contained in our own gestalt patterning.

The conversion of the WILL from the well/wall through the unfolding -- completion -- necessity into the Truth of the tree, is a fundamental cycle in human existence that leads directly to wisdom. The image of that wisdom is the ship on the face of the vast ocean which, in turn, is realized to contain that ocean. The dead return to their source by being set within the ship, either on the sea or in the earth. In the skeleton of the ship is the impression of the whole community within a whole world inhabited by the whole individual who has achieved glory by being fully aligned with destiny. Wholeness is another important concept from the Old English. In order to complete our foundations for the exploration

of the fragmentation of Being, it is important to understand this word cluster as well.

halig

-- holy

haaeel

-- welfare, salvation, well-being, safety, good fortune, omen

haaeelan

-- to make whole, heal, cure, soothe, save, castrate, greet, salute

haele, haeleth

-- warrior, man, hero

haaele, haaeelu

-- health, prosperity

-- safe

Haaeelend, Helend

-- savior, Christ

haal

-- hale, whole, sound, uninjured, healthy, intact, entire, well, safe, genuine, straight forward

hala

-- afterbirth

-- counselor, confidant, supporter

heeala

-- hydrocele (accumulation of serous fluid in some part of the body usually the scrotum)

healh

-- corner, nook, secret place, small hollow inside a hillside or slope

healic

-- high, exalted, glorious, eminent, arrogant, elevated, lofty, sublime, deep, profound, intense, lordly, noble, great, illustrious, distinguished, excellent, proud, haughty

heall

-- hall, common room, residence, dwelling, house, palace, temple, law-court

-- healh

-- rock

heela, haaeela

-- heel

helan

-- to conceal, hide, cover

heelan

-- to calumniate

-- haaeelan

helle

-- hell

heolan -> see helan

hiilaa -> higla = alas

hol

-- hollow, concave, depressed, lying in a hollow

-- cave, hole, perforation, aperture

hool

-- vain speech, calumny, slander, malaise, envy

hulu

-- husk, pod

hylu

-- a hollow

This word cluster is crucial because it brings together many concepts which are fragmented in our current vocabulary for describing the world and the shapes in the world, as well as how they interact. The ship on the sea is like the hall on the land. In Beowulf the hall is built around a single big tree which provides shade. The hall is the center of the community where the SYMBEL takes place.

Clearly the symbol was some kind of solemn occasion at which the participants significantly sat down. Within the rather strenuous active contexts of most Germanic texts, sitting suggests inaction, rest, order. Order seems especially important, because to sit requires a place to sit, and a place suggests some apportionment of

positions, and the apportioning suggests Urth. The symbol is also a joint activity; one never read of someone at symbol alone. Those participating come together and sit, usually within a chieftains' hall.<sup>2</sup>

The elements of this typical symbol bear a close relationship, not only to those already described by Tacitus but also to those isolated in the myth of Urth's well. The cup, for example, is the enclosure, in many ways like the "brunnr." It collects and holds the intoxicating drink, one that is clearly beyond the ordinary. The presence of the noble woman at the drink of the intoxicant adds the additional element of female nature. The act of drinking takes place in the presence of the act of speech, each partaking of the fact of the other; in such activity, the power of all other actions is brought to bear upon the ritual moment and fixes it within the ever-evolving interrelation of all present actions with the past. This combination of words, their denoted actions, and the semantic elements of the drink and cup repeat the whole act of the continual speaking of the ORLOG and the nurturing of the tree of Yggdrasil, the central activities of the Norns. If this action is indicative of the power and presence of the past in the world of men, then here also the ritual words spoken become part of this past. They disappear into the drink; as it is drunk, the speaker of the speech, his actions, and the drink become one, assuring that all now have become part of the strata laid down in the well.<sup>3</sup>

The making-one in the hall of the community through the ritual of the symbol exhibits many aspects of oneness. This oneness is haaeel in the sense that it constructs a safe zone in which the whole community experiences well being. The symbol is also a haela, or healing, or cure for all who participate in it fully. The center of the symbol is the haele or hero and warrior who has proved himself through his deeds. Through those deeds, haaeele, or health and prosperity are assured. The great healer is, of course, the embodied word, Jesus, who represented to the later Germanic peoples the destiny from God. The view of Jesus from the point of view of the Germanic peoples is embodied in the poem Haelend. It sees Jesus as a wise lord among his

warriors. The healing makes whole -- as hale and health. It renders all who participate haelic, glorious and holy. When this wholeness is absent, then everything turns into its opposite. The hall becomes hylu or hollow thorough the prevalence of hool, vain speech. The hall becomes its opposite -- a hell on earth where even the generative powers are cut off by the heeala.

WHOLE/HOLY/HEAL/HEALTH. These various words work together to give a complete picture of the outward unity that takes shape in the world and ward when the whole of the community experiences and is in tune with the wyrd. George Leonard calls this the experience of resonance in which everyone in the community is working together, expressing the same rhythm. Leonard, in the Silent Pulse, cites Dr. W. S. Condon's research into micro-movements between people in conversation [p 15]. Condon discovered that as people talk, they are moving in harmony with a whole series of micro-movements that amount to an invisible dance. It was discovered that not only do all adults participate in this invisible dance, but even babies, when exposed to speech, perform a micro-movement dance. Leonard sums up by saying:

Our ability to have a world depends on our ability to entrain with it<sup>4</sup>

The entraining of everyone within the community through the speeches at the symbol, produces this rhythmic resonant wholeness which is both holy and healthy. The symbol is a primal kind of symbolic interaction in which the Hell of dissonant interaction is avoided, and the common world is constructed again and again. We have obviously lost this art within our own culture, except in special circumstances. The global dominant culture, our culture, is fragmented, and thus unhealthy as well as unholy. It has become empty and hollow -- a hel on earth: a Kakatopia. The two possibilities that can be seen within the word cluster are clear. We long to regain wholeness, but do not know how to go about it as we experience the hell of global dissidence.

---

2. Well & Tree, page 73

3. Well & Tree, pp 77 - 78

---

4. SILENT PULSE, p 19

From the material above it is clear that the Celtic peoples -- at least the Irish -- have taken a number of cultural elements that they have inherited from Indo-European source and turned them their own unique way. In this, the development is much like that already examined, of the voyage motif. The idea of confluence, as we might call it here, has been adapted to express the confluence of forces generating fecundity and plenty within the world of men. Much of the Celtic material is turned to that concern directly: How may man turn the powers of the earth to his continued good fortune? Seen from this perspective, the Celtic festival is much more like the Greek libationary ritual, with its desire for good fortune, than it is like the symbol. Rather than trying to control the flow of WYRD, an ideal whose time will not come till well after the Christianization of the Germanic world, the Germanic drinker -- speaker controls only himself, directing his own actions to place them most advantageously within that flow.<sup>5</sup>

At the symbol two kinds of speeches are identified:

There seems to be at least two important kinds of "fact establishing" speech utilized in the poem (Beowulf, Widsith, Deor): the BEOT or gilp (speech that binds the present to the past) and, for want of a better term, the "account" (speech by which the past is brought forward into the present). The account is best exemplified by the form of most Germanic poems themselves: Widsith and Deor are good examples; so are most other Old English "historical" poems, and so is the Norse Edda. There are, within Beowulf, a number of these set "accounts:" the lay of Sigemund, for example, and the battle of Finnsburg. Having looked at two of these in some detail, we know pretty well what they are like. The other kind of speech, the BEOT or GILP, differs in significant ways from the account. "The words gylpword and beotword. . . seem to mean the same thing; but it is probable that gielp -- stresses the glory of the adventure, something to boast of, whereas beot -- stresses the fact that it is a promise, a vow. Both words, with their derivatives, recur again and again . . . [in] heroic poetry" (Einarsson 1934: 976). The BEOT places its "promise" of action within a closely defined course of events from which the speaker will be unable to extricate himself

without showing himself to be a fool or a coward. Thus, the utterer of the beot places himself at the confluence of words and deeds; the outcome is the direct association and involvement of the speaker in the unity of the two where the deed is found to be at one with the beotword. Otherwise, he will be at variance with the course of events (proving him to be a fool) or his inability to act honorably within it (proving him to be a coward). Thus, the beot links foreseeable events with words representative of them. In the BEOT the word precedes events, and statements become facts; in the "account," on the other hand, the actions precede words; however, in both the act of speaking and the fact of occurrence is linked.<sup>6</sup>

BEOT has two meanings: it is a boast, boastful speech, threat, or vow on the one hand; and on the other hand, it can mean to "beaten" or beat, strike, pound, thrust, dash, hurt, injure. What is of interest is its relation to the imperative of the verb "to be" which is either wes/beo (singular) or wesath/beoth (plural). BEOT is a boast that says a specific action will be in the future. The saying of the beot is meant to bring the state of affairs into existence. The warrior says "be!" and then goes out to make that state of affairs come true. The boast is based upon the attempt to create a self-fulfilling prophecy. If the warrior is in tune with the wyrd, his boast will occur. If he is out of tune, he will be dishonored. The beot is a projection of destiny by the individual; an attempt to reach into the cloud of becoming and foretell completion. Just as necessity takes a step back from the position of completion to discern inner meaning, the beot attempts to take a step forward into becoming and state the necessity before completion occurs. The warrior describes a completed state of affairs and then says "BE!" imperatively to that state of affairs. Action follows, attempting to live up to the self-fulfilling prophecy. The beot is a thrust at fate, a challenge which substitutes the will of the warrior for the will of the single source of all causation. However, if the warrior is in harmony with the wyrd, then the beot is the saying of what will surely come to completion. It is an oracle or reading of the configuration of events. It is the seeing of

---

5. Well & Tree, p 83

---

6. Well & Tree, p110

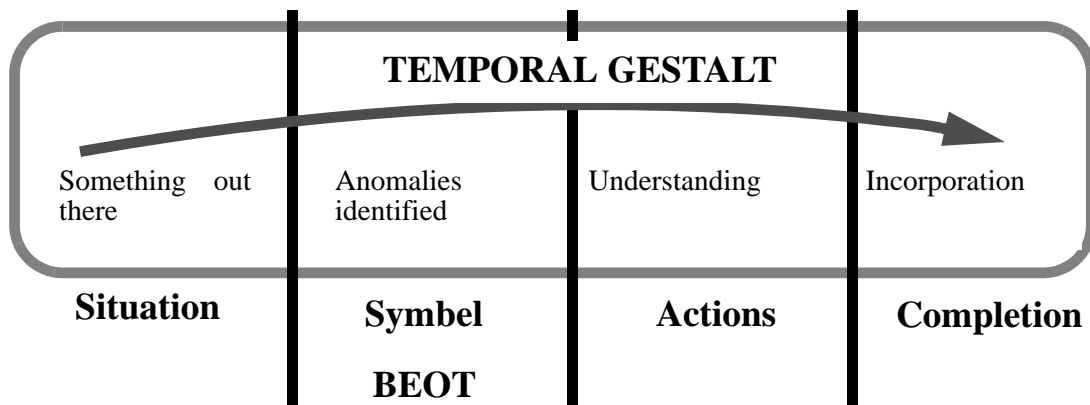
completion in what is still incomplete. Thus, the beot has two aspects. For the one who throws his will against fate, it is a challenge to destiny. For this one, beot is a bet. The word bet has an unknown etymology, and this may be the real source of this word. For the one who is aligned with the wyrd, it is a reading of Being in becoming. In either case, the inner dynamic of the symbol which makes whole is directly related to the concept of Being. What is whole is the temporal gestalt in the complete process of manifestation. The completed temporal gestalt passes through the moment of the present toward its completion. Becoming is the passage of the temporal gestalt through the moment of the present. Being is the coincidence of completion with the moment of the present. At that point the completed shape has its full Being. When completion becomes an extended experience, then the wyrd is present. Every act in the process of unfolding is then complete. Extended completion exists as wholeness which is holy and healing. The view of becoming as incomplete and inchoate leading to completion, is a narrow view. In fact, each instant of becoming is whole and complete when one is in rapport with the wyrd. This is signified by the other meaning of symbol which used as an adjective means ever, forever, always, constantly, continuously, perpetually. When becoming is seen as complete, then completion is perpetual. This means that in some way the whole of

the temporal gestalt is present in each instant of its unfolding. This is like the ship which contains the ocean. Each moment contains the whole of the complete temporal gestalt. From this perspective in harmony with the wyrd, the beot is the declaration of the whole within the part. The predictive speech is part of the whole. If that predictive speech is the orlog, then it must be in harmony with the whole of the unfolding of the temporal gestalt, including the final state of affairs and the actions which lead to that state of affairs.

The unfolding of the temporal gestalt by this logic has four parts. A situation occurs in the world that effects the group. The men gather at a symbol and exchange boasts. Then they leave the symbol to perform actions aligned with their boasts. The situation is changed by actions and is brought to completion as decreed by destiny. The new state of affairs may or may not be the same as the beot predicted. If it was in harmony, then glory accrues to the one who was in tune with the outcome that actually occurred. This structure may be compared with the structure of the four states of emergence.

- situation >>> something out there
- symbol - beot >>> anomalies identified
- actions >>> understanding anomalies
- completion >>> incorporation of anomalies

FIGURE 29 Four phases of action surrounding the Beot in the Symbol. {FIGURE 298}



The situation must be a threat to the group in some way to be of significance. The threat is a discrepancy between group goals or needs and the way the world is at the current time. In the symbol the discrepancy is identified, and a theory proposed. The theory contains a hypothesis as to what actions will ameliorate the discrepancies. The actions are like experiments based on the beot hypothesis which are then tried by the boasters. At the end of the experimental action, the results are seen in the new state of affairs. The success or failure of the experiments are evaluated.

This comparison shows the interesting isomorphism between the structure of the scientific method and the “situation/boast/action/result” structure which is discovered in the Old English and Germanic tradition. This suggests that the template for gestalt change is very old. It suggests that the Old English culture attempted to change its group gestalt by this means. It also indicates that the precessing of the proto-gestalt may have its roots in the old Germanic social structure. It appears that the difference between entrainment with the wyrd, and the boast which challenges destiny, may be a crucial difference that causes the proto-gestalt to precess if entrainment is not achieved. To the non-entrained social group there is vain speech, and the hall becomes hollow because it is no longer whole. The vain speech

corresponds to excrescence of artificial emergence. Within this vain speech there is a continual attempt to hypothesize the outcome of future events. This making of oracles leads directly to self-fulfilling prophecy through the attempt to apply a praxis that makes the hypothesis come true. As hypotheses are proved true, others are proved false, and emergent events begin to be recognized. An emergent event is seen as an isomorphism between the hypothesis and its outcomes, which is new. When the emergent event occurs, it causes the gestalt within the world to change. Thus, the world is periodically transformed by beots that succeed. The hollow hall or “hel” on earth is continuously going through fundamental revolutions as emergent events rise above the banter of vain talk. Vain talk amounts to a myriad of unsuccessful beots. This begins to look just like our own social structure and culture as it makes “progress” through acts of hubris.

The opposite of this picture is one where wholeness has been achieved through harmony with the wyrd, and the beot is an example of the speaking of the ORLOG. It is a state of continuous completion where the group is in harmony with the decree of the single source. We must be driven to wonder if this opposite state of society where emergence, society and intersubjectivity are whole, and healthy is still possible for us.



Our study of the mythic foundations of deep temporality has led us to understand time in a very different way from that by which mere surface temporality is usually understood. By exploring the primal scene of the Germanic Indo-Europeans as projected on the mythic body, it has been possible to see how deep time affects surface time to produce a dynamic whole. Whenever we scratch the surface of our modern and superficial philosophies of time, that deeper seemingly irrational, yet strangely compelling, temporality manifests to take hold of us. This is particularly relevant to the process of emergence within the uni-verse in which we experience the precessing of the proto-gestalt. However, in order to explore this phenomenon further, we must reset our focus to modern times and consider the other fundamental concept which goes hand in hand with the concept of time. That concept is the most general concept of all: "BEING". When you think of time, whether surface or deep, you are focusing on changes. But the next question is changes to what? And the answer in the Western tradition is changes to "beings". Beings are the most general concept of entities, organisms in Whitehead's sense, or individuals which are subject to time. Thus, all the creatures within the branches

of Yggdrasil are "Beings." This is to say existents which may be characterized as eventities. But their most general characteristic is that they all possess Being. Unless we step back and understand beings through the concept of "Being," we cannot ultimately take our exploration of deep temporality any further. This is because where time is the function that transforms all beings through all pervasive change, Being is the repository that holds and makes knowable those changes. The model of deep temporality that is presented by the primal scene is set up to operate on beings, and Being is as it were the orthogonal dimension to that model. So without exploring Being, we have really only dealt with half of the model.

Metaphysics, that which takes us beyond a particular discipline like physics, has two branches. One branch is epistemology, which asks how we know what we think we know. The other branch is ontology, which asks if what we think we know is "REAL." Physics describes a particular example of a kind of knowledge within a socio-technical discipline. When we move up a meta-level into the meta-science, called philosophy of science, then the questions become how do we know anything at all

(not how do we know a specific fact), and how do we know these facts correspond to reality. "REALITY" is normally taken to mean things that exist independent of whether human beings exist or know them. Ontology is a discipline directed at this question of reality characterized in terms of the concept of Being. Whereas almost all philosophy of science dwells on epistemological questions attempting to isolate (Popper) or refute (Feyerabend) some logic of scientific investigation, there are some who think ontological questions concerning the reality of the scientific object is also of importance. This line of questioning is particularly crucial with respect to the phenomenon of emergence. Through emergence new entities or relations between given entities come into existence. It is natural to ask what the status of these new entities were before, during and after their emergence. Were they real before they emerged? Are entities which are no longer seen as having scientific value, like phlogiston or absolute space and time, no longer real all of a sudden? In fact, when one starts talking about emergent entities, it is clear that all epistemological questions are founded on ontological grounds. How we know emergent entities, and how we know the difference between those and given or already emerged entities, must take a back seat to our attempts to understand how an entity could emerge at all. How can any entity emerge at all? Does reality change? Is our worldview disconnected from reality so that it changes freely in ways that allow new realities to appear occasionally? Do these new entities correspond to realities that were always there unseen? Do discarded entities which lose our investment of scientific trust suddenly become imaginary?

Our first move in the direction of attempting to render some of these questions explicable is to replace "REAL" with "*designated as real*." Within a given scientific paradigm certain entities and relations are "designated as real" by the socio-technical system in the process of constructing reality. For the time being we will leave aside the question of the ultimate reality of these entities and relations. It is of interest in this connection that

Jacques Lacan distinguishes the IMAGINARY, SYMBOLIC and REAL as three levels of psychological investment or reality. These three levels might also be seen to apply to any ontology of emergence. The IMAGINARY concerns projected distinctions such as between self and other. In psychology it occurs as the distinction between self and mother. This crystallizes at the "mirror stage" when the child recognizes itself in a mirror. The SYMBOLIC concerns the mediation of binary distinctions as when the child understands the father's relation to the mother takes precedence, and incest taboos are realized. The symbolic represents what G.H. Mead calls symbolic interaction via significant messages. The IMAGINARY of Lacan corresponds to the development of the self through putting one's self in the place of the other. The generalized other of Mead is an imaginary representation that mediates all self/other relations. Thus, Lacan and Mead have similar theoretical structure which Lacan has developed in a specific way which makes them useful in analyzing reality projection in the social construction of reality within the socio-technical system.

Any given paradigm cuts up the world by making a myriad of distinctions between entities found to exist. These myriad of distinctions between others -- "other/other" relations are by Lacan's terminology imaginary. Here we understand imaginary as a projection on reality. Every figure that can be brought to the foreground is distinguished by this net of imaginary relations. Psychologically, this pattern gels when the child can recognize himself among the myriad of possible figures that may be brought to the foreground. Within the gestalt of the current world regime these imaginary distinctions define the internal relations among all possible figures. The most important and psychologically charged of these figures is self and mother. But recognizing self and mother implies a comprehension of the total gestalt patterning. The "symbolic," on the other hand, concerns communication about the gestalt patterning in language. These communications appear as theories within the arena of scientific discourse. Theories represent the figures and their relations in a

way that can be repatterned and manipulated symbolically. The theorist takes the place of the father as the great mediator in Lacan's theory or Mead's generalized other. The theorist symbolically embodies the objective observer whose disembodied discourse becomes the goal of science. The objective observer mediates all relations within the gestalt and presents the theory that supposedly explains everything. In truth the objective observer is only a fiction approximated by the socio-technical system and projected as its generalized other. This projection is the umbrella under which all scientific exchange occurs. Through this scientific exchange, many theories are constructed, attempting to fill the spot of the ideal theory of the perfect observer. In the process mutual criticism by the scientific community, the difference between what is known and speculation is hammered out as a basis for normal scientific endeavors. Normal science is based on the designation as real of certain portions of the family of mutually held theories. This limited investment of reality allows stepwise refinement through limited experimentation to proceed. Designation of real aspects of the world must take place under the canopy of the symbolic and use the imaginary distinctions projected within the gestalt. Designation as real marks certain aspects of the gestalt patterning as not needing reconsideration, making a firm foundation for further research. Designation as real invests the stamp of approval of the symbolic objective observer in the fact or object so marked. Intersubjective investment by the entire socio-technical system makes individual praxis reasonable. This investment only occurs, however, after the imaginary distinctions have been projected on the gestalt, and the arena of symbolic exchange as a universe of discourse has been set up by projecting the generalized other of the community of experts that make up a scientific socio-technical system.

What occurs with emergence is interesting from this perspective. In effect, the individuals who form the socio-technical system are in concert projecting the symbolic generalized "objective observer" other who, in turn, is projecting the imaginary net of distinctions on the gestalt and investing portions of it

with reality. This is similar to the gods projected by ancient city states who embodied the whole community and acted as supernatural protector. The symbolic observer is the canopy under which all significant distinctions are authorized and the one who marks certain aspects highlighted by the distinctions as real. When the emergent event occurs, there is a major disruption to this process which founds a coherent universe of discourse. New imaginary distinctions become important, while others that were important become irrelevant. In fact, the imaginary distinctions which allow the emergent event to be defined become crucial. These cannot be readily apprehended by everyone participating in the universe of discourse. Individuals struggle to apprehend or project the new imaginary distinctions. Anomalies function as examples by which new distinctions are forged. When the emergent event first occurs, these new distinctions are not available, so the emergent event cannot be seen. It is first only "felt" as a disturbance of the gestalt field. It exists, first, as a kind of blind spot within the overall gestalt. By forging and trying out new imaginary distinctions slowly, the blind spot is delineated. When the blind spot becomes identifiable anomalies, then the new imaginary distinctions are forged. These are projected by a subset of the socio-technical system. Suddenly the symbolic arena begins to disintegrate because not everyone is supporting the old generalized other. The generalized other breaks up into competing unifying views. These vie with each other for predominance. But the crucial thing which occurs is that the designated reality of the single generalized other loses its grip. What is "real" suddenly goes into flux. The anxiety level for everyone with an investment in this reality goes through the roof. New symbolic links are forged between the new imaginary distinctions and some old ones. This allows the new distinctions to be understood by a wider audience. Finally, if the new emergent pattern is strong enough to withstand criticism which has intensified to a fever pitch, then it slowly gathers strength and begins to project a new coherent generalized other to which most of the socio-technical system's members can subscribe. The projection of this new generalized



conferred within the uni-verse of discourse. If these distinctions are truly revolutionary, then the symbolic generalized other itself will be transformed. This will mean a new net of imaginary distinctions will be projected on the gestalt. This, in effect, means the gestalt will turn over as the proto-gestalt precesses.

The difference between imaginary distinctions and the symbolic other is captured also in ontological parlance by what is called “ontological difference.” “Being” is different from beings. Being as, a general concept, is a whole greater and qualitatively different from its parts in the myriad of beings. Likewise, the myriad of distinctions of the imaginary are brought together into a single world vision by the symbolic

generalized other that confers reality. In fact, the concept of Being functions very much like a symbolic other to the imaginary field of all distinctions that differentiate beings. As a concept it concentrates the ineffable characteristic of designated reality into a single locus of power from which that designation emanates. It also comprehends that this projection of distinctions which articulate all beings somehow is the fundamental transcendental impulse that projects the whole world. Thus, the structure of imaginary, symbolic, and real is repeated in our ontological concept of Being which abstracts the world projecting act of transcendence from the act of constructing a scientific reality.

FIGURE 30 Imaginary, Symbolic, & Real components of Being.

		<u>Real</u>		<u>Symbolic</u>	
		Projected by $\exists$	Projected by truth functions		
		<b>REAL</b>	<b>UNREAL</b>	<b>TRUE</b>	<b>FALSE</b>
<u>Imaginary</u> Projected by copula	<b>IDENTITY</b>	Real Identity	Unreal Identity	True Identity	False Identity
	<b>DIFFERENCE</b>	Real Difference	Unreal Difference	True Difference	False Difference
				True Unreality	False Unreality
				True Reality	False Reality

FIGURE 31

Elements of Being. {FIGURE 316}

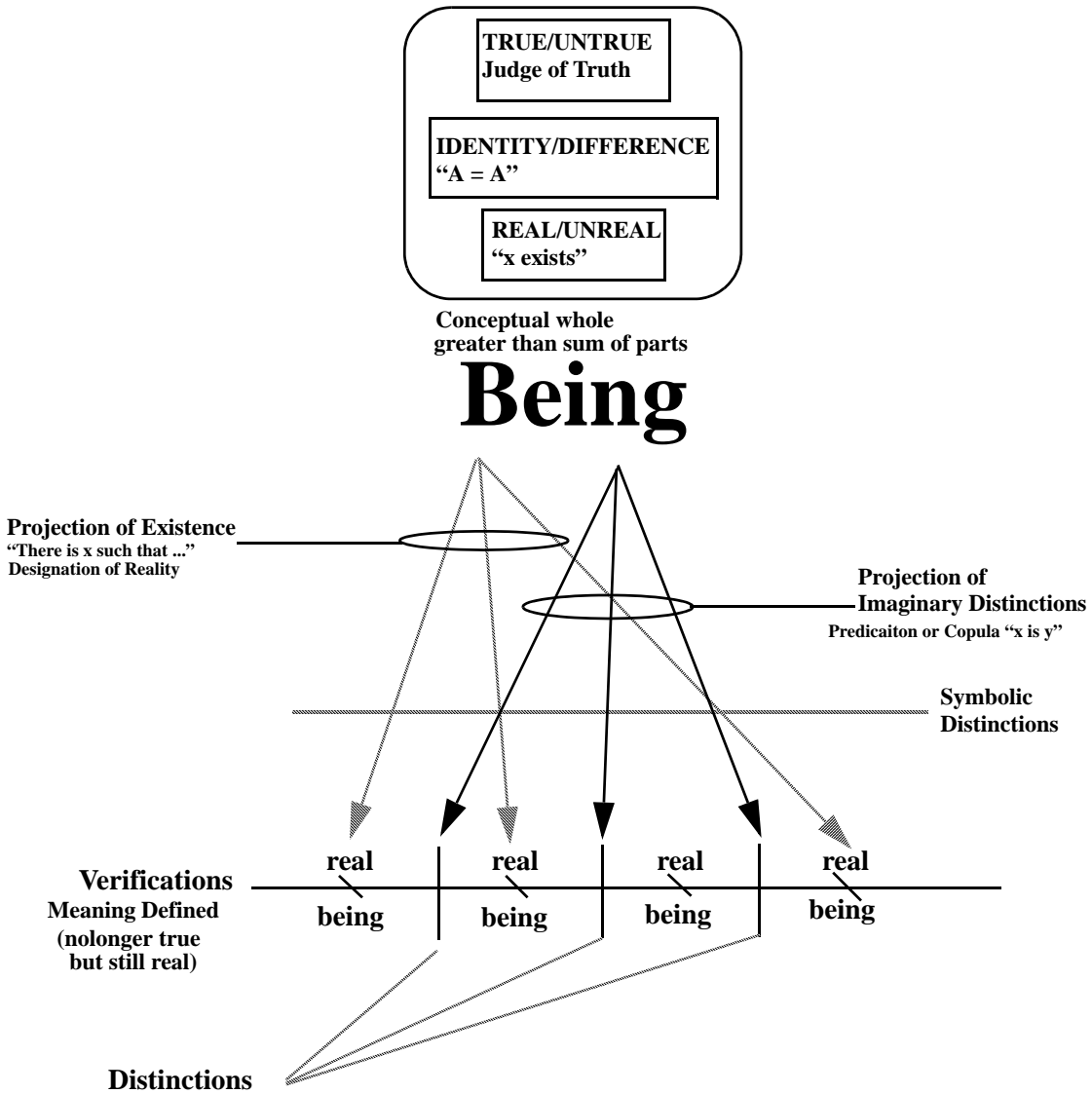


TABLE 2

Concepts in Being.

Identity/ Difference	Copula	x is y
Real/ Unreal	Existence	There is x such that ...
True/ Untrue	Veridiacal	.... is true



inherent in the world itself. This logos also meant the mathematical proportion which appeared in the structuring of the world. Statements of logic used different facets of Being to embody necessity within descriptions. The three main aspects of Being used in logic is the copula for predication “X is Y;” the existential operation “there is an X such that ...;” and the veridical or truth operator “.. is so (or is the case)” [p 401]. These three distinct uses of the verb are the means for laying out the necessity inherent in things through the patterning of discourse in a way we today call logical. The copula is used to make predication (statements) which equate or connect creating relationships. The existential posits that the subjects or predicates exist, and thus partake in reality. The veridical claims that the statements are true. This means there is a correspondence set up between what exists, and statements made about what exists, which are verifiable. Thus, the three aspects of Being combine to connect the logos of discourse to the upwelling logos of existence itself, and also keeps the descriptions in sync with what is described. The combination of the multifaceted concepts of Being and Logos gives us a powerful correspondence theory between language and what is real. In many ways these two primordial conceptual patterns ground our whole approach to existence. Because discourse as reasoning is an action which used the three central concepts of Being to construct descriptions of the world, one could see these projections of Being through logos as the means of projecting the world. The necessity is drawn out of the world and made manifest using the structures of verification, predication, and existential declaration. But even more to the point, the reality of necessity is posited in this process. This separates beings into two groups: real and unreal, and separates statements into two camps: true and untrue. The real beings are connected to the true statements, and by this single act the transcendental realm is projected beyond mere phenomena. Being which projects this transcendental realm becomes its foundation. Being becomes another world beyond our sensory access which we see as through a glass darkly. Plato describes this realm as a kind of hyper-reality which we only glimpse imperfectly through the tinted

warped lenses of the senses. In the realm of Being the inner necessity of things in the world stands out on their surfaces instead of being hidden. Discourse is not needed to manifest that necessity, but it is directly apprehended. It is a realm in which ideas are directly perceived.

HOLONOMIC “Wholeness”

real identity = Gestalt

true identity = Sameness

true reality = RTA?

IDOLATRY “Surface truth depth falsehood”

unreal identity = Generalized Other

false identity = A = A

true unreality = DRUJ?

PRECESSING of PROTO-GESTALT “Progress by jumps”

real difference = Genuine emergence

true difference = Difference that makes a difference

false reality = Illusion? (no longer true but real)

NIHILISM “HELL”

unreal difference = Excrescence

false difference = Diacriticality

false unreality = Fantasy? (both false and unreal)

There is a direct connection between Logos/Being and the process of ideation. Ideation creates imaginary continuities between beings which exist as glosses or “concepts” or “simple ideas”. In effect, ideation is a means of simulating the transcendental realm of Being in this world. The discourse uses repetition to create special highlighted “words” that function as special theoretical tools for pointing to interesting or thought-provoking aspects of beings in existence. These “concepts” allow the speaker and his audience to “grasp” the point and intensify

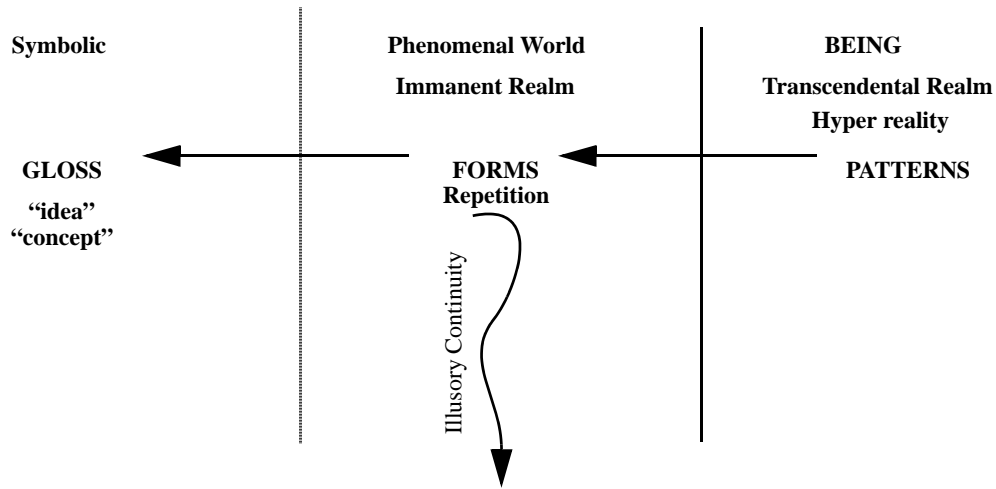


understanding into a theoretical discipline. Ideation takes the natural glossing of perception and uses that same process to gloss discourse, turning it into theory. By producing simulated illusory continuity

between different uses of the same highlighted word as “concept,” ideation acts to emulate the transcendental realm projected by Being.

FIGURE 32

{FIGURE 322}



The “idea” or “concept” mirrors the transcendental pattern, called a “source form” within the phenomenal realm. By connecting ideas, the necessity of the interrelations of the transcendental patterns is laid out. The “idea” or “concept” functions at the symbolic level as a token of exchange signifying the transcendental patterns of necessity. This symbolic realm within the phenomenon is invested with a derivative reality that corresponds to its isomorphic relation to hyper-reality. It rides on top of the imaginary relations between phenomenal forms that are sacrificed for a symbolic relation to source patterns in projected hyper-reality. When beings within the net of imaginary relations between beings are designated as real, it is due to the isomorphism between aspects of those beings and the hyper-reality. Designation as real borrows “reality” from the hyper-reality and uses it to tie down facets of phenomenal reality. This can only happen because the symbolic correspondences to source forms have been set up via the process of ideation. All of this is based upon the ideational gloss of Being itself. The construction of a symbolic

“concept” of Being allows the transcendental hyper-reality to be projected, which then allows other symbolic ideational glosses to be designated as real through their correspondence to assumed entities that inhabit the hyper-reality. In this way the process of ideation can be seen to be the means by which the transcendental realm is projected. Being does not escape the process by which all conceptual glosses are created. Being is the most general “concept” of all. Its production is the ultimate action of ideation because with this production, reality itself is grasped or projected, depending on one’s ontological perspective. However, the concept of Being rests on a linguistic infrastructure of Primordial Being which is rooted firmly at the heart of all Indo-European languages. This Ideational production is founded on a grammatical production which establishes the house of language itself. Primordial Being is the central verb in all Indo-European languages, which in Greek has a threefold meaning: “be” - “come to be” - “make to be.”

The verb TO BE is the jack of all trades of the Indo-European languages . . .<sup>1</sup>

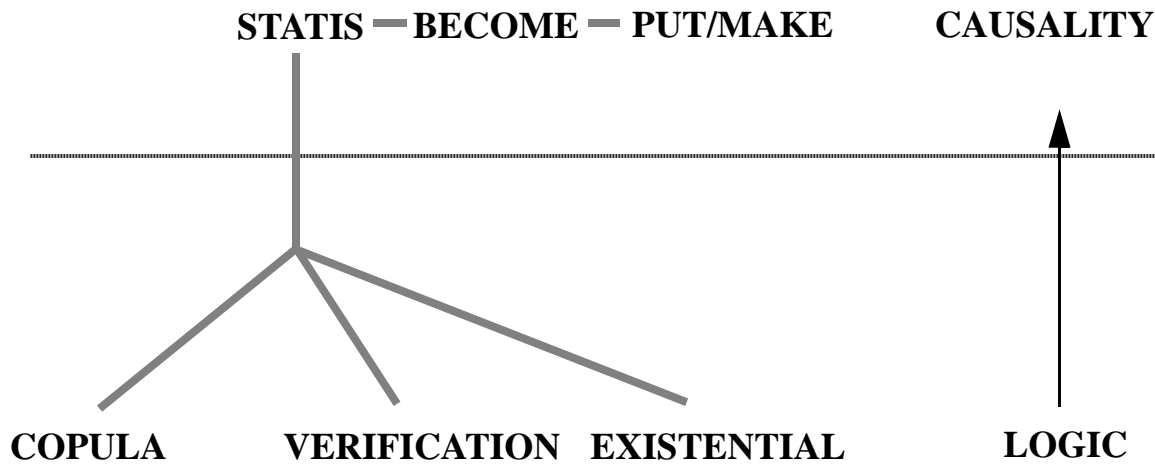
It combines with the marker “come” to “become” and is augmented with the verb for “do” to form a threefold system expressing state, change of state and cause of state. This structure seems to be common to all Indo-European languages. This, as Primordial Being, fans out into the rest of language by connection to other verbs like “come” and “do;” it represents the fundamental idea of transformation and causality. However, the expression of “stasis” is the fundamental matter being posited which is augmented by the idea of changing state and causality. Causality echoes the necessity that exists

in the logical relation between relations. This logical necessity within the threefold central verb unfolds into causal relations by augmentation by other verbs. In this way the Primordial linguistic patterns upon which our world is founded exist pre-ontologically. These pre-ontological interpretations of the world found in language are taken up to become philosophically elaborated as ontological structures. In this we recognize the power our language has over the way we look at the world, pre-forming our experience around linguistic patterns.

1. page 390

FIGURE 33

{FIGURE 325}



From the point of view of the Whorfian hypothesis concerning the way language shapes reality, we can see that this connection between causality, logic and Being creates a powerful filter for the experience of all Indo-European peoples. The ramifications of the elaboration of this filter are all around us which we call the history of Western civilization, and the centerpiece of that development is the socio-technical system.

**CAUSALITY**

**stasis / change of state / cause**

**LOGIC**

**speech / reason / inner proportion**

**BEING**

**copula / verification / existential**

Logic and Logos find their echoes in Old English in the orLOG (orleg or orlaeg). OR means primordial or original. LAEG goes to LICGAN which means “to lie, be situated, or to lie down.” Bauschatz identifies this with the strata laid down within the well as Karmic remnants of the past. These things laid down become the “law” (dharma) which shapes

everything unfolding from the past.

lagu

-- law, order, command, ordinance, rule,  
regulation, right, legal privilege

lagu, lago

-- sea, lake, water, L-rune, flood, ocean

lah

-- law

leogan

-- to falsify, lie, be lie, utter falsely, deceive,  
betray, be in error

laeg -> licgan

-- to lie, be situated, lie down, lie dead, fall,  
extend

liig, liieg, leeg

-- flame, fire

liignan

-- to deny

logian

-- to lodge, place, put in order, arrange, collect,  
settle, discourse, divide, portion out

looh

-- place, stead

lyge

-- lie, falsehood

lygen

-- falsehood, lie

In this cluster of roots there is no clear center of coherence. However, we note that lagu means both decree and a sea or lake. The strata does not seem to be related to the clay combined with water from the well by the Norns, but with the water itself. The concept of strata is embodied in the word laeg -> licgan. Closer related to the heart of logos is the word logian which means to place or put in order or arrange. The sense seems to be that the law is an ordering which arranges everything in its place. We

know that this decree is closely associated with water from the wells which is turbulent to varying degrees. We do not think of water as an ordering principle; yet in the flows of water, as with erosion, there is a very powerful patterning principle. Since lagu is not just wells, but seas, lakes, and floods, we can see this erosion process which shapes the land over geological time as very important. What is laid down is the pattern which is caused by the flowing water as it marks the stones, giving them smoothness and cutting the rippling patterns of the water in the stone. Over long periods of time this erosion orders and arranges. The law might be seen as the contours or flow left by the decree of the single source as it manifests. What goes against this patterning is a leogan or lie. This makes lagu very much like the Chinese concept of "LI" which is an active patterning principle seen as active in this world which leaves its marks in the flowing patterns of rivers and in the grain in wood. The patterning principle is only known to exist by the marks left after the flowing has ceased. The emphasis is changed here from the strata to the process by which the strata are created. The water might be identified with the flowing energy of the Chi which leaves the pattern, while the patterning principle itself is the Li or Lagu which manifests through the flowing. If we replace the water by the flow of discourse, then that is a speech which orders everything; putting everything in its own place. This is an organic and flowing order which is the inverse of the flow of Chi itself through which the order becomes manifest. It is not a rigidly structured order which we associate with logic and reason. Instead, we might associate it with the true logic of scientific discovery in that it is an historical order that is the result of many decrees over time. The concept is that the decree is an irresistible force like a flood which will order existence as it pleases. To be in harmony with that immense force is to be in one's proper place by its ordering. Otherwise, one is in denial (liignan) which makes whatever one does or says a lie.

For the Old English concept the emphasis is not on speech, but instead on the ordering of things by the decree as it manifests irresistibly. The discovered order which is seen by the erosive effects has been

etched into beings laid down in their discovered interrelations. These effects in speech, as reason and descriptive accounts which point to this necessity, is secondary. Within the Greek logos nature's physis is seen as an imitation of the patterning of speech. Whereas in the Old English, the patterning of destiny prior to speech is primary. It offers an insight into the process of deep temporality unfolding, rather than a method for explication of the inner necessity of Beings.

Logos makes use of Being as a means of explicating the inner necessity. Primordial Being already includes the threefold relation between predicate, verification, and existential aspects that exist within the Indo-European verb \*es and which appear fully flowered in Greek under the rubric of a single verb. In Old English there are three different roots which combine together to perform similar functions. This will be seen as very significant at a later point in the development of this series of essays. So, rather than compare the Old English equivalents of the Greek \*es, at this point we will attempt to delve deeper into this threefold structure of \*es as it appears fully formed in Greek. Just as we sought to look beyond surface temporality to glimpse a deeper temporal layer, we can look beyond the "concept" of Being into the nature of Primordial Being as it manifests in language. This will give our ontological hopes pre-ontological underpinning which will hopefully make Being a full, rather than the empty, concept it usually becomes in the hands of the philosophers.

Being is normally thought of as an "empty" concept because it applies to everything. An attribute which is attached to everything must be so generic as to be empty of all quality. When we realize that this attribute is precisely what allows our world to exist at all, it becomes more interesting, but still remains empty of determinations. Thus, conceptual Being, the "symbolic other" for all existence, appears as a pure plenum-like absolute space or absolute time in which all beings find their place to be. However, when we look at Primordial Being instead, we find that as it expresses itself in the Greek language, there is a structure there within the cluster of meanings

covered by the verb \*es. The three meanings have already been adumbrated as the predicative, veridical, and existential. These expressions have concrete uses, and it is through their use that conceptual Being is established. Primordial Being is pre-ontological. It was there before the pre-Socratics attempted to bring the functions of the verb \*es to consciousness, turning it into a concept. Before that, Primordial Being functioned within the speech of men and the songs of the poets. Thus, Primordial Being is the concrete ground of Conceptual Being.

Through conceptualization via the ideational process, the inner structure of Primordial Being has been lost. This is exactly why symbolic others are called "glosses." In order to achieve an artificial unity concerning the meaning of \*es, all the differences within its actual usage were ironed out. This left a pristine unified concept which, unfortunately, lacked all content. In order to discover the roots of this etheric unity, we must explore the imaginary differences within Primordial Being. Primordial Being is a constellation which is not completely unified. As with the other Old English word "constellations" with which we have dealt, there is meaning in the structure of imaginary differences between the members of the constellation. In fact, this rough hewn meaning is always deeper than the totally unified concept. The conceptual gloss achieves perfect abstraction at the sacrifice of fine differences of internal structure. Sometimes the fine structure within the constellation is of greater import than the fully abstracted end product of ideation.

Primordial Being has three parts identified already with the predicative, veridical, and existential. When one looks at these three parts of Primordial Being, it becomes clear that they each indicate one particular imaginary dichotomy.



respect to beings. Beings are classified as existing or not existing. This allows one to focus attention on the existent beings which can have effect on the world. Only existent beings may enter into causal relations or partake in transformations. Non-existent beings are phantoms of the imagination or the senses which are the chaff of experience to be winnowed in order to see the real world beyond the phenomenal. Each of these imaginary differences, identity/difference; true/false; and real/unreal are crucial in the development of Western philosophy. The fact that they are bound together in the internal structure of Primordial Being is important. It has set the course of all Western philosophy, which is obsessed with the issues surrounding these imaginary distinctions.

Of great significance is the realization that these imaginary differences within Primordial Being repeat the structure of the Primal Scene of deep temporality. We have already noted the relation between “Tree” and “True” in Old English. Trees that were straight were called true. This straightness indicated a conformity to reality. This indicates that everything supported by the proto-gestalt must conform to reality. Thus, all the worlds in the pluriverse must ultimately conform to the real. The worlds supported by Yggdrasil are all manifestations of reality which remain true to that reality. The tree is rooted in the reality and is the conduit by which that reality emanates the lebensraum for all the creatures. What is false is whatever does not correspond to the reality. Whenever it exists, it is like flotsam or jetsam which will be washed away. Only what is founded on a reality can last.

On the other hand, the sources of the water of life represented by the wells, manifest by the way of metaphor the distinction between identity and difference. This is why it is crucial that there are multiple wells and only one tree. The multiple wells represent the inherent differences which manifest in things. These differences are like the distinctions between species. Each specie has its own source that contains the difference from all other species. All the species ultimately point back to a single source for

life itself. But life must manifest via myriad differences between species. Then within a species there are, of course, individual differences. However, individuals from a specie are marked by similarity, not difference. Species emphasize difference, while individuals within any one species emphasize identity. Within the difference between species there is the identity of the specie with itself. Within the identity of the individuals of a specie, there is the difference of individual characteristics. Identity and difference are complementary, intertwined opposites. It is through the sources that the relation of identity and difference is manifest. Sources collect differences by their identities, and distinguish identities through their differences. Sources are different from other sources. They are like archetypes that establish the overall governing pattern. The governing patterns of different sources are clearly distinguished. However, once the source pattern is established, then that is used as a template for manifesting myriad individuals which are basically the same but in myriad ways different from each other. The differences between individuals within a specie may be clearly seen because the pattern is already known and established by which the kind of individual is recognized.

Sources relate to kinds. Each kind has its own source. By kind we are referring mostly to natural complexes of different types, each with its own configuration of attributes. Artificial complexes imitate natural complexes in their differentiation, but the connection to sources is not as clear. Artificial complexes are blurred by the production of excrescent artificial emergences which are based upon inessential changes which attempt to create differences of kind when none actually exists. Only non-nihilistically distinguished artificial complexes have the same kind of clarity that natural complexes have in relation to manifesting kind, and thus indicating sources. Each kind functions as a pointer that indicates a source. The sources are hierarchically arranged, so that all the sources ultimately go back to a single source from which the water of life bubbles up to be distributed, through the sources to each of the individual creatures. The tree

of species development produced by evolutionists is really the tree of the collection of species going back to an imaginary origin for all life.

However, all the sources of individual species that harken back to the source of life can be considered from three aspects. The first aspect is reproductive, corresponding to the well in Hel. Each distinct species can only reproduce with others of the same species. This reproductive aspect of sources means that the life of every individual comes from other individuals of the same species. The specie must return to itself in order to produce itself. The specie is the gate by which reproductive energies of the selfish gene is propagated. But beyond this, each individual has its own energy transformation process and temporality. Some species burn energy very fast and have short life spans; others live long from an objective viewpoint. But all species have a similar number of allotted breaths and heartbeats, despite their different experiences of time. The experience of temporality of each specie is a deep memory which flows from the well Mirmir. As the specie lives its life, all innate behaviors are drawn from this deep memory. In humans we have archetypal experiences like father/son and mother/daughter relations which also derive from this deep memory. This deep memory serves as the reservoir of energy channeling transformation available to everyone of a given specie. The phases of life and the different inherent possibilities for action are encoded deep in every individual of a specie. There is a connection between these patterns of inherent energy transformation and the source of energy itself. Each individual has its own allotment of Chi which is given in his or her life. By using this Chi within the pattern of essential transformations that are available, the individual creates the circumstances of his life given physical, social and psychological constraints.

If true/false is related to the metaphor of the tree and identity/difference is related to the metaphor of the wells; then real/unreal must be related to the chiasm from which both these metaphorical images arise -- the single source related to both the well and the tree. It is the origin of the one well beyond the myriad

wells, and it is the origin of the tap root of the tree. The single source is the out-of-time reality which is distinguished from the unreality of both eternity and the in-time. The source of all causation which manifests as the decree is Real, whereas everything else is unreal. What derives from that source bears the stamp of reality, whereas everything else is stamped with falsehood or unreal distinctions. This reality, directly from the single source, is not other worldly. It manifests everything by the decree. It is seen in completion after becoming, and before necessity is apprehended. Whatever is completed has the stamp of the decree. The fact that the tree has a tap root, and the wells contain water from a unknown source underground, shows us that this conception of the single source was intended in the primal scene. It is clear that the taproot and the miraculous water of life should arise chiasmically from the same source. In one case the water emanates from that single source, while the tap root attempts to approach it. That single source of both the tree and the wells must be what is real. The eternal metaphor of the well and the tree is not real. What is in-time is not real. Reality is the source of the decree -- what comes true. It is the source of all real differences. Whatever is Real in existence borrows its reality from the out-of-time single source. To claim existence for something using the phrase "X exists such that ..." or "X is such that ..." attaches that thing to what is real -- it claims that the distinctions by which the thing is made known and differentiated are genuine and authentic. It claims certitude and veracity for that thing over and against all other things. It claims actuality, tangibility and concreteness for the object which makes presence and irresistible facticity.

However, REAL is a word derived from the Latin "Res" and has no place in Old English. In fact, all the words underlined above derive from other languages. One of the Old English counterparts for the real is SOTH. Soth means truth, the truth, righteousness, justice, rectitude, reality, and certainty. Its related words are as follows:

seeaath

---

## PRIMORDIAL BEING

---

-- hole, pin, well, cistern, spring, fountain, lake,  
stream

-- see seothan

seothan

-- to boil, cook, cause to well up, (seethe), board  
over, be troubled in mind, afflict, disturb

sethan

-- to affirm, testify, declare, true, prove, testify to  
the truth of ...

sethend

-- asserter, affirmer

sith, syth

-- journey, course, way, arrival, enterprise,  
errand, exploit, experience, fate, occasion,  
time, departure, death, expedition,  
undertaking, road

sithe

-- scythe

suth

-- south (\*) DIRECTION

Notice that this constellation of words connects both to truth and to the well. A seaath is a well, cistern, stream which seethes or boils up with turbulence. Also related is the concept of journey course and way in the word sith. A clear connection might be made between what is experienced on the journey and what wells up from the fountain. What wells up is an affirmation, or decree, or assertion of soth or fate. The soth is an original truth which wells up and asserts the decree of man's fate.

Another word which indicates reality in Old English is wist. Wist means existence, abundance, subsistence, well being, food, feast, provision, abundance, plenty, nourishment. Among the related words are the following:

wastling

-- blanket or sheet

waest

-- west

waesten

-- desert

waestm

-- growth, fruit, product, result, benefit, form,  
offspring, produce, abundance, increase

west

-- west (\*) DIRECTION

weste

-- waste, desolate, barren, deserted, uninhabited,  
empty, useless

Wist points out another aspect to the upwelling from the single source. It is a source of abundance. This word group contains the opposites of abundance and waste which circle about the very heart of the matter. If the single source is giving, then that giving is a cornucopia of wealth and nourishment. However, if the single source is not giving, then everything is laid to waste. This is the heart of the concept of the decree. The decree distinguishes those that receive abundance from those that are wasted. The decree is symbolized by the scythe that determines the time of the harvest in which the growth is cut off.

Following the indication of the directions, we may also mention eest which means favor, grace, bounty, kindness, pleasure, harmony, consent, permission, origin. Other related roots are

aaeest -> aaeerest

-- first, before all

aestral

-- book mark

estan

-- to live luxuriously

este

-- gracious, liberal, kindly

ost

-- protuberance, knot, limb



yst  
 -- storm, tempest, hurricane  
 east  
 -- east (\*) DIRECTION

of the single source. There is no corresponding word cluster around the word for NORTH. But we can imagine the majesty that the north represented for the northern peoples. The place of the midnight sun and the endless night. The place where day and night become nihilistic opposites each lasting six months at a time.

In the related words of this constellation, we read the aest is first before all which is certainly an attribute

FIGURE 35

{FIGURE 345}

	<b>NORTH</b>		
<b>NIGHT</b>	<b>MAJESTY</b>		
<b>DAY</b>	maed - meadow	meed - reward pay	
	maede - maiden	midde - middle center	
<b>WEST</b>	gemad - mad	mood - mood mind heart	<b>EAST</b>
weeste - waste	mede - mead drink	mydd - bushel	aaeest - first
wist - sustenance			est - abundance
waestm - growth increase			yst - hurricane
	<b>SOUTH</b>		
	sith - journey		
	sethan - affirm		
	soth - reality		
	seath - fountain hole		
	seethan -- seethe		

The majesty of the north caused it to be separated from the other three directions, and it was the distinction between night and day that allowed that distinction to be made:

Cuillandre's study has the advantage of presenting a coherent system of Homer's spatial orientation derived from the very obvious phenomena of the sun. It is worth noting, in corroboration of Cuillandre's thesis, that the sun can supply three cardinal points from its circuit: its appearance, its noontime meridian, and its

disappearnace give an east, a south, and a west. North is the one cardinal point for which the sun offers no assistance. The northern region is defined by a wholly negative relationship to the sun and is characterized by the absence of sun, exactly as Homer describes the land of the Kimmerians: the land beyond the reach of the sun, whether in its rising or in its setting. Before the invention of compasses the only points for the fourth cardinal point were the stars, "the Bear which revolves around the same point and does not share in the baths of Ocean" (Ody. 5.274-5).

Cardinal north is a night-time discovery. In one of those pleasing coincidences of nature, north, the one point not described by daytime pointers, except in a negative way, is also the one point most exactly described by night-time pointers. Homeric practice shows this to be no idle formulation. Homeric man orients himself by day according to the two solar directions, ..., but when the sun disappears at night, his eyes turn northward to orient him by the stellar constellations circling around the celestial pole.<sup>2</sup>

Thus, all four directions are clearly defined, but with the difference that North is defined by the pole star and Bear constellation at night, while the other directions are defined by the sun. Amid these compass points there is the midpoint which has its own special nature.

maed  
-- meadow  
maede  
-- maiden  
gemad  
-- mad  
mede  
-- mead, drink  
meed  
-- reward, pay  
midde  
-- middle center  
mood  
-- mood, mind, heart  
mydd  
-- bushel

However, in the center of the directions is an interesting cluster of words. Important here is medu which is the sacred drink of the northern peoples, and related to it the word MOOD which signifies heart/mind. This word has been belittled by the modern

word "mood" meaning temper. The meadow is the place where the sheep graze, and the maiden is the source of reproductive generation and fertility for her people. But also we see the word MAD and MED which mean reward or payment. The suggestion here is that the good things in life appear in the middle between the four directions from which things come to you as decreed. Since the single source cannot be pinned down to any time or space, it is represented as the four directions themselves as SOTH, WIST, and EST which control the middle realm where the decree is experienced. The north is the realm of nihilistic opposites -- abnormally extended days and nights. In this middle realm the alcoholic honey drink is the stands for the magical water which is drunk in the symbol. What we see is that reality has not broken off to be a separate realm from the lifeworld. No Copenhagen interpretation is necessary here. The sensory world is the whole world. Mood signifies both mind and heart, as well as feelings before they are split. Within the symbol each warrior gets his meed or reward and pays his allegiance to his lord. The sheep are in the meadow, and the maids are for wifing. Male (wer) and female (wifu) are both MANN. This wholeness of the middle realm has its own undeniable reality rooted in abundance, growth and sustenance in a way we can hardly imagine today. So reality had a different meaning for the speakers of Old English than it has for us. Reality for us is abstract and distinct realm from which we are divorced. For them reality was immediately experienced as the cycle of birth and death. Thus, reality becomes identified with the reward allotted by the decree as it manifests in events of birth, death, famine, abundance, peace, war, marriage, etc. Thus, the middle realm is like a bushel basket, or its own caldron, in which the forces coming from the four directions effect profoundly as manifestations of the causality of the single source. The world is a precarious place in which external forces play a large part in determining the fate of the community. In the community everyone shares each other's fates as everyone shares the mead. The women are mead givers, and the men live off that sustenance given openly in the symbol. There is a balance between this nourishment and the deeds of

---

2. ARCHERY IN THE DARK OF THE MOON; Norman Austin; p 93-4

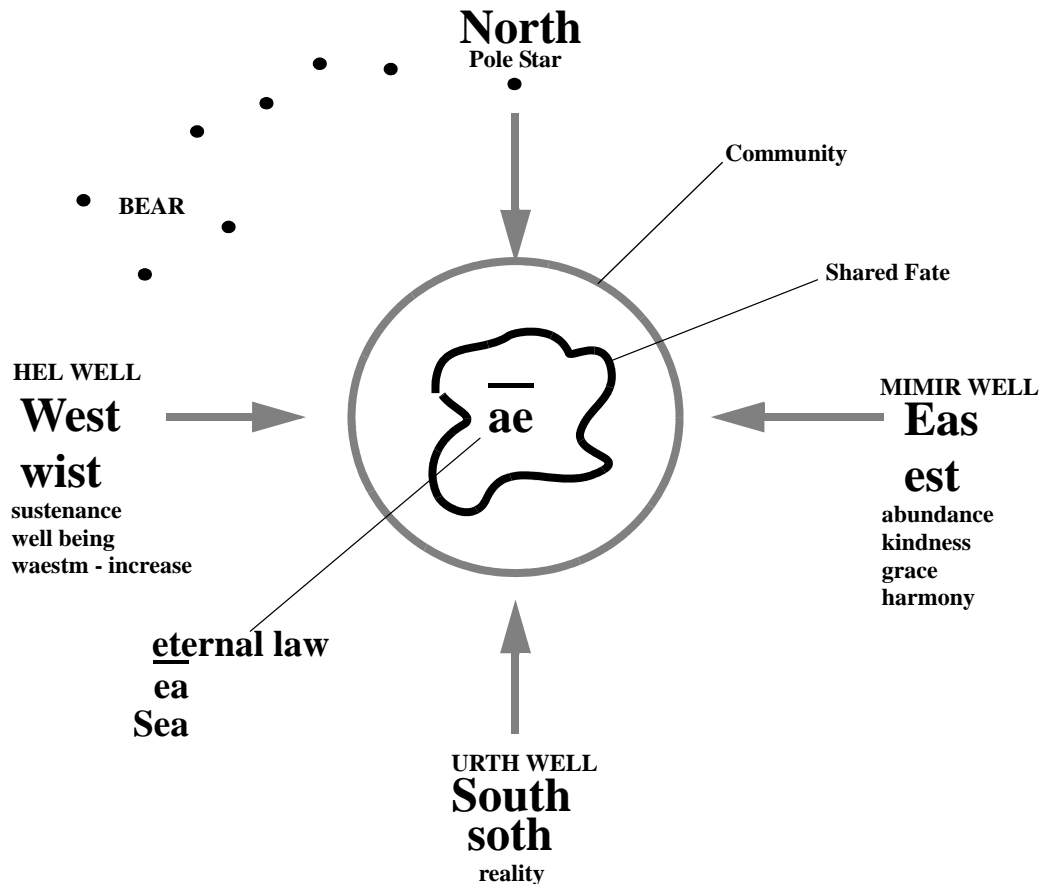
war by which the community is protected. Thus, what is manifest within the community is the shared fate which is continually manifesting the eternal law of the single source.

The eternal law “ae” derives directly from the single source. From it the nine worlds manifest. There are seven vowels and three diphthongs which give ten vowels to Old English. The vowel “ae” represents eternal law. The other nine vowels manifest the other nine worlds which appear as different words from the same root. The “ae” vowel provides the pivot around which this differentiation occurs within the clearing in Being. The middle kingdom is the focus for the manifestation of shared fate which makes visible the eternal laws. The eternal law “ae” is the manifestation of the single source of causality within the world. Without shared fate within a community, this eternal law is not seen. The community exists as a special arena in which this

manifestation can occur. Like our exploration of constellations of words, the vowels form as differentiated space of meaning. We are not interested in making these clusters into homogeneous defined sets of meanings. It is the very rough hewn nature of the meaning constellations which is our point of focus. Here deep channels of meaning still appear. It is differences that appear in the meaning clusters which we need. They give us access back into the roots of our own now global language; our language that has lost its roots; transplanted other roots from Latin and Greek which are used as substitutes for the real roots of our language; our language which accepts words from all other tongues but does not retain the words from its own origins. Those words that are retained are twisted to take up the interstices of meaning left over from Latin and Greek loan words. Mood becomes a vague feeling when it once stood for heart and mind united before they ever became differentiated.

FIGURE 36

{FIGURE 349}



The eternal law unites what is derived from the three wells within the clearing of the community, thus revealing the single source's yang causation within the yin realm of the visible world. This unification may be realized by the meditation on the Pole Star which unites the night time north which is the manifestation of the world tree with the sources in the east, west and south.

Oaks abide. And abiding they are revered, for they reveal that which abides within us. What frequenter of oak groves at dusk has not felt the abysmal power of their stillness and borne it secretly away into the night? Oaks abide, and oaks are prayers -- their dark hearts leafing outward into the light as surely as human hearts flower inward, following the grain of an even further illumination.

Like oaks, words that embody the abiding endure through vast reaches of space and time. In fact, our words "truth," "trust," and "tree" can all be traced back four thousand years to an ancient Proto-Indo-European word for the tree that to them was the Truth. That tree was the oak. They called the oak \*dorw, which also meant "firm," "strong," "enduring." The oak is, after all, a stout tree, as anyone who has cut through oakwood can testify.

The word "Druid" is also from the \*dorw family. The Druids were a priestly class of bardic seers endowed with visionary powers. The name itself means "seer of oaks," and one wonders what they saw that would give them such a title, for a seer is one who perceives forms not available to the perception of the common eye.

One thing is certain. The oak had a special meaning not only for the Druids, but for the Indo-Europeans as a whole. During the warm period around 2000 B.C., before the dispersal of the Proto-Indo-European tribes, grand oaken forests covered most of Europe, extending hundreds of miles north of their present thermally mandated boundary. Giant oaks, much larger than any present-day specimens, were source of food (in the form of acorns) and religious inspiration. These trees so impressed the Proto-Indo-European consciousness that the oak became established as the formal religious symbol of the era. Because it revealed the abiding, it was a symbol of great durability and power. In fact, if one traces the descendance of the Proto-Indo-

European oak word in the various Indo-European languages, from Ireland to India one finds they are represented prominently in religious usage. This tree was, as we have noted, the Truth.

All the Indo-European High Gods were bearers of the thunderbolt, and were called Thunderers. It is natural that the oak was sacred to each to them, because it is struck by lightning more often than any other tree. It channels the power of the Thunderer to Earth.

Thus the Balts burned fires in sacred oak groves to their God of Thunder. The Teutons ignited holy oakwood fires in honor of Donares eih, their Thunder God. The Greeks felt that sounds coming from the oak were oracular, the voice of Zeus, the Thunder Bearer. The tribes of ancient Italy maintained perpetual oakwood fires, watched over by vestal virgins, and Jupiter was worshipped in the form of an oak. The Celtic Druids ate acorns, worshipped in sacred oak groves, lighted oakwood fires, and praised the Celtic High God in the form of an oak. What was it, we ask again, that these seers of oaks saw?

Turning now to India, the Sanskrit relatives of the ancient Proto-Indo-European's term for oak (\*dorw) provide the answer. The most obvious relative is daru, "tree." In ancient cultures trees had not yet come to be valued as board feet of lumber. The tree represented the immeasurable Truth, the Cosmic Pillar, the Axis of the World, extending into Heaven. Around it the entire universe was thought to revolve, just as the constellations circle Polaris, the North or Pole Star. In fact, like the star-crowned Christmas tree, the Cosmic Tree is often depicted in ancient myths and art as crowned with the Pole Star.

When the Aryan tribes spilled over the mountain passes of the Hindu Kush into the fertile river valleys of northern India, they entered an alien climate, leaving behind the great oaken forests of their homeland, far to the north. But they carried with them their language, and with it another relative of \*dorw that retained in its sound and meaning something of the forgotten sacred oaks of their ancestry. The Sanskrit word is dhruva, and it means "the abiding, the firm, or fixed one." It is also the name of the star that abides like the oak, the Pole Star, Polaris. And it was dhruva, the Pole Star, that became a subject for Patanjali, one of India's greatest seers and teachers. He lived around 500 B.C. and left us sort of a lab

manual, the Yoga Sutras, a work of concise and precise formulas (sūtras) and the systematic unfolding of consciousness (yoga).

The third chapter of this treatise is concerned with subtle, supernatural powers (siddhis). Formula 28 of this chapter states that “by performing samyama on the Pole Star (dhruva), one gains knowledge of the motion of the stars.”

Now this seems obvious enough. After all, shepherds, sailors, astronomers, and lovers -- in fact, anyone having normal vision and residing in the Northern Hemisphere -- has the ability to observe the nocturnal heavens rotating around the North Star. The only perplexity is that Patanjali, a writer of great precision and economy of expression, should list this as a subtle, supernatural power. Perhaps this meditation on the abiding star has something to do with why the Druids were called *seers* of the abiding tree.

The key to this riddle is the word *samyama*, which has no equivalent in English. According to Patanjali, however, the term designates a technique of meditation in which three qualities of consciousness merge. These three qualities are (1) the abiding, (2) the flowing, (3) the uniting.

1. The abiding is fixity or duration of attention on an object. This does not simply mean staring, for even if we stare fixedly at something we experience delicate lapses of attention. This abiding quality is involved in every act of attention, but it seems that objects like stones, the Pole Star, and oaks -- or even the ideas of them -- are naturally unmoving and have the ability to draw us into the depths of the abiding. In fact, the Sanskrit term for this abiding quality of consciousness is another word derived from the ancient Proto-Indo-European oak word \*doru. The Sanskrit term is dharana. As Martin Heidegger said: “To think truly is to confine oneself to a single thought which one day stands still like a star in the world’s sky.” This standing still of thought is dharana.

2. Attention cannot be forcefully fixed upon an object for any great duration. The mind spontaneously flows from one act of attention to the next. However, if the mind is quiet, peaceful, and thus spontaneously concentrated, it can flow uninterruptedly toward any object. It flows abidingly. Flowing and nonflowing coexist. The

Sanskrit term for this flowing quality is dhyana, and it, too, is involved in every act of attention.

3. Finally, when the attention flows so strongly and fixedly toward an object that it abides totally in the object and merges with it, a state of identity or unity with the object is experienced. This is called samadhi. In the purest form of samadhi, awareness has no object of attention. Consciousness is simply absorbed within its own unbound, blissful nature. In this state of peace, should the attention be directed toward any object, it would flow toward it and remain fixed in it without effort. This unifying aspect of consciousness is also present, to some extent, in every act of attention.

Samyama, again, is the meditation in which these three qualities of abiding, flowing, and uniting merge in a powerful act of attention. They merge to some degree of effectiveness in every act of attention. The goal, then, is not to replace the normal act of thinking with some extraordinary act, but, thought mediation, to reveal the full intensity and power of which every act of attention is capable at its deepest level. Though Patanjali does not tell us how the technique of samyama is actually accomplished, something of it can be suggested by a visual analogy.

The starlike diagram on the next page is used in India as an object of meditation. Fixing awareness on it produces a flowing quality. Like an oak, this seemingly static design is capable of revealing profound depths.

Patanjali’s formula contains two phrases. There is an instruction: “By performing *samyama* on the Pole Star . . .” And there is a predicted result: “... one gains knowledge of the motion of the stars.” Until recently, we had no way of knowing what Patanjali meant by “knowledge of the motion of the stars.” In January 1981, however, a paper appeared that promises to have far reaching influence. It presented the results of an experiment performed on the formula in question. The technique *samyama* was taught to hundreds of subjects from around the world who were already skilled in meditation. Their experiences were recorded. Dr. Jonathan Shear, who conducted the research, states that taking Patanjali at face value one would expect to perceive the motion of the stars in the context of the heavens as we are accustomed to perceive and think about them. And, in fact, such perceptions

do represent early phases of the experience produced by the technique in question. But in many cases the experience quickly develops into something quite different. The pole-star is seen at the end of a long, rotating shaft of light. Rays of light come out from the shaft like the ribs of an umbrella. The umbrella-like structure on which the stars are embedded is seen rotating. Along the axis of light are other umbrella-like structures, one nested within the other, each rotating at its own rate, each with its own color, and each making a pure, and lovely sound. The whole experience is described as quite spectacular, blissful, colorful, and melodious.

What is important to not is the precision of Patanjali's expression. The experience described, like the result of any scientific experiment, is repeatable, and is specific to the meditation on the Pole Star formula. Moreover, none of the subjects had any prior knowledge of the structure. They were all taken quite by surprise, for they never imagined that anything of the sort existed until the moment they experienced it. "The experience," says Shear, is the innocent by-product of the proper practice of the technique. The logical conclusion is that the specific content of the experience represents the mind's own contribution arising in response to the practice of the technique. This is, the technique enlivens specific, non-learned or innate responses, and allows us to experience what can, I think, properly be called an innate archetype or structure of the human mind.

This is an important point, for it demonstrates that no particular result was sought after. The

experience was an innocent and spontaneous response of the mind to a given stimulus.<sup>3</sup>

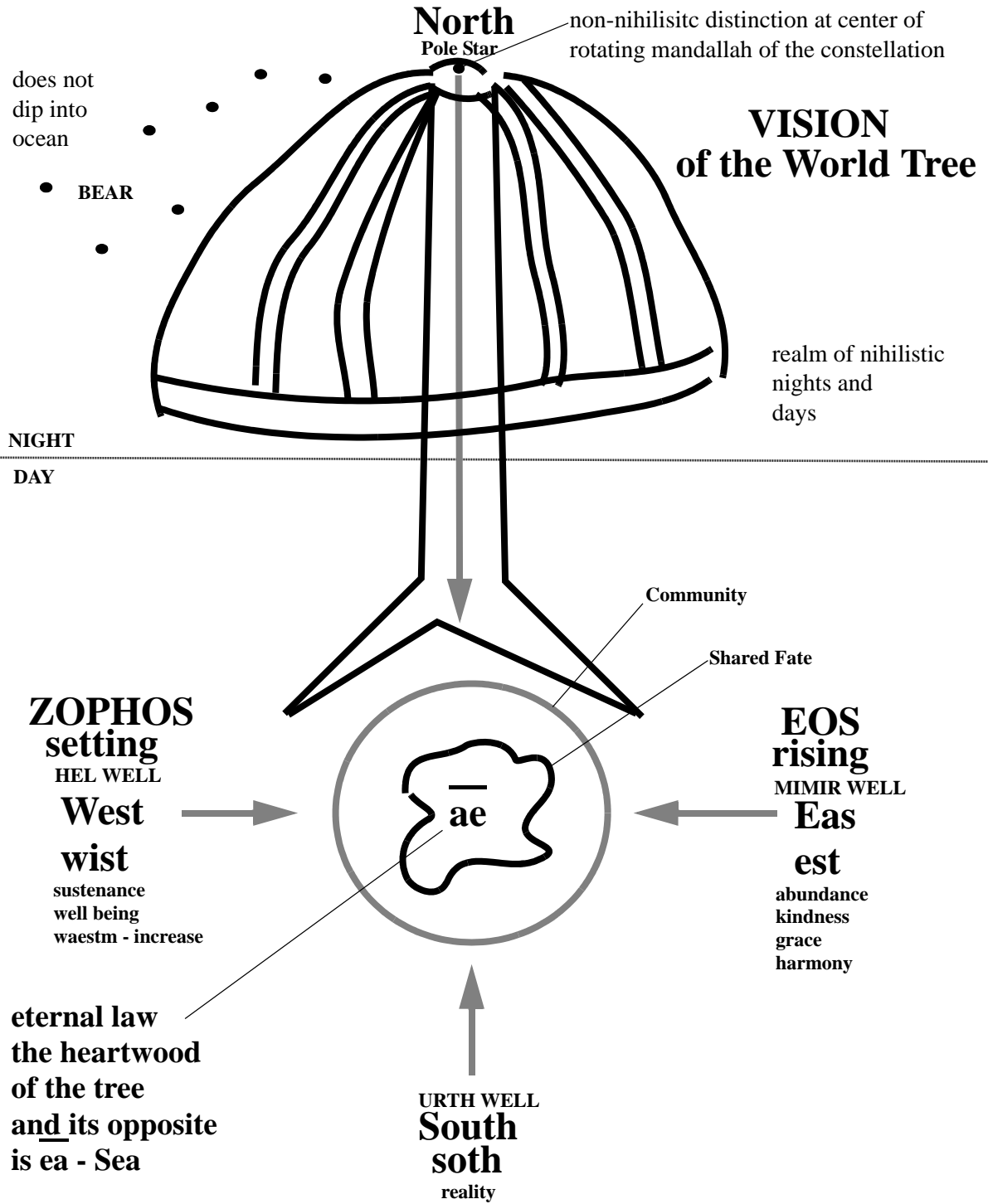
I have quoted extensively from James Powell's description because it brings together many of the elements we have been considering. The umbrella structure which is like the spindle from Plato's *Timaeus* (which also reminds us of the Myth of Er) is the perfect model for the world tree which stands above the earth seen at night. The world tree emanates from the one star that is the center of the mandalla of the heavens and pointed at by the one constellation that does not dip into Ocean. That single star around which all the stars revolve is like the non-nihilistic distinction within the realm of the north that is dominated by nihilistic too light and too dark days and nights. It points to the Majestic North, the only direction not indicated by the Sun in its movements. Those directions indicated by the Sun are sources reality, abundance, and sustenance. The vision of the night and the day merge into a single unified vision of the world unique to the Indo-Europeans which we will explore to deeper and deeper levels in the course of this book.

---

3. THE TAO OF SYMBOLS James N. Powell; pages 67-73

FIGURE 37

{FIGURE 349}







# UNFOLDING IMAGINARY BEING

Primordial Being is the linguistic basis for the concept of Being. We have seen that Primordial Being is a meaning cluster which has specific structure parallels with the structure of the Primal Scene. This structure contains three parts: the predicative, existential, and veridical. These work together to connect speeches to the world in a way that displays inner necessity. These three linguistic features are based on three distinctions: true/false; identity/difference; and real/unreal. These are imaginary distinctions upon which our Western worldview is founded. They are lost when the symbolic conceptual gloss of Being is produced by ideation. They are implicit in Primordial Being. We really only see these distinctions clearly at the imaginary level between the primordial (pre-ontological) and the conceptual (ontological). We need to unfold the imaginary level distinctions in order to see the full implications of the distinctions that lie dormant within Primordial Being.

The imaginary distinctions are unfolded by creating three different matrices where each dichotomy is crossed with the other two to produce Cartesian products. This produces twelve imaginary pairs from the three basic dichotomies.

- 01) true identity SAME
  - 02) false identity TAUTOLOGY
  - 03) true difference NON-NIHLISTIC DISTINCTION (a)
  - 04) false difference DIACRITICALITY
  - 05) true reality RTA / TAO
  - 06) false reality IDEATION (b)
  - 07) true unreality IMAGAL (MYTHIC)
  - 08) false unreality FANTASY
  - 09) real identity GESTALT
  - 10) unreal identity GLOSS (c)
  - 11) real difference NOVUM or GENUINE EMERGENCE
  - 12) unreal difference EXCRESCENCE
- (a) difference that makes a difference; or key difference.
- (b) illusory continuity; named; narration
- (c) generalized other; symbolic other; concept

Each of these pairs can be associated with a particular conceptual gloss. This structure allows us to see how several key concepts are implicit in the imaginary dichotomies that arise from Primordial Being. Explicating this structure allows us to recap some of our argument to this point.

Between the well and the tree is a minimal system of concepts which relate the dichotomies true/false and identity/difference. This minimal system brings out the distinction made by Heidegger between the Same and Identity. The tautology of identity “A=A” is an excellent example of how concepts are emptied of content. Tautology, which is the ideal form of identity, becomes an empty statement. Tautologies are pure unity, and they are meaningless. As Heidegger points out, this empty identity is based on the most robust notion of sameness. Sameness is identified with “belonging together.” In belonging together is the concept of complementarity of opposites symbiotically adapted to each other. What is the same expresses this belonging together which disappears with conceptual unity. Strangely, identity holds within it pure difference of a thing with itself. This is an anomalous extreme situation which leads to paradoxes when a class is seen as a member of itself. The merging of pure ideation and pure difference is actually a nihilistic situation in which empty extremes are brought together. Sameness is a middle road between these extremes. Identity and difference are blended in sameness. For instance, a specie has sameness. Each kind belongs together with other kinds. Each kind contains the complementarity of male/female relations. Males and females belong together to form a single natural complex: the family. Species belong together to form ecological complexes. Belonging together is non-conceptual; it operates between the symbolic and the imaginary levels. Imaginary contrasting pairs belong together. When conceptual glosses are produced, these are turned into artificial unities which lose the content that exists on the imaginary level. The same is a key concept that expresses this complementarity that is found everywhere among the natural complexes. Tautological identity is false because it has lost the inward and outward belonging

together that characterizes true identity. False identity is claimed unity which really doesn't mean anything because it is empty of all contents.

The next pair to be considered is true and false difference. False difference is clearly the field of diacritical differences in which every element in the field is defined in terms of its differences from each other thing in the field. F. de Saussure proposed this model to explain the meaning of linguistic signs. This, of course, works for synchronic cross sections of sign systems, but falls apart once time is introduced. Such a system diachronically becomes a seething mass of changes, as the alteration of any one sign causes the meanings of all signs to change in unspecified, but arbitrary ways. This external unity of the field defines a pure plenum of differences which is nihilistically opposite the self identity of any particular sign with itself. Pure unbound difference, which shifts arbitrarily with any change to an element within the field, is an extreme vision of utter fragmentation of the field of signifiers. We have identified this level of diacritical differences in signification as the background upon which the non-nihilistic distinction appears. The non-nihilistic distinction is a grounded meaning in a sea of shifting significance. It is a true distinction or difference against a background of false differences. In a non-nihilistic distinction a single difference is taken to be a line of demarcation at which a stand may be taken within a context of utter relativism. The non-nihilistic distinction perceives the natural boundaries beyond arbitrarily imposed category schemes. Plato describes this as finding the joints between the bones when butchering an animal. All natural complexes have built-in lines of demarcation which are discovered within the world by close inspection and experimentation with category schemes. Once the correct distinctions are found motivated by the structure of the natural complex itself, then the other proposed differences fall away. However, in the realm of artificial complexes it is very difficult to discern these natural boundaries. Thus, there is an intensive play of arbitrary diacritical differences around any cultural product. Discernment of the distinction that cuts through this haze of signifiers is

all but impossible. When such a distinction is apprehended, it stands out on the background of artificial distinctions. It appears as a non-nihilistic moment arising as a counterpoint to all the nihilistically produced artificial differences that arise in the process of signification. Relativism -- the intellectual disease of our time -- posits that no such non-nihilistic distinctions may be apprehended. Yet strangely, the statement of this position itself is predicated on that possibility. In other words, relativism is a position which can only be articulated as a denial of non-nihilistic distinctions. It is a counter claim to those who have in the past claimed to apprehend non-nihilistic lines of demarcation in the shifting sands of diacritical distinctions. Mainly these were based upon religious truths that allowed the natural complexes of human life to be seen in one form or another. Denial of religious truth, though, in relativism leads to a position in which only the pure plenum of differences is designated as real, and the religious truth becomes the symbolic denied other. The imaginary differences which are posited by human categorization have their reality only as counter point to the symbolic other of religious truth. This meta-distinction is, in fact, a non-nihilistic distinction made by the relativists which, if denied, causes the relativistic position to collapse into meaninglessness. Any plenum of pure difference without a non-nihilistic distinction becomes meaninglessness. Only by holding at bay religious truth can the relativist position exist at all. So it is with all culturally developed distinctions. There is a counter point of the non-nihilistic key difference and the diacritical differences that surround and obscure it. Bateson called this the "difference that makes a difference." It is meta-information which adds judgment to the organized data. One distinction is highlighted and selected to be the key which gives significance to all the others. It is a threshold which triggers a reaction which singles out one difference from all the others as crucial.

It is important to see that these four concepts:

**non-nihilistic distinction**

**diacriticality**

**sameness**

**pure identity or tautology**

form an interconnected set that defines the difference between the well and the tree at the same time as positing their identity. The difference between the well and the tree is a non-nihilistic distinction which distinguishes them from each other while simultaneously recognizing their sameness. This Primal Scene is set up in endless time as a source for all non-nihilistic distinctions and all recognitions of sameness. In-time we have the endless fluctuation between pure identity and pure difference as conceptual glosses. The power of the Primal Scene is that it gives a mythic image that affirms over and above this another ae-ternal realm in which the non-nihilistic distinction and sameness operate, grounding all the natural complexes we discover in our world. It hints at the possibility of making non-nihilistic distinctions and apprehending sameness in artificial complexes as well. In fact, this is the distinction between Holy/Whole/Halig and Hollow/Hel as states (Hal). Wholeness derives from making non-nihilistic distinctions and apprehending sameness in human affairs which gives them the same character as natural complexes. Hollowness and emptiness derives from the application of pure difference and pure identity as a means of categorizing of reality which is arbitrary and ungrounded. Without the ae-ternal it is impossible to achieve wholeness. Without the ae-ternal the result is a kakatopia -- hell on earth. Yet the ae-ternal implies the out-of-time. To say that the well and tree are non-nihilistically different yet the same, implies a source of their wholeness which they confer upon in-time wholes. That out-of-time source of wholeness is not itself whole, but is "one." A single source of all causation that is the ground of wholeness in ae-ternity. The ae-ternal wholeness derives all its properties from that source which is as different from ae-ternity as ae-ternity is from the in-time realm. The ground of oneness is the reality which the unreal ae-ternity depends upon, which is, in turn, the reality for an unreal in-time realm. Thus, the in-time is doubly unreal from the perspective of this out-of-time oneness of the single source of all causation.

The relations between the single source and the aeternal Primal Scene is described in two further minimal systems of concepts which relate the tree to the single source independently of the relation of the well to the single source.

We will discuss the relation of the well with the single source first. In this relationship the identity/difference imaginary distinction is related to the real/unreal imaginary distinction to form a minimal system of binary pairs. These binary pairs are then glossed with concepts which attempt to grasp their meaning. The first set of glosses is the difference between real identity and unreal identity.

Real identity is the gestalt, whereas unreal identity is the generalized or symbolic other. The symbolic other is an unreal identity because it is a gloss produced by abstraction which exists only in the illusory continuity produced by ideation. The symbolic other is the grandiose concept which is empty of content that reigns over the field of imaginary distinctions. It attempts to make non-nihilistic distinctions by fiat. That non-nihilistic distinction is between itself and all the imaginary oppositions. This attempt always fails because of the illusory nature of the symbolic other. It turns out to be merely another nihilistic distinction imposed by power, only to be destroyed when the balance of power shifts. The generalized other is the tyrant king that imposes its will and brings about a temporary false unity to the field of diacritical differences which is doomed to fall back into that field and dissolve, being replaced by another king for a day.

By contrast, the gestalt is a real identity which produces the form of all natural complexes. The gestalt is a robust unity which is still multifaceted. Unification is achieved by internal complementary relations, not by false identification of projected pure identity. The gestalt is a self-sustaining constellation of figure/ground relations. These figure/ground relations are dynamic instead of static. The concept of symbolic other is a static gloss which maintains itself above the imaginary field of contrasting pairs by power. When the grip is released on the

ideational projector and it stops -- the whole thing falls apart. On the other hand, the gestalt is a ground up or grass roots kind of identity in which figures are maintained by their internal relations with their grounds. The figures are not projected upon their grounds, but offered up as non-nihilistically distinguished. In the gestalt the figure and ground are complementary opposites that belong together. By gestalts we apprehend natural complexes. The gestalt gives the forms which are then used by ideation in obsessive repetition to produce the illusory continuity of the conceptual gloss. Thus, the gestalt is the natural substructure beneath the symbolic or generalized other which is taken for granted and exploited. The gestalt is the natural environment which is exploited as a resource by the formal-structural system. For instance, corporations are fictional legal persons. Thus, they are symbolic concepts which exploit the human and natural resources that are natural givens. Corporations are vortices of energy by which material are transformed from resource to product to profit. Money is the symbolic exchange between corporations. The cash flow of the corporation is the illusory continuity which maintains its existence. When cash flow stops, the vortex of the corporation dissolves. The corporation is a symbolic or generalized other to all the people who work in that company. It is an artificial unity, a false identity, shown by the fact it is a fictional legal person. Over and against the corporation are natural complexes like communities, neighborhoods, families which are gestalt wholes. The corporation feeds off of these gestalt patterns, but is inimical to them because its method of organization is directly contrary to those natural complexes. The corporation is always disturbing the natural complexes which it uses as a resource. It grinds up and rearranges those "materials" into new patterns of its own devising. Unreal identity destroys real identity in order to impose artificial patterning as a will to power. Yet, unreal identity needs the real identities in order to function. When it has exhausted the non-renewable resources, then the operation collapses and the corporation moves its investment elsewhere.

The other pair of opposite glosses that relate the well and the tree is the distinction between real and unreal difference. This is the distinction between genuine and artificial emergence. Artificial emergence is called excrescence because it represents an abnormal growth through production of unnecessary novelty for its own sake. This excrescence of artificial novelty is, in fact, only the diachronic dynamic of diacritical differences. The constant fluctuations of diacritical differences are expressed as competing novelties in the marketplace of products and ideas. This process only occurs with respect to artificial complexes. Natural complexes are stable and do not need a halo of false distinctions to be constantly created in order to be seen. Artificial complexes produced by the corporate socio-technical system seem to need this halo of false distinctions in order to be seen at all. The production of false novelty allows the perception of differences between versions of the same thing. This draws abnormal attention to one version, then another, then another within the diacritical field. This process forces attention to move through the field of artificial complexes, making the whole field visible. Whatever attention is drawn to at the moment stands out on the field of artificial complexes.

Genuine emergence disturbs the equilibrium of the dialectical field within which excrescence takes place. With genuine emergence a non-nihilistic distinction is made within this field. The artificial unity imposed by the symbolic other is destroyed, and the underlying gestalt is exposed. The underlying gestalt has changed so that a new power structure must be built up. We can see the genuine emergence as the messenger of change between the gestalt and the generalized other. The generalized other creates a false unity over the field of the gestalt. Then the underlying gestalt changes. The herald of that change is the emergent event. The gestalt changes through the precessing of the proto-gestalt. One gestalt replaces another, but the glosses do not immediately react. The power centers resist change despite the shifting of the power base. When the emergent event occurs, revolution follows. The emergent event notifies the generalized other of the

change in the gestalt's underpinnings. Artificial emergence ceases. Repatterning of the entire field occurs. Then quickly a new symbolic other is formed, and excrescence begins again within the new regime.

In this description the change of gestalt indicated the existence of the proto-gestalt. That is the meta-patterning which organizes all the gestalts. However, the relation being displayed here is between the well and the single source. The single source gives oneness to the gestalt, and is also the source of the changes which transform that gestalt pattern. Each gestalt pattern is based on natural differences which may only appear from wellsprings of sameness and non-nihilistic distinction. Each change also exhibits complementarity and difference that makes a difference. The generalized other and excrescence are the unreal projections in time of these ae-ternal processes. In-time illusory continuity produced by ideation attempts to mimic the gestalt by producing the unreal identity of the symbolic other. This gloss maintains its own visibility above the flux of diachronic diacritical changes that appear as excrescences. When ideational projection stops, then only the natural complexes are left. Ideational projection is the intentional morphe of Husserl which forms the hyle (matter) of experience. This results in noemata and noesis differentiating themselves from each other. Noema are formed contents, while noesis are formings of content. Husserl noted that form and content are never separate in experience. Noesis emphasizes content, but it is already formed. All this for Husserl occurs because the transcendental subject (read symbolic other) has already exerted control by projecting the intentional morphe which is an apriori forming of content. Here gestalt is suppressed and replaced by artificial unity (intentional morphe) and difference (hyle). Once pure identity and difference have been projected, then the gestalt is imitated, or seen through a glass darkly, as noema related to various noesis. Husserl's call to return to the things themselves actually occurs under the auspices of the symbolic other and within the illusion of ideation. An actual return to the things themselves would see the gestalts of natural complexes without the

superstructure of transcendental subjectivity. Transcendental subjectivity is an illusory continuity, a fiction, which in fact is unstable. It can only be maintained for a short time, and really only appears in the synchronic cross-section.

The final minimal system of concepts which arise out of the permutation of imaginary opposites relates the tree to the single source. Truth and falsehood normally relate to statements, while reality and the unreal classify beings. When these two sets of opposites are permuted, we get the following glosses.

**true reality RTA**

**false reality IDEATION**

**true unreality IMAGAL**

**false unreality FANTASY**

True reality in the Indo-European tradition is associated with the concept of “RTA” in the Vedas and “ASA” in the Zoroastrian tradition. Among the Greeks the word ARTE is probably related to this Indo-European root. It means “alignment with cosmic harmony” that among the Greeks became the concept of “excellence.” It is the unalterable law by which manifestation occurs. It is contrast to “ae” eternal law as its manifestation in-time. From “rta” comes our term right. Right is the opposite of both left and wrong. Our meaning is what is correct, but also what is ours to possess in an unalienable way. “RTA,” which stands behind “RIGHT,” is a deeper concept. RTA is the harmony which must occur in manifestation for it to demonstrate AE -- eternal law. Ae-ternal law is unchanging regardless of circumstance. Yet ae-ternal law must manifest in various changing circumstances in order for them to display the eternal law. RTA acts upon and within creation in order to display what is uncreated. Thus, RTA is the coherence between reality of the single source as it manifests in ae-ternal law and the truth of the proto-gestalt. The proto-gestalt is the inner coherence of all the worlds. That is the inner coherence of all manifestation. This inner coherence of manifestation circles around the ae-ternal law

constantly pointing toward it. Because the ae-ternal law, is pointed at it, the single source is proclaimed. But RTA is the means by which the contingent inner coherence of phenomena constantly aligns itself to continuously point yet again toward the ae-ternal law. RTA is a constant correction which, through its very change, makes ae-ternal law continuously visible. RTA is truth in its relation to manifestation and reality in relation to the “AE” that demonstrates the constant intervention of the single source.

From RTA we diverge in two directions. First, it is possible to diverge toward false reality. False reality may be glossed as ideation. When naming and categorization occurs in language, reality is falsified. Paraphrasing the Tao Te Ching -- “the RTA that is named is not the true RTA.” The corollary of the Whorfian hypothesis is that reality is distorted differently by each language. Categorizations implicit in language pre-divide the world making imaginary distinctions. Conceptual distinctions are only critical glosses on those built into language itself. This is why we have emphasized the distinctions built into Primordial Being over the emptiness of Conceptual Being. By laying out the ramifications of the distinctions in Primordial Being, we see how those shape the Indo-European view of the world which culminates in the Western worldview. The falsification of reality through linguistic naming and categorization is the ultimate basis for ideation. In ideation the gloss is created and projected upon the natural complexes that appear phenomenologically. Ideation produces the illusory continuity that glues segments of narration together so that the naming process appears as a continuous stream. The commentary which accompanies a collage of pictures appears to give it unity. Our inward thought is just such a narration which attempts to give unity to our experience. Stop that inward narration of thought, and it’s difficult to find the self. The Buddhists say there is no self. The self is an illusory construct built upon the projection of linguistic categories and the internal process of ideation that allows those linguistic categories to be continuously applied to experience.

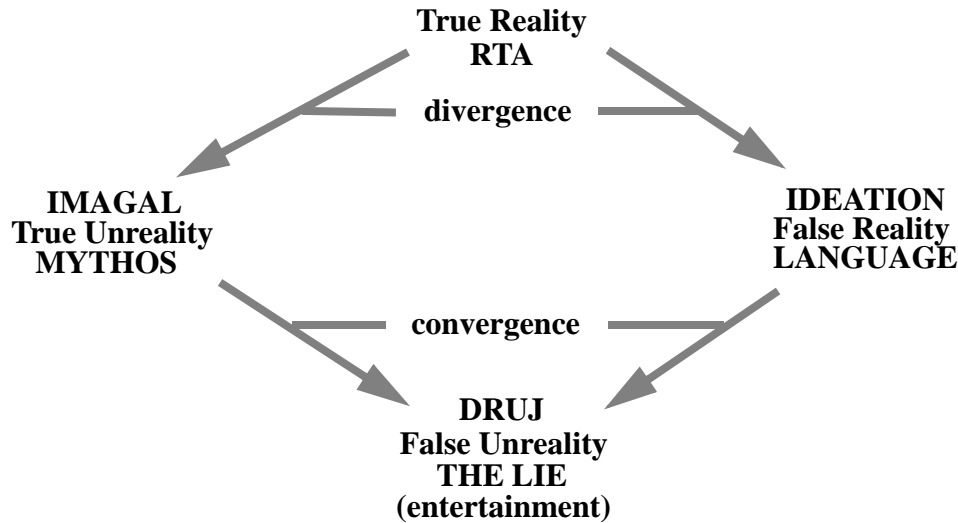
The other direction of divergence away from RTA is toward true unreality. Since reality is defined as the single source of all causation, then what is unreal, yet true, is that which is within the coherence of the proto-gestalt but does not derive directly from the single source. This is named by Chittick: "the imagal." In Arabic it is called the Khayal. It is the mythic realm in which images instead of words and linguistic categories have their root. What Ibn al-Arabi says about the imagal is that it is both real and unreal simultaneously. This means there is an element of truth in the image, but the image itself is unreal. The point is that since there is no direct apprehension of the single source, it is via the imagal that we have some access to that realm. Words as false reality, and images as true unreality, describe our two approaches to the single source which both miss the mark, but each in a different way give some inkling of the ae-ternal law.

unreality. False unreality is pure fantasy which bears no relation to the single source at all. Words and images distort RTA, but when these are combined, they produce a fantasy reality which is a total distortion. Today we call this entertainment. We are entertaining ourselves to death. The narration of ideation combined, with images, gives us story, movie, sitcom, novel and all the other forms by which fantasies are produced as diversions. These culminate in the virtual "reality" of computerized entertainment environments which react with images and narrations to our own choices and actions. These diversions take us into a realm totally devoid of RTA where we generate our own outcomes and are lost to the outcomes that emanate from the single source expressing ae-ternal law. In Zoroastrianism the opposite of RTA/ASA is the DRUJ: the people of the lie. The lie is what goes against ae-ternal law, and thus disrupts cosmic harmony. In Islam this is called KUFUR -- those who cover up reality. The druj is false and unreal both.

Total divergence from true reality (RTA) is false

FIGURE 38

{FIGURE 377}

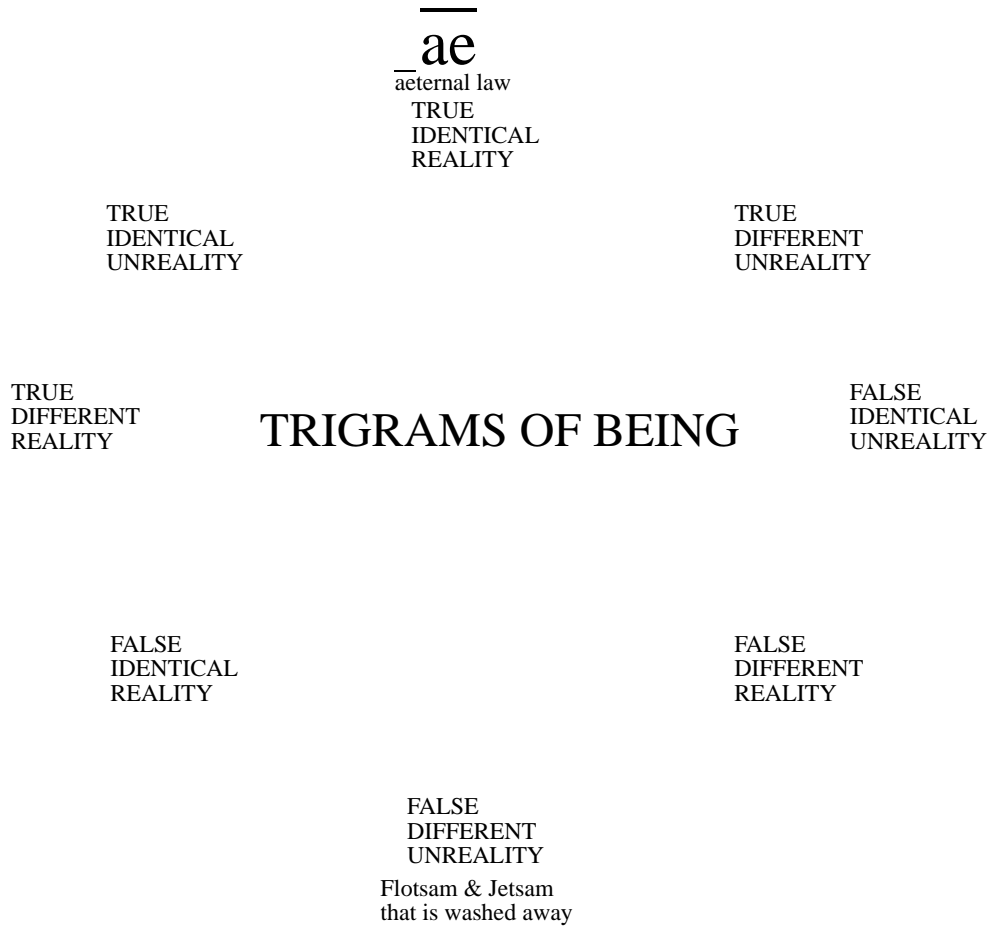


What is of interest in this is how true reality is still only a partial description. It lacks all reference to identity and difference. This is true of all the minimal systems discussed so far. Each one lacks some aspect of the set of imaginary distinctions

which are bound together in Primordial Being. So RTA is true reality, yet this is still not the whole story. The only way to solve this dilemma of partiality is to permute the three dichotomies together to get  $2^3$  images similar to the trigrams of the I Ching.

FIGURE 39

{FIGURE 378}



---

FIGURE 40

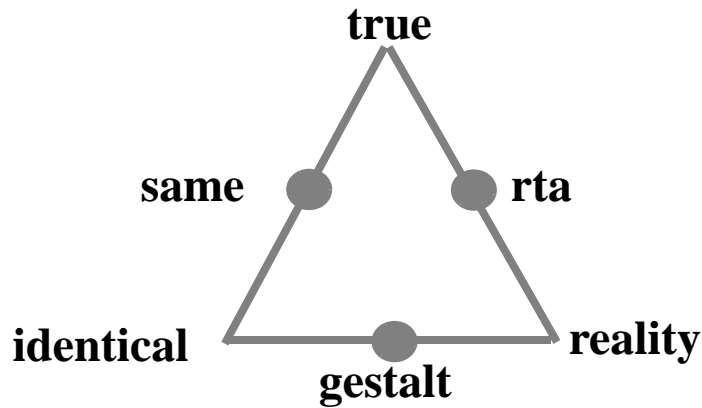




FIGURE 41

{FIGURE 379}

		“ae”	
	TRUE	TRUE	TRUE
	same	same	non-nihilistic distinction
	IDENTICAL	IDENTICAL	DIFFERENT
	concept		excessance FALSE
TRUE			tautology
non-nihilistic distinction			IDENTICAL
DIFFERENT			FALSE concept
genuine emergence	FALSE		diacritical
	tautology	FALSE	DIFFERENT
	IDENTICAL	diacritical	excessance
	gestalt	DIFFERENT	
		excessance	

TRUE same  
 IDENTICAL gestalt  
 REALITY rta [HOLOID]

TRUE non-nihilistic distinction  
 DIFFERENT excessance  
 UNREALITY imagal [INTEGRA]

FALSE tautology  
 IDENTICAL concept  
 UNREALITY fantasy [EPOCHAL]

FALSE diacriticality

DIFFERENT excrescence

REALITY named [EVENTITY]

FALSE diacriticality

DIFFERENT excrescence

UNREALITY fantasy [AFLUXION, EPHEMERON]

FALSE tautology

IDENTICAL gestalt

REALITY named [ESSENCING]

TRUE non-nihilistic distinction

DIFFERENT genuine emergence

REALM rta [NOVUM]

TRUE same

IDENTICAL concept

UNREALITY imagal [HOLON]

These can be seen as related to Chang's four types of harmony and with disharmony.

Chang's kinds of Harmony

HOLOID.....Interpenetration

HOLON / INTEGRA.....Mutual Dependence

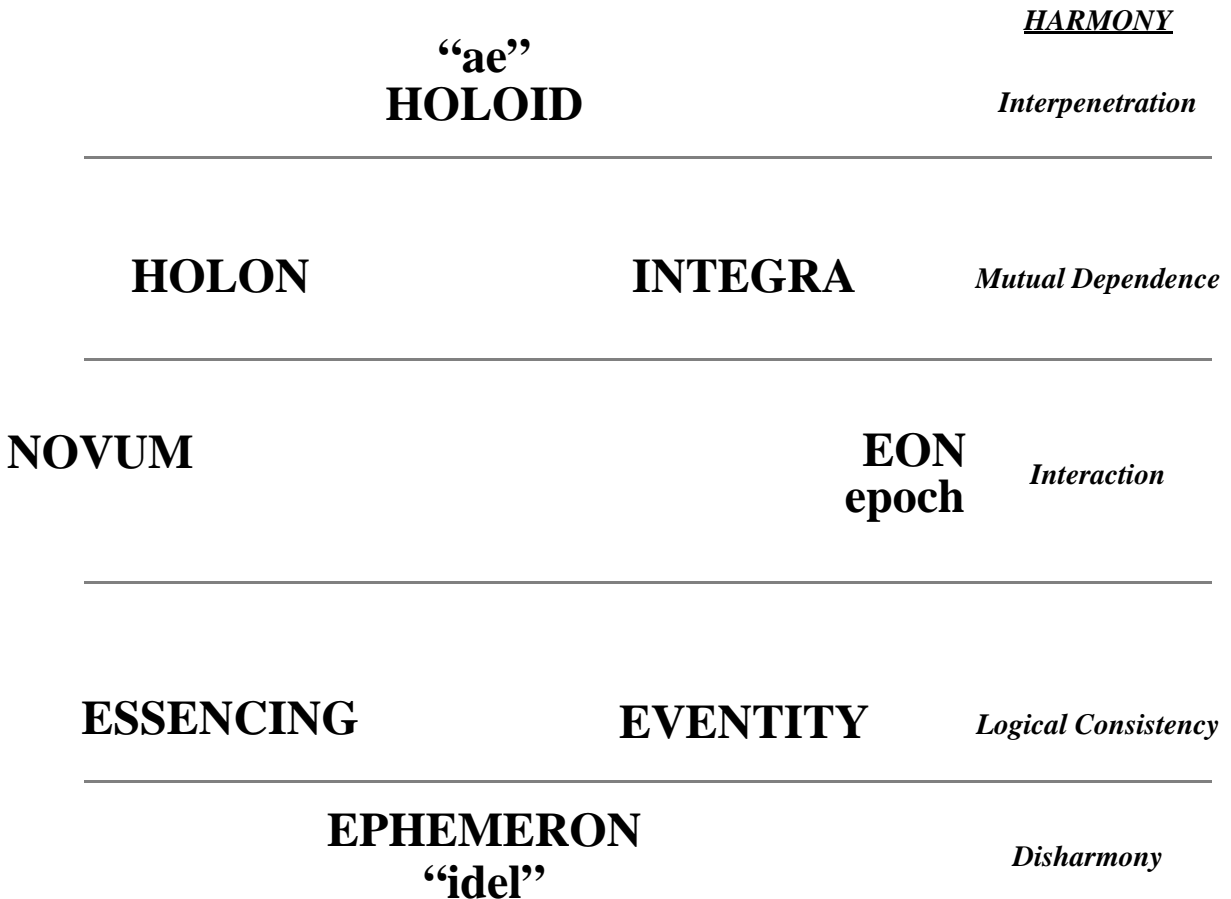
NOVUM / EON(EPOCH).....Interaction

ESSENCE / EVENTITY.....Logical Consistency

EPHEMERON.....No Harmony

FIGURE 42

{FIGURE 380}



Glosses for each trigram are provided:

**1) False different unreality -> diacritical  
exrescent fantasy**

This trigram is glossed as the *ephemeron*. It is the state of pure change which Heraclitus spoke of when he said you cannot step into the same river twice. It is the purely ephemeral affluxion which is merely swirling turbulence like clouds ever changing within which forms are not fantasy. It is the hyle, or pure experiential matter, of Husserl which the intentional morphe forms. It is utterly empty and may be described with the Old English word “idel.”

**2) False identical reality -> tautological gestalt  
named**

This trigram represents the traditional idea of essence. It is a gestalt of attributes and from which is self identical and can be named. It is intuited within the noematic nuclei which emerge from the affluxions. It is the natural complex which has its own kind. We apprehend the kindness of the natural complex which remains the same for a period of time despite the transformation of the noematic nuclei within the affluxion.

**3) False different reality -> diacritical  
exrescent named**

This trigram represents the spacetime locus which has been called the eventity. It is a locus considered synchronically and diachronically which may be

named. Synchronically it is a diacritically-related sign, while diachronically it is a point identified by exrescence. As a locus within spacetime, it may be named so that a correspondence is set up between a locus in the spacetime continuum and a linguistic term which is also diachronic and synchronic.

Together essence and eventivity embody the lowest level of harmony by Chang's definition which is logical consistency. Together they define what Whitehead calls the "organism" in his process philosophy. Essences appear in spacetime as *eventities*. *Eventities* have kindness. The combination yields relatively stable things which may be seen to have logical relations to each other which are consistent.

**4) False identical unreality -> tautology  
concept fantasy**

The next trigram is at a higher level of abstraction and is glossed as the *epoch* or eon. The *epoch* is a projected set of *essencing eventities*.

It is a symbolic or generalized other which exists as a conceptual gloss. It is self-identical and exists only as an illusion of ideation. *Epochs* of Being, Epsitemes and Paradigms all fall under this concept. The *epoch* is an attempt to group together a set of *eventities* which form a regime of a dynamical system.

**5) True different reality -> non-nihilistic  
distinction genuine emergence RTA**

This trigram is the genuine emergence which, by making the non-nihilistic distinction, also makes *rt* visible. It disrupts the *Epoch* and causes a new conceptual gestalt to form. This is called the *novum* because it is like a nova of a star which is a radical change of state that releases light. The *novum* and the *epoch* are opposites. The *novum* is a true reality which, when it appears, forces the false unreality to vanish.

The *novum* and the *epoch* together manifest the next higher level of harmony above logical consistency.

This higher form of harmony is called, by Chang, Interaction. The *eventities* interact within an *epoch* to give it a special character. The *novum* interacts with the *epoch* to cause the turning over of conceptual gestalts which show that the proto-gestalt is precessing. Mutual interaction between *eventities*, and between *epoch* and *novum*, provide the harmony within a temporal gestalt and between temporal gestalts.

**6) True identical reality -> same concept  
imagal**

This trigram is glossed by what Koestler calls the "*holon*." The *holon* is a whole which contains parts and is itself a part of a greater whole. The *holon* is the true coherence of the *epoch* rather than its projected gloss.

**7) true different unreality -> non-nihilistic  
distinction exrescence imagal**

This trigram is glossed by the word "*integra*." The *integra* is the uniqueness of the thing beyond its essence. Each individual of any kind has its own unique configuration. Normal metaphysics is reductionist in that it forgets that beings are unique configurations of necessary and accidental attributes. The quality of uniqueness that gives each being its integrity is very important. The novelty of the *novum* derives from the uniqueness of its *integra*. It is through the *integra* that the *novum* is recognized as being different from the other beings in a particular *epoch* which form a *holon*.

The *holon* and *integra* explicitly manifest the next higher level of harmony identified by Chang as mutual dependence. The *holon* exhibits part/whole mutual dependence, whereas the *integra* exhibits mutual dependence among colleagues or likes. Things of the same kind are still vastly different and it is because of their difference that the *integra* of different, likes can fit together in complementarity.

**8) True identical reality -> same gestalt *rt***

This final trigram is glossed by the term "*holoid*" which comes from George Leonard. He called the

holographic wholes *holoidal*. In the hologram each part contains a picture of the whole. This is the inner coherence of the *holon* and *integra* together. This final level displays the highest form of harmony that Chang calls interpenetration. Interpenetration means that each part reflects all the other parts in a synchronized synthesis. The *holoid* points directly at ae-ternal law in the most direct way. It manifests that wholeness in which all the parts are the same despite their uniqueness, or perhaps through their uniqueness. In the *holoid* truth, reality, and identity converge. It is the highest pinnacle of the integration of all the aspects of Being which is opposite the hollowness of hel of Affluxion, or pure flux.

The single source appears as the nexus of these eight Western trigrams of Primordial Being. It is the origin of all of them singly and together. The trigrams cover over the single source which never appears directly. The single source is the origin of their difference and their sameness. The single source stands beyond Being, obscured by it as the eclipsing of the moon obscures the sun. That source, like the sun, is too bright to be apprehended directly without causing blindness. The trigrams of Primordial Being prevent blindness by eclipsing the sun of the Good.

The unfolding of the imaginary opposites from Primordial Being shows us the implicit structure which stands in back of the unfolding of the dialectic of Western philosophy. That structure repeats the pattern established by deep temporality. It establishes 12 fundamental concepts which describe various aspects of manifestation which is guided by Primordial Being. These concepts together establish a firm framework for relating wholeness to hollowness. Yet these 12 concepts each hide some aspect of Primordial Being as it displays some other aspect. This showing and hiding gives way to a deeper structural analysis which develops the primordial Western trigrams. These trigrams are glossed by eight key concepts which include, within them, the different levels of harmony alluded to by C. Y. Chang. In the course of unfolding the imaginary opposites of Primordial Being, we have laid out a

core vocabulary for dealing with emergence and the gestalt. This vocabulary has an important role to play because it brings the primordial scene of the well and the tree into a conceptual realm where it can be applied to historical events. Yet, the bridge back to an ahistorical mythic time is unbroken. It shows that the same model which was discovered in deep temporality exists in relation to Primordial Being as well. This same model unfolds into a panoply of concepts which help us to situate and understand the unfolding of historical time in which the phenomenon of emergence plays a key role, and in which gestalt wholes are the key unit. This wholism, implicit in Primordial Being, is all but lost in the transition to Conceptual Being. It is our struggle to attempt to regain that wholism against the tide which flows toward hollowness and hell. Conceptualization of Being is a major move toward the institutionalization of hollowness in the Western tradition and the slide toward ever intensifying kakatopias. Yet, at its core there is the ever present possibility of wholeness that lurks behind every idealism and every reductionism. The key problem is how to re-realize the wholeness in the midst of the stultifying degeneration into hollowness. It is as if the Western tradition carries within its foundations its own answer, hidden, waiting to be unlocked. The question is how to unlock the wholeness inherent in the hollowness. If it were possible to unlock it, everyone would recognize it as our own most possibility. (Could this be the secret of the DAJAL?) Wholeness and hollowness are intertwined within the Western tradition. They are intertwined in each of us who are embedded in that tradition. By returning to Primordial Being, we discover a vocabulary to describe wholeness in relation to hollowness, both diachronically and synchronically, as well as their synthesis. We need to appreciate that our ability to describe and define wholes is of a piece with our ability to experience hollowness. Yet the reverse is the case as well. We are capable of experiencing wholeness because we can describe hollowness. Our “hal” or state revolves between these two extremes.



# THE ADVENT OF THE CONCEPT OF BEING

---

Out of Primordial Being has grown a consciousness of Being which may be called Conceptual Being. Conceptual Being attempts to unify the three aspects of Being in order to get at Pure Being itself beyond the veridical, predicative, and existential. It attempts to abstract Being from its preconscious sources in languages and describe the universal principle to which all the uses of the linguistic term point. In this conceptualization or idealization process the inner differentiation of Primordial Being is lost, and the symbolic or generalized other is substituted. An umbrella concept under which all specific beings are subsumed is created. It is, by definition, the most general concept lacking all features and characteristics and traits because it applies to everything. In applying to everything, it, in turn, becomes the most empty concept. The key difference becomes the distinction between Being and Non-Being, rather than the internal differentiation of Being itself.

The Anaximander fragment is considered the oldest textual fragment of Western thinking. Heidegger has studied this fragment in his series of essays on Early Greek Thinking. He translates the fragment in the following way.

But that from which things arise also gives rise to their passing away, according to what is necessary; for things render justice and pay penalty to one another for their injustice, according to the ordinance of time.<sup>1</sup>

This fragment is what we have left of the first signs of the emergence of Conceptual Being from Primordial Being. It is probable, not the first conceptualization of Being, but it is the only trace we have of that first conceptualization. As such, the fragment is like the primal scene, only here instead of a mythic image we have a statement, a text which calls for interpretation. Heidegger leads us back to rethink this first statement of the conceptualization of Being. He, of course, sees in it a reflection of his own thought. Thus, we see him twist the fragment to his own use in order to give his thoughts about Being a historical precedent at the beginning of metaphysics. Yet, Heidegger thus leads us back into an arena of thought where we can think for ourselves, taking his example for what genuine deep thought is really like. So let us side-step Heidegger's own interpretation and attempt to look at this first statement of conceptualization of Being in the light

---

1. EARLY GREEK THINKING; Heidegger; p20

of what has gone before in our elucidation of deep temporality and Primordial Being.

The first question that arises is what is the “That” from which things arise which also gives rise to their passing away. The unequivocal answer must be the single source. All things that arise are totally controlled and predetermined by a single cause which determines their entire lifecycle in existence. The unity of arising and perishing flow from this single source of causation. This arising and perishing occurs according to what is “necessary.” We have already seen the key role played by necessity in the Primal Scene. Necessity, completion and becoming are the fates. Completion is the apex of arising before perishing occurs. The realm of arising and perishing is truly the arena of becoming. The pinnacle of arising is the point of completion. Necessity is the order or meaning which is seen in that which completes. Necessity is fate itself as we humans understand it. It is what must have been fore-destined from the beginning which we did not know until completion occurred. Once completion occurs, we see the pattern in what has completed as the teleology of the historical sequence of events that has, in fact, unfolded. The single source is the origin of both perishing and arising, and in that necessity becomes manifest. The first clause under this interpretation has a clear meaning.

The second clause is, however, more obscure. The interpretation is helped by the fact that the second clause is parallel to the first. Anaximander is paying attention to the things which have arisen. These things pay for their injustices to each other according to the ordinance of time. This suggests that at the point of completion injustice may occur between things which have arisen. These injustices will be paid back in the order of time. This might be taken to mean that the single source allots each being its due; but that the being might not receive its due in-time. However, before that being returns to its source, restitution will be paid by all beings that did not give a particular being its due. This implies that the single source legislates justice which though it may not occur in-time, occurs ultimately. In this way seeing

imperfection of the world is balanced by the perfecting of things by the single source. Completion in-time may result in injustice, but completion in endless time will make up for those injustices before the being returns to its source.

This is manifestly a view of wholeness. Wholeness is inherent and embedded in things. Everything achieves wholeness ultimately. But in-time wholeness may be denied by other beings. Those other beings will pay back what they withheld of wholeness from all other beings. So wholeness will be achieved before any being returns to its single source. But what of the withholders of wholeness in this scenario? They themselves will achieve wholeness, but by giving up as a penalty what they had no right to take because it exceeded their measure. They must do justice ultimately to all other beings and be reduced to a wholeness not prescribed by themselves but determined by the single source. This retribution in the next world of endless time for acts done here in-time is a familiar concept in various religions. In the Islamic faith it is a stark and awesome picture indeed. The fact that Anaximander’s fragment can be read in this light as not talking directly about Being is of interest because it points back to the readings of the Primal Scene of deep temporality and Primordial Being as essentially saying the same concerning the omnipresence of the single source as a well spring beyond these mythic images. Here we see that the first statement that is supposed to conceptualize Being may be read in a similar fashion. This places the interpretation of Heidegger for whom the ultimate concept is Being in a new light. For Heidegger, as for Nietzsche, before him the “That” is Being itself giving rise to its own completion, ie. as self-grounding transcendence. The single source is from our current perspective beyond Being as what determines everything that arises and perishes. Being signifies what has arisen when the now point coincides with the point of completion. Being is the epitome of arising, but it does not itself determine arising and perishing. Conceptual Being is the abstraction of that epitome of “completion now.” It is an umbrella concept for everything “completed now.” As such, it covers over



the injustices of beings to each other with an artificial unity. This covering over of injustices can be seen as the summary of all injustices. Injustice can be seen as the difference between completed beings and incomplete beings at a given now point. The completed beings rule over those that are incomplete until they lose their completion and then their power is usurped by the now newly completed beings which, in turn, exploit those past their prime and those prior to completion. This injustice between beings can be taken as a pointer to the difference between completion and incompleteness or past completion. This is the difference between Being and Becoming. Being is only the pinnacle of arising before perishing. When this pinnacle is abstracted and made the measure of all reality, then the great injustice is done that legitimates the injustices of the completed things against whatever is incomplete. Conceptual Being, in this line of thought, is the covering over of all injustices which is the greatest injustice. This makes the establishment of Conceptual Being an original defect which at one stroke hides Primordial Being and does injustice to all incomplete beings. Becoming is degraded and suppressed by “completion now.” It is an attempt to hold on to the completion within time instead of realizing that real completion, which is for keeps, only occurs in endless time. Attempting to hold on to completion in time in the face of becoming is futile. It leads to injustice to beings not yet complete, or past completion. One can only attempt to stop at the point of completion by stealing from other beings what they need to complete. Those beings that do this will have to pay the penalty in the next world, i.e. endless time, by doing justice to all those beings that were slighted or stolen from in order to maintain the illusion of completion past the apex.

This interpretation of Anaximander’s fragment may seem hasty. We are imposing the pattern discovered in the Primal Scene of deep temporality and seen reflected in the deep structure of Primordial Being onto this fragment taken out of context. We are assuming that this remnant of the first arising of Conceptual Being, now thought as injustice, would attempt to discern the inner core or pattern of deep

time or Primordial Being. This inner core was seen clearly in the emergent event by which Conceptual Being as “completion now” separated from Primordial Being. The inner core is the operation of the single source from which all Beings arise and return which, as a side effect, defines the pinnacle of arising which is reified as Conceptual Being. Whether this interpretation may stand as against those such as Heidegger’s that sees this primal event as the unfolding of self-grounding transcendence, must be based upon further analysis of what is known of Anaximander’s thought. Fortunately, two excellent studies of his thought exist: The Aperion Of Anaximander by Paul Segliman and Anaximander And The Origins Of Greek Cosmology by Charles H. Kahn. Using these studies as our scholarly basis, let us attempt to delve further into the emergent event of metaphysics in order to see if we might find some more evidence that our hasty interpretation of Anaximander’s fragment is well founded or not.

Anaximander is a key figure in the emergence of the Western philosophical and scientific tradition. He was the first philosopher of whom any remnant survives, and he was the first physicist. He was the first Greek to write in prose, and the first to make a world map. His is the first physical theory of the earth and its place in the universe. His is the first metaphysical philosophy. All these firsts combine to usher in a new gestalt for the way mankind constructs reality. The previous gestalt was mytho-poetic. Men wrote in poetry and praised the Gods whose myths they retold. With the advent of Anaximander and the other Milesians, Thales and Anaximenes, this gestalt of the mythopoetic worldview was broken and replaced by the metaphysical-physical worldview in which we are still immersed today. We can see this emergent event as inaugurating a kind of epoch which is more basic than Heidegger’s epochs of Conceptual Being, or Foucault’s epistemes, or Kuhn’s paradigm shifts. All of these gradations of intervals occur within the meta/physical epoch which arose from the mythopoetic epoch. If we wish to study emergent events, then the most fundamental emergent event must be this one which conditions all others within the meta/physical epoch. Thus, it is

worth dwelling on the contribution of Anaximander in order to see as clearly as possible what shape the advent of metaphysics gave our worldview as Primordial Being transformed into Conceptual Being.

The Greeks attributed the invention of philosophy and physics to Thales, who is said to be Anaximander's teacher. However, no fragment from Thales has been preserved. All we know of him is that ...

His doctrine was that water is the universal primary substance, and that the world is animate and full of divinities.<sup>2</sup>

Nietzsche's commentary on this is as follows:

Greek philosophy seems to begin with an absurd notion, with the proposition that WATER is the primal origin and womb of all things. Is it really necessary for us to take serious notice of this proposition? It is, and for three reasons. First, because it tells something about the primal origin of all things; second, because it does so in language devoid of image or fable, and finally, because contained in it, if only embryonically, is the thought, 'All things are one.'<sup>3</sup>

Nietzsche, here at least, attempts to point out how Thales' statement contains the germ of deeper philosophical meaning. Most other accounts consider Thales to be merely naive, taking his doctrine from other sources.

Thales was chiefly known for his prowess as a practical astronomer, geometer and sage in general. His prediction of the eclipse was probably made feasible by his use of Babylonian records perhaps obtained at Sardis; he also probably visited Egypt. His theory that the earth floats on water seems to have been derived from Near-Eastern cosmological myths, perhaps directly; water, as the origin of things, was also a part of these myths, but had been mentioned in a Greek context long before Thales. His development of this concept may in itself have seemed to Aristotle sufficient warrant for saying

that Thales held water to be the *Arche*, in its Peripatetic sense of a persisting substrate. Yet, Thales could indeed have felt that since water is essential for the maintenance of plant and animal life -- we do not know what meteorological arguments he used -- it remains still as the basic constituent of things. Although these ideas were strongly affected, directly or indirectly, by mythological precedents, Thales evidently abandoned mythic formulations: this alone justifies the claim that he was the first philosopher, *naive though his thought still was*. Further, he noticed that even certain kinds of stone could have a limited power of movement and therefore, he thought, of life giving soul; the world as a whole consequently, was somehow permeated (though probably not completely) by a life-force which might naturally, because of its extent and persistence, be called divine. Whether he associated this life-force with water, the origin and perhaps the essential constituent of the world, we are not told. The concluding word must be that the evidence for Thales' cosmology is too slight and too imprecise for any of this to be more than speculative; what has been aimed at is reasonable speculation.<sup>4</sup>

Given our foregoing analysis of deep temporality and Primordial Being, we are able to put this reasoned speculation concerning Thales' thought in a new context. In the primal scene water played a key role. The life-giving waters arose from an unknown source and was taken from the wells by the fates to water the tree Yggdrasil, eventually returning to the earth. These waters of life could reasonably be what Thales was referring to when he said that water was the source of all things. The taking of the water from the well signifies the disposal of fate in the world. The flow of waters from the well sets up the pattern which arranges everything from their becoming to their completion on to their perishing. In this flow necessity becomes apparent as the inner coherence of arising and perishing. So when Thales speaks of water as the *Arche* of all things, he is perhaps pointing to the central element in the Primal Scene and abstracting this as the key to understanding existence. He is indicating the primal waters posited

---

2. THE ORIGINS OF PHILOSOPHY; D.A. Hyland p 112

3. PHILOSOPHY IN THE TRAGIC AGE OF THE GREEKS; F. Nietzsche; p 38-39

---

4. THE PRESOCRATIC PHILOSOPHERS; Kirk & Raven; p 97 -98; emphasis mine

by many mythological traditions including the Greek. The flow of these primal waters through all things as they arise and perish can be linked with the concept that all things are ultimately animate, even stones. They are animated by the flow of the primal waters which are divine. This is certainly a metaphysical conception which cuts through the primal scene to its key element. What is physical in Thales' conception is the use of magnetism as empirical evidence for the presence of the unseen life giving waters in everything. There is an identification of the unseen living waters with the soul which intermingles with everything in the universe and which is the active presence of the gods. Thus, although there is no evidence that Thales connected the life-giving waters to the life-force in all animate and inanimate things, it is reasonable to consider these two ways of talking about the same thing.

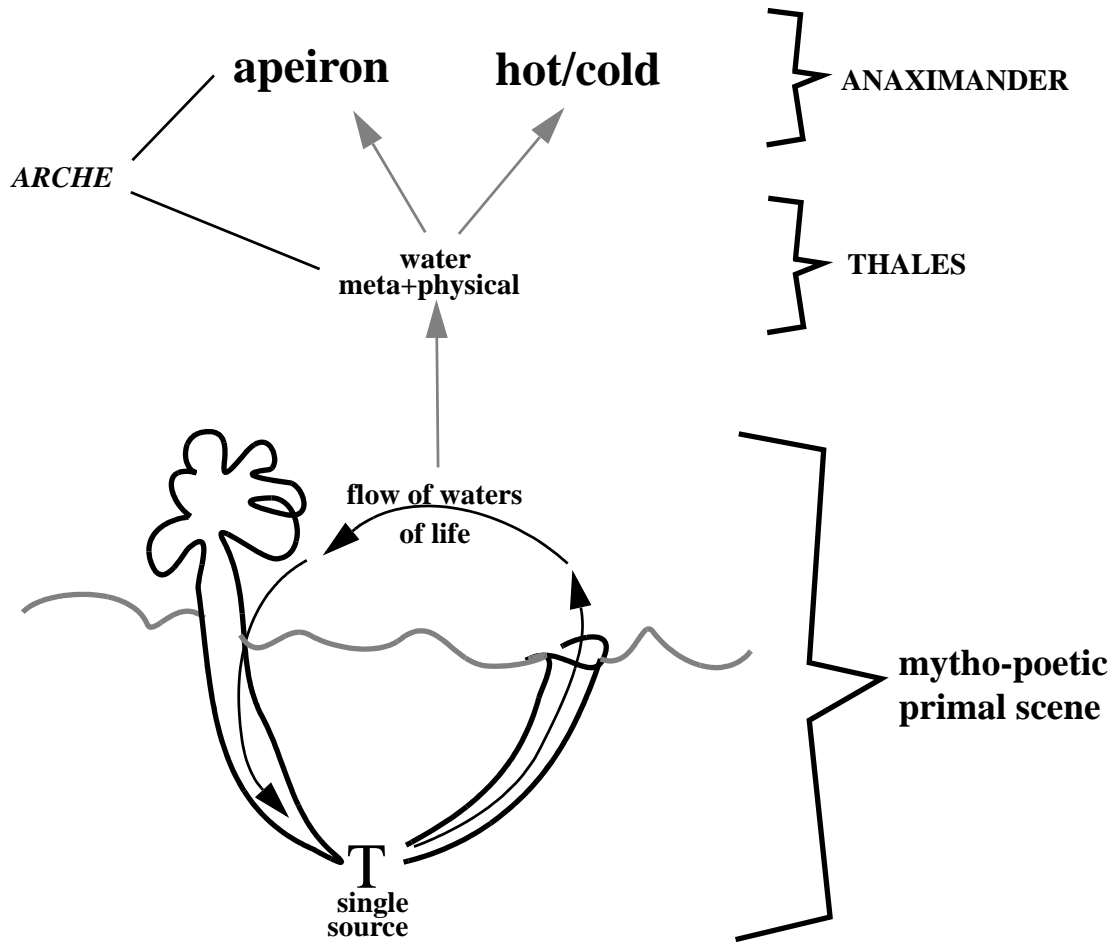
With this synthesis of the Primal Scene, and Thales' thoughts concerning water and life-force, we can see that perhaps Thales is not so *naive* as he is traditionally considered. In fact, Thales can be seen as cutting to the heart of the matter presented in the Primal Scene. He focuses on the underlying flow of the waters of life which shapes the becoming of all things as they emerge from and return to the single source. There is a hidden unity to the process of manifestation which is seen in that process itself. This, if it were Thales' doctrine, is, in fact, profound. Water in this context is truly the *Arche* or origin of all things. Thales has singled out the key element of the primal scene and represented it non-mythically. Thales breaks the enchantment of the mytho-poetic realm in which the Primal Scene holds sway. The Primal Scene entrances men as the image of eternity. Thales breaks this enchantment and extracts the key concept from the mythopoetic primal image to reveal its inner core. By revealing its inner core as separate from the entire constellation of the image, Thales transforms the mythopoetic into the metaphysical. In metaphysical thought the "meta" is broken off from the physical, whereas in the mythopoetic the "meta" is still part of an inseparable whole with the physical. Before this split there is only a mythopoetic whole

which embodies meaning within the total constellation of the image. When the "meta" of the *Arche* of water is broken out from the rest of the Primal Scene, then the meta/physical distinction arises. Water, in this view, is both *Arche* and physical material. Here the "meta" and the physical are still one. Yet they are broken out of the complete meaning complex of the primal image. Enchantment is broken. The trance is transformed into ordinary consciousness in which ordinary physical objects are seen, such as water, which have meaning in relation to the *Arche* or metaphysical principle. In this case water is both *Arche* and physical thing.

Anaximander breaks the unity of the meta/physical by positing the Apieron (unlimited) as *Arche* and showing how the elements were "separated off" from that *Arche*. Water as an element splits into hot and cold. In this way Anaximander's philosophy may be seen as a further development of the proto-philosophy of Thales. Thales' proto-philosophy is not naive; instead it explicates the core of the Primal Image, the circulation of the life-giving waters, and by that explication breaks the entrancement of the Primal Image. This entrancement is the glimpse that the Primal Image gives of eternity -- the opposite of the in-time realm. By focusing upon that element common to both the in-time and endless-time realms, Thales breaks the spell caused by the delineation of the difference between eternity/spacetime. Water represents something from endless-time, in the *Arche*, and something from mundane in-time existence. In water, both these functions are combined so that a single principle summarizes the whole meaning of the primal image. However, this single key element immediately breaks apart into the *Arche* called by Anaximander "Aperion" and into constituent physical sub-elements hot and cold. Thus, Thales' attempt to extract the essence of the mythopoetic, in fact, immediately fails because it is the entire constellation of the primal image that contains the meaning, not just the key element of circulating water. Water itself cannot contain the whole meaning of the Primal Image, and it immediately disintegrates into a separated *Arche* and physical substrate.

FIGURE 43

{FIGURE 407}



Thales also takes the first step toward the transformation of Primordial Being into Conceptual Being. The statement that all things have their origin in water, in “All things ARE water,” is a statement which uses Being in each of its three senses simultaneously. It is a statement of identity positing an identity beyond appearances or apparent differences. It is a statement of reality; ie. water is real, and the differences between things are unreal. It is a statement of truth. As a statement it stands out against all existence calling for empirical validation by looking at how physical water plays an important part in existence and how that role points to the role of the invisible waters of life as the unifying grounds of all things. Such a statement is, in fact, an act of

Hubris. It is uttered by a single individual as his opinion. Mythopoetic comportment eschews taking personal responsibility for statements. Myths are impersonal and they restate an intersubjective view of reality. Myths are intersubjective thought, whereas philosophy is personal. Here the human individual philosopher stands out against the rest of humanity and makes his summary statement. Thus, the extraction of the key element from the primal scene is simultaneously the extraction of the individual from corporate thought. Thales appears as a figure on the ground of Greek culture with his statement which gathers together the senses of Being to posit a metaphor rather than an analogy. Thales says, “all things *are* water.” Not all things are like

water. This makes use of the unique capacity of Being to transform something into something else through the verb “is.” It means all things find their *completion* in water *now*. With this statement, perhaps the first predicate as such, Primordial Being is used in a new way, uniting all its disparate senses into a single thrust which transforms all things into the *Arche* water. Thales has made all things one thing, merely by saying it with conviction. In so doing, he transforms the mythopoetic into the metaphysical and unites Primordial Being into Conceptual Being, inaugurating a new epoch which still holds sway over us despite talk of the end of metaphysics.<sup>5</sup>

The transformation from myth to philosophy has been laid out by an excellent study by L.J. Hatab (*Myth And Philosophy: A Contest Of Truths*). This study shows that the transformation was gradual, and that much of philosophy comes from a reinterpretation of mythic themes. However, because of the lack of perspective on the Primal Scene of deep temporality, the significance of Thales is not well understood. It is not for nothing that the Greeks called him one of their seven sages. His thought stands against the whole panoply of the mythopoetic as a truly emergent event which caused a reconfiguration of the entire world for everyone since. We can understand the other presocratic philosophers as people whose primary goal was to grapple with this reorganization of the world -- the breakup of the primal unity of the world, language, myth and intersubjectivity. Each presocratic philosopher is a step further away from the emergent event, yet still they are part of its unfolding. They attempt to grapple with the new configuration of the world, and so in their philosophies we gain deeper insight into the nature of this transformation from mythopoetic to metaphysical reality.

Hatab makes many interesting points about this transformation. The most interesting of these is the elucidation following Nietzsche of the Dionysian aspect of tragedy and how this element was both

retained and transformed in the move from the mythopoetic to the meta/physical. Hatab traces this Dionysian element back to the disruption of consciousness by sacred powers that occur in the works of Homer, and to the non-integrity of the body image which have also been observed in those works. As the unity of consciousness slowly arose, these disruptions of consciousness were more and more controlled, and the unified body image began to form. However, these dark forces continue to play an important role which is epitomized by the role of Dionysus.

One basic characteristic of Dionysus is that he is a god who “arrives.” He arrival generally takes three forms which often overlap: (1) various types of epiphany; (2) a divine “epidemic” in which the force of god evokes a kind of hysteria; (3) the god answering the call from his followers  
...

The myths of Dionysus disclose the essential message of that religion: the god suffers a cruel death and dismemberment but, in various versions, is restored to life. Dionysian religion can be said to express the Greek experience of an indestructible flow of life underneath passing individual lives, or infinite life (*zoe*) beneath finite life (*bios*). There we find, personified, Nietzsche’s notion of formless destructive force underlying form. What is distinctive about the Dionysian religion can be shown by contrasting it with Olympian religion with respect to immortality. Olympian immortality meant freedom from death; Dionysian immortality brings continual death and rebirth. The myth of Dionysus reflects the cyclic regeneration of nature, the destruction and reconstruction of life forms. There is no evidence that early Dionysian religion was based upon personal immortality; in that regard it shared with Olympian religion the notice of essential human mortality. But Dionysian myths are a stark contrast to Olympian myths in that a god must suffer death. Here we find chthonic, earth elements deified to such an extent that finitude and destruction are not only acknowledged, but given sacred form. Thus, the worship of Dionysus involves not only acknowledging a destructive force, but yielding to its sacred power. Dionysian religion embraces the dark side of life in order to receive the blessings that stem from harmonizing the self with a necessary cosmic force. Its essence seems

---

5. cf Heidegger

to be the realization that although nature destroys the individual, the *whole* is indestructible and sacred; therefore, ecstatic self-transcendence (as opposed to self containment) grants religious integration.<sup>6</sup>

Hatab goes on to show how these *Chthonic* forces that embody the raw fate of man which he faces directly are transposed into tragedy. A point not stressed by Hatab is the relation between Dionysus and wine (the equivalent of northern European *mead*). We normally associate Bacchic revels with Dionysus in which wild drunkenness and ecstasy abound. However, this was not always the case. Burkert in *Homo Necans* discusses the drinking dedicated to Dionysus on the day of *cheos* as follows:

There is unambiguous testimony that the day of Choes was a "day of pollution" (μιαρα ημερα). People would start the day by chewing -- contrary to all natural predilection on leaves of a particular hawthorne variety, ραμσοζ, which were otherwise used to ward off ghosts. Doors would be painted with pitch -- a normal way to waterproof wood; but when all the doors of the city shone, sticky, and black, so that a door could be opened only with care, it was a most striking expression of a *dies ater*. All temples were shut on this day, so that normal life was largely paralyzed: since there could be no oaths sworn in the temple, no important business could occur, no marriage be settled on. There could be no "normal" sacrifice at any of the alters. Nevertheless, the temples were not barricaded, just surrounded with ropes. Each individual had to construct the symbolic boundary in his mind: on this day access to the gods was interrupted. Only that temple which was otherwise shut was now opened -- the temple of Dionysus and εὐ Λιμναίης.

In observance of the *dies ater*, far from the goes, people gathered behind doors freshly covered with pitch to eat together and, above all, to drink. The family, including all relatives -- though probably without women -- assembled at the house of the head of the family. Officials gathered at the office of the archons, the thesmotheteion near the Agropagus. The "King," basileus, would preside. The people

probably came together at the usual meal time, in the late afternoon. What followed, however, was the clear antithesis of the usual festival meal. Each participant had his own table, and whereas wine and water were normally served in a great mixing bowl out of which the wine pourers would fill cups all around, each participant at the Choes was given a pitcher that would be his *forever*, the chous which held about two and a half liters of mixed wine. This is the prerequisite for the notorious drinking competition: crowned with ivy wreaths, the people would wait for the trumpet to signal blown from the Thesmotheteion at the king's order to initiate the drinking. Then all those assembled would drink "in silence" without a word or a song -- indeed, apparently, without prayer -- filling and refilling their cups til the Chous was empty. Out of all the odd customs on this "day of pollution," the silence while drinking probably seems the most particular to the eloquacious Athenians. To them wine and song went together; drinking to one another with song and speech was a highly social game. On the day of Choes, people sat together under one roof, but as if enclosed in invisible walls: separate tables, separate jugs, and all surrounded by a general silence known otherwise only at sacrifice when the herald calls out his εὐφημειτε.

The language of the ritual is clear: the so called drinking competition bears the stamp of a sacrifice. The peculiarities of the Choes drinking are the norm at the bloody sacrifice: not just the silence, but the individual tables and the distribution in portions as equal as possible; above all, the atmosphere of pollution and guilt. From this perspective the drinking competition reveals its original function: everyone starts together so that no one can say another started first. Likewise, when the day begins, the act of chewing of leaves to avert evil, rather than carrying them or hanging them up, is cathartic preparation of the sacred meal, handed down from hunting rituals. By eating food, one incurs guilt which must be distributed equally among all. And only those who received their share can belong bound together by the act they committed.<sup>7</sup>

Burkert traces this and other Greek rituals back to original rituals of human sacrifice by hunters in

---

6. PHILOSOPHY and MYTH; L.J. Hatab; p 122

---

7. HOMO NECANS; W. Burkert; p 218 -220

which everyone participates in eating the flesh of the victim, thus creating a communal bond of guilt. He traces the echoes of these earliest practices down through many Greek rituals, and in this case to the ritual drinking of the new wine at the Choes drinking contest. Of course, this element of sacrifice embedded in the ritual is important, but there is another related interpretation which is important for us. This ritual of Choes represents also the drinking of the waters of life that issue from the death of Dionysus -- the god who dies. Dionysus is the fated god who was opposite all the other gods because he was not immortal. In drinking the waters of life, each participant received his own fate. The fate of each human being is separately allotted, and thus the separation of drinking vessels and tables. Silence is the proper courtesy at such a moment since each fated individual has nothing to say in his fate -- nor can he help the others. Each is only concerned with himself. Together they are fated -- yet separately as individuals.

Among the Indo-Aryans, the sacred intoxicating drink is called *Soma*. A god who descended from heaven, was mashed and trampled, and squeezed -- a sacrificial victim, but still a god, regardless of his form -- and leads the pious back to heaven. The Greeks tended to equate Dionysus and the wine already in Classical times. Consequently, the drinker of the wine would be drinking the god himself, and the myths about the death of the inventor of the wine came to be descriptions of the sufferings, death, and transformation of the god himself. In this regard, Classical Greeks had virtually insurmountable inhibition: ever since Homer, the gods had been immortal by definition. How, then, could a god die or become a victim of a cannibalistic meal? Such myths become themselves "unspeakable" ἀρρητοζ. But there was a single god of whom this story was told: Dionysus. The titans lured the child Dionysus away from his throne, tore him apart and ate him. As we gather from allusions, this myth, apparently handed down in the Orphic mysteries, was known in the fifth century, even if it was officially ignored. To be sure, it describes not the preparation of the wine -- regardless of later allegorizing interpretations -- but rather a bloody initiative sacrifice with boiling and roasting. The rite of the Anthesteria implies a somewhat different, though largely analogous,

myth of the god torn apart, whose blood is represented in the sacramental drinking of the wine.<sup>8</sup>

This dimension of drinking the waters of life is very important; the difference of Dionysus from all the other immortals; the opening of his temple on a single day out of the year on which all the other temples close. This echoes the distinction which will become important later in this study between the Indo-European gods, Varuna and Mithra. Embedded in this ritual is a very ancient distinction between the bonds of Varuna and the contract of Mithra. In the Choes initiation the wine transformed into the symbolic water of life creates a BOND of guilt by those who drink the blood of the only dead god. This seals the fate of the community of men together, yet separate. The normal laws are suspended for this one day when each drinks their fate. The temples of all the other immortal gods are closed. The doors are blackened as the shadow of each man's fate falls across the threshold.

With this dimension of the Dionysian experience (which has been identified by others with SIVA in India) in place, we can pay closer attention to Hatab's analysis which gains even deeper meaning. Hatab shows how tragedy bears out the dimension of fate.

Since tragedy is connected with religion, it should not be interpreted as an entirely negative phenomenon. Tragic negation is the advent of sacred meaning. We can further underscore the positive significance of tragedy by gathering a summary profile of Dionysus. He is the god who combines many apparently contradictory features. He is terrible and benevolent; he evokes frenzied violence and bestows peace; he is both a destroyer and a healer. We have gone some way toward explaining how such juxtapositions can contain a positive meaning. If the force of the god is a necessary part of the world, then resistance invites retribution, and compliance leads to harmony. Although one might easily balk at this since the sacred force seems to be constituted by negation, nevertheless Dionysian worship EMBRACES negation, affirming the

---

8. HOMO NECANS; W. Burkert p 224 - 225

disruption and destruction of the individual. Not only does this religion accept finitude, but its experiences of ecstatic self-transcendence offer immersion in that formless flow beneath finite forms. In this way the essentially sacrificial nature of Dionysian religion is “justified” in that the followers are shown the dissolving power of the god along with its cathartic effects.<sup>9</sup>

This confrontation with the positive aspect of tragic negation is very important for us to understand. At the Choes drinking festival it is this positive aspect of tragedy that is drunk in by the whole community. The waters of life in this fate represent the formlessness out of which the endless forms, like eddies and swirls in the turbulence of the well, take on momentarily. The momentary configuration of forms that take shape arise out of that formlessness. In tragedy that undercurrent of the water of life is given precedence over the momentary forms themselves. It is the formless undercurrent of the waters of life that carry the fate of the individuals that appear ephemerally in that flow. Tragedy causes a constant refocusing on the formless undercurrent which is the background for the appearance of all forms. Forms themselves are insubstantial -- mere appearances that arise from and return to the formless background. But this means, as Heidegger says, the primary meaning of truth become *Alathea* -- manifestation.

When Thales says everything is water, we can read this deeper meaning which says that the waters of life as formlessness underpin everything. They emerge from the formlessness of those waters and return to that formlessness. Thales cuts to the core of the Primal Scene and extracts the key element -- underlying formlessness. Anaximander attempts to be more precise. He calls the formlessness *Apieron*: limitlessness. Beings arise from the formlessness by a separating of of hot/cold opposites which give rise to a myriad opposites. The water of life is the representation of the power of the single source which runs through the entire cycle of in-time, endless time and out-of-time, and the waters arise

form the well and return via the taproot of the tree to the single source. Seligman traces mythic prefiguring of the metaphysical Apeiron to the stream of Oceanus which circles the world. Oceanus is a part of the mythic body which was not mentioned before. Oceanus is the primal river that surrounds the whole world.

In Greek mythology Okeanos plays a dual role. Like the other “Urgoetter” (primeval gods), he is anthropomorphic and also signifies the region which is his domain. He is the son of Ouranos and Gaia, married to Thetys and father of the three thousand river gods and Okeanids. But at the same time he is the border stream which surrounds the earth and from which, through subterranean communication, all other rivers issue. Originally Okeanos had no connection with the sea, and, as in Egyptian cosmography, was thought as sweet water. The Greeks also shared with the Egyptians the belief that the sun on his journey round the earth traverses Okeanos by night in order to rise again in the east. Similarly, the stars, with the exception of Ursa, rise and set in the border stream.<sup>10</sup>

In Norse mythology it is related to the great encircling snake that lives in its waters. Okeanos is the sweet water source of the water of life which is projected as the boundary. We have already seen how the single source has appeared as three of the four directions: *East, West and South*. Here is another similar representation in which mythic thought has sought to concretely represent the single source. Siegleman shows how this mythic image contains many aspects similar to Anaximander’s Apieron. Thus, the source of the water of life is separated out and turned into an idea. The unity of the mythic image is broken when Thales separates out the *Arche*/physical water of life and then broken again as the *Arche* separates from the physical, becoming Anaximander Apeiron and primal opposites, hot (yang) and cold (yin).

Within the mythopoetic arena there is enchantment or entrancement with the forms continuously arising from the formless. In this trance, which enveloped

---

9. MYTH & PHILOSOPHY; Hatab p 125-126

---

10. THE APEIRON OF ANAXAMANDER; P. Seligman p134



everyone together, myth - poetry - language - world was all one affair that belonged together as the same. In the trance the primal image hypostatizes of that the sacred dimension effects everything. The world is drawn together by the presence of the immortals. Finite mortals form the backdrop against which the immortals are perceived. Yet the myth of Dionysus tells the unspeakable truth concerning the immortals -- they were created and they, too, may die. Dionysus is the exception which forms a crack in the facade of immortality of the jinn who lived on mount Olympus that claimed immortality. By eating Dionysus, men fed on a god instead of providing for them as they had one since Sumerian times. In the master/slave dialectic between gods and men Dionysus represented the antithetical point where the slave becomes master. In this dialectic the finitude of the gods is breached of only in whispers, and man becomes the culprit determining the fate of a god; sharing in the sacrifice of Dionysus. The shivaic force of destruction stands opposed to Vishnu. They both arise out of the Brahman; the creative and destructive forces. But the destructive force in the end is most powerful; it acts directly and perceptibly on men, but also haunts every action of the so-called immortals.

In fact, the immortals are the ones who do injustice. They are the unseen jinn who, because they are long-lived, may meddle in the lives of generation after generation of men. Their hubris was to claim immortality. But the story of Dionysus lets the secret out of the bag. They only appear immortal because they were seen by the great grandfather, grandfather, father, and the son. It is a tale that is easy to believe. Yet it is common knowledge that the life-span of jinn is about a thousand years as man's life-span is about one hundred. In the Greek myths Uranus causes his children to be hidden inside their mother until Kronos unseats him. Then Kronos eats his children, hiding them inside himself until Zeus unseats him in turn. These first jinn do injustice to their children and to their fathers. Paul Seligman points out this clear Adike between creatures. The current ruler does injustice to his father and his children. He deposes the father king and at the same time fears

being deposed by his own children. The claim of immortality by the finite jinn is the summary of this profound injustice. The lie of the immortality of the gods is equivalent to their attempt to hang on to "completion now" which is Being at the expense of those arising and passing away. Anaximander clearly indicated how this injustice will cause suffering for the injustice later, as all beings become whole before passing back toward the single source. The jinn tyrannized the Greeks in their enchantment. Yet the truth of the central injustice of this tyranny was clearly stated in the mythology. It was stated clearly as well in Sumerian mythology where it was said that men were created to feed and do work for the jinn Enki and Enlil. The mythopoetic enchantment was the slavery of men to jinn. Humans became the background upon which the jinn manifested. These Greek jinn claimed immortality which was their hubris -- the attempt to remain in existence against their finite natures. Their immortality of the jinn covers over their injustice to men. When the meta/physical epoch occurred, there was a break with enchantment of the jinn. Instead, man imposed the rigor of the uni-verse which attempted to shut out the jinn who inhabit our pluriverse. The jinn did not go away. Men decided to not give them reality any more. This means freedom from the tyranny of the jinn also led to a certain blindness which allowed the jinn a greater freedom of action because they could act without their actions being recognized as belonging to them. Today people see Aliens in flying saucers, or the mad hear voices which we have lost our power to explain. Without knowing the ways of the jinn, we are open to their influence even more than before. This is the price we have paid for our freedom from slavery to the so-called "gods." When men were enslaved, at least they knew what they were dealing with and how to act to prevent trouble. In the metaphysical era we think we know what exists and what doesn't because we set those limits ourselves. In fact, we have become blind where we once had knowledge. Morris Bermer talks about reenchantment of the world, but who would want to return to the slavery to the jinn. The problem is that slavery to ourselves is sometimes much worse. Julian Jaynes sees this split between

men and jinn as the breakdown in bicameral consciousness; still attempting to explain the great shift from mythopoetic to metaphysical without disturbing the uni-verse. Instead, we posit the pluriverse in which many creatures beyond our kin exist independently of ourselves. This is a new kind of Copernican revolution in which man is no longer the measure of all things.

Both men and jinn are subject to the operations of fate. Thales abstracted the key concept that circulated through the Primal Scene: *Water*. Anaximander split the life-giving water into *Arche* or *Meta* and the physical. In one fell swoop the nomos/logos distinction replaced the sacred/profane distinction which had ruled all the worlds prior to that time. Men suddenly found themselves mostly free of their enchantment by the gods. What caused the trance to become broken? It was the recognition of a reality that determined the fate of the jinn as well as men. That reality was indicated by the god who died; the god who was sacrificed by men. That god Dionysus became the embodiment of fate. Those dark forms of formlessness disrupting form represented by this god are, in fact, luminous. Dionysus represents the antithesis which cancels with the Olympians to release men from their enchantment. When the two illusory opposites collapse they reveal the reality beyond. From a different perspective the luminous gods of Olympus are a dark light as well. Dionysus (like *Varuna*) and the other Olympians (like *Mithra*) are nihilistic canceling opposites. Until the cancellation occurs, you do not realize that theirs is an artificial light obscuring the real light of reality. It is the difference between the fire light in Plato's cave and the light of the sun. Fire light looks bright until you have seen the sun of the Good beyond the divided line. But once the sun shines, the flickering of fire light seems dim and oppressive. The limitations of man and the gods accepted in the Cheos drinking "contest" in silence appears as the sunlight breaking through the dark clouds.

Thales reached into the primal image and pulled out the key element that represented that luminous fate,

the circulating water of life. Water exists as *Arche* and as physis simultaneously. Anaximander broke apart the *Arche* from the physis. The *Arche* aspect pointed directly to the single source as divine, as one, as the reality beyond the formlessness of water that stood opposite the invisible forms of the gods. The physis of water split into Yin and Yang, or Hot and Cold, as it was separated off. The recognition of the Apeiron as single source over and against the primal opposites Pen - Yang - Well - Hot and Tablet - Yin - Tree - Cold broke the enchantment of the mythopoetic tyranny.

Notice that the same pattern has reasserted itself yet again. The pattern of deep temporality is the same as the structure of Primordial Being which is also the root structure seen by Anaximander. The advent of Being is realized as the tyranny of injustice perpetrated by the so-called immortals. This tyranny was broken only to be replaced by the greater tyranny of man over himself. This greater tyranny makes us nostalgic of the old safe slavery where the warfare between the jinn still left the earth pure and unpolluted.

Now let us turn back to Anaximander again and think about him along with Indra Kagis McEwen who had discussed him in Socrates' Ancestor: An Essay on Architectural Beginnings<sup>11</sup>. This book concerns the advent of order as it appears in greek architecture. In it the point is made that the models that Anaximander made are as important as his theories. That in his work practical reason and theoretical reason were not yet split. Anaximander is credited with making the first model of the heavens, the first map, and setting up the Gnomon to measure the hours of the day. McEwen makes the point that these three achievements were part of the Same project. The model of the Kosmos had three parts: a sub-model of the heavens, a sub-model of the inhabited earth, and a sub-model of time. This is based on the idea that Anaximander was still operating in what is called the "compactness" of the mythopoetic in which everything is related directly to everything else. It is

---

11. MIT 1993

we later ones who see them as separate models rather than as part of the same model of the Kosmos. This is interesting to us when we consider that Anaximander's model of the Kosmos is actually an image of the whole world as *world*, i.e. as all encompassing. It includes all the visible heavens, all the known earth and time as we know it. It includes everything that is known. We can relate this to the quote from Plato's Gorgias where Socrates says:

And wise men tell us, Callicles, that heaven and earth and gods and men are held together by communion and friendship, by orderliness, temperance and justice; and that is the reason, my friend, why they call the whole of this world by the name of kosmos.<sup>12</sup>

This is the locus classicus of what Heidegger comes to call the fourfold structure of the world. The world in the later Heidegger is composed of four elements which mirror each other: Heaven, Earth, Immortals, Mortals. Here we see these four named explicitly by Socrates who goes on to tell us how they are held together. Kosmos means order and goes back to the Indo-European \*kes-<sup>3</sup>. This word is related to two other Indo-European words \*kes-<sup>1</sup> "to scratch" and \*kes-<sup>2</sup> "to cut." We can see the direct connection between ordering and cutting, but scratching is more difficult to understand. However, if we see scratching as an indication of the effects of one of the fourfold on the others as in "you scratch my back and I will scratch yours" then it this aspect of the root \*kes-becomes more interesting. The fourfold is made up of aspects that are cut off from each other and set up in the same neighborhood such that they can reach each others blind spots or self-unreachable parts so that they must form a communion. Layed out in relation to each other there is an order set up. By each one being temperance in itself and just to the others then friendship results.

Now what we notice is that the different aspects of the fourfold relate directly to at least three of the sub-models of Anaximander's project of presenting the Kosmos as a spectacle. The heavens are modeled by

a series of rings for the planets. The earth is modeled by a map. And man is modeled by the Gnomon which stands upright between heaven and earth and who experiences the flux of time as the movement of the sun and other heavenly bodies. What is missing is an element corresponding to the Immortals. But if the Immortals are seen as being more generally the divine then we might say that the Apeiron is the aspect of Anaximander's philosophy that corresponds to the divine. Immortality is in this case directly isomorphic to unlimitedness as being without limit in time. If this is so then we see that Anaximander's model sets up an explicit direct relation between the physical and the meta-physical. The fourth aspect of the fourfold cannot be reduced to a physical representation. But also we see that Anaximander's model of the Kosmos is the first articulation of the Fourfold.

The fourfold will become a very important concept later in this study as we discover that this primal metaphysical model has a dark counterpart which has been forgotten within the metaphysical era. Unearthing this dark counterpart will become an significant aspect of this study. But what is important at this point is the realization that the Fourfold that appears in Heidegger is taken directly from Socrates who in turn took it from Anaximander which means from the very beginnings of the meta-physical era. Anaximander makes a physical model of the Kosmos. Socrates interprets this in human terms and Heidegger looks at it from a purely ontological perspective. However, the model of the Fourfold is clearly the fundamental structure of the world within the metaphysical era. Socrates interprets this structure in purely human terms. This is very interesting because Heidegger points out that prior to objects we have things. However, Heidegger forgets that the "Thing" which means gathering was primordially a social gathering. And a very important point is that the Thing is the primary social gathering from which all other things are differentiated until finally these things become objectified. Anaximander's sub-models are examples of such things. They are objects that allow us to get a view of the whole. When we consider the sub-models

---

12. Socrates' Ancestor page 129

separately we see objects within the world: a map, a celestial sphere, a gnomon. But when we consider these sub-models taken together, as still mythopoetically “compact”, then we see a *thing* which refers to the *Thing*. It is of interest in this respect that the structure we have discovered for the internal articulation of Primordial Being is reflected in the *Thing*. The levels of Harmony which stretch from the strife of the *ephemeron* to the interpenetration of the *holoid* are all aspects of the internal harmony of the primal social gathering. This is the insight that Socrates has had by talking about harmony between the aspects of the fourfold. The primal social gathering, *Thing*, within which things are differentiated within the world has various levels of harmony above the substrate of the *ephemeron*. The first of these is orderliness which corresponds to logical harmony. The second of these is temperance which allows interactional harmony to appear. The third of these is justice which allows mutual support to appear. The fourth of these is friendliness which allows interpenetrating harmony to appear. Each of these levels of harmony attributed to Chang show us an inner aspect of the Social. The social is seen in these degrees of harmony. It also shows us that the substrate of the social is the *ephemeron* which is disharmony or madness. All the harmonious aspects of the *Thing*, the primordial social gathering, are built upon a foundation of strife. When we switch to the objective view we see the opposite. We see that the world is emptied of its harmony, we see objects floating in the spacetime container surrounded by pure distance. The social basis of the world vanishes under the pall of the advent of Conceptual Being and the eclipse of Primordial Being. But there is a small residue of tendencies, propensities, and desires that remain to indicate the presence of the social. Within the *Thing* articulated by Primordial Being there is a residue of strife at the foundation of the layers of Social harmony. Within the Objective Universe this layer of strife grows to encompass everything projecting pure distance on everything. But the objective universe is haunted by the vestiges of the social in the form of tendencies, propensities and desires. This reversibility between the pre-objective and the objective world is striking. It explains why

the objective world is at once so anti-social and also so empty.

Anaximander produced the first objective view of the Kosmos. He presented it as a series of models which appeared as spectacles which allowed an image of the whole world to be seen within the world. Socrates remembered that these objectifications of the world referred back to the primal social experience in which harmony was paramount. Heidegger again forgot the social aspect of the gathering of the Fourfold but conceived it again as whole after the different aspects of Anaximander’s model had for so long been separated into its sub-models which were seen as separate technical achievements instead of a single project of showing the underlying order within the Kosmos. Our task is to ask whether the fourfold as posed by Anaximander, Socrates, and Heidegger is the whole of the internal coherence of the world. Is there perhaps some aspect of that internal coherence that has been forgotten. Anaximander wrote in prose and gave up poetry. He was the one to set the precedent which broke off thinking from poetry. In that break the decisive difference between the mythopoietic era and the metaphysical era was produced. Now we must ask that with the subjugation of poetry to prose (discursive thought) whether something crucial was obscured and finally lost. Heidegger thinks poetry as the *physis* of language. So here we are talking about the split between *logos* and *physis* and ultimately about all the dualistic constructions like mind/body, self/other, etc. which the western worldview worries over so obsessively. We must look carefully at that split between *physis* and *logos* and see what it covers over within our own tradition.

## THE SAGE IN THE CITY

---

Heraclitus and Parmenides are regarded as opposites. This is, of course, a way of dismissing them without thinking deeply about what they had to say. As long as the archaic Greek thinkers and physicists are regarded as having so many diverse and crude opinions, there is no reason to take them seriously even though Nietzsche says they represent the archetypes of all thought. They are considered the quaint prelude to real philosophy and physics that began with Plato and Aristotle. They are regarded as earlier sophists with whom Socrates was unable to converse because of the limits of time. However, when we consider the advent of the meta/physical as an emergence; when we consider that they were closest to the event; then their evidence becomes more significant. The trance of the mythopoetic was being broken, and the new metaphysical realm was taking shape. These archaic Greek thinkers saw the world changing before their very eyes and were attempting to understand what was happening. Heraclitus and Parmenides gave fundamental formulations of the new meta/physical world as they saw it. By seeing them as opposites for and against change, we lose sight of their real contributions which are as witnesses to the new era in which we find ourselves. We are now at the end of that era

which they viewed when it was still new. We should, instead, imagine that they had a better view than we since the emergent meta/physical era had not yet reified into what it is for us today.

1. At the beginning of the writings on nature the aforementioned man, in some way indicating atmosphere, says <Of the Logos which is as I describe it men always prove to be uncomprehending, both before they have heard it and when once they have heard it. For although all things happen according to this Logos, they [men] are like people of no experience such words and deeds as I explain, when I distinguish each thing according to its constitution and declare how it is; but the rest of men fail to notice what they do after they wake up just as they forget what they do when asleep.> -- Hereby he expressly propounds that we do and think everything by partaking in the divine Logos; and a little further on he adds:

2. <Therefore, it is necessary to follow the common (that is the universal: for "common" means universal): but although the Logos is common, the many live as though they had a private understanding.> This is nothing other than an explanation of the way in which the universe is ruled. Therefore, insofar as we share awareness of this, we speak the truth, but is so far as we remain independent of it we lie.<sup>1</sup>

In Heraclitus we see the uni-verse being forged out of the materials of the pluriverse. The uni-verse is what is common to all men. The old pluriverse was founded on the uncommon. The interactions with other worlds, such as that of the jinn, were rare anomalous events. Possessions, trances, visions, were essentially uncommon experiences by which all men attempted to chart their course together within the pluriverse. Heraclitus calls for a single uni-verse based on what is common between men instead of the extraordinary. Logos has many senses, but let us call it the *discourse* that founds the uni-verse of discourse. It is the common speech containing descriptions that everyone can agree upon of the world. Around this common speech are built up many individual understandings which are all different. The conflict of interpretations within the uni-verse of discourse is a crucial tension -- one description with many interpretations. This is the beginnings of the critical tradition in which a single uni-verse of discourse is forged to hold the conflict of interpretations. The description that withstands all criticism stands as the intersubjectively validated truth -- the socially constructed reality.

When the entranced person hears the common Logos, they do not understand it. The entranced person does not realize that all things happen according to the intersubjectively agreed upon description. They are caught up in the individuated realities of their trances. The intersubjectively designated as real world is invisible to them. They have no experience of that world because all their experiences relate to the extraordinary world of the mythopoetic. Even if Heraclitus distinguished things very carefully *declaring how it <is>*, ie. using Conceptual Being, it is to no avail. Men in one world cannot see things in the other world. This is sure proof that an emergent event has occurred. Some people are still seeing things the way they used to be seen, while others see the new gestalt patterning. Heraclitus is beginning to rewrite history to make the links between the mythopoetic and the metaphysical clear. In his time one could still see either gestalt.

Now we have no choice because we are locked out of the mythopoetic gestalt. We can only imagine what those that Heraclitus ridiculed were seeing, and we cannot imagine how they could not see things the way everyone sees them today. Heraclitus claims that those immersed in the mythopoetic enchantment are like ones still asleep. Curiously Heraclitus says:

... but the rest of men fail to notice what they do after they wake up, just as they forget what they do when asleep. [#1 p24]

We expect here an analogy between men asleep who do not recognize the Logos and men awake who do. Instead, Heraclitus says men who do not see the common Logos are indifferent to their actions, both in sleep and wakefulness. This is indeed a description of trance. Trance is being absented from the intersubjective world; looking inward or outward toward the boundaries of that world.

Not understanding, although they have heard, they are like the deaf. The proverb bears witness to them: "Present yet absent."[#34 p27]

The entranced are absent in their fascination for the extraordinary or sacred dimension of life which has become an obsession to such a degree that the common experience to which Heraclitus is calling them back cannot be understood.

What is of interest is the bleak contrast Heraclitus makes between himself and those entranced by the mythopoetic. They are living in truly different worlds. In Heraclitus' remarks can be glimpsed a sense of wonder at the entrancement of his fellows. Heraclitus has snapped out of the trance and sees his fellow men still walking around like "zombies." This is a shocking experience for both of them. They cannot understand each other any more. They are in different worlds.

The Logos: though men associate with it most closely, yet they are separated from it, and those things which they encounter daily seem to them strange.<sup>2</sup>

---

1. HERACLITUS: COSMIC FRAGMENTS; G.S.Kirk p33 and 57

2. ANACILLIA TO THE PRESOCRATIC PHILOSOPHERS; Freeman, #72 p29

Heraclitus wishes his contemporaries immersed in the mythopoetic to begin using language differently. He wishes them to describe their common reality and hammer out what they see intersubjectively through mutual speeches. What they can all agree upon needs to become the focus rather than the extraordinary events in the pluriverse to which they have access only as individuals separately. This commonly described reality is everyday life as experienced by all. Everyone is close to this everyday common reality, yet they are separated from it by their enchantment with the sacred. When Heraclitus speaks about these common things, they seem strange because their sacred dimension has been suppressed. Instead, the new distinction is between *nomos* and *physos*. The law of the descriptions as they relate to the underlying growth and decay has become the focus of attention rather than the sacred/profane dichotomy in which everything has a sacred dimension.

(Most of what is divine) escapes recognition through unbelief. [#86 p30]

The sacred dimension can be suppressed by merely ceasing to believe in it. It is, therefore, a very fragile superstructure on experience mostly based on reported extraordinary events by single “gifted” individuals. By suppressing the sacred through suspending belief, the common world of verified descriptions appears. It appears strange to the recently enchanted who have snapped out of their trance even though it is to us the most mundane of all realities.

The Sibyl with raving mouth, uttering her unlaughing, unadorned, unceasing words, reaches out over a thousand years with her voice through the (inspiration of the) god. [#92 p?]

This is the individual who is open to the extraordinary that becomes the window for the whole community. Yet, many people who do not experience the extraordinary become entranced as well, so that the sacred dimension of all things becomes the designated reality. This designated reality lays the groundwork for the slavery of the men to Jinn (the “invisible men” called “gods”).

Through the channels open to other parts of the pluriverse, men hear what the gods ordain and also hear of extraordinary experiences of the few to whom the gods appear.

What intelligence or understanding have they? They believe the people’s bards, and use as their teacher the populace, not knowing that “the majority are bad and the good are few.” [#104 p31]

The message of the channels are recorded by the bards and learned by the general populace so that they become the generally agreed upon worldview of the people. Interestingly, those who have access to the extraordinary and those advocating a turn to everyday common experience are both few. Heraclitus, in the way of all true revolutionaries, brands his own elite good and treats the elite of the mythopoetic worldview as if they were the worst of all mankind.

Much learning does not teach one to have intelligence; for it would have taught Hesiod and Pythagoras, and again Xenophanes and Hecataeus. [#40 p27]

Homer deserves to be flung out of the contests and given a beating; and also Archilochus.” [#42 p 27]

The cultural heros are to be overthrown, and the new view of the world substituted. The mere reformers of myth, like Xenophanes, cannot be continenced for they preserve the focus on the sacred as opposed to the common reality. Heraclitus is the central figure in bringing about this revolution of consciousness -- this demystification of the everyday world. Heraclitus wishes to construct a city based on laws. The new laws are the intersubjectively validated description of a common world -- a uni-verse.

The people should fight for the Law (Nomos) as if for their city wall. [#44]

If we speak with intelligence, we must have our strength in that which is common to all, as the city on the Law (Nomos), and even more strongly. For all human laws are nourished by one, which is divine. For it governs as far as it

will, and is sufficient for all, and more than enough. [#42]

Heraclitus likens the intersubjectively validated descriptions of common reality to the law of the city. He says men should fight for that law like they fight for their own city. That law will be common to all men -- the law of the uni-verse. Today we have a clear idea of what those look like as they are given by modern physics. The brilliance of Heraclitus' insight has been borne out by the dazzling advances of modern science in discovering the so called "laws of nature" which are patterned after the "laws of men." But that would never have been possible unless the single uni-verse of discourse, within which critical dialectical thinking could be expressed, were not constituted first. Heraclitus saw that the one, divinely inspired law might take shape in the form of intersubjectively validated descriptions within the universe of discourse. Law is, after all, agreed upon descriptions of correct behavior by ascribing limits. The divine law or logos seen intersubjectively is independent of human beings, yet is sufficient for human beings because it supports the entire uni-verse.

The thinking faculty (phroneis = wisdom, prudence, practical wisdom) is common to all. [#113]

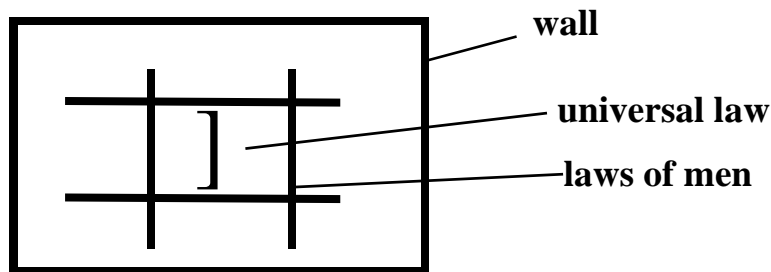
...it means that the recognition of the Logos, a recognition which leads to a sensible outlook, is available to all in that the Logos is present, though not obviously so, in all things. "Common," as applied to the Logos, means, primarily, "operative in all things," just as in ...{fragment 80}... war is said to be "common" in the sense of universal. By inference, since men have the faculties to perceive all things, the logos is 'common' to them in the subsidiary sense that it is possible for them all to apprehend it; through but few of them do apprehend it.<sup>3</sup>

Through the construction of intersubjectively validated descriptions of the world common to men, their wisdom becomes universally available. Speech is what men share, and it becomes the means by which men may construct a common world which is like a walled city founded on laws. Plato believed this, and that is why he produced his LAWS. Laws are the means by which the exterior law is made visible. Laws govern speech and action within the city.

3. Kirk; p 55-56

FIGURE 44

{FIGURE 443}



For although all things happen according to this Logos they [men] are like people of no experience, *even when they experience such words and deeds as i explain*, when I distinguish each thing according to its constitution and declare how it is; [#1]

Heraclitus complains that even when they live by this law, they are still like people without experience of the Logos, even though the logos is ever present and obvious. Thus, the laws themselves are not enough to experience the inner law of the universe. It is this



inner law made possible by the outer laws which must be triggered. The inner law may be likened to the waters of life. In fact, in general there is an analogy between the flow of speech and the flow of waters. Derrida claims that Western thought has suppressed writing in favor of this powerful analogy. In fact, the narrative flow of speech is what causes the trance to occur. The monotonous speech of the mesmerist makes one lose one's grip on the common reality and drift into the enchantment of the individual reality. This same speech is the narrative discourse that serves as the basis for ideation. In ideation the flow of words connects the separate images into a continuous stream. Speech is the prototype for the creation of illusory continuities of more sophisticated types like the motion picture, television, and computer-controlled animation. Speech flows within the city. Its laws control this flow of speech and behavior to which it relates. Speech wells up within the community of men like the water in the sacred well. The wall of the city is like the stone wall around the well that keeps out the earth which would stop up the well spring. The conflicting speeches of men are like the turbulence of the well (see fragment #43). Yet within the conflicting speeches analogous to the ORLOG is the mutually agreed upon descriptions of the common

world. This true speech, which mirrors the structure of the universe that has been purified by the fire of criticism, contains a wisdom that all may share -- unlike the wisdom of the mythopoetic which is only accessible to the few with special access to other worlds. In the city where the laws hold sway, the true law becomes manifest. True speech analogous to the URLOG is distinguished from false speech. Via true speech the reality of the uni-verse is made visible.

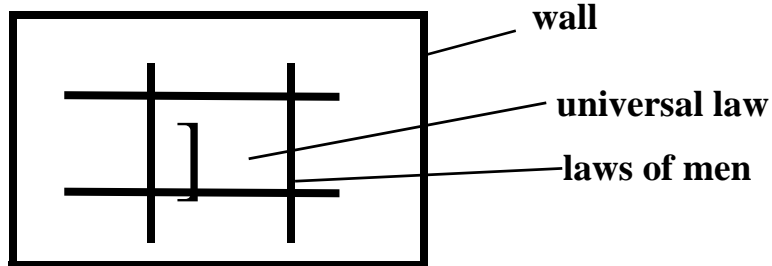
For many men -- those who encounter such things -- do not understand them, and do not grasp them after they have learnt; but to themselves seem (to understand). [#17]

Access to the true speech that reveals reality is different (cf #123 Nature likes to hide). Many only understand the outward aspect of the laws or the verified descriptions. Understanding the essential relation between oneness, truth, and reality that gives those laws and descriptions life is difficult to get access to. We have called this the *holoid*. At the center of the city is the *holoid* where truth, oneness, and reality coincide. Outside the city is the realm of the *ephemeron* that is the union between the false, different and unreal.

FIGURE 45

{FIGURE 446}

**ephemeron**  
beyond the wall



The *holoidal* is the source of true speech in harmony with the Kosmos which is self-identical and thus turns the cosmos into a uni-verse. The laws, as agreed upon description of what *should be*, protect the various speeches with the universe of discourse, allowing us to see the internal order of what IS through the dialectic of opposing spechs. The wall protects the law from disruption by the chaos beyond

the city wall. Thus, the Greeks turn the symbol into a lens by which the upwelling of physis transformed into the upwelling of the logos. The manifestation of true speech within the diverse speeches of men controlled by law allows the laws of the universe to be discovered. The well of the primal image becomes the city of enlightened men, as the water of life becomes the flowing of speech that wells up in

the breasts of men.

Men who do not know how to listen or how to speak. [#19]

These men become the central problem for the city. Men need to be taught how to hear the true speech from amongst the clatter of empty talk in the turbulence of the water of speech.

(We must not act like) children of our parents. [#74]

We must not act and speak like men asleep. [#73]

Men within the city need to become different from their parents and wake up learning to distinguish the true speech from the excrescence.

Those who sleep are workers and share in the activities going on in the universe. [#75]

Those who still are not awake still participate in the universe shared by men and described by the true speech.

To those who are awake there is one ordered universe common (to all), whereas in sleep each man tuns away (from this world) to one of his own. [#89]

Those who do not hear or recognize the true speech are still enchanted. The true speech, when heard, shocks them awake into "the one ordered universe common to all." What is it that shocks the sleeping awake?

All that we see when we have wakened is death; all that we see while slumbering is sleep. [#21]

In the night, a man kindles a light because his sight is quenched; while living he approximates to a dead man during sleep; while awake he approximates to one who sleeps. [#26]

There await men after they are dead things which they do not expect. [#27]

The most wise seeing man knows, (that is), preserves, only what seems; furthermore, retribution will seize the fabricators of lies and the (false) witness. [#28]

Fire, having come upon them, will JUDGE and seize upon (condemn) all things. [#66]

The true logos is authentic in Heidegger's sense; in fact, it is oriented toward death (see fragment # 48). Death is the central fate of man -- the exemplar of fate par excellence. The true speech makes clear the Dionysian fate which encompasses even the gods. Fragment 27 is an example of such a speech. It highlights the fact that death is an experience of unexpected depth. Death is the mirror in which all life must be viewed. All talk and actions of men take on their true proportions in that mirror. The entranced are like men asleep. Those who hear the true speech wake up in this world just like those who die wake up. The true speech is like a light kindled in the darkness. That light is a but a candle compared to the light shed on our actions in the life after death. The limits of fate -- the finitude of human life -- are luminous because of the light of the Good from the sun of the single source. That light manifests as the making whole of everything before it returns to the single source in the realm of endlesstime. In life injustice is the all pervasive threat of those who have attained "completion now." The law ameliorates injustice within the in-time realm. By damping the force of injustice within the confines of the city, the law makes it possible for the light of true speech to shine through from the next world. The next world is the world of making whole. There the *holoidal* character of everything interpenetrating takes over. Each thing becomes whole, and those who do injustice experience this as a fire. Those who have avoided injustices experience this as a garden. When true speech manifests in the city, it has the character of a fire also. Speech is like water, but true speech is its opposite. It is like a fire because the *holoidal* nature of things is expressed in the in-time realm. The message of true speech brings the reality of paying recompense in the next world into the in-time realm.

You could not in your going find the ends of the soul, though you traveled the whole way: so deep is its law (logos). [#45]

Some like Robert Bly interpret the waters of life to

be the soul.

The old Celts had a male god called Dommu, or "Depth of the Waters," and it is possible this god has been living in the spring to which the Wild Man has just introduced the boy. Because the Wild Man and the Wild Woman both guard the bond in some Celtic stories, it is more appropriate to say *the water is soul water*, and as such, both masculine and feminine.

Water in such symbolic systems does not stand for spiritual or metaphysical impulses (which are better suggested by air and fire) but earthy and natural life. Water belongs *to lowly circumstances*, ground life, girth from the womb, descent from the eternal realm to the watery earth, where we take on a body composed mostly of water. When our mythology opens again to

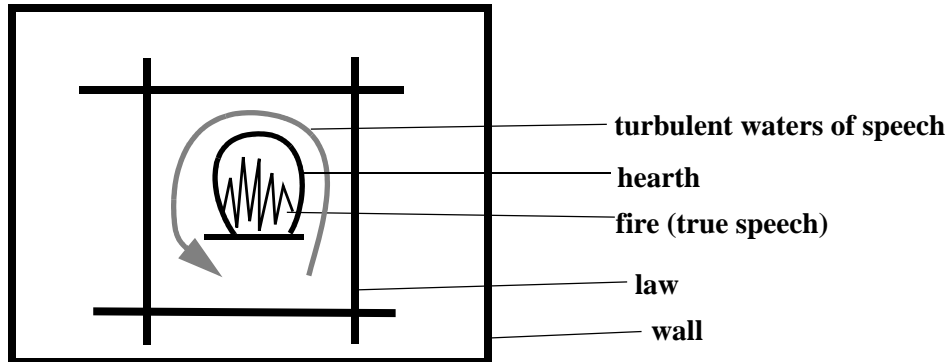
welcome women into sky-heaven and men into earth-water, then the genders will not seem so far apart. White men will feel it more natural, then for them to protect the earth, as native American men have always felt it right to do.<sup>4</sup>

Thus, from this perspective we could paraphrase Heraclitus to say you could never find the source of the waters of life -- the source of speech which may be transformed into true speech -- a light in the darkness expressing the underlying *holoidal* character of existence. Instead of reaching the source of the waters, speech turns into a celestial fire; the hearth at the center of the community.

4. IRON JOHN; R. Bly; p 43 -44

FIGURE 46

{FIGURE 452}



The soul has its own law, which increases itself. [#115]

To souls it is death to become water, to water it is death to become earth. From earth comes water, and from water soul. [#36]

The soul is a celestial cause which animates the body. As such, it can be represented by each pure element: Air, Fire, Water, & Earth. It is none of these as it derives directly from the single source. The elements are the qualities of things which are generally mixed together and contained by number. The pure elements are the four doors to existence through which the celestial soul shines. Thus, relating the soul to Air, or Water, or Fire, or even

Earth, the transformation from water to fire brings the relation between endless time to in-time within this world.

When you have listened, not to me but to the Law (logos), it is wise to agree that all things are one. [#50]

Listening to the true speech one discovers that all things are one -- the *holoidal* nature of existence shines forth where mutually tested and proven assertions mirror the true nature of the Kosmos. In that *holoidal* unity of identity, truth, and reality, the nature of the single source shines through.

How could anyone hide from that which never sets? [#16]

The single source is the sun of the Good which is always shining and which gives luminousness to the limitations of fate.

If one does not hope, one will not find the unhoped-for since there is no trail leading to it and no path. [#18]

There is no path to the single source, yet all things arise from it and return to it. It is our hope to display it which allows us to approach it. If we do not hope for it, we will never find it.

The sun is new each day. [#6]

The Sun of the Good shines anew each day. Every day there are new signs that point toward the single source. The *holoidal* nature of reality is such that the indications are new each day.

The lord whose oracle is that at Delphi neither speaks nor conceals but indicates. [#93]

True speech is like the speech of the oracle at Delphi. It indicates the single source continually re-pointing and adapting to renew its emphatic indication of the One True Reality. Normal speech presents some things while hiding others. True speech cannot conceal since it is impossible to hide what is ever present and shining. True speech cannot speak in the same way as ordinary speech with limited meaning. True speech must resonate on multiple levels of meaning at the same time.

But what does true speech reveal?

This ordered universe (cosmos), which is the same for all, was not created by any one of the gods or of mankind, but it was ever and is and shall be ever living Fire, kindled in measure and quenched in measure. [#30]

There is an exchange: all things for Fire and Fire for all things, like goods for gold and gold for goods. [#90]

The *holoidal* nature of the universe on the endless-time plane is experienced as fire of retribution

-- the making whole of everything by the single source before the return to origin. When we consider that the realm of endless-time is just another aspect of the in-time, it is clear that this Fire is the interpenetration of everything with everything else. That interpenetrating *holoid* is constantly changing to re-indicate the single source anew. The fire manifests as change within the in-time realm.

Anhalation (vaporization) of those who step into the same river have different waters flowing ever upon them (Souls also are vaporized from what is wet). [#12]

In the same river, we both step and do not step, we are and we are not. [#49a]

It is not possible to step twice into the same river ( it is impossible to touch the same mortal substance twice, but through the rapidity of change) they scatter and again recombine (or rather, not even "again" or "later," but the combination and separation are simultaneous) and approach and separate. [#91]

The outpouring of existence is endless change in the in-time realm. This is the vaporization of the in-time by the fire of endless-time. The river of time -- the waters of life welling up within the well -- the waters of speech upwelling within the city. Not only is the outward river of time constantly changing, but we who step are constantly changing also. "We are, and we are not." It is the same river from one perspective, but different from another. We are the same person from one perspective, yet very different from another. The scattering and combination of the change is simultaneous. That is to say incomprehensible -- a supra rational oneness of opposites.

Joints: whole and not whole, connected - separate, consonant - dissonant. [#10]

Hesiod is the teacher of very many, he who did not understand day and night: for they are one. [#57]

For the fuller's screw, the way straight and crooked is one and the same. [#59]

The way up and down is one and the same. [#60]

This supra rational oneness of opposites is the *holon*. It is the Janus face of opposites which reveals the integrity within the *holoid*. The *holoid* is the interpenetration of everything with everything else. The *holon* is the structural oneness of opposites that allows things to be the same yet different, and thus allows differentiation within the interpenetrating whole. The *integra* is the uniqueness of the individual entities which make up the whole. It is precisely their uniqueness that allows the whole to interpenetrate. Within this structural differentiation the dynamic of opposites occurs.

Immortals are mortal, mortals are immortal; (each) lives the death of the other, and dies their life. [#62]

And what is in us is the same thing: living and dead, awake and sleeping, as well as young and old; for the latter (of each pair of opposites) having changed becomes the form and this again having changed becomes the latter. [#88]

Fire lives the death of earth, and air lives the death of fire; water lives the death of air; earth that of water." [#76]

Disease makes health pleasant and good, hunger - satisfaction, weariness - rest. [#111]

Cold things grow hot, hot things grow cold, the wet dries, the parched is moistened. [#126]

The dynamic of opposites as it alternates on man allows each opposite to be recognized by its difference with the other. The dynamic of the opposites upholds their Janus-faced *holon* character which is a supra rational oneness. That oneness points toward the *Arche* which is separate from the physis of the upwelling opposites in contest.

War is both king of all and father of all, and it has revealed some as gods others as men; some it has made slaves, others free. [#53]

One should know that war is general (universal) and jurisdiction is strife and everything comes about by way of strife and necessity. [#80]

The contest of opposites occur as part of the dynamic of the opposites which has grown out of the singing contests and the Olympic contests of the mythopoetic

era. Outside the city the strife is between cities. Within the city strife of speeches controlled by law makes visible true speech about common reality. Outside the city strife makes visible glory.

The best men choose one thing rather than all else: everlasting fame among mortal men. The majority are satisfied like well-fed cattle. [#29]

Gods and men honor those slain in war. [#24]

The greater the fate(death), the greater the reward. [#25]

What the warrior and the philosopher have in common is the pursuit of excellence: *arte* (rta,asa).

One man to me is (worth) ten thousand, if he is best. [#49]

One fights inside the city to reveal the one true reality, while the other fights outside the city to make visible the hand of fate.

Time is a child playing a game of draughts; the kingship is in the hands of a child. [#52]

Both the warrior and the philosopher reveal the inner workings of destiny; one among speeches and the other through his actions. Out of this conflagration (see fragment # 43) of strife between opposites where injustice is done in this world, appears the *Arche* which is divine.

Of all those whose discourse I have heard, none arrives at the realization that that which is wise is set apart from all things. [#108]

The thunderbolt (Fire) steers the universe. [#64]

That which is wise is one: to understand the purpose which steers all things through all things. [#41]

That which alone is wise is one; it is willing and unwilling to be called by the name Zeus. [#32]

God is day=night, winter=summer, war=peace, satiety=famine. But he changes like (fire) which when it mingles with the smoke of incense, is named according to each mans pleasure. [#67]

The divine -- the Apeiron -- is the face of the single source within the *holoid* of the universe. The *Arche*

is set apart from everything else. It is the opposite to everything else. It is the unlimited against which every limited thing is contrast. It is known though its opposition to everything finite. We learn what opposition is by observing the *holon* opposites in existence. We learn of the Apieron by applying this same principle of opposition to everything. The *Arche* of everything is the single source -- the one true reality running through everything, making it a *holoid*. This *Arche* is like a thunderbolt that guides and steers the universe determining fate. The unlimited is wise, and it is one. It uses all things to determine the fate of all things. It cannot be captured by any definition of name because it is truly unlimited. Yet it encompasses all opposites. It is supra rational -- that is beyond man's understanding.

Human nature has no power of understanding but the divine has it. [#78]

Man is called childish compared with divinity, just as a boy compared with a man. [#79]

To God all things are beautiful, good and just; but men have assumed somethings to be unjust, others just. [#102]

This brings us to a key point. The *Arche* manifests itself within the *holoid* uni-verse as a hidden harmony. It is hidden because all things are made whole in the eternal dimension despite the injustice and strife in the finite dimension. This harmony is the key to understanding existence.

They would not know the name RIGHT (dike, justice) if these things (i.e. the opposite) did not exist. [#23]

Justice also manifests at times within the in-time realm. True speech calls for justice. When accounts are balanced in this world, they do not have to be balanced in the next world. Pursuing justice manifests the harmony inherent in the universe.

That which is in opposition is the concert, and from things that differ comes the most beautiful harmony. [#8]

They do not understand how that which differs with itself is in agreement: harmony consists of

opposing tension like that of the bow and the lyre. [#51]

The hidden harmony is stronger than the visible. [#54]

By being just in all things, men can know this hidden harmony of the *Arche* manifesting in all things.

Moderation is the greatest virtue, and wisdom is to speak the truth and to act according to nature, paying heed (thereto). [#112]

All men have the capacity of knowing themselves and acting with moderation. [#116]

Character for man is destiny. [#119]

Thus, Heraclitus does not just tell us that there is a true speech, but he speaks it himself. The true speech indicates death and beyond that indicates justice. Heraclitus was able to speak this true speech because:

I searched into myself. [#101]

. . . and because . . .

Those things of which there is sight, hearing, knowledge: these are what I honor most. [#55]

Heraclitus turned away from the mythopoetic world toward what men have in common. Things which they see and hear and can have direct knowledge, like the quality of opposites in creation. He searches within himself and constructed a city. As a man of wisdom he is much like the tree from the primal scene. He encompasses the many speeches competing to express the truth within himself. He unifies these and raises them by saying the true speech that points to the *Arche* and explains the relations between separated off opposites. Thus, the sage encompasses within himself all the diverse speeches of lesser men like the tree encompasses all the worlds. The true speech can only be spoken by the wise man. It does not float free unembodied. The sage is like the proto-gestalt which by encompassing the whole within himself can take other men out of their trances to speak their own true speech. Like Socrates, it is his ignorance that is true wisdom and makes visible the fallacies in the

speeches of others who only have part of the overall picture. The sage, such as Democritus, is within the city, yet encompasses the whole of the city. The city in which true speech is uttered can only exist because of him. Without him the talk turns into mere chatter.

The city becomes hollow instead of whole.

The Primal Image is transformed by Heraclitus into the image of the sage and the city. It is taken out of the realm of endless time and placed wholly in time.

Yet, at the same time, the structure is preserved because the *Arche* is contrast to the *holoid* whole, embracing the *holon* of opposites expressing integral harmony.



# THE SOLIDIFICATION OF CONCEPTUAL BEING

---

Once logos is placed at the center of the life of the city, then the contest of speeches gives rise to democracy in the political arena. Yet, soon democracy becomes representative democracy when it admits specialization and philosophy fragments into physics and meta-physics. However, when we look back at logos as one flow of speech, the political, metaphysical and physical are still all one pure stream of speech directed at manifesting authentic justice. Yet, we know that the logos itself, even demystified and made common, still has its own enchantment. Within the flow of words we continually hear primordial Being manifesting itself almost in every sentence. What happens when we take seriously the demand of logos and attempt to get to the center of the logos itself? The center of the logos is the manifestation of the Primordial Being. If we attempt to extract this, then we get the solidification of conceptual Being. Conceptual Being is the fusion of the triple characteristics of Primordial Being into a single *conceptual* symbolic or generalized other.

This fusion attempts to get at the core of true speech. It turns true speech into a speech about everything. It makes Conceptual Being identical with the Apeiron

or Arche of all things. This solidification of Conceptual Being finally inaugurates the metaphysical epoch. Before the identification of the Apeiron with Conceptual Being there was play in the system, as noted from one gestalt to the next. The identification of the Arche with Being froze the system into a new gestalt within which all Western culture has struggled ever since. The evidence of that struggle is the history of the Epochs of Being. Heidegger has sketched these epochs in which the understanding of Being has changed over and over again. The identification of the Arche with Being is fateful for all of Western science and philosophy. When Heraclitus says “the wise is one,” the focus is not on the “is.” However, Parmenides sealed our fate by focusing in on the “is” as the center of true speech. He heard it as a grammarian would, instead of hearing its meaning. He focused on the linguistic substrate, instead of what it indicated. In order to understand the solidification of the concept of Being, it is necessary to think along with Parmenides when he says:

3 For it is the same thing to think and to be.

Parmenides is studying what true speech says. The thinking he apprehends in the discourse which

attempts to express thinking is constantly saying what IS. With this recognition Primordial Being is transformed into fused Conceptual Being. Immediately Conceptual Being is seen as opposed to Non-Being, its supposed opposite, and the whole focus of discussion shifts away from the content of true speech to the almost grammatical obsession with what Being means. Until this point Being has been a subconscious element beneath the surface of the discourse. Now it comes to consciousness explicitly. Primordial Being is suddenly emptied of content, and Conceptual Being is set up against the straw man opposite Non-Being. The concern with authenticity and justice in true speech is lost to pedantic arguments over the relation of Being to Non-Being. Yet, in its first manifestation, the shift to concern with Being contained an essential insight which should not be overlooked. The Greeks discovered a crucial pre-ontological assumption in their discourse and made it visible.

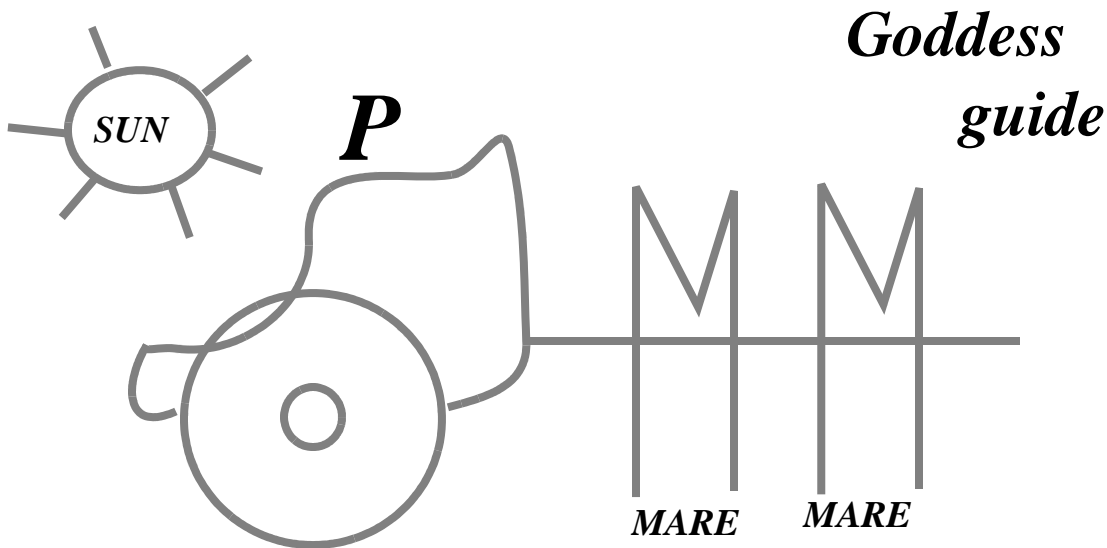
1) The Mares which carry me conveyed me as far as my desire reached, when the goddesses who were driving had set me on the famous highway

which bears a man who has knowledge *through all the cities*.

Notice that Parmenides is not talking about a single city. His is a journey from city to city. This is important because Heraclitus sees the role of the sage as being confined to within the city governed by law. Each city is a separate gestalt, and here the man of knowledge is traversing those gestalts. Does this not remind us of the precessing of the proto-gestalt? Heraclitus' sage does not experience this precessing because he stays within his own city. Plato points out the importance of the identification of the sage with his city in his criticism of the sophists. When the sage sticks to his city, he is like the tree which encompasses all the different opinions of men in the city. This proto-gestalt does not precess. But when the sage becomes uprooted, then he experiences the different cities as gestalts which change from time to time. The means of travel is a chariot -- a celestial chariot such as that ridden by the sun god across the heavens. The chariot is a device that connects two mares which might be identified with the opposites.

FIGURE 47

{FIGURE 471}



Along this way I was carried; for by this way the exceedingly intelligent mares bore me, drawing the chariot, and the maidens directed the way. The axle in the naves gave forth a pipe-like sound as it glowed (for it was driven round by the two whirling circles (wheels) at each end) whenever the maidens, daughters of the Sun, having left the Palace of Night, hastened their driving towards the light, having pushed back their veils from their heads with their hands. [p41]

Notice that the chariot contains the Sun which is analogous to the Arche. The chariot is the means by which the Arche is carried by the connected but separate opposites of the mares. The chariot is a platform for the Arche and a means of connecting the opposites which are driven forward. Here, in a single image, is the structure Heraclitus showed us in true speech. The body of the chariot is like the *holoidal* character of the whole. The reigned mares are like the *holon* with its Janus faces. The opposites are driven by the Arche that gives them guidance. A key feature of the chariot is the wheels and the axle that connects them. The turning of the wheels expresses continuous change. The Axle is the precessing proto-gestalt. It grows hot and makes a noise as it spins. There are two wheels on either side of the chariot. They give it balance and harmony. The wheel is composed of a hub, spokes and rim. The hub gathers together all the differences of the rim into a unity. The rim is the continuous flow that comes out of the discrete strides of the horses. Thus, the turning wheel represents the production of the illusory continuity of ideation artificially out of the natural strides of the horses. The wheel represents the identity wed to difference in harmony. Thus, the wheel represents, in some way, the well of the Primal Scene. Multiple wheels to single axle bears out this similarity even further. Together axle and wheels gather important features of the proto-gestalt, and sources form the Primal Scene. The Body of the Chariot and its tang represent the relation of the Arche to the opposites. Thus, in a single image Parmenides has summed up the entire transform from mythopoetic Primal Scene to meta/physical Apeiron/opposites configuration. This metaphor of the chariot is what Parmenides rides from the realm of

darkness into the light where the goddesses lift their veils.

There (in the Palace of Night) are the gates of the paths of Night and Day, and they are enclosed with a lintel above and a stone threshold below. The gates themselves are filled with great folding doors; and of those Justice might to punish, has interchangeable keys. The maidens skillfully cajoling her with soft words, persuaded her to push back the bolted bar without delay from the gates; and these, flung open revealed a wide gaping space, having sound their jambs, richly wrought in bronze, reciprocally in their sockets. This way, then, straight through then went the maidens, driving chariot and mares along the carriage rode.

Parmenides is taking a journey from the in-time to the endless-time realm. He is going to the root of true speech where the water turns to fire. Here the opposites of the mares in the chariots are transposed into the "gates of the paths of Night and Day." From here the opposites issue and justice holds the keys to these gates. *These keys are interchangeable.* The key to night opens the day, and the key to day opens the night. The key in this case is the unity of the opposites. This unity relates to the balance of the opposites guarded by justice. Justice reigns over the world of endless-time. When the gates are unbarred, a gaping space is revealed. What lies beyond the gate of the furthest limit is an empty void. The gate is framed by a stone foundation and a wooden lintel. The opposites are framed and set with hinges which operate reciprocally. The bolt is like the axle. The frame of the gate is like the wheel. The chariot is transferred out of time by stopping. When it stops, it is turned into the gate, and the Arche becomes personified by Justice. By stopping the chariot, it transforms into the gate to the endless-time realm.

And the goddess received me kindly and took my right hand in hers and thus she spoke and addressed me:

Young man, companion of immortal charioteers, who comest by the help of the steeds which bring thee to our dwelling: welcome! -- since no evil fate has dispatched thee on thy journey by this road (for truly it is far from the path trodden by

mankind); no, it is divine command and Right. Thou shall inquire into everything: both the motionless heart of well rounded Truth, and also the opinions of mortals, in which there is no true reliability. But nevertheless, thou shalt learn these things (opinions) also -- how one should go through all the things that seem without exception and test them.

Beyond the gate of the opposites -- called in the Tao Te Ching *the gate of the mysterious female* -- in the open space is found “the motionless heart of well rounded truth,” and it’s differentiated from all human opinions. The motionless heart of the truth is Conceptual Being. True speech in Greek revolves around the *is* constantly claiming that something is the case. Parmenides sees this as the true Arche because whatever is claimed to exist must use Conceptual Being to do so. Parmenides merely makes clear what holds the chariot together. It is held together by the glue of Conceptual Being.

Chariot body and tang:

- X is\* Arche
- A is\* opposite B
- B is\* opposite A
- A & B are\* opposite X
- A is\* not X
- B is\* not X

Wheel:

- A is\* identical to A
- B is\* identical to B
- X is\* identical to X
- A is\* different from B
- X is\* different from A & B together
- X is\* Real
- A & B are\* unreal(ie ever dynamic)

Axle:

All these statements are\* true

To think the above statements and to claim their Being\* is the same! The *is\** here is the motionless

heart of the *well rounded truth*. In the descriptions it remains the *same* as a substrata for all description. The substrata continuously appears the same throughout the discussion.

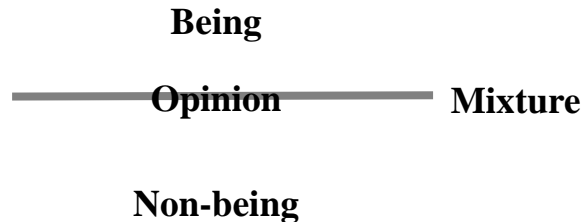
2 Come, I will tell you -- and you must accept my word when you have heard it -- the ways of inquiry which alone are to be thought: the one that IT IS, and it is not possible for IT NOT TO BE, is the way of credibility, for it follows Truth;

the other, that IT IS NOT, and that IT is bound NOT TO BE: this I tell you is a path that cannot be explored; for you could neither recognize that which is NOT nor express it.

Conceptual Being, unlike the Arche, is opposed to *not being*. The Arche is opposed to the primal opposites Yin and Yang. When Being becomes Arche the opposites disappear. Being becomes monolithic and motionless -- it becomes empty, the symbolic other, over against all the beings which is contrasted with Non-Being or the unthinkable. By this way of thinking, whatever can be predicated is true. That which cannot be predicated cannot be thought. The predicated becomes simultaneously one, true and real. Individuals have fragmented views of this monolithic block of spacetime which give rise to various opinions. The opinions exist as false, different and unreal, as opposed to the one true reality of Being. Opinion is the illusory mixture of Being and Non-Being. But this mixture cannot really exist, and is a mirage.

FIGURE 48

{FIGURE 478}



6 One should both say and think that Being IS; for *to be* is possible, and *nothingness* is not possible. This I command you to consider; far from the later way of search first of all I debar you. But next I debar you from that way along

which wander mortals knowing nothing, two-headed, for perplexity in their bosoms steers their intelligence astray, and they are carried along as deaf as they are blind, amazed, uncritical hordes, but whom TO BE and NOT TO BE are regarded and the same and not the same and (for whom) in everything there is a way of opposing stress.

The difference between the *holoidal* and the *ephemeron* has been collapsed and contrasted with an imaginary opposite non-Being. Being has been identified with the holoidal which has been turned into a frozen block of spacetime. The free play of differences within Primordial Being has been lost. An imaginary opposite has been created only to be shot down. The *ephemeron* has been reduced to a mixture of the imaginary opposite and the empty concept of fused Being. Metaphysics has been emptied of all meaning, and physics has become like a chariot running wild without a driver. The idealization of a grammatical term has replaced the search for the Arche of all things. The history of the forgetfulness of Being has been set loose. Heidegger sketches the Epochs of Being in his book The End Of Philosophy. Within philosophical discourse, Being constantly transforms itself in order to hide itself. The epochs of Being form a substrate for all other epochal transitions within the fundamental metaphysical epoch. However, our freedom to view the Arche as anything other than Conceptual Being has been lost. Even more fundamental than our forgetfulness of Being is our forgetfulness of the Apeiron. Being has eclipsed the sun of the Good. We only see the black sun of Being now which blocks the access to the light of the Apeiron. Within Logos was a trap. When Being was conceptualized, the trap was sprung and Western civilization had been caught. The depth of the Primal Scene and Primordial Being was lost. The pursuit of philosophy became different from the pursuit of wisdom. Philosophy, which was to emancipate us from the mythopoetic, became boring. So everyone turned their attention to physics -- physics, chemistry, astronomy -- all the specialized disciplines. Yet, what no one noticed was that men became enslaved to a worse task master than before -- themselves. Heraclitus was suddenly seen as the

opposite of Parmenides, advocating the way of *Non Being* as change. Parmenides set up the bounds for all subsequent metaphysical discourse. That discourse soon became the empty prattle of Sophists. Socrates attempted to reintroduce wisdom later by adhering to ignorance. But this was a failed attempt like Justinian's attempt to reverse the trend toward Christianity. To recognize that all philosophy after Parmenides amounts to sophistry as Plato defined and demonstrated it, is a stunning realization. We can not fully explore this dialectic of opinions circling around the forgetfulness of Being which has led to centuries of Epochal changes with regard to Being, Epistemes, and Paradigms. Instead we will attempt to make clear its formulation in Plato's *Laws* in which the fundamental tenants of this metaphysical position was laid down.

7, 8. For this (view) can never predominate, That Which Is Not exists. You must debar your thought from this way of search, nor let ordinary experience in its variety force you along this way, (namely that of allowing) the eye, sightless as it is, and ear, full of sound, and the tongue to rule; but (you must) judge by means of Reason (logos) the much-contested proof which is expounded by me.

By grasping Conceptual Being, Parmenides is able to propound the first idealistic philosophy. Parmenides makes the logos the measure of everything and rejects the evidence of the senses. In this way the dialectic of discourses are seen as illusory. His proof is contested within the universe of discourse, but it ultimately rejects all other views other than its own. Logos alone, with its core of Conceptual Being, is held to be the measure of all things. Since logos arises within the breast of man, we quickly come to the position of Protagoras:

1 Of all things the measure is Man, of the things that are, that they are, and of the things that are not, that they are not. p125

What Hatab calls the modern view of self identity has fully developed at that point.

...self identity can roughly be summarized as: (1) self-consciousness, or the internal sense of

separation from the external world and other selves; (2) independence as the initiator and the center of thought and action; and (3) continuity through time. But this notion of a subjective, personal self-consciousness -- ie. inwardness, autonomy, and unity -- developed only gradually in human history. As we shall see in archaic experience, the presence of such a self cannot be inferred. The primitive self is immediately fused with a feeling of community.<sup>1</sup>

In Parmenides' thought the foundation is laid for full self identity. The city of Heraclitus becomes internalized as the structure of the mundane self rather than that of the sage. The city within provides a model of inwardness. The walls provide important filters for disruptive experiences. The laws translate into the reasons which guide words and actions. The sage becomes the generalized other (super ego). The dialectic of contrary voices become the thought process. The whole structure is centered around the upwelling of Logos which provides the flow of illusory continuity. The cities' structure gives inwardness to the self. It also gives unity as the whole structure has a completeness as a pattern. It also provides for autonomy of action since actions are based on inner laws or inner thought rather than communal processes. Conceptual Being --- the symbolic other becomes the center of the self-identical mundane self. It provides the inner unity that connects all the diverse speeches. It provides the crucial concepts of identity, truth, and reality in a single conceptual package. Being becomes the unity around which the city of the shelf revolves. The self does not need to strive to be a sage to have this unity --- it is acquired through the grammatical structure of the logos itself. The sun of the Good is eclipsed. The crucial position of the single source has been usurped by the symbolic other --- conceptual Being.

There is only one other description of the way remaining (namely), that (What Is) IS. To this way there are many sign posts: that Being has no coming-to-be and no destruction, for it is whole of limb, without motion, and without end. p43

Becoming is separated from Pure Being.

---

1. p4 M&P Hatab

Incompletion is separated from Completion. Conceptual Being is associated with only one part of its internal structure: *One True Reality* -- the *holoidal*. The other parts are consigned to the realm of becoming which is taken to be an illusory mixture of Being and Non-Being. This part is rejected. Only completion is kept. This is a reiteration of the fundamental injustice embodied by Conceptual Being. Conceptual Being is first of all unjust to Primordial Being by taking part and rejecting the rest. The part which is kept is "whole of limb" the ideal of wholeness and completeness. Conceptual Being abstracts the *holoidal* and freezes it so that it is "without motion." It is taken to be all of reality and the endless Arche of all beings thus "without end."

And it never Was nor Will Be, because it Is now,  
a Whole all together, One, continuous; for what  
creation of it will you look for? How, whence  
(could it have) sprung?

Conceptual Being as Arche is completion *now*. As St. Augustine has pointed out, the past and future have no Being. Only the *now* point. Everything which *is now* is considered Whole and One because of its interpenetrating *holoidal* nature. It is undivided because any division in Being would have to be demarcated by Non-Being. Conceptual Being also does injustice by forgetting its origin in the pre-ontological Primordial Being. Upon becoming the symbolic other, it rejects its origin and the imaginary opposites which gave rise to its definition. By tearing free of the imaginary opposites, it loses the true nature of the *holoidal* and becomes only an abstract image which soon becomes empty. Rejecting its origin, it floats free but simultaneously loses all meaning.

Nor shall I allow you to speak or think of it as  
springing from Not Being; for it is neither  
expressible nor unthinkable that What-Is-Not *is*.

Notice a further injustice to Parmenides of the Goddess instructing Parmenides who will not allow the interlocutor to "speak or think..." Parmenides' position is given as a divine command ostensibly to Parmenides himself, but concretely from Parmenides to his audience. Who is the goddess who gives this

command?

20 But below it (Earth?) is a path, dreadful, hollow, muddy; this is the best to lead one to the lovely grove of much revered Aphrodite." p46

Alexander P.D. Mourelatos in The Route Of Parmenides<sup>2</sup> claims that the goddess is Pietho which is an aspect of Aphrodite. Pietho stands for "willing consent" but appears in Parmenides poems as the one who "binds." The way up to Pietho is balanced by the way *down* to Aphrodite's cave. This, of course, calls to mind Phosphory's essay "on the cave of the Nymphs." The opposite of the *holoid* is the *ephemeron*. The *ephemeron* is identified with the illusion and fragmentation of the senses. Aphrodite is the one who enchants the senses. Witness Sopho's lyric poetry as proof. Strange that we should meet another aspect of the same goddess in the celestial sphere giving metaphysical discourse on Being as Arche.

Or is it so strange, it gives us a hint that what has been rejected as part of Primordial Being is still part of its whole. In fact, perhaps it demonstrates the inner connection between Primordial Being and Desire. Perhaps Primordial Being is *desire*. As C. Garma Chang says, Being is a subtle clinging to existence. It is the injustice of beings who have "completion now" towards the incomplete or those past their prime. They do injustice to the incomplete, or those past completion, in order to hold on to their completion. This is the subtle clinging to completeness *now* -- retention, remaining, preserving and adhering. What is rejected from Conceptual Being is still retained by Aphrodite under the earth where the rest of Primordial Being still exists. There Aphrodite is not afraid to show her real name and claim Primordial Being as her own. Above the earth in the celestial realm she disguises herself in one of her five disguises as Pietho, and does not give her name. Yet, she appears as one who brings man to a single route that rejects both Non-Being and Opinion. As such, she does injustice to the interlocutor by not revealing herself as she is, by not

---

2. (Yale UP 1970)

revealing the rest of Primordial Being which she retains below the earth, and by binding the interlocutor as a slave to the path of Being only. Western man has been bound to this path ever since. Being, as Arche, has exercised his mind and made him forget that anything else could be the Arche. This fascination with Being has turned out to be a narcissistic fascination with himself -- he looks into the distorted mirror of the universe where Man, has truly become the measure of all things. That is man's tyranny over himself.

Also, what necessity impelled it, if it did spring from Nothing, to be produced later or earlier?

This is a key question. By identifying Conceptual Being with the Arche, the single source is covered over. The sun of the Good is eclipsed. Since there can be only one Arche, it is difficult to imagine what could give rise to Being if Being is the Arche. In the configuration of Primordial Being the *holoidal* is only one of eight manifestations of Being. The single source gives rise to all of them together. By identifying the *holoidal* with the Arche, a paradox similar to that of a class being a member of itself is created. The part (the *holoidal*) is substituted for the source of the whole. This makes the aspects of Primordial Being apparently self-generating. A neat formulation, if true. But unfortunately, it makes the whole substrate of Primordial Being collapse, leaving the Symbolic Other of Conceptual Being high and dry without any inner meaning. When Conceptual Being loses its relation to the rest of Primordial Being, it loses its relation to the Earth. This is the beginning of idealism. The other aspects of Primordial Being are exiled to the cave of Aphrodite.

Thus it must Be absolutely, or not at all.

This is the epitome of Will to Power. Being wills itself to *be* absolutely. Unfortunately, this is a world of process where perishing is inevitable. So the second clause is the more probable outcome of this act of Hubris. Completion is but a moment in a process of ascent and descent. To Be absolutely is to always live in completion. This does not occur in

this world. But it does occur in the next world where everything is completed before returning to the single source. By substituting Being for Arche, the vision of the next world is obscured. The substrate of this world where justice is done is lost. The result is injustice with no hope of retribution.

Nor will the force of credibility ever admit that anything should come into being, beside Being itself, out of Not-Being. Justice has never released (Being) in its fetters and set it free either to come into being or to perish, but holds it fast.

We can interpret this statement in the opposite way to what is meant: Being was *not* set loose. Justice, which prevails as a Fire in the next world, kept the injustice of Conceptual Being bound. To say that justice holds Being in existence is a travesty because Conceptual Being is the embodiment of injustice.

The decision on these matters depends on the following: IT IS, or IT IS NOT. It is therefore decided -- as is meritable -- (that one must) ignore the one way as unthinkable and inexpressible (for it is no true way) and take the other as the way of Being and Reality. How could Being perish? How could it come into being? If it came into being, it IS NOT; and so too if it is about to be at some future time. This Coming-into-Being is quenched and destruction also into the unseen.

This is a fateful turn for Greek and all Western thought. This is a rejection of the Void and the Dionysian formlessness below all forms. The formulation is tainted. The formulation of the impossible opposite is *it \*is\* not*. The *is* and the *not* are brought together. It hides the possibility of the not by itself. If Being does not exist, then its opposite is void. and not "*is not*." Dionysian formlessness is merely the recognition of the death of the *Immortals* too; that individual forms arise and perish constantly from the stream of the waters of life. They arise from the *Void*; they return to the *Void*. The void masks the Single Source. The *Void* stands between the single source and endless time. The void is the unbridgeable gap. What did Parmenides find when the door was opened? "A wide gaping space" appeared to him. The door is the

image from endless time. Beyond the door: the *Abbyss*. Parmenides took one aspect of Primordial Being and projected it onto this void as Arche. Aphrodite, in disguise, delivered the lecture abstracted in part from her dark cave. The Arche is certainly beyond that veil but it is not a subtle form of desire cut off from Primordial Being.

We must go back and throw that gate open again. There we must discover the Void which is the veil to the single source. In fact, we need to take the path beyond the void. But first it is necessary to fully understand our overburdening baggage of Conceptual Being. Man looks into the mirror of the void through the door of the eternal (the well transformed -- sealed off) to see only a part of himself. There is another interpretation for the waters of life taken by the Buddhists. The waters of life are emptiness. Emptiness running through all things. The Buddha came to reform the Hindu conceptions of *Sat* and *Asat* with the doctrine of *Anatman*. The *Antidote* to the concept of Being is the concept of emptiness. Taken to its logical conclusion, the concept of emptiness is itself empty (ie self destructs conceptually). Thus having disarmed the concept of Being, it self-destructs, leaving no dangerous side effects or bitter aftertaste. Parmenides should have stuck with his first vision upon the opening of the Aeternal gate. It was the true vision. What came afterward was a fantasy which left the Western tradition in a morass within which it only could get more and more deeply entrapped.

Nor is Being divisible, since it is all alike. Nor is there anything (here or) there which could prevent it from holding together, nor any lesser thing, but all is full of Being. Therefore it is altogether continuous; for Being is close to Being.

Conceptual Being does not admit of any Other. Squeezed out of it are all differences which might disrupt its continuity. It is the continuity that makes possible ideation. Ideation is a pure flow of the complete now forward through time. On the surface of that continuity forms appear. (The *Body without Organs* is an idealized unstoppable flow which



becomes a recording surface, to use Deleuze's terminology from *Anti-Oedipus*.) Conceptual Being is the original idea which supports all other ideas. Every idea within that flow is only another manifestation of the continuous substrate itself. The banishment of all difference within the substrate makes visible the differences between forms projected on the substrate. Both the substrate and the forms that arise from the substrate manifest Conceptual Being. The difference between the substrate and the forms is called Ontological Difference. Between continuity and difference is the key difference of Ontological Difference. The statement "Being is close to Being" contains ontological difference as "closeness." It says "Being is close to itself." Being gets close to itself though the differences of the beings. Each different entity expresses Conceptual Being in a different way. Yet Conceptual Being is greater than the sum of its parts. Conceptual Being is the "complete *Now*." No one being captures everything as it exists complete; as it exists now. Only Conceptual captures everything in its completeness at the *Now* moment. Yet conceptual being shows its injustice because it forgets that *Now* not everything is complete at the same time. Some things are past their prime, while others have not yet reached their prime. Thus, Conceptual Being forgets the entire range of what primordial Being supports. For Primordial Being supports what is becoming and perishing as well as what is complete. Primordial Being supports differences in the continuum itself. The differences in the continuum are not suppressed. Conceptual Being achieves its continuity at the price of solidification which forgets the importance of difference within the continuum. Primordial Being hides in the "closeness" of Being with itself. Ontological difference becomes over-stressed because of this suppression of difference within the continuum. When the differences within Primordial Being are allowed to be articulated, then the contrast between Being and beings is not so stark. With Primordial Being, beings swim in the sea of Being instead of being forced to its surface. With Conceptual Being, the sea freezes solid, and the life that inhabited those depths now float lifelessly to the surface.

But it is motionless in the limits of mighty bounds, without beginning, without cease, since Becoming and Destruction have been driven away, and true conviction has rejected them. And remaining the same in the same place, it rests by itself, and thus remains there fixed; for powerful Necessity holds it in the bonds of a Limit, which constrains it round about, because it is decreed by divine law that Being shall not be without Boundary. For it is not lacking; but if it were (spatially infinite), it would lack everything.

Now we approach the crux of the matter. The lifeless conceptual Being is held in thrall by mighty bonds. The *holoidal* nature of the one true reality has been separated from the rest of Primordial Being. The rest of Primordial Being has been driven far away. This cleavage of Primordial Being has created Ontological Difference. Conceptual Being is held in exile and "powerful Necessity holds it in the bonds of a limit." Were this not the case, the natural unity of Primordial Being would reassert itself. Yet, the rest of Primordial Being could not serve as an Arche -- could not masquerade as the Apeiron. Only by dividing Primordial Being can a part of it serve as the Arche, and this obscures the true Arche -- the single source of all causality. However, we must ask why Parmenides wants to substitute Conceptual Being for the Arche. What is the necessity which creates the bonds that hold the *holoidal* part of Primordial Being prisoner?

Because it is decreed by divine law that Being shall not be without boundary.

Here we hear that Being itself has a limit for the first time. This discovery is as important as the discovery of the limits of the immortals through Dionysus. The Boundary of Conceptual Being appears at the point it is cut off from Primordial Being. And through this limit we get a glimpse of its relation to the single source: the true Arche; the sun of the Good.

When Parmenides mentions divine law, we immediately think of his mysterious goddess tentatively identified with Aphrodite. Mourelatos identifies four aspects of this divine agent.

It is now clear that the divine who controls the identity and coherence of the Parmenidean WHAT-IS has not three but four faces or Hypostases: As ... CONSTRAINT she holds it “enthralled in bonds” and “restrains it all around;” as ... FATE, she applies the “fettters” or “shackles” of its doom or destin; as ... JUSTICE, she “holds it” to its appointed station, without loosening the “shackles;” finally as ... PERSUASION, she holds it in the bond of fidelity and infuses or endows it with the gentile power characteristic of her office. We have in this a complete spectrum from brute force to gentle agreement, from heteronomy to autonomy. So the real is not only an ineluctable actuality but also that which shows good faith. Coming-to-be and perishing by contrast, are pictured as outlaws and alien intruders who might be driven off.<sup>3</sup>

To forestall misunderstanding here, let me emphasize that this analysis of PEITHO words in Parmenides serves primarily to articulate a speculative metaphor. The only reality for Parmenides metaphysics is the WHAT-IS. In none of her four faces or hypostasis is the goddess an element of the ontology. The four faces of the polymorph deity are aspects of the modality of necessity that controls WHAT-IS, and of the same modality as it applies to the route “\_\_\_\_\_ IS \_\_\_\_\_.” This modality is a composite of “must,” “is doomed,” “is right,” and “would.” The four faces are equally important, and each serves as a commentary on, and is a corrective to, the other three. When we think in ontological terms -- of the WHAT-IS and its necessity -- the language of PEITHO reminds us that the necessity is internalized: a necessity of autonomy. On the other hand, when we think in epistemological terms, it is important to remember that the Peitho residing in WHAT-IS is that of a superior authority. It is illuminating to think of the polymorph deity and the WHAT-IS as partners in PIETIS,<sup>4</sup> and is correct to think of ourselves as partners in, and the beneficiaries of, that relationship. But it would be wrong to think that we are partners on the same terms. In the PIETIS that obtains between us and the real the initiative is entirely on the side of reality.<sup>5</sup>

The polymorphic deity of Parmenides mythos is what

controls Conceptual Being and delimits its boundary that cuts it off from Primordial Being. In this deity is hidden the effects of the Single Source. We notice that while Conceptual Being has no divisions, the ployomorphic Deity is divided into four aspects. The Arche cannot be divided, so we see the division appearing within the Deity. The division inherent in Primordial Being has been transferred to the Goddess when Conceptual Being was separated out. I agree with Mourelatos that for Parmenides the Goddess has no ontological function. Parmenides is attempting to set up Conceptual Being as the Arche par excellence for the entire metaphysical epoch. Yet he knows that he must deal with the problem of Fate and Necessity which, in effect, he is shelving for another problematic. Parmenides converts them into a mythos of his own design. By converting them into a mythos, they may be conveniently disregarded as part of the receding mythopoetic. The Goddess will bow out, leaving Conceptual Being as the Arche. This transference, in effect, allows the switch from the Arche of the Apeiron to the Arche of Conceptual Being. The Goddess stands for the prior Arche and places it in the mythopoetic realm. This is a smooth move in metaphysical sleight of hand.

Yet Parmenides simultaneously offers us a profound picture of the role of the transformed Apeiron before it fades from the scene. The fourfold structure of the goddess summarizes the role of the single source in a fascinating way not found prior to Parmenides. It shows that Parmenides understood deeply what he was rejecting. It shows that the problematic of the single source always stands behind Conceptual Being, providing its limit. Parmenides merely shifts our attention to the realm within this limit and away from the problematic of Fate and Necessity.

---

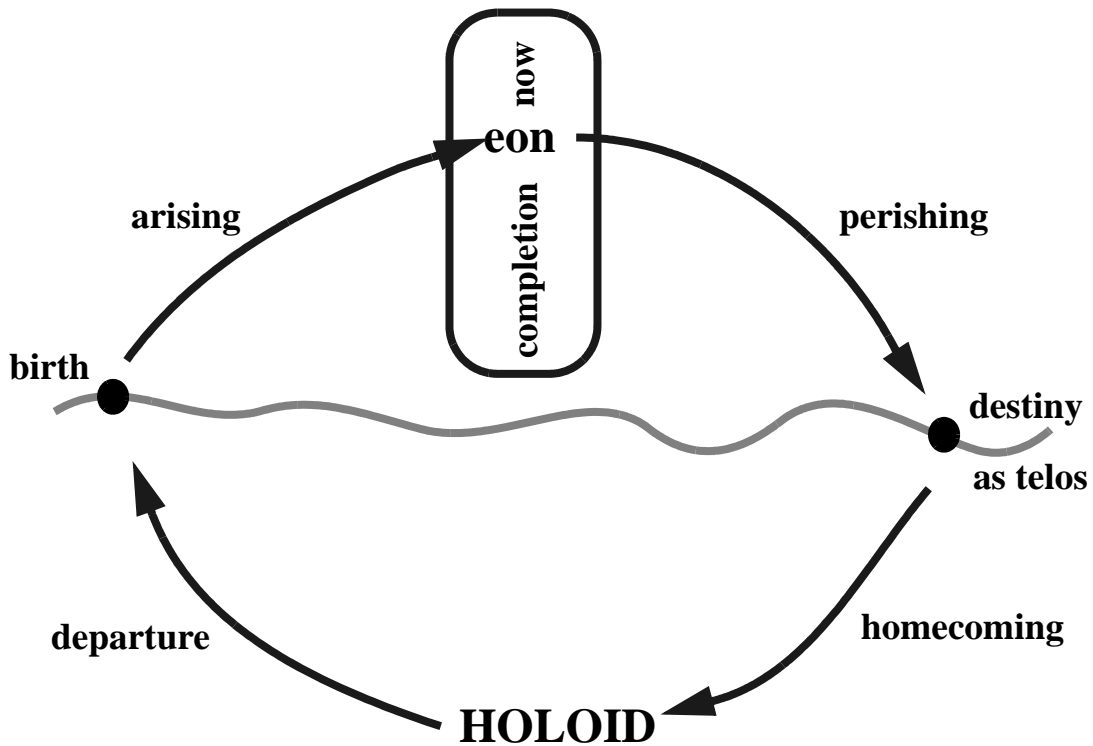
3. *The Route of Parmenides* p 160

4. page 498 (recheck reference)

5. *The Route Of Parmenides* p161

FIGURE 49

{FIGURE 501}



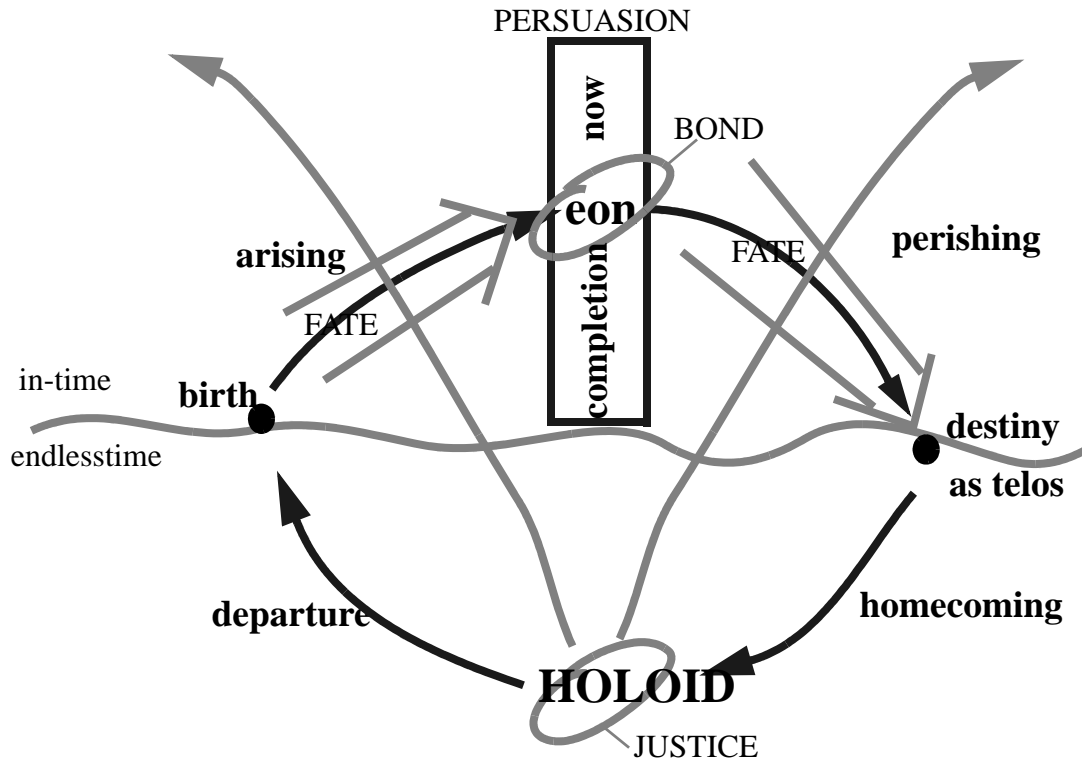
The individual entity arises from its origin in time and grows (physis) until it reaches its epitome of completion in a certain moment. Then that entity begins to perish until it reaches its end. That entity may or may not be allowed in time to become whole. But following Anaximanders' dictum that entity will become whole in the endless time realm, we may see this trip that the entity makes as its own odyssey, in which it departs from its *holoidal* source to wander in time until it can return, as a homecoming. For Parmenides the point of "completion now" has been identified with the *holoidal*. Departure and arising, as well as perishing and homecoming have been banished to the realm of non-existence. Change becomes a mere illusion due to perspective on the block of spacetime that results from the identity of the *holoidal* with completion now. Everything is always complete. But this is achieved by sundering the internal diversity of Primordial Being and separating out Conceptual Being to make it the arche. However, the old arche, the apeiron, does not just

disappear. It exerts its influence over the entity/*holoid* in four distinct ways.

The apeiron holds the entity in a bond which is unbreakable. By that bond it leads the entity from its birth to its necessary fate or destiny. The apeiron then renders justice for all injustices done to the entity in-time when it makes its homecoming in the realm of endless time. These are the three obvious aspects of the rule of the apeiron which exhibits the control of the single source. There is, however, another more subtle aspect to the goddess, which is persuasion. The single source can lead the entity, either willingly or against it will. If the entity goes willingly, then it exhibits the aspect of persuasion. The entity is persuaded that whatever is decreed is for its own good. It is persuaded thus because it knows that whatever it loses in this world will be returned to it in the Next World.

FIGURE 50

{FIGURE 502}



But persuasion has another aspect which is very important. That is the influx of justice from the Next World into this world. If men live by laws and render justice unto one another in this world, then the retribution in the Next World will be lessened. Thus, persuasion reminds us of the city of Logos of Heraclitus. The city of Logos is governed by Laws. Men govern their behavior by those laws and do justice to each other in this world. In the city governed by law, men are able to persuade each other in democratic assembly. They are allowed to criticize descriptions of reality and persuade each other that their description is most fitting. The contest of weighty speeches allows the most complete and best description to prevail. The contest of speeches seems to be strife, but they have an inner harmony of persuasion. The best description of reality becomes part of the laws by which everyone lives and to which everyone has access. This vision of the gate which Parmenides opens serves as the city

wall. The speech of the goddess is the law laying down three routes and legitimating only one. And at the center of the city ruled by law is the Arche of Being separated off from the doxa of opinions within the city. All opinions use the "is," but the "is" alone is the One True Reality. The "is" is a fire burning in the center of the water of logos. That fire lights up the world, making reality visible. When the gate is opened, the light flows out into the world. Being stands as the unmoving pivot at the center of all these speeches which attempt to describe reality. Those purified speeches which withstand criticism from all sides stand out, and the pivot of Being -- in those speeches -- exhibits the closest approximation to the one true reality to which men might attain.

To think is the same as the thought that IT IS; for you will not find thinking without Being, in (regard to) which there is an expression. For nothing else either is or shall be except Being, since Fate has tied it down to be a whole and motionless; therefore all things that mortals have

established, believing in their truth, are just a name; Becoming and Perishing, Being and Not-Being, Change of Position, and alteration of Bright color. [p44]

The arche is the pivot of all Logos -- that is Conceptual Being. It is this pivot which is exhibited in every speech, and which comes to its pinnacle in the true speech. The things that mortals name are concepts that appear on the surface of the continuous, whole and motionless Conceptual Being. Only it has reality, whereas all the speeches exist only to display the One True Reality seen through the gate of the city governed by laws. The waters of life have frozen, leaving ice sculptures of concepts. These exist only because the Sun of the Good is eclipsed.

But since there is a (spatial) limit, it is complete on every side, like the mass of a well-rounded sphere, equally balanced from its center in every direction; for it is not bound to be at all either greater or less in this direction or that; nor is there Not-Being which could check it from reaching to the same point; nor is it possible for Being to move in this direction, less in that, than Being, because it is an inviolate whole. For, in all directions equal to itself, it reaches its limits uniformly."

Conceptual Being is a sphere. Because it has a form we know it is not the Sun of the Good. It is like the sun of the Good -- an imitation which is dark by comparison rather than light. The sphere is the perfect shape. For Parmenides this meant that *holoidal* Conceptual Being must be spherical in order to express perfection. What is complete now always expresses this perfection which is inherent in all things. If we refuse to look at that which is incomplete -- doing injustice to it -- then we see a shadow of the perfection of everything in endlesstime beyond the in-time realm. However, this is not a dark sun because it does not shed light on the incomplete which never reaches its prime or which is past its prime. The Sun of the Good shines its light on everything and completes everything in endlesstime, making each thing pay retribution to every other wronged thing.

At this point I cease my reliable theory (Logos) and thought, concerning Truth; from here onwards you must learn the opinions of mortals, listening to the deceptive order of my words.

They have established (the custom of) naming two forms, one of which ought not be (mentioned): there is where they have gone astray. They have distinguished them as opposite in form, and have marked them off from one another by giving them different signs: on one side the flaming fire in the heavens, mild, very light (in weight), the same as itself in every direction, and not one same as the other. This (other) also is by itself and opposite: dark night, a dense and heavy body. This world order I describe to you throughout as it appears with all its phenomena, in order that no intellect of mortal man may outstrip you.

Notice that the goddess of Parmenides herself points out that the order of her words might be deceptive. One would normally jump to the conclusion that Conceptual Being represented the Light. However, if we remember that Conceptual Being as Arche has eclipsed the Sun of the Good called Apeiron, then we will get a clearer picture of the situation. The "meta" of meta/physics, the arche, has been usurped by the center of Greek speech -- the "*it is*." Man has truly become the measure of all things through his language, and the universe has been created out of the pluriverse. The transformation out of the mythopoetic into the metaphysical epoch is complete. The metaphysical, from this point on, will be concerned solely with Being in the form of Ontology. Divinity will be subsumed under ontology since the gods are also beings, and when monotheism rules, god will be considered the supreme being. The goddess with four faces will be forgotten along with the whole problematic of "fate and necessity." The identification of completion now with the *holoid* will satisfy all the intellects within the epoch of the metaphysical. The tyranny of man by himself will be justified based on the injustice inherent in Conceptual Being. Yet even Being has a limit. The meta/physical era must come to an end. Fate haunts it still. The goddess still stands behind her gate, holding Being in thrall until its epoch is ended. The end of metaphysics is near when that gate will open

again, ushering in a new world order. Meanwhile, there are successive epochs of Being in which the fundamental concept of Being is reinterpreted. Heidegger has sketched this history in his book The End Of Philosophy.

The decline of the truth of beings occurs necessarily, and indeed is the completion of metaphysics.

The decline occurs through the collapse of the world characterized by metaphysics, and at the same time through the desolation of the earth stemming from metaphysics.

Collapse and desolation find their adequate occurrence in the fact that metaphysical man, the ANIMAL RATIONALE, gets fixed as the laboring animal.

This rigidification confirms the most extreme blindness to the Oblivion of Being. But man wills HIMSELF as the volunteer of the will to will, for which all truth becomes that error which it needs in order to be able to guarantee for itself the illusion that the will to will and nothing other than empty nothingness, in the face of which it asserts itself without being able to know its own completed nullity.

Before Being can occur in its primal truth, Being as the will must be broken, the world must be forced to collapse and the earth must be driven to desolation, and man to mere labor. Only after this decline does the abrupt dwelling of the Origin take place for a long span of time. In the decline, everything, that is, brings in the whole of the truth of metaphysics, approaches its end.

The decline has already taken place. The consequences of this occurrence are the events of world history in this century. They are merely the course of what has already ended. Its course

is ordered historico-technologically in the sense of the last stage of metaphysics. This order is the last arrangement of what has ended in the illusion of a reality whose effects work in an irresistible way, because they claim to be able to get along without an unconcealment of the essence of Being. They do this so decisively that they need suspect nothing of such an unconcealment.

The still hidden truth of Being is withheld from metaphysical humanity. The laboring animal is left to the giddy whirl of its products so that it may tear itself to pieces and annihilate itself to empty nothingness.<sup>6</sup>

Metaphysics became ruled by Ontology through the claim of divine inspiration of Parmenides. In this way the mythopoetic realm left a lasting mark on the metaphysical by placing the Arche of Being at its center. Yet, all eclipse eventually ends, and the Sun shines once more. The eclipse, by Conceptual Being of the Single Source of causation once called Apeiron, may soon be at an end. This calls us to think deeply concerning what the next epoch after the metaphysical might be like. Thinking deeply, the Parmenidian institution of Ontology calls us to think as well its end. It could be that at the end of the epoch of Metaphysics the Apeiron becomes visible again which was eclipsed by the dark planet of Conceptual Being. The Apeiron is the representative of the single source of all causation within the metaphysical realm. So in the end perhaps we are taken back to the beginning to those who saw the Apeiron most clearly. We are taken back to the thought of Anaximander, Heraclitus, and Democritus who thought a different destiny for the metaphysical realm other than Ontology.

---

6. Heidegger, *Overcoming Metaphysics, THE END OF PHILOSOPHY* p86-87

## A FROZEN CITY OF IDEAS

---

The next part of our journey takes us on “the road from Knossos to the cave and temple of Zeus” in which we follow the conversation of three older men concerning the laws of an ideal city. This dialogue of Plato has for the most part been abandoned by the philosophers and given over to political scientists to interpret. The dialogues such as the Republic seem to be more interesting from a philosophical viewpoint. The Laws seem dry and uninviting compared to those other works. Yet, we need to understand that The Laws and The Republic “belong together.” They need to be read together in order to see how Conceptual Being once established as the Arche produces a metaphysical regime within the city. The Laws are important because they implement Parmenides’ concept of Being, *and* they set the stage for Aristotle who applies the method of rational discourse set forth by Plato in The Laws to everything under the sun. In the laws we see the teacher of Aristotle at work. The irony is subdued, and the work is an outline of a complete system of laws. It is probably the first fully developed theoretical system. All philosophical and scientific theoretical systems that came after it look back to it as their progenitor. That original theoretical system could not have been constructed without Parmenides’

setting up of Conceptual Being as Arche. Plato founded the first *city of ideas* on the plain of Conceptual Being. It is this *city of ideas* which we have inhabited ever since. However, we are now discovering that the bedrock of Conceptual Being is fragmenting beneath us, and the frozen city of ideation is beginning to melt.

It is clear that the order of the Republic and The Laws is the reverse of that in which they are normally read. The Laws is a journey upward, and it comes first. The Republic is a return from a journey downward toward the sea, and it comes second. Toward the end there is a point in The Laws where the Athenian Stranger mentions the longer inquiry into the nature of Justice that might be undertaken. This inquiry is developed in the Republic. It is generally assumed that The Laws was the last of Plato’s dialogues in which he turned away from esoteric toward practical concerns. It is the dialogue with no explicit mention of Socrates. And so it is seen as a supplement to Plato’s other works. But, perhaps this supplemental relationship should be reversed. Who is to say that the Athenian Stranger is not Socrates himself traveling incognito (in fact Aristotle alludes to this); who is to say that The Laws

is not the central dialogue around which all the others revolve. It is certainly the one that Aristotle imitated most closely in his works. All the others appear as somewhat esoteric and even frivolous by comparison. In *The Laws* Plato advances a positive doctrine with subdued irony. That doctrine demonstrates the structure of the ideal city in the form of Laws. The Laws are a theory that direct and constrain action. If we see the Laws as an enacted theory, a praxis, then we begin to see beyond the description of a quirky or bizarre political system towards their real function. Plato's ideal city establishes the metaphysical regime founded on a bedrock of conceptual Being as a unity of thought and action that embodies virtue completely. It is a totalitarian ideological regime, the prototype for many others which follow in Western history. Plato constructs the template, or prototype, for all theoretically structured systems and thereby realizes the first implementation of Parmenides' program for excluding every aspect of existence not associated with Being from our worldview.

Dealing with all *The Laws* would not be possible within the scope of this essay. So, it will be necessary to skip across the surface of *The Laws* like a stone. However, hopefully enough will be said to show that *The Laws* have great unmined philosophical depth which is normally unexplored because they are left aside as an addendum to Plato's other works; because they are considered to be more political than philosophical; and because they are not considered in relation to the works of the Pre-socratics, but instead almost as an island isolated from all other works. Even though Plato is less ironic in *The Laws* to the extent he is seen to be building a positive system (and showing us how that should be done), this does not mean everything is perfectly obvious. We are justified in being suspicious that he is "up to something;" the question is "what?"

Let's start by considering the relations of *The Laws* to Primordial Being. We might consider Plato's ideal city to be like a jewel set in a setting of Primordial Being. Normally his city is looked on as being without context. However, it is clear that once

Conceptual Being has been formulated as the Arche and has replaced the Apeiron as the ultimate metaphysical principle, then it is necessary for any theoretical structure to take up a position in relation to Primordial Being that fixes its relation vis a vis Conceptual Being. One might see this stabilization of relations as the primary reasons for Plato's ideal city. Thus, each of the articulated parts of Primordial Being should relate to a specific aspect to Plato's city. These relations should display the solidification that Parmenides inaugurated in which Conceptual Being is raised up and separated from Non-being and Opinion (mixture of Being and Non-being). Remember that the three parts of Primordial Being, when permuted, give us eight aspects: *hoid*, *holon*, *integra*, *novum*, *epoch*, *essencing*, *eventity*, and *ephemeron*. It is these aspects which we must use as our lens to look at Plato's city and understand its function as a theoretical structure that unified speech and action.

The Athenian Stranger asks the Cretin, Kleinias, for the reason why their laws are as they are. To this Kleinias replies that it is due to war.

So that these practices of ours exist with a view to war, and to me at least it appears that our lawgiver had this in view in everything he did.

Kleinias goes on to intensify this statement by equating peace and war.

I believe he condemned the mindlessness of the many, who do not realize that for everyone throughout the whole of life an endless war exists against all cities. And if when a state of war exists, defense requires common meals and orderly realms of rulers and ruled among the guards, then this should be done in peacetime. For what most humans call peace he held to be only a name; in fact, for everyone there always exists by nature an undeclared war among all cities. If you look at it this way, you are pretty sure to find that the lawgiver of the Cretins established all our customs, public and private, with a view to war, and that he handed down the laws to be guards according to these principles. For according to him, nothing is really beneficial, neither possessions nor customs, unless one



triumphs in war. For then all the good things of the defeated belong to the victors.<sup>1</sup>

The Athenian stranger immediately uses the strategy of Socrates and reduces their argument to absurdity by applying the relation of war of all against all to neighborhoods, households, and each individual. The companions of the Athenian fall for this ruse and expose what amounts to a nihilistic position of utter war of all against all.

KL “Oh Athenian Stranger -- ...<sup>2</sup> -- you have correctly followed the argument up to its source and have thus made it clearer, so that you will the more easily discover that we are correct just now in saying that all are enemies of all in public, and in private each is an enemy of himself.”

AS “What are you saying, you amazing man?”

KL “Why, right here, stranger, is the first and best of all victories, the victory of oneself over oneself; and being defeated by oneself is the most shameful and at the same time worst of all defeats. These things indicate that there is a war going on in us, ourselves against ourselves.”<sup>3</sup>

The Athenian Stranger immediately calls to “turn the argument back in the reverse direction” upon hitting this wall of nihilism. He says that it is a *given* that each of us is “superior to himself or inferior to himself.” He asks if this is true of households and neighborhoods as well. Kleinias interprets this to mean that a group is superior to itself if the better men rule. The Athenian Stranger counters by setting aside the question of whether it is ever possible for the worse to be superior to the better which would be the opposite in Kleinias interpretation. The Stranger says this question of whether the inferior could ever be superior would lengthen the conversation. We know, though, that Plato would say that whatever is inferior is absolutely so and can never be superior. However, the Stranger closes in on the role of the judges and not on the people themselves saying:

We aren’t now investigating the speech employed by the many with a view to the

question of the seemliness or unseemliness of words, but rather with a view to laws seeking whatever is them constitutes correctness and faultiness according to nature.<sup>4</sup>

The Stranger raises the argument above the level of the general meaning of words because he realizes that it is a paradoxical statement to say one is inferior or superior to oneself. Thus, paradoxicality of words is equivalent to saying that there is a nihilistic war of all against all. Instead of entering into the maelstrom of nihilism the Stranger rises above it by positing a judge who can make non-nihilistic distinctions within the nihilistic landscape. The Stranger distinguishes between three types of judges:

Judge 1: Destroys the wicked among them and sets the better to ruling themselves.

Judge 2: Made the worthy man rule and allowed the worse to live while making them willing to be ruled.

Judge 3: One capable of taking over a single divided family and destroying no one, but rather reconciling them by laying down laws for them for the rest of time and thus securing their friendship for one another.

The third judge would be enacting laws to pursue peace and not war. He makes peace by improving those who are worse and reconciling them with those who are better in the judges’ opinion. The first judge distinguishes good from bad and then destroys the bad, leaving only what he considers good. The second judge distinguishes good from bad, but makes the good rule the bad, and makes the bad accept it. But the bad remain bad. The third judge teaches both the good and the bad by the laws, making them both better and thereby rising above the situation in which the distinction between good and bad is made. This rising above the distinction between good and bad is the whole theme of Plato’s Laws.

AS “The best, however, is neither war nor civil war -- the necessity for these things is to be regretted -- but rather peace and at the same time good will towards one another. Moreover, it is likely that even that victory of the city over itself

---

1. Plato Laws p4  
2. ellipsis  
3. Plato Laws p 5

---

4. Laws p6

belonged not to the best things, but to the necessary things. To think otherwise is as if someone held that a sick body, after it now received a medical purgation, were in the best active condition, and never turned his mind to a body which had no need for such remedies at all. Likewise, with regard to the happiness of a city or a private person, anyone who thought this way would never become a correct statesman, if he looked first and only to external wars, and would never become a lawgiver in the strictest sense, if he didn't legislate the things of war for the sake of peace rather than the things of peace for the sake of what pertains to war.<sup>5</sup>

So this is how the Stranger reverses the argument. He says laws need to have a view toward peace and not toward war either external or civil. He goes on to show that civil war is harsher than external war, and to say that the good men in civil war are better than the good men in external war. The difference is like the difference between a man with virtues of justice, wisdom, moderation, and courage over the man who only has courage.

For a man would never become trustworthy and sound in the midst of civil wars if he didn't have the whole of virtue.

Plato shows us that laws should strive to instill the whole of virtue into the subjects of the city and thus bring friendship to all with the city by educating them and making all of them better.

We should have said that he (the law giver) had in view not just some part of virtue -- and that the lowest -- but that he looked to the whole of virtue, and that in seeking his laws he arranged them in for that were different from the forms used by those who now seek to put forward laws. Nowadays, each seeks merely to add to that form which he needs. So one concerns himself with inheritances and heiresses, and another with assaults and others with myriad of other such things. But we assert that the search for laws belong to those who seek well, as we have now begun to do. For I wholly admire the way you started out interpreting the laws; it is correct to begin from virtue and say that he laid down the laws for the sake of this. But when you claim that

the legislated by referring everything to a part of virtue -- and that the smallest -- I was sure you were no longer correct, and that is why all this last part of the argument has been put forward now. How then would I have liked to hear you proceed in your talk? Do you want me to show you?

KL "By all means."

AS "O Stranger" it should have been said, "not in vane are the laws of Crete in especially high repute among all the Greeks. They are correct laws, laws that make those who use them happy. For they provide all good things. Now the good things are twofold, some human and some divine. The former depend on divine goods, and if a city receives the greater, it will also acquire the lesser. If not, it will lack both."<sup>6</sup>

Human Goods

- Health
- Beauty
- Strength
- Wealth

Divine Goods

- Wisdom (Prudence/intelligence)
- Moderation
- Justice
- Courage

So by the Stranger's reversal of the Cretins' nihilism we see that the laws are not made for war but for peace, and that peace comes from instilling goodness by producing in the population certain virtues. Those virtues are the result of good laws that the people live by everyday and which guides their every action. In a way the argument is that if people practice good behavior by following good laws, they become good. Thus, the laws must strive to be the best possible set of laws, not a hodge podge of laws that everyone adds for themselves to get what they want. The current lawgivers are merely engaging in a form of all against all war by changing the laws to suit themselves. Plato's law giver is definitely out to set up a higher law that strives to be the best and which

---

5. Laws p7

---

6. Laws p 10

will last forever.

Now what does all this have to do with metaphysics? The dialogue in this first part does not mention anything explicitly metaphysical. To see the metaphysical import, it is necessary to read between the lines. Our first clue is the idea that laws are set up to protect against war. We notice that very quickly this war is scaled up from the mundane fights between cities of territories to a metaphysical war of everyone against everyone else including themselves. When the reflexive operation of the war against oneself is introduced, we are suddenly in metaphysical territory. This utterly nihilistic view of reality as total war is very extreme. Against this backdrop Plato brings us the opposite concept of total virtue. He says laws are not made just to distinguish good from bad, but to instill virtue by making total virtue visible. Thus, Plato constructs an ideal law which is the diametrical opposite of the utter nihilism of total war. Both of these constructs are nihilistic opposites. One is totally bad, and the other totally good. Neither represents the world in which we live. In the everyday world there is some strife, but it is balanced by some loves, friendships, contracts, etc. that make life for the most part bearable. No one is completely virtuous, and the law is a hodge podge of common law based on precedence and legislation where each person competes to protect their interests. In our everyday world the law does not seek to teach or instill virtue -- nor is the context of the laws utterly nihilistic. Plato has constructed an imaginary situation which states the contrasts in the strongest possible terms. This is done so he can contrast normal law making with his extraordinary law giving. Out of the backdrop of a nihilistic landscape of the war of the all against all with adhoc laws, there arises a more perfect law that teaches and instills virtue. This new law changes the nature of all laws from then on. The new law changes the character of the people that live under it. It introduces an *epoch* of peace to replace the *epoch* of war. Looking at this situation from the point of view of the articulation of Primordial Being, it is clear that the nihilistic situation of total war is equivalent to the *ephemeron* (falsehood, difference and unreality) and is used only

as a setting to posit the existence of the ideal law which is *holoidal* (truth, reality and identity). The emergence of the new law itself is an example of a *novum* which institutes a new *epoch*. Thus, the major axes of the eightfold of Primordial Being are produced at the outset by Plato's argument. Plato defines a stance toward Primordial Being from the outset, attempting to show how his new construct of an ideal law stands toward everything else. The ideal law embodies and teaches perfect virtue. Perfect virtue is *holoidal* because it combines all the parts of virtue into a perfect whole. The perfect law stands against the *ephemeron* of total war of all against all including themselves. It makes it possible to make clear non-nihilistic distinctions in the nihilistic landscape of the *ephemeron*. The ideal law changes forever all human laws, and this institutes a new regime. But it does not need to be changed itself, so it becomes something that lasts forever. Thus, the law raises us up to a meta-legal (physical) level at which changes are only minor perfections, but in which the basic legal structure need never change again. This happens in the context of many cities with various regimes, and so the whole political landscape changes as cities with imperfect legal structures attempt to compete with a city with a perfected meta-legal structure. Here the meta-legal introduces all the trappings of the meta-physical because the meta-legal is a gloss on all legal systems. It is a true system that is completely unified, rather than a hodge podge of individual laws that might be out of joint because they have separate origins.

The new law must have a different basis from all prior laws. Where does it gain its distinction which allows it to supercede them and rise above them? That comes from its being founded on Conceptual Being. The new law is an "ideal" law. It is not an actual law, but is a conceptual gloss on all laws. It exists nowhere but in the speeches of the three men on the road. Law is a statement. It describes as clearly as possible a set of circumstances in general terms, and says what reward or punishment it obtains if any concrete situation in the world approximates those circumstances. A law which exists merely in speech and is never applied to the world is just a

speech about a speech. This talk about a kind of talk qualifies the law to exist at a meta-level because when the three old men talk about the laws, they are, by definition, making meta-statements; statements about statements. The ideal law is organized at this meta-level, not at the level of its individual legal statements. Only at this level of meta-statements does the ideal law exist. At the level of mere legal statements, crime and punishment, it is no different from any other law. Thus, the ideal law, in the midst of meta-legal discussion, appears to gloss all actual laws. But when the meta-legal discussion ceases, the gloss vanishes, and there exist then only individual laws that restrict and constrain behavior.

Now this new law which appears is different because it comes from a man, not a divine or semi-divine source. In the new law man is giving himself a law, and that law is rational, ordered and systematic, appearing as a narrative of speeches. It is no longer just an arbitrary list of injunctions. It flows in an orderly fashion and is based on some categorical distinctions. What distinguishes the meta/physical from the mytho-poetic is that man gives himself laws, and they do not come from the "gods." Is this why the travelers are going toward Zeus' cave? Is the secret of Prometheus that Zeus will be overturned by a man? Will a man wielding an ideal law unseat the generation of gods ruled by Zeus? Once Conceptual Being makes it possible to create ideal entities as glosses on the everyday world, then the weakness of the gods becomes apparent. The gods are not rational, systematic and ordered. They are, in fact, only sporadically contacted by human beings, and the oracles are not consistent, nor ordered. Their world appears weak and disorganized beside the well-ordered speeches which produce idealized glosses on the world. Those idealized glosses are illusions that men can inhabit -- Olympus fades as the frozen idealized city of Plato appears, and one shifts from the mythopoetic to the metaphysical epoch. The Laws from man to man are the *novum* or emergent event that crystallizes the metaphysical epoch out of the mythopoetic. Prior to the emergence of ideal laws based wholly on the mechanism of conceptual gloss, there was merely the idea of the

Apeiron as opposed to the physical world. The Apeiron was seized by Parmenides and turned into Conceptual Being. Conceptual Being was used to ground the speeches about speeches of the ideal laws that man gave himself. Where the laws appeared, then the structure of the metaphysical era was set. Justice no longer flowed from the gods, but from men themselves.

The emergence of the Laws sets the structure of the metaphysical epoch because it creates a clear relation between Conceptual Being and Primordial Being. But this makes us wonder about previous transitions and whether there is any evidence for their associated emergent events. This gives us a new appreciation of the Greek founding myth of the successive generation of the gods . . .

- 0) Uranus appears out of Gaia to become her husband (emergent event).
- 1) Uranus keeps his children in Gaia by persistent mating (injustice to children and wife).
- 2) Uranus is castrated by Kronos from within Gaia's vagina (retribution for injustice from child to parent).
- 3) Kronos swallows his children as they are born from Rhea, keeping children in his belly (injustice to children again).
- 4) Blood from Uranus' wound impregnates earth with Erinyes, Giants, Melian Nymphs; Phallus falls in sea and engenders Aphrodite (emergent event).
- 5) [No parallel with Hurrina Version]
- 6) Kronos is persuaded by Rhea to swallow stone instead of infant Zeus.
- 7) Kronos vomits up children through his mouth.
- 8) Stones come up first, is Omphalos worshiped at Delphi (emergent event).
- 9) Zeus rules and Kronos is displaced to Tartarus with Titans, but Gaia bears Typhoenus, source of New Rebellion perhaps product of Kronos' seed.
- 10) Zeus has many affairs and splits up the world with his brothers, Hades and Poseiden.

11) Zeus avoids marrying Theitis who will have son greater than father.

12) Zeus punishes Prometheus who says he knows who will overthrow Zeus.

13) Man gives himself laws which seals the transition from mythopoetic to the metaphysical ages (emergent event).

In this telling of the Greek myth of origins based on Kirk's rendition in *Myth*, we notice three emergent events as the reigns of the Gods change. In the change from Uranus to Kronos, the emergent event is the appearance of Aphrodite. In the transition from Kronos to Zeus, the emergent event is the opening up of the oracle of Delphi. Finally, in the transition from Zeus to the metaphysical era, the emergent event is the introduction of human created idealized laws to replace natural and traditional laws of divine origin. Now this progression of epochs with their emergent events is very interesting. It causes us to reflect on what is similar and different between these emergent events and how they dictated the new patterning of the epochs they inaugurated. We can guess that the reign of Aphrodite corresponds to the cult of the Great Goddess and relates to the hunter-gatherer society which came to the end with the transition to agriculture and the founding of Great civilizations such as Indus, Egypt and Mesopotamia based on cities ruled, as Plato says, by "gods," called by the Arabs "jinn." These traditional civilizations had a direct contact with Jinn via the oracles that were set up all across the ancient world. These traditional civilizations were displaced by Greek city-states that transitioned quickly from the mythopoetic to the metaphysical regimes and produced their own human inspired laws based on the idea of law. What came before the deposing of Uranus is probably a culture in which men are not distinguished from animals. It is the arising of Aphrodite which causes men to distinguish themselves from animals. This changes when men recognize the rule of Jinn and distinguish themselves as the like of animals in relation to Jinn who control them as they control animals. The reign of Uranus is based on the distinction between heaven and earth. Uranus arises out of the earth to dominate it and do injustice to his children from the earth. With

the arising of Aphrodite, the major difference becomes between men and women. Women are identified with the earth. Men castrate themselves and serve the earth which only the chosen may impregnate, and then they, like drones, are killed and eaten. With the arising of Delphi, men turn from immersion in the earth toward an immersion in the heavens which now speak to them and lead them. The major distinction becomes between the invisible and the visible realms. So moving from the reign of Kronos to that of Zeus, we move from a fascination with earth to a fascination with the heavens. From this, with the emergence of man-made idealized laws, man became fascinated instead with himself. He is alienated from the earth which he wantonly destroys and from the heavens which he denies as he closes the pluriverse into a totalitarian universe that revolves around man alone where man becomes the measure of all things. Each emergent event in this series is very important and completely changes the structure of the world. Each epoch has its own type of law. In the epoch of Uranus, the law is the cosmic law stemming from man's complete immersion in nature as animals. In the reign of Kronos, the law becomes that of Nature as distinguished from the Culture of the hunter gatherers who knew they were different from nature, but only with enough separation to make the awesome discovery of difference. In that world men could become the animals they stalked and easily become one again with nature. That oneness with nature became linked with sexual initiation in a cave deep within the earth. Immersion in a vagina within a vagina of the earth became a practice that allowed man to return to his previous unity with nature. But the doubling of the sexual experience also made the first meta-transition possible. Man already had a disproportionate sexual apparatus in relation to other animals. This focus on sexuality, stemming from men standing upright so that their sexual organs became apparent, while the female sexual organs became hidden, made the relation between men and women the key difference. In the epoch of Zeus, men turned away from earth and women toward invisible things, and began to dominate the earth with its animals and women just as they were dominated by the Jinn. In the transition

to the metaphysical era, men turned toward domination of themselves. This established the war of all against all where there had only been wars between tribes and peoples before. The higher order nihilistic war of all against all called into being the idealized law as its opposite. Each emergent event sets up a law of one sort or another that defines the regime of that epoch.

Uranus

- Law of the Cosmos
- heaven/earth
- men=animals

Kronos

- Laws of earth from women
- man/woman difference

Zeus

- Laws of jinn from oracles
- visible/invisible
- angels perceived

Children of Prometheus

- Idealized laws given to self
- Apeiron/Physical

Eventually we will see that these stages in the genesis of the Western worldview are extremely important for organizing the experience of those who delve into that worldview deeply. As with the concept of biology that “ontogeny recapitulates phylogeny” so it is with worldviews that the deeper one goes into one’s worldview the more prior states of emergence one discovers which are embedded in that worldview as hidden layers. Thus, every worldview is really a series of genetically related worldviews that contain the memory of all their previous history. Here we are speaking not of Epochs of Being, because Being as such only arises within Parmenides’ definition of Conceptual Being. Prior to that we inherit Primordial Being whose construction stretches far back into the mythopoetic era. That project from which the various verbs in Indo-European languages are the remnant stretches back into the epoch of Zeus in which the Jinn

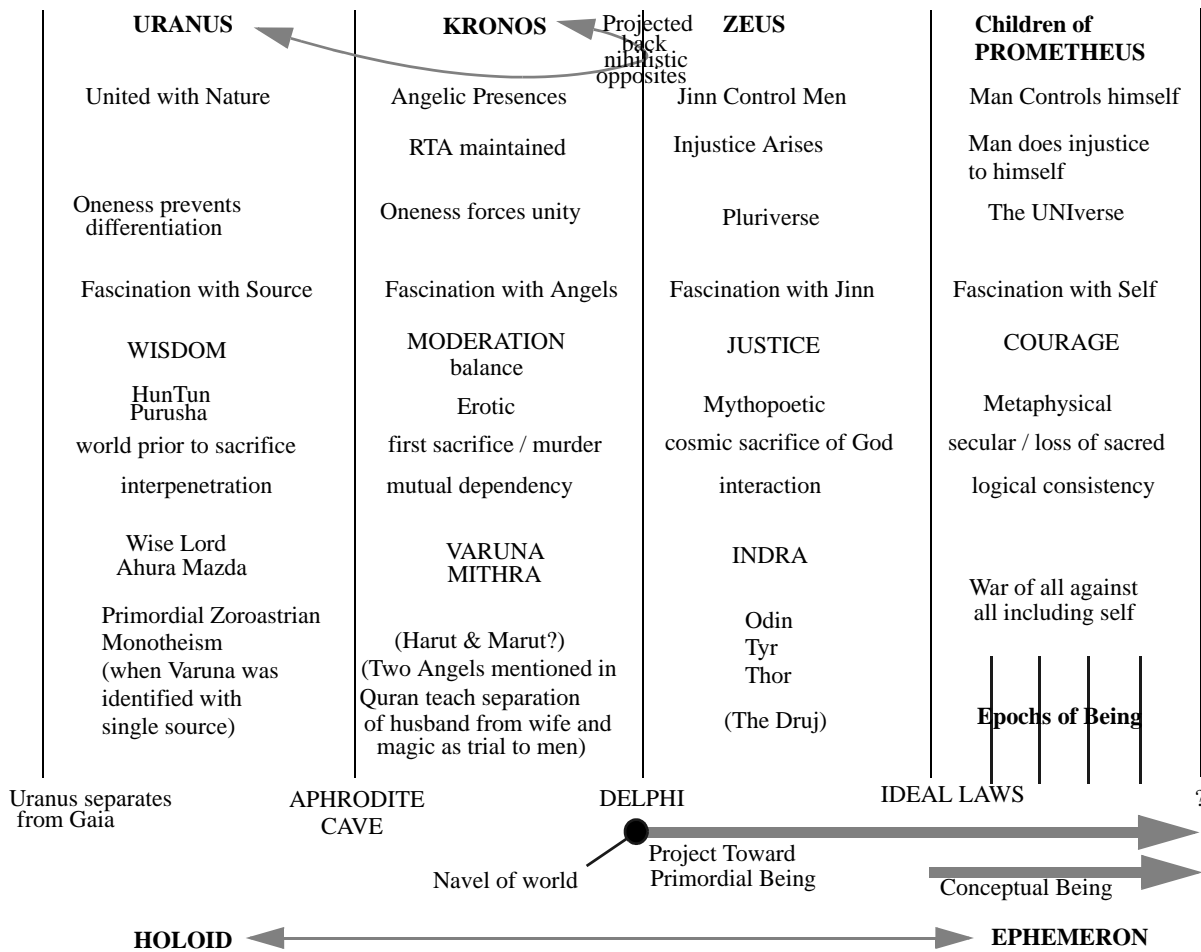
domesticated human beings in cities. This epoch goes back to the founding of the cities in Sumeria, Indus and Egypt. For the Indo-Europeans we have little evidence of this period beyond the linguistic remnants in various languages. We also have the evidence of the Norse mythology which shows us who these Jinn were: Odin, Tyre and Thor and their mutual relations. In order to go back even further to the Reign of Kronos, we must look to the Vedas. We notice that they contain the worship of Angelic presences which must maintain the balance of RTA. These Angelic presences would be related to the reign of Kronos rather than Zeus. It is easy to distinguish Jinn from Angels because the Angels can do no wrong, whereas the Jinn practice trickery and do good as well as evil in their relations toward men and each other. Mithra and Varuna were angelic presences rather than Jinn or Asuras because they had no choice but to uphold the RTA which the Jinn were continuously attempting to unravel. The epoch called the reign of Kronos probably coincides with this fasciantion for Angels rather than Jinn. This adds a new facet to our understanding of the Great Goddesses and Aphrodite.

In the era of Aphrodite, man has become separate form nature -- but only just barely. In this separation, what man experiences is the angelic aspect of existence. The intensity of the grounding of man to earth by eros is balanced by the direct experience of Angelic realities that move all of nature. In the reign of Uranus (related entomologically to VARUNA), men are completely animals themselves with no separation whatsoever. With no separation they cannot perceive angelic energies that course though nature. Eros grounds man who lives in a cosmos surging with angelic energies. In the reign of Uranus, mankind is totally immersed in the remembrance of the Single Source of all causation like all other animals. In the reign of Kronos, mankind experiences just enough separation to allow him to hear that remembrance of all creation. In order to stop hearing that remembrance, man turns to woman through which he attempts to regain his lost unity with nature. As separation increases, man becomes able to hear the Jinn who also inhabit the pluriverse. In the reign

of Zeus, their attention turns from the angelic energies to a fascination with the Jinn. The Jinn convince men that men were created to work for them as the Sumarian myth says. Since the Jinn violate the balance of *Rta*, mankind, as their servants, learn likewise to violate the cosmic harmony. Finally, men abandon the Jinn and construct the totalitarian *uni*-verse, stopping up their ears to both the Angelic remembrance of the Single Source and the orders of the Jinn. Man does this by advancing the ideal laws in rational discourse. These stages of human development and the genesis of the Western worldview by stages are very important to understand clearly. The stages of Uranus and Kronos are projected back from the mythopoetic era of Zeus. Thus, they are couched in terms of injustice between the members of the generations. But the possibility of this injustice only arises in the era of Zeus. When men are identical to animals, or immersed in the Angelic energies, there is no possibility of this injustice. There is no possibility for the development of the clinging and craving exemplified by the linguistic project of constructing Being in its primordial form. Only Jinn and Men are free to be unjust. Thus, the development of the concept of Primordial Being probably does not stretch back any further than the beginning of the reign of Zeus. The fact that the Uranus and Kronos stories of injustice are duals, point to the fact that they are reconstructions from the reign of Zeus. The prior epochs are probably common to all the ancient worldviews not unique to the crafty Indo-Europeans. Each epoch traces a further separation from the lost *holoidal* unity by mankind. Moving back through the stages, one moves toward *holoidal* unity. Thus, one may say that the differences between the reigns of Uranus and the children of Prometheus is in many ways identical to the difference between the *holoidal* and the *ephemeron*.

When we look at what Plato says in *The Laws*, we see that he contrasts nihilism to whole virtue. Whole virtue only becomes whole by stages. Therefore, each stage in the genesis of the worldview becomes associated with the merger of another part of virtue into the whole of virtue. The other lawmakers cite courage only as the basis of the laws. But Plato's Stranger wants us to make the whole of virtue the basis for the laws. So as we add each part of virtue, we move back into the genetic stages of the worldview. First we add to courage the partial virtue of justice which counters the injustice introduced by the Jinn. Then we add to justice and courage the partial virtue of moderation which is the equivalent aspect in human beings to the maintenance of the RTA or cosmic harmony by the angels. The difference between justice and moderation is the difference between external balance towards others and internal balance of oneself. Finally, to courage, moderation and justice we add the final partial virtue of wisdom. With the addition of wisdom we achieve wholeness of virtue. Wisdom is the realization of the *holoidal* interpenetration of all things due to their emptiness. All the dichotomies introduced in the genesis of the worldview are really degenerations and reifications. Man is really one with nature and non-alienated. All things belong together in their kindness. Courage is what is needed to defend oneself in an unjust world where war is endemic. When one becomes just toward others, the threat of retribution in endless time is taken away. When one becomes moderate, then balance is complete and the RTA of cosmic harmony is achieved. When one adds to this the knowledge that all things interpenetrate, then one becomes part of the cosmic whole oneself completely, just as were the first humans which did not distinguish themselves from the animals in any way. This, in China, was called following the *Tao*.

FIGURE 51 Epochs of Emergent Worldviews. {FIGURE IX 35}



In order to demonstrate that this hypothesis concerning Plato's Laws and their relation to the *holoidal* and *ephemeron* has some validity, we will turn to the work of another philosopher who followed Parmenides where it is possible to see the same pattern. This other Presocratic philosopher is Empedocles. We will first quote from a study of the thought by D. O'Brein called Empidocle's Cosmic Cycle:

Empedocles' world is made of four elements: earth, air, fire and water. These are ruled by two forces, Love and Strife. Love is the cause of happiness and unity. Strife is the cause of separation and misery. These two forces rule in turn. Strife makes the elements many; so long as the elements are many, they are moving. Love

makes the elements into a single whole, the Sphere. In the sphere the elements are at rest. The period of unity and rest under Love last for as long as the period of plurality and movement under Strife.

During the period of plurality and movement the elements are first increasingly separated by Strife and then, as soon as they have been fully separated into four distinct wholes, they begin to be increasingly united by Love. In this way the elements pass thought varying stages of separation and of combination. In one of these is the world in which we are living now.

There are thus two great alternations in the life of the world. First there is the major alternation between one and many, rest and movement. Secondly there is the minor alternation within the



period of movement and plurality. This is the alternation between the world of increasing Strife which leads away from the Sphere, and the world of increasing Love which leads back to the Sphere.

Accompanying the minor alternation there is a difference of speed. For some time after the Sphere has been disrupted the elements still move slowly. They gather speed as Strife prevails more and more, until their maximum speed is reached with the total victory of Strife, when the elements are fully separated. As the elements start returning to the Sphere under Love's influence, their speed gradually decreases, until finally they sink to rest again in the Sphere.

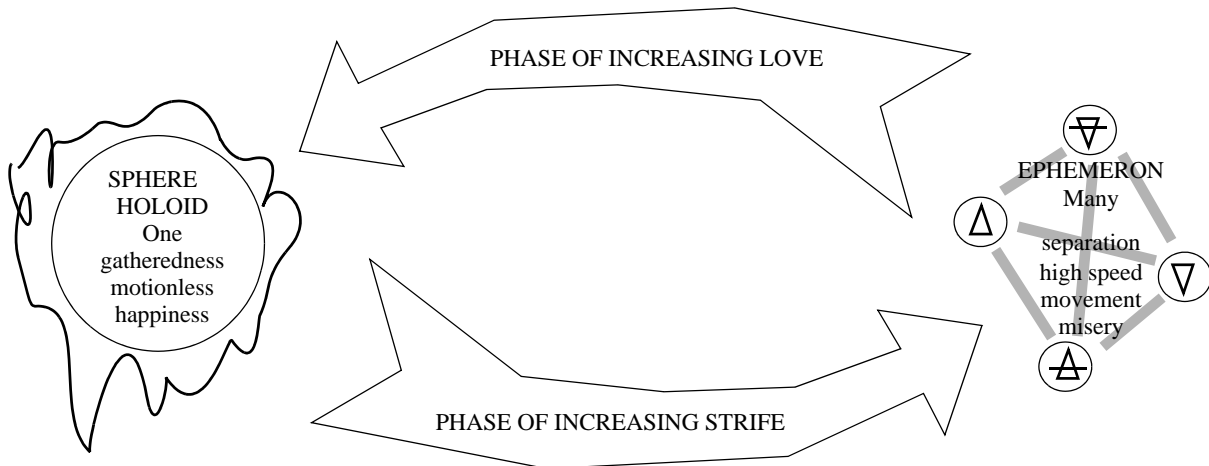
During the time of her complete power Love is extended throughout the Sphere in which all the elements are evenly mingled. Strife is outside the Sphere, spread in an even layer all over its outer surface. When the reign of the Sphere comes to an end, Strife begins to break into the Sphere

from outside. Love is forced increasingly towards the center, as the elements are separated more and more into four concentric spheres of fire, air, water and earth, passing through the condition in which we see them now. At the end of this period Strife is totally dominant. The elements are completely separated into their concentric spheres. Love is confined to the center and isolated there.

Without delay, the opposite world of increasing Love begins. Love moves outwards from the centre. As she does so she unites the elements, binding them into more combinations that as time goes on approximate more and more to the perfect unity of the Sphere. Strife is forced outwards towards the circumference of the world. Finally Love has regained full control of the elements. They are fully mingled and made into the Sphere. Strife is on the outside.<sup>7</sup>

7. Empedocles' Cosmic Cycle; D. O'Brien Cambridge UP 1969 p1-2

FIGURE 52 Empedocles Cosmology. {FIGURE 518}



This cyclic cosmology of Empedocles, as reconstructed by O'Brien is the first attempt to reconcile Parmenides' vision of Conceptual Being as isolated and unmoving with the reality of change. Empedocles takes as an assumption Parmenides' claim that the central metaphysical principle is ontological. Empedocles reproduces this concept as the Sphere governed by Aphrodite. Empedocles combines the Sphere with its opposite, which is pure separation, and that is ruled by Strife or the god of

War. In true Zoroastrian style, by combining these two principles as the limits of a cycle, Empedocles "solved" the problem of how Strife and Unity could co-exist and produce a world of apparent mixture. When we look at the Big Bang theory of current cosmology, it appears that Empedocles was truly inspired. If the universe contains enough matter to be closed, then Empedocles' theory may be very close to the mark indeed. What we see here is an oscillation over time between the *holoidal* and the

*ephemeron*, which are the two extremes of Wholeness and Hollowness that arise from the permutation of opposites implicit in Primordial Being. By creating a temporal solution, Empedocles has also constructed the first theoretical picture of a spacetime interval. Thus, Empedocles' vision also introduces the theoretical concept of the epoch. In his world picture there are two major epochs of increasing Strife and increasing love called above the minor alternations.

Our own world falls in the period of movement when the power of Strife is on the increase. At the beginning of the period of increasing Strife, after the disruption of the Sphere, there were formed whole-natured creatures. Since Love was then still powerful, these creatures were more harmonious beings than we are. The elements in them were more harmoniously mingled, and in particular they had an equal share of fire and water, the males and the female element respectively. As the power of Strife increased, these whole-natured creatures were separated into man and woman. As time goes on, and the power of Strife in the world becomes even greater, the different parts of our bodies will no longer be able to hold together. They will be torn into separate pieces. For a time, perhaps, they will come together in monstrous combinations.

The separate limbs will wander disconsolately about the world on the eve of the dissolution of all things into separate elements.

After this catastrophe, the world of increasing Love will begin. The same events will now be repeated in the reverse order. First there will grow up from within the earth the separate parts of living bodies: bones and flesh, eyes, heads and so forth. These will cling together as Love increases and the desire of all things for unity. The combine they form will be monstrous at first: human hands and a cow's body, creatures trailing hundreds of hands and arms, and so on. The power of Love continues to increase, and the monstrous will give way to creatures no different from ourselves, but with a happier fate ahead of them. For with the power of Love still increasing, man and woman will unite into whole-natured forms and finally be assumed into the blissful sphere.

When the time allowed for the Sphere has come to an end, the world of increasing Strife will begin again. And so the two alternations, between being one and being many and between becoming one and becoming many will continue endlessly.<sup>8</sup>

8. Empedocles Cosmic Cycle O'Brien p 2-3

TABLE 4

Uranus	Kronos	Zeus	Man
Holoid	Increasing Strife	>>>>>>>	Ephemeron
Pure Love	<<<<<<<	Increasing Love	Pure Strife
Whole-natured creatures both Male and Female	Binary Complementary Creatures Male and Female	Monstrous Partial Creatures	Separate Elements
Wonder	Angelic Presences	Rule by Jinn	Rule by Man
Interpenetration	Mutual Dependence	Interaction	Logical Consistency
Wisdom	Moderation	Justice	Courage

The concept of how Strife and Love cause separation and gatheredness are portrayed graphically in terms of the creatures that inhabit the universe. There are three stages between the extremes of Sphere and separated elements:

- Whole-natured beings which combine the opposites of male and female.
- Binary creatures of separated complementary opposites as we know them.

- Part creatures that do not make a whole but are instead monstrous.

Notice how the transition from the whole natured creatures to separate opposite creatures contains the concept of the *holon*. A *holon* faces in two directions at once within a hierarchy. The human couple is really a single creature with two sides. It is the increase of strife that actually separates them. The monstrous forms also tell us something. Each monster is unique as a deviation from the human norm. This uniqueness gives some intimation of the concept of *integra* which is the unique combination of attributes of individual members of a species. These differences combine into a unique gestalt which gives each individual its own integrity. With increased separation these differences become monstrosities. The life of each one of these creatures is an *eventity* in as much as it is a small interval or epoch of its own within which it essences forth in becoming particular to itself. Empedocles sees individual creatures arising and perishing with their own lifespans. It is as if the universal constants are changing as this occurs so that the products in different ages are different. However, the *essencing* forth of individual members of a species with their own lifespans is assumed.

It is interesting to note that many of the insights of Heraclitus into the whole nature of opposites and the alteration of domination between opposites is deftly contained in Empedocles' theory. It is as if Empedocles wished to use the whole universe as the model to put forth Heraclitus' theories of the relations between opposites. Also it is clear that all the aspects of Primordial Being are represented in Empedocles' world vision. Thus, it appears that the move into the ontological metaphysical arena has brought all the aspects of Primordial Being into theoretical consciousness as they are explicitly embodied in Empedocles' theory. Empedocles' cosmology is the prototype for all ontological theories within the metaphysical epoch. Most will be more sophisticated in their approach to the problematic set up by Parmenides. However, all will be working with the same basic structure provided by

Primordial Being and now explicitly brought to consciousness formulation as theoretical constructs.

The transference of the elements of Primordial Being into the realm of ontology and cosmology is a crucial step since we have seen that the structure of Primordial Being reflects the same structure as deep temporality. In this way we see that the Primal Scene has been transformed and transmitted from the mythopoetic to the metaphysical epochs. The Primal Scene becomes the cosmology or world picture of the metaphysicians. Empedocles has set out the first such cosmology, and shows that the successful cosmology should contain all the elements of Primordial Being conceptualized. Only such a world picture is completely satisfying in which all the elements of Primordial Being are brought to consciousness by theorizing. Thus, if we want to create a picture of the Metaphysical Epoch, we must likewise deal with each element of Primordial Being. This is the a priori tectonic of all Western philosophical systems. To the extent that Western philosophers have realized this metaphysical imperative, they have constructed full and meaningful philosophical systems. To the extent they have not followed the pattern laid out by Empedocles, they have failed to attain the implied standard of all philosophical endeavor.

Following Empedocles in spirit, we shall have embarked on a project of formulating a theory of the metaphysical epoch. In that theory we have striven to harmonize the elements of Primordial Being in order to achieve the greatest possible depth and also show how the theory of the metaphysical epoch reflects, albeit in a transformed way, the same concerns as those which are laid out in the Primal Scene. The Metaphysical Epoch cannot end until such a picture is formulated, and the fascination with the ontological is broken. The ontological exists within the metaphysical template. We must first understand the metaphysical, and then show how the ontological is articulated within that arena. Ontology is just one type of metaphysic. Anaximander and Heraclitus showed that decisively. But since Parmenides, this lesson has been forgotten. Unfortunately, we have little considered the nature of the metaphysical epoch

within which we are entrapped. A few have begun to attempt to distinguish it from the mythopoetic. Are these the only two epochs, or are there more before the mythopoetic and after the metaphysical? We need to consider this question deeply. If there is a next epoch beyond the metaphysical, what might it be like? Can our consciousness change as radically again as it did when we shifted from the mythopoetic to the metaphysical realm? We can only really understand the metaphysical epoch if we have some theory of the prior epochs and those which might come. All transformations within the Metaphysical Epoch itself are minor perturbations in relation to these changes of the epochs themselves.

Understanding these major epochs that have transformed human consciousness is another level below the Epochs of Being, the episteme, and paradigm changes within the metaphysical era. The only thing beneath that level is physical evolution itself that changes the constraints on consciousness. It has long been noted that physical evolution has several emergent layers which are sub-atomic, atomic, chemical, life, social, consciousness. Since Vico it has been known that there were stages in the

development of man which changed how language is used in each epoch. More recently, we have noticed the discontinuities within the history of the Western tradition itself, such as the epochs of being, episteme and paradigm. However, to understand these micro-level changes within the world dominating metaphysical *uni*-verse, it is necessary to understand the context of the metaphysical epoch in relation to other epochs in the transformation of the social-consciousness. And that, of course, makes us wonder what the next epoch after the metaphysical will be like and when its advent will occur, as well as wondering what emergent event will herald the new regime. The McKenna brothers in their book Invisible Landscape present a picture of this next phase in the transformation of social consciousness and the Acquarian Conspiracy attempts to herald its approach and explain it in terms of spiritual techniques. We may not be so bold as to expect it to be more than a further intensification of Nihilism in some unexpected world-shattering form, such as the advent of the *Dajjal*. However, understanding the previous epochs in their relation to the metaphysical is an important step to prepare for the next quantum leap for human social consciousness

# DRUNKENNESS AND FRENZY ON THE BATTLEFIELD AND IN THE CITY

---

At the heart of the frozen city of Ideas is a drinking party. We need to explore the nature of this drinking party very carefully in order to understand the inner dimension of the city founded on human law given by man to himself. The autopoietic, or self organizing, nature of the ideal city is very important. Plato has carefully constructed his city so that we will understand, from the image of the ideal city, the nature of ourselves. It is a construct that rides on the crest of the wave of Conceptual Being. The city itself is a categorical structure prior to abstraction. It is a first representation of the essential relations between first principles (or ideal laws) which have not yet been abstracted away from the image as is later done by Aristotle. The city is the image of ourselves. Self organization (or lawgiving of a city to itself) calls into question the nature of the self for which Plato brings us back to the question of virtues; and virtues, as we saw in the last chapter, related to the genetic unfolding of our worldview from previous worldviews.

Plato has his Athenian Stranger (and what Athenian is stranger than Socrates?) defend the practice of drinking parties which are outlawed in the cities of his interlocutors. But from where does this defense

stem? It is clear that the pivotal paragraph is that in which Socrates separates the divine from the human goods and enumerates them:

Now the good things are twofold, some human, some divine. The former depend on the divine good, and if a city receives the greater it will also acquire the lesser. It not it will lack both. [p10/631c]

This sentence contains the crux of the argument which discussion of drinking parties will try to support. Divine goods are the sources of human goods. Thus, as we genetically go back to prior worldviews, one is tapping ever deeper sources until the whole of virtue, “The Good” itself is tapped. Tapping the source of Good inevitably leads to human good. However, having human goods without access to the divine source makes those human goods worthless. The role of the Lawgiver is to lead the people of the city to tap into the Source of Good, so that all the good things they have are truly good, not merely superficially or apparently so. In order to do this, the Lawgiver must be educated and taken through each of the steps of connecting to the divine sources.

TABLE 5

[631b-d p10]

Human Good	Divine Good
Health	Wisdom
Beauty	Moderation
Strength	Justice
Wealth	Courage

Socrates asks his interlocutors to order the laws to be followed by men in a certain way after the basic distinction between sources of Good have been set up. And he says that these laws should have their guardians who possess the virtues upon which the laws are founded. Then he says. . . .

“Thus, O Strangers, I at least would have wished and still do wish that you would speak: explaining how all this is to be found in the laws that are said to be from Zeus and the Pythian Apollo, the laws laid down by Minos and Lycurgus. And then I would like to be shown why it is that their order is so clear to anyone with experience in laws, either because of technical skill or because of certain habits, while it remains quite inapparent to the rest of us.” [p11; 632d]

This challenge by Socrates is very interesting. It is a challenge to the gods. It asks for rational discourse from the gods. Well, he knows that the gods are incapable of rational discourse -- they speak through oracles and do not indulge in argumentation, giving reasons for their pronouncements of law. Looking for rationality in the laws of the gods holds them up to a new standard that never existed before. He says with irony that it is apparently clear to those with certain skills (divining), but unclear to everyone else. This call for rationality is the essential point which forges the universe out of the pluriverse. It creates the ideal city out of the hodge podge of families and neighbors within the walls of a real city. Laws that for rational argument structures like the formal structures of Euclidean geometry, flow from a completely different kind of discourse than that of the oracles. For Plato the four virtues are the axioms which fuse together into the whole of virtue: the Good. They form the basis for all rational discourse

concerning the human condition. Plato has attempted to forge a formal system like that of Euclid to regulate human exchange. But like all formal systems, its flaw is that it does not take time adequately into account. For Plato time is always a threat to the ideal laws and their formal structure.

KL “What should be said after these things Stranger?”

AS “In my opinion, it’s necessary to start over again from the beginning, commencing just as we did, by first discussing the practices that contribute to courage and then proceeding through another and then yet another form of virtue -- if you wish to do so. As soon as we’ve been through the first, we will try to use it as a pattern for the others and thus have a comforting discussion about the as we go along our route. Later, if god is willing, we will show how what we just went through is aimed at virtue as a whole.” [Laws p11-12; 632d-f]

The point of challenge is ignored by Socrates’ interlocutors. The conversation rolls right over into the rational dialogue that treats each virtue in turn, and each the same, before treating the whole to which they belong. This is analysis and synthesis in a nutshell. We have entered the realm of rational discourse without the case of the gods ever being heard. For who can present the case of the gods? No one. They cannot even play within the *uni*-verse which excludes them. Within the universe man confronts only himself -- man organizes himself without the help of the gods. Instead, man draws directly from the divine sources of Good. The Gods switch into a new role. They are no longer lawgivers and judges, but instead sources of knowledge of rhythm and harmony.

The pattern which will be used for the treatment of each virtue is demonstrated on Courage. It is argued in detail in the rest of Book I and in Book II. It revolves around the defense of drunkenness at parties under the right conditions. This argument concerning drunkenness is crucial to our understanding of the evolution of the metaphysical *epoch*. It is normally treated as an oddity from the many oddities within the dialogues of Plato. This

oddity, however, has a crucial significance because it treats the relation of the nihilistic opposites “war of all against all” verses the ideal law. Here we are entering into the heart of this nihilistic opposition, and Plato takes us on a tour of the inner workings of our own worldview. The ideal city based on human law is indeed static, like a formal system. But every formal system has its method of proof. Plato is going to expose to us the method of proof -- the rational template for understanding all the parts of virtue. Once we understand the rational proof, we will be able to apply this to each virtue in turn and to perform the proof to synthesize the whole of virtue from its parts. Thus, for Plato the ideal city was not hollow. The ideal city has sources from which all the human good things flow. Plato is going to show us how to tap those sources using a rational procedure which is at the same time the means of producing the ideal laws. This is an amazing feat because to us all formal systems are closed and empty. Plato saw his formal system as full because like any good city that can withstand siege, it had its own wells from which to draw the human good things. Those sources from one aspect are four, but from another aspect are the same. By rational argument we can distinguish them and so see them as whole.

The crucial point about drinking parties is that they are posed as the opposite to war. War and drinking parties are artificially contrived chaotic situations. These two artificially contrived intensifications of experience are both disorienting. The warrior or drinker is subjected to disorientation so that he can learn to survive and maintain control in spite of the chaos. The disorientation of war produces in those who can master the chaotic situation the outward courage that perseveres against pains. The disorientation of the drinking party produces in those who can master the chaotic situation the inward courage that perseveres against pleasures. Plato demands both inward and outward courage against both pleasures and pains in order to certify that those being trained have real courage. This seems so strange to us. However, it is clear that throughout history there has been a relation between war and drunkenness. Drunkenness is seen as the elixir that

allows the soldier to stand the boredom between engagements and the means of forgetting the horrors of the battlefield. But we can also think of the relation between the frenzy of battle and the frenzy of intoxication in terms of the god that rules over both, which is Dionysus. Dionysus figures prominently in the Laws. Dionysus is the god born of woman who was driven insane by Hera, Zeus’ wife. Dionysus is the god of frenzy. Alain Danielon connects Dionysus with the god Shiva in India. He identifies these gods with what he calls the primordial religion. It is the religion of ecstasy. Ecstasy is a hidden reservoir from which human beings can draw on to do super-human things. It is tapped in times when things are chaotic and the adrenaline is flowing. It allows us to cope with situations that would normally be too much for us. One who has courage is able to tap those wellsprings of life when life is threatened. Likewise, he is the one who can withstand pleasures as well as pains in order to maintain a balance within a situation of disequilibrium. The balance based on ecstasy within an unbalanced environment is an important concept for Plato and for the Western worldview in general.

For Plato and the Indo-European worldview there is a key concept within the concepts subsumed under Being which is that of Reality. Reality does not refer to normal occurrences in everyday life. Instead, it refers to artificially heightened experience which is designated as “more real” than everyday occurrences. Both war and the drinking parties that the Stranger describes qualify as examples of these artificially heightened experiences. So the fact that courage is defined against the extra-ordinary is very important. We have already seen that Plato set up a situation at the beginning of the Laws in which the war of all against the all was contrast with the ideal laws. The normative situation for laws was seen to be that they were set up to prepare its people for war. Plato wanted to argue that ideal laws prepared for more than war -- but peace, as well, by making them virtuous. Just as ideal laws mediate between peace and war, so the virtues also have to mediate between the arts of friendship (drinking parties) as well as war. Drinking is what you do with friends, and war

is what you do to enemies.

The ideal of the Western man is he who can engage in what will be called dynamic as opposed to static clinging. Dynamic clinging allows one to let go in order to keep. Static clinging never wants to relinquish what is once gained, and thus is doomed to lose eventually. Dynamic clinging, instead, attempts to husband resources and maintain a cybernetic control which will allow short-term losses when aiming for long-term gains. Dynamic clinging is learned in battle and in the drinking party. In battle one is willing to lose the battle as long as one still wins the war. Here the things won and lost are external to the self except for one's life which is wagered against the lives of others. In the drinking party what is won or lost is the portions of the self except one's honor which is external and is wagered against the honors of others. Plato clearly demonstrates how one learns dynamic clinging within both the social and the anti-social spheres. This demonstration shows incredible insights into the roots of the Western worldview. The *Laws* is a profound metaphysical statement said in a way which is relevant to human needs and experience. We experience directly the constraining of laws within society. Other aspects of existence do not necessarily have the appreciable force of law. Metaphysics (meta-law) is normally not seen as having impact in our lives, whereas politics and law has continual impact on our every action. Plato's statement of his metaphysics in terms of law gives it moral and ethical force which a mere ontological treatment would lack.

In the *Laws* Plato looks into the depths of the Western worldview. He sees there a template for reasonable treatment of all the virtues. That template is the one that gives us robust courage instead of superficial courage. Superficial courage stands up against pain, only where as robust courage stands up against pleasure also. Attaining robust courage means being able to cling dynamically to things instead of merely acquiring and hoarding. There is a direct inner relation between the attainment of robust courage and the ability to cling dynamically. Only

the one who has control over himself, suggested by robust courage, has the self control necessary to relinquish for long term gains. Only such can consider his pains to achieve something and his pleasures on keeping it in relation to his long-term goals to master the entire situation. This orientation is fundamental to the Western worldview. The entire metaphysics of the Western worldview is built upon this foundation. For Plato to have recognized it so incisively and stated it so clearly is an amazing thing.

We may trace back the roots of dynamic clinging verses static clinging to the difference between settled peoples and nomads. The nomad knows dynamic clinging in the way they follow the herds of wild animals. The wild animals are slowly shaped into domestic animals through the dynamic clinging of the nomad, who does not cling to any place nor hold onto the animals, but lets them roam freely, following them and sometimes intervening to change their route. On the other hand, the settlers erect fences to keep in their animals and have begun to cling to one spot on the earth. When a disaster happens at that one spot, then all is lost. Whereas for the nomad, there are other animals to track if he loses track of one set he is following. The settler builds up a myriad of possessions, whereas the nomad must keep his belongings to the bare essentials because he must transport them all when he moves. This simple difference is the root of the difference between these modalities of clinging. The early Indo-European city dwellers realized that the nomads had something they lacked, and this is why they routinely sent their children to live with them and developed initiations that emphasized nomadic virtues. For the city dwellers the essential remnants of the art of dynamic clinging lived on in their use of wine and in war. The necessity of the frenzy as a means of handling chaos, meant that the young must learn about frenzy and must learn how to cling dynamically within the midst of outward and inward chaos. Victor Davis Hanson in the *Western Way of War* treats the subject of the combination of wine in war.

Did the ancient Greek soldiers march into battle drunk? The most likely answer is "almost." It may be naive to assume that the Greek hoplite,



who drank daily both at home and while on the customary last supper might stanch his fear, dull his sensitivity to physical injury and mental anguish, and make the awful task of facing the enemy phalanx that much easier. [p131]

It seems there is just the right threshold of drink above the normal amount taken every day which has the sought-after effects, but that if one takes more than that, those effects will turn negative, and drunkenness invites only disaster. That “almost” drunk state was one which was the natural starting point for the transformation into frenzy. Hanson does not treat frenzy but gives an excellent picture of the stages of the Greek battle and its horror and confusion.

The outcome of hoplite pitched battle left the property and culture of the defeated intact, robbed only of some 15 percent of their male citizens, many of whom were already past the prime of life. In the best modern spirit, the successors to the Greeks sought ever ingenious ways to lengthen, to expand, to glorify, and to continue the fighting until their very social structure was brought out, not the battlefield itself. They had forgotten or indeed not understood that the old style of hoplite conflict was by deliberate design somewhat artificial, intended to focus a concentrated brutality upon the few in order to spare the many. [p224, my emphasis]

This artificiality of the Greek combat is emphasized by the fact that they almost always began a battle by both sides attacking on the run despite the fact that there was greater security in staying put. The few examples cited by Hanson of one side awaiting the attack of the other seems to cause confusion in their enemies and be taken as a sign of recognition of inevitable defeat. However, this anomaly, in which each side rushes headlong into the other despite the irrationality of that strategy, needs to be deeply considered. The mutual collision of the enemies was designed to create the greatest destruction in the shortest amount of time. It led to the greatest confusion with the least room to maneuver for the individual soldiers, and it almost assured that the greatest number would actually arrive in the battle,

because to do anything but press forward meant almost certain death under the heels of one’s own troops. Upon this confusion was laid a template of the normative progression of such head on collision type of battle.

0) Prior to battle there was yelling and singing within the phalanx, the drinking of wine, the expectation of a speech by their leader which conducive to getting the troops moving.

1) The charge (ephodos or epidrome) in which the two armies would run at each other across the battlefield through the no man’s land between the two armies. The major problem was to keep the phalanx together as they approached the enemy ranks running.

2) Collision of the two sides as a clash of spears (doratismos) in confusion and disarray which would many times kill all the men on the front lines of both armies, leaving a wall of layers of dead who were crushed in the initial mele. This, thud or crunch of the two armies was accompanied by a peculiar sound since both were heavily armored and were approaching each other at a collective ten miles an hour to arrive at a point where shields and lances met, lances would snap and shields would be pierced along with the cries of men dying and being wounded or crushed.

3) There was the post-contact mele, a hand-to-hand struggle (en chersi) in which tears and gaps might arise in one of the lines which would spell disaster for one of the sides or the other. Keeping formation within the phalanx after the crush of collision was the essence of this type of fighting; this in spite of the close combat that occurred in the tumult which quickly disintegrated into hand-to-hand combat.

4) The push (othismos) where the rear troops in the phalanx would keep pushing forward with a continued momentum attempting to move through the lines of the enemy until they collapsed under the pressure.

5) The collapse (trope) of one side or the other into disarray that would lead to a route.

6) Viewing the battlefield, removal and exchanging of the dead, production of the dedicatory trophy from the gear of the enemy, dealing with the wounded, etc.

Hanson makes clear that this is an idealized structure laid over the confusion, misdirection, and mob violence that most certainly prevailed and defies any kind of structuring. However, we would miss an important point if we were to just consider these stages as merely the attempt of the rational mind to deal with confusion. Since the confusion was artificially produced so it would be extremely intense, the stages tell us something about the worldview of the fighters. First, the intensity of battle was like a stage for battle frenzy to arise.

Battle quickly exhausted those in the phalanx, both physically and psychologically -- perhaps in little less than an hour's time. The killing was face-to-face; each blow required a maximum physical effort to drive the weapon through the bronze of his opponent, all this to be performed while the hoplite carried armor and was pushed constantly by the ranks to the rear. Since there was no real distance between the men who gave and received such blows, a sea of blood was everywhere. Hoplites were soon covered by the gore of those whom they met, struck, and were pressed on into. Reverences to the blood of battle in literature are meant to be taken literally as firsthand, eyewitness descriptions from men who knew what the killing at close quarters was really like. For example, Tyrtaios says that only the true warrior can "endure to look upon the bloody slaughter." (12.11) Mimnermos had the same image in mind when he wrote of a great anonymous warrior of the past who made his way through the clash of the "bloody battle." (14.7) So, too, after the conclusion of the battle of Pydna in 168, Scipio was said to have come off the field "covered with the blood" of his enemies, "carried away by the pleasure" (Plut. Aem. 22.4); here it seems the Roman commander had merely become "blood drunk" from the killing. [p191]

This "blood drunk" frenzy was a state which was produced from the mixture of alcohol, adrenaline, excitement, chaos, anger, and the sight of one's friends and relatives being destroyed right before one's eyes by the enemy. In the din of battle both types of courage encouraged by Plato fuse suddenly. The inner courage derived from drinking parties, the ultimate of which is before the battle and the outer courage against pain inflicted by the enemy. This

fusion of inner and outer courage was signified by the epiphanies of the gods on the battlefield.

Throughout Greek battle a number of men not only became confused and disoriented under the strain of the killing, but also lost their senses to such a degree that they no longer may have even known what was going on, suffering from what we might call "battle fatigue" or "battle shock." In nearly every Greek battle we hear of epiphanies, stories of gods and heroes who at a certain moment descended to fight alongside a particular contingent. Most are described as occurring either before or after the battle, and thus can be explained as faked pre-battle stratagems to encourage morale, or post-mortem mythmaking to explain some superhuman or unbelievable achievement of arms. Yet, a few seem almost hallucinatory and may not be later, deliberate creations of fantasy. Rather, under the stress of battle, men claimed to have seen images before their eyes during the actual fighting. Perhaps the best known is the reported vision of Epizelos, an Athenian at the battle of Marathon, who "saw" an enormous hoplite pass by to kill the man at his side:

At this engagement the following strange thing occurred: a certain Epizelos, the son of Kouphagoras, as he fought in the ranks and proved himself a brave fighter, suddenly lost sight in both eyes. Yet he had neither been struck or pierced in the body by any weapon. From that moment on he remained blind of the rest of his life. I have heard that Epizelos used to attribute his misfortune to the following cause: a great armed hoplite had appeared opposite him, whose entire shield was covered by his beard. This phantom had passed him by, but had killed the soldier stationed at his side.

At the same battle others were sure they had seen an armed Thesus who led them on against the Persians. [p192-193]

Hanson only mentions this one example, but there are many such incidents throughout the annals of Western warfare where men perform super-human feats in the heat of battle or witness amazing occurrences. This is due to the frenzy that is produced in intense conflict, and we suspect that the "theory" of battle which guided the anti-production of warfare was designed to heighten and produce this

intoxicating altered state of consciousness. The whole idea of frenzy as the fusion of inward and outward courage in the midst of chaos on the battlefield, which produces in man a semi-divine state, gives us a different appreciation of what Plato is attempting to describe for us. If Greek warfare was geared to produce the greatest intensity of conflict possible given their level of technology, and was geared to produce specific altered states of consciousness, then warfare itself takes on a new significance. This state of intensified violent chaos is the place where REALITY gets its meaning. Reality is specifically a non-normal or altered state of the universe that goes along with the altered state of the frenzied individual. The Western way of war was designed to produce "reality" and the frenzy that coincides with it in the Indo-European individual's consciousness.

For a description of Frenzy we may turn to chapter ten of Bruce Lincoln's Death, War, and Sacrifice called "Homeric Lyssa: *Wolfish Rage*." Lyssa is probably derived from *lykos*, "wolf." But, another entomology takes it back to \**leuk-* "to shine, light." Both of these entomologies make some sense when you relate the frenzy to the epiphany of the emergent event. As in our use of the word *novum*, there is always a suggestion of a flood of light with the emergent event. It is of interest that mankind sees the entry into the Mele and the attainment of frenzy as the entry into an animal-like non-human state. This makes sense when we see the stages of emergence in relation to the genetic phases of the development of the Indo-European worldview. As we noted before, the earliest stage is one in which Humans were not distinguished from animals. This was the epoch of Uranus. Entering completely into the Mele is to regain that state of complete immersion into the body as animal. It is strange that this type of immersion must occur within the confusion of the battle, and that those who could enter such a animal-like rage were seen as those who mastered that extreme situation.

Given this interpretation, we should see parallels between the pre- and post-battle stages and the

metaphysical era, stages of Charge/Collapse with the mythopoetic epoch of Zeus and between Collision/ Push with the reign of Kronos, where the Mele is by analogy related to Uranus. Uranus arose out of Gaia. Soldiers in Greece were many times said to have arisen out of the earth directly. In the Mele they returned to the earth from which they had arisen. They put on the helmet of invisibility of Hades and went into the realm under the earth. Uranus attempted to keep things from manifesting, just as the Chaos of the Mele prevents things from taking form. Kronos, on the other hand, ate his children and kept them within himself. Just so, the Collision/Push are related to the active destruction of the enemy in the most forceful manner, and can be seen as analogous to "eating" the enemy as one group overruns the other. Zeus, on the other hand, avoids the excesses of both Uranus and Kronos. Thus, the Charge/ Collapse expresses the slow dissolution of forms rather than their prevention from manifesting or their active destruction. Charge slowly dissolves the static phalanx before the collision, and Collapse slowly dissolves the last vestiges of the phalanx after a push by the other side. Zeus allows the forms to manifest. Men set up the order of the phalanx. Men view the dis-order of the battlefield arranged by fate before they arrange the dead and collect the trophies. Rationality is an arrangement by men of men for men. The order of the phalanx, the foundation of the city, is the fundamental ordering of men. The ordering of the bodies for return to their families is also an ordering of men. In both we are seeing a static tableau, purely present, which shows us an image before and after the descent of the decree of fate. When men begin moving or when the phalanx finally collapses, the arrangement becomes the work of Zeus rather than a rational arrangement by men for men. Zeus manipulates outcomes by changing chance events. Zeus and his family urge, guide, provide resources, change environmental events around the actions of men. They preside over the context of human action in the process of its unfolding. For this reason, the process of Charge and Collapse which changes the designs of men between its preparatory ordering and the final display of fate, can be seen as being under the influence of Zeus. In

the battle the warriors work their way back through each age of man becoming bronze then silver, then golden as the impurities are burned from them by the fire of battle.

Returning to the concept of Lyssa, it is seen that it appears three times in the Iliad as a state attained by Achilles and Hektor, the great heroes. The two features of Lyssia as it appears in the Iliad are that it makes those in this state irresistible, and it is not clear whether the one in the state possesses it or is possessed by it. It is "...a state of wild, uncontrolled rage which is possessed by certain highly gifted warriors, but which also possesses them." [p132] Bruce Lincoln quotes the Ynglingasaga for a description of the Germanic WUT as an example of this state:

They went without shields, and were made as dogs or wolves, and bit on their shields, and were as strong as bears or bulls; men they slew, and neither fire nor steel would deal with them; and this is what is called the fury [wut] of the berserkr. [p133]

This state is attested in many different branches of the Indo-European traditions as well in some non-Indo-European traditions cited by Lincoln. But outside the context of the genetic stages of the Western worldview it is an isolated fact that makes little sense. If we see it as a return to the unity of man with animals at a very early epoch of the unfolding of our worldview, then the fact that the state occurs in the midst of Battle takes on added significance. It demonstrates that the structure of battle unfolds the layers of the Western worldview one at a time and takes men back to their lost origin. The fact that this recovery of the lost origin must occur in an artificially violent environment gives us pause. In the frenzy in which men return to animals, the epiphany of the gods are seen, and between these two are discovered the light of the angels which accompany the emergent event and characterize "Glory." Within the battle, as a kind of sacrifice, all the genetic layers of the Western worldview are forced to manifest. The battle is an experiment in the self-destruction of the Western worldview as a means

of radical self discovery. The battle itself produces an epochal change and releases the *novum* of the heroic deeds. The Mele of the battle is the perfect form of Chaos that we have called the *ephemeron* which destroys all form. The Phalanx is the *holoidal* form that represents the meta-body of society in which each part, a citizen, is a reflection of the whole, where all the citizens have fused together into a "Big Man" acting as if one. The Phalanx has its spacetime configuration as an *eventity*, and it unfolds through the process of the battle starting with the Banquet through formation to dissolution. The phalanx exhibits part/whole *holon* relations between the commander and the troops. The phalanx exhibits its own peculiarities as an *integra* which differs from city to city and battle to battle. In the battle the "Big Man" of the phalanx, like Yamir or Purusha, is sacrificed, and through that sacrifice men are forced back to some primordial state prior to the destruction of the proto-man who became the Lord of the Dead [p32-48].

The stages of the conflict are paradigmatic of the inner structure of this "reality." This means that the reality is born out of conflict in which the opposite sides crash together. That within this situation it is those who hang on to the structure of their phalanx during and after the crash that are the ones that are most likely to route the enemy. Thus, the phalanx stands as order against the chaos. The preservation of order within the chaos is the key to victory. This order did not depend on the organization of individuals as modern football does. Instead, it depended on their organization prior to the collision, and the ability to preserve that order through the collision and maintain pressure on the enemy until the enemy lines collapsed. Individuals meant nothing in this formation, only the mass of the body in relation to the shields which caused them to die in layers that were so conspicuous after the battle. Individual heroics, such as we see in the Iliad, is what destroys this structure and was frowned upon. This gives the materialistic tenor to the situation where the body is converted into a mass, first by running at the enemy which is running at you, and second by the use of layers of men with shields

pressing on the bodies of their forward companions. So reality has a strong component of material reduction in which the body is converted into an object which is useful even when dead in the wall of bodies being pushed from either side. One can almost see the opposite of a tug of war. It is a "push" of war where those behind are pushing the wall of dead bodies of both sides from behind. It is interesting that we preserve in play the opposite of what the reality of war codified into the ritual of anti-production on the battlefield in antiquity.

Phalanx at rest, Charge, Collision, Mele, Push, Collapse. These are the stages of anti-production which are also the stages of the unfolding of reality. The phalanx was all in order when it was still. When the charge and attack got underway, it lost much of its structure. In the Collision its structure was converted into physical mass and momentum. Then confusion reigned, but in the midst of that confusion the key was to maintain one's ranks and to then push forward through the line of the other side, using the wall of bodies. You can see that static clinging would dictate a totally different approach to war. It would dictate that the ranks stayed ordered and still, and waited for the enemy to attack a dug-in position, hopefully on the high ground. In the Greek warfare the two sides attempted to maintain the static structure of the phalanx through the dynamic regime of running attack. They intentionally let go of a static order and submit it to the possible breakup in the running attack. This makes there appear the precarious threshold between an attack where the order of the phalanx is lost, and the too slow attack where momentum is lost and the other side gains the upper hand merely because they were traveling faster in a tighter formation -- another precarious balance like that between too much and too little wine. Then in the collision and mele which are severely disorderly and disruptive situations, the phalanx needs to be preserved in spite of incredible chaos. If it is maintained, then the Push is possible which makes the breakthrough the enemy lines occur. That breakthrough has an interesting resonance. Breakthrough is transcendence. The Western worldview is based on dualism which is based on

transcendence. In dualism one side is stronger and the other weaker in a power relation. This kind of battle proves the one stronger and the other weaker in a definitive way by whose line collapses. The collapse for one side is a breakthrough for the other. So transcendence and dualism are closely intertwined in this artificially induced situation of anti-production. But breakthrough can only occur if it is possible to Push and the Push comes in the midst of war where the phalanx has been maintained through the mild disorder of the charge and the extreme disorder of the Collision and Mele. Thus, the order has been subjected to extreme pressure and has held in spite of the dynamics of the situation being in constant and unpredictable flux. Here we see dynamic clinging in action. We see clearly that the Hopolites release their hold on the static structure of the phalanx in order to add momentum; then they subject it to the disorganization of running, Collision and Mele, hoping that there will be enough order left to make their push toward breakthrough, or at least stand their ground. When both armies stand their ground is when the most brutal and devastating wars of attrition occur. Fewer die if the breakthrough comes early.

The ability to Push within the chaos after the Collision shows us that the ancient Greek fighters were aware of their attempt to apply dynamic clinging to the battle situation. In dynamic clinging whatever you pushed on within the dynamism of the battle had to be meta-stable. It had a dynamic stability, in this case a wall of dead and fighting men. Think about the "sandwich" of men and shields in the middle, and then think about the "sandwich" of the steps in the anti-production process. In anti-production it is Mele that is in the middle flanked by the Collision and the Push which, are in turn, flanked by the Charge and the Collapse, which are lastly flanked by the pre-battle Banquet and the post-battle viewing and trophy collection, etc. When we look carefully, we see these as very precise and structurally related stages. The first and final phases are static. Then comes the dynamism of the Charge and Collapse, which are opposites, one being a moving toward and the other a falling away. The

Collision and the Push are really the same thing, only one is the initial meeting while the latter occurs many times within the chaos of battle until collapse of one side occurs. Thus, there are many Pushes, but only one leads to breakthrough and thus to transcendental victory. The Mele is the inherent confusion and fog of war that was produced by the two armies coming together in war. The mele is structurally opposite the static situation before and after the battle. As is clear, there are four distinct phases in the production of reality of anti-production. The four phases show us the movement out of static order into chaos and then back out again. The epiphany/frenzy where inner and outer courage fuse, occur within the Mele. This altered state does not occur within the ordered states before and after the battle. Other emotions dominate those states like fear and loss, or joy and triumph. But the other phases are necessary as separators of everyday life from the extraordinary situation in the chaotic Mele. The epiphany is the emergent event arising out of the chaos, identified previously as analogous to Wild Being, The static pageant before the battle, and the view of the battlefield afterward, are analogous to the Pure Presence of Static Being. So we are led to relate

the Charge/Collapse to Process Being and Collision/ Push with Hyper Being. This makes some sense when we realize that charge and collapse are more gentle dissipations of structure while the Collision/ Push are more violent dissipations of structure. In the Collision/Push there is an initial dramatic surge which is eventually complemented by a series of smaller and perhaps fragmented surges which appear as pulsations through the mass of the two armies toward their center wall of flesh and shields. Thus, both of these are strong dissipaters of structure of the enemy's phalanx. These are complemented by the lesser dissipations within an army's own phalanx. First this occurs by the running charge, then it occurs later if they are unlucky by the collapse of the structure of the phalanx entirely that spells defeat. These are inward dissipations of one's own structure rather than the outward surges attempting to dissipate the enemy's phalanx. But it is clear that the ability to Push is something above the static holding together of the phalanx which is standing its ground. So we can see that the Push implies some meta-organization of some sort beyond the more static holding of one's formation in the midst of battle.

**TABLE 6**

Stages of Greek Battle in relation to kinds of Being.

<b>Toward</b>	<b>Away</b>	<b>Kind Being</b>	<b>Virtues</b>	<b>Physics</b>
Mele	Mele	Wild Being	Wisdom	Erratic
Collision	Push	Hyper Being	Moderation	Acceleration
Charge	Collapse	Process Being	Justice	Movement
Pre-battle Banquet	Viewing the Battlefield	Pure Presence	Courage	Stillness

From physics we know that movement is a meta-level over static position; that acceleration is a meta-level over movement; that erratic movement is a meta-level over acceleration, and we cannot think anything at a higher meta-level. So the static position before and after the battle is analogous to

position. The Charge and Collapse is analogous to movement. The Collision and Push is analogous to acceleration. And finally the erratic motion of changing accelerations is analogous to the Mele. Because anti-production uses the mass and momentum of the Hopolites objectified body, it sets

the stage for physics. It participates in the same series of meta-levels which exist as reflections of the ontological meta-levels. And it prepares us for the emergent events or epiphany that occur in the altered states of consciousness that are produced by the Mele.

The battlefield is a kind of anti-city. It is the place where the citizens of two cities come together in mutual interaction that reduces their bodies to physical objects. But it is out of such conflicts that the “real” cities evolve because it is the survivors of these conflicts who go on to grow and prosper. Sparta was such a city -- successful in war. So any real city gets its “reality” from the battles which it participated in and won. Without this continual testing the city would not be fit to be called such. It would remain a figment of our imagination, liable to vanish in the chaos of the first conflict. Thus, the cities literally are born out of the Mele coming into existence anew with each battle as the community of the surviving victors. The epiphanies within the Mele are the cornerstones of the real, thoroughly tested city. But there is an inner relation between the ideal city and the real city which we must explore and is the whole topic of the Laws. The ideal city is the means of seeing the sources from which the real city draws its Good. It approximates the original pattern seen by the founding lawgivers in the epiphany. The ideal city captures the pattern of anti-production as a single whole, just like Plato wants us to work through the stages of virtue toward the synthesis of the Good. The ideal city is the synthesis of the stages of the manifestation of the real city. In the real city there was courage manifested by those who came to the battle and left it still standing. There is the justice which considers the right threshold of wine and the right threshold of dynamism in the Charge and in sparing life after the collapse. There is the moderation in the Collision and Push where each side must control itself regardless of the extremity of the situation. There is the wisdom of the one who can pick their way through the Mele and see the epiphany. All these virtues that are manifest in internal and external war are captured as a single picture by the ideal city

based on the laws of the lawgiver who knows the pattern of the anti-production of reality that must occur in war and patterns peaceful society to produce that pattern in itself so that it may be victorious like the Spartans.

The illusory continuity of the ideal city is based on dynamic clinging. This is a profound realization. The illusory continuity that appears as equilibrium hovers over total disequilibrium, which is called Reality. The city in the clouds hovers over a battlefield. The ability of people to negotiate the battlefield and practice dynamic clinging in that artificially disturbed environment makes it possible to build the ivory tower above it which hovers as it were untouched above the fray. From our own times the relation between academia and capitalist business in the United States embodies this kind of relation. There are deep structural reasons for that split between business and academia. Business is at war in the free market. Academia attempts to hover over that fray, but remains untouched by the dirty side of business war of all against all. However, in truth they are locked in a deadly embrace via the mediation of government. So too, the ideal city is dependent on the war between itself and its neighbors to maintain its own viability.

Notice that when the Athenian Stranger is invited to test the one who praises Zeus, he says that the discussion will be a test for all of them. This brings us to consider why the Laws is a dialogue instead of a monologue. Why are the interlocutors needed at all? Is it merely a tradition Plato cannot drop?

For discussion is common to us all. [633a]

It appears that the commonality is important because Socrates starts the discussion by reference to the common meals and gymnastics devised by the lawmaker as a preparation for war. The ideal city seems to need an intersubjective space to be projected into. The lawmakers, the guardians, and the people form different intersubjective commons. The lawmakers hold discussions, and the people have common meals and gymnastics. To these are added hunting and the secret service. Notice these form a

progression from active to more and more active. Each one intensifies the need for teamwork or communal action. Of these the last is most interesting.

MEG "In the fourth place I at least would try to put the great attention in that we pay to endurance of suffering, in the fist fights we hold with one another and in certain practices of theft we have, which always involve many blows. Then too, there is a practice called the 'secret service' which is amazingly full of the sort of toils that instill endurance; they go barefoot and sleep without blankets in winter, and they have to take care of themselves without any servants as they wander by night as well as by day through the whole territory."

This practice, called the "secret service," is a key point which will be returned to again and again in the course of this study. It is a fundamental feature of the Indo-European society. It is, in fact, an initiation ceremony for young men who become outcasts and live off other cities; goods. They practice the war of all against all between the cities as marauding bandits. This background violence proves to be an excellent training ground for young warriors who live outside the protection of their city for a period of time, becoming "werewolves." It turns out that this initiation ceremony for young warriors is the source of the inner structure of the Indo-European society. The fact that it is mentioned along with other similar practices such as the "naked games" and theft practices is very significant. It shows that Plato has in mind exactly that trait that is acquired during the initiation period of endurance, but more specifically endurance in dynamic clinging. Those who join the "secret service" give up everything to learn to live off the land. Living off the land like the nomads -- taking what is at hand -- is one form of dynamic clinging because it does not depend on keeping, but instead is based on taking -- stealing -- what is available and moving on not hanging on to anything. It is a training in how to be unjust to others and get away with it. A training in the kind of cleverness that Odysseus exemplifies.

The Athenian Stranger, at the mention of the "secret

service," turns back to the definition of courage. He asks if it is defined by pains or also by pleasure. This makes us wonder if in the initiation ceremony there is not some training in pleasures as well as endurance of pain for the young initiates. The whole point is that it is through the correctly held drinking party that courage that resists pleasure is developed. And according to Socrates, unless courage deals with both pleasure and pain, it is not robust enough.

AS "Surely the lawgiver of Zeus or the Pythian hasn't instituted a crippled courage, able to resist only the left side but unable to resist on the right, the side of cunning and flattery? Isn't his resistant on both sides?"

KL "On both, I at least would maintain."

AS "All right then, let's go back and say what these practices are in your cities that constrain men to taste pleasures and not flee from them -- just as they were constrained not to flee pains, but were dragged right into the midst of them, by the use of force and by persuasion through honors, were made to conquer them. Where in the laws is this same thing set up with regard to pleasures? Let it be said what this practice of yours is that makes the same men equally courageous before sufferings and pleasures, triumphing over what they should and in no way providing inferior to their own nearest and harshest enemies."

Of course, Socrates' interlocutors could not produce any instance of their laws where they submitted the people to endure pleasure as they were submitted to pain. In fact, it is really a crazy idea. It questions a basic assumption about human beings which is that they naturally incline toward pleasures and disincline toward pain. In fact, we normally think of the law as forbidding indulgences in pleasure and forcing endurance of pain. To reverse this censure of pleasure goes against the fundamental human tendency. Here Plato is actually proposing a different structure of human sensibility which goes against the grain of normal human experience. Plato is saying *both* pleasure and pain must be endured and conquered. The human being normally moves away from both toward some neutral ground that avoids both pleasure and pain. This goes against our normal concept of human beings and their proclivities. So the question



is, why does Plato present what would normally be considered a distorted model of human sensibilities, or is our normal model distorted?

From a Buddhist perspective human beings cling to and crave things which give pleasure, and this ultimately leads to suffering. Their answer is the practice of non-attachment which moves them toward a neutral middle ground between pleasure and pain. Thus, the practice of Buddhism results in the starting point of Plato. Buddhism confirms our inherent model of human sensibilities. Plato turns this upside down and says we start off in a neutral position and must force the human being into pleasurable and painful situations in order to build a courageous character which is balanced. Why does Plato reverse the Buddhist model of human sensibilities?

This may be understood by seeing Plato's concept of reality as intensifications of experience. Normal human experience is in the realm of pleasures and pains. Battle and training for battle intensifies the experience of pain and chaos. Drinking parties intensify the experience of pleasure and its associated chaos. Thus, it is not that the human being does not experience pleasure or pain in the neutral state, but that these experiences are not intensified and not disordered. Balanced courage tries the human being in a whole range of intensified pleasurable and painful situations, and this tests the whole range of a person's character. It shows up the person's inclinations and allows them to seek a middle or stable point which is not lured by pleasure or repelled by pains. It is a kind of meta-stability which is called balanced courage which may in many ways be like the Buddhist state of non-attachment. The normal human being is attracted and repelled, and thus controlled by his circumstance. The person with balanced courage remains stable in every situation, and thus may follow long term or idealized aims. Such a person is no longer engaged in static clinging which seeks to hold on to each pleasurable thing once grasped, and to repel all unpleasurable things once avoided. Dynamic clinging takes into account short-term losses and gains and weighs them against long-

term aims. What Plato is talking about here in our culture is called the Protestant work ethic. Forego short-term pleasures for long-term rewards. In war it is called losing battles but still winning the war. Both stances recognize that you are going to lose things or be hurt in life, but attempt to manage for long term overall gains. This is the essence of dynamic clinging that must be taught through intensifying experiences of both pleasure and pain and by creating disorderly situations which try us. In this way we taste reality. Reality is really an artificial construct -- a non-normal situation built in order to instill dynamic clinging behavior and to break our habits of static clinging.

Plato advances the argument that all drinking parties which he has seen are defective in one way or another.

I have encountered many drinking parties in many places, and what is more, I have studied all of them, so to speak. I have hardly seen or heard of a single one being run correctly in its entirety - - if a few small aspects of some were correct, the vast majority were, so to speak entirely faulty. [639d-e]

We now know that Plato is intending to describe the ideal drinking party, which no where exists in reality, like his ideal city. It is the ideal drinking party that allows one to gain balanced courage. Just as the "Secret Service" does not exist in the city, so to the ideal drinking party is equally non-existent within the city. The main point on which the ideal drinking party differs is the presence of a sober host who acts as leader for the affair. The drinking party under the sober and wise teacher then becomes an exercise in education. So the conversation now turns to the exploration of education.

AS "I will, and what I assert is this: whatever a man intends to become good at, this he must practice from childhood; whether he's playing or being serious, he should spend his time with each of the things that pertain to the activity. Thus, in the case of someone intending to become a good farmer or a good house builder of some sort, the house builder should play at games that educate in house building, and the farmer similarly, and

the person who raises each child should provide each with miniature tools that are imitations of the true ones. Moreover, the child should learn any knowledge that is a necessary preliminary: a carpenter, for example, should learn to measure and gage things, and a soldier should play at horseback riding or some other such things. The attempt should be made to use games to direct the pleasures and desires of children toward those activities in which they must become perfect. The core of education, we say, is correct nurture, one which, as much as possible, draws the soul of the child at play toward an erotic attachment to what he must do when he becomes a man who is perfect as regards the virtue of his occupation. [643b-d; p23]

This vision of education is manifestly wrong. First it treats children as little adults, and it assumes we should know what each person's occupation should be from birth so we can gear the whole educational situation toward producing a person who does a single specific kind of work. This one person, one kind of work tenant, will become prominent as the Laws unfold. But it is clearly another crazy idea. Why does Plato present us with this series of "crazy" ideas? Are we to accept that he takes all of them seriously? Is this not perhaps a kind of irony? Is Plato really telling us something deeper by giving us this series of shocks to our assumptions about the way things should work. Perhaps the Laws is really a study in ethnomethodology, attempting to show us our own intrinsic assumptions about human beings. We assume humans are multifaceted. We are fathers, business men, baseball fans, etc. We have all these roles at once. We may have multiple occupations simultaneously. It is clear that human beings have always been that way. We are dynamos producing diversity in all aspects of our lives. We have a series of occupations throughout our lives, and we discover which are the best for us. If we get tired of one occupation, we change professions. Also as we grow, Piaget has shown how we go through developmental phases in which the entire structure of our experience changes along with our cognitive capacities. Thus, as we shall see, Plato is attempting to build a model of a city that excludes change. It excludes change from child to adult, and also

changes between occupations. The question is whether Plato thought this were possible in his own time and really believed society could be totally static. My own opinion is that Plato is demonstrating something to us and that he never intended to be taken literally. The indication of this is that he gives a whole series of crazy ideas which are totally unrealistic. This lack of realism shows we are talking about an ideal city, static and totally ordered - - clearly a horrible place to live -- centrally planned and totalitarian. In fact, it is a model of the UNiverse which rejects plurality. Plato is giving us an object lesson, constructing on purpose a kakatopia or hell on earth in order to show what happens when we create totalitarian systems such as those made possible by Conceptual Being. When Conceptual Being unifies Primordial Being and replaces the Apeiron, it becomes the foundation for the totalitarian city or universe. The static city houses the motor of dynamic clinging. The motor of dynamic clinging continuously forces unity. The static city rides above the dynamo of dynamic clinging that toils in the basement of the illusory edifice. Plato is giving us simultaneously a model of our *Universal* worldview, and also sounding a warning concerning its limits. This warning was never heard because everyone assumed Plato was serious. The crazy ideas were rationalized. The amazing thing is that Plato saw the whole future of Catholic churches, ideologies, world domination, and totalitarian systems from the very beginning. He unfolds the inner meaning of Conceptual Being in an elaborate analogy of the ideal city or UTOPIA, the unlivable city. His child becoming man with one tool analogy is true of the Western worldview. We had the one tool of Conceptual Being on which we based everything we built. All the systems we built were totalitarian, transcendental, dualistic, -- intolerant of diversity. And the result has been lots of human suffering through genocide, terror, inquisition, concentration camps, from Hopolite battles to global war.

Irony is a type of dynamic clinging. One cannot hold onto the surface meaning of the text. One must relinquish the single interpretation and the absolute

knowledge about the meaning of the text. The meaning is suddenly up for grabs. Do we believe Plato is serious? The crazy ideas are a warning that perhaps he is not serious. But just because the surface meaning cannot be held onto, there is no reason to believe he is not deadly serious in his deeper levels of meaning. He is saying if you embrace Conceptual Being, then *this* is the consequence, so beware. He develops the system and shows its implications, but as an object lesson, so we will know what to avoid. In the meantime we are taught a great deal about the inner structure of our worldview which Plato understood very well.

The absurdity of the idea of training children from birth for an occupation by giving the toys like the tools of their future trade is quickly transformed when Plato says next that all education aims at making people good. This puts things in a different light. Suddenly we understand that the real occupation of each child is to become a ruler of himself. Thus, the toys of self discipline become the tools of self discipline, and the upbringing of the child can be seen as one of continuous evolution along a single trajectory. The sole role of education is to produce good citizens, and the good citizens are the ones who can rule themselves. Each citizen has only one occupation, which is his/her own self-organization from within rather than from the outside. Thus, each child is given the tools of self rule as toys. We must consider carefully what these toys/tools are as the dialogue progresses. Immediately following the section defining education, Plato introduces a toy -- the puppet -- to extend his point. Before this though, Socrates says another strange thing.

AS "May we then assume that each of us is one person." [644c-d]

KL "Yes"

AS "But possessing within himself two opposed and imprudent counselors, which we call pleasure and pain?"

KL "That is so."

AS "Connected to these two are opinions about that future, common to both of which there is the name "expectation," but each of which also has its own peculiar name: "fear" is the expectation of pain, and "boldness" the expectation of the opposite. Overall these there is calculation as to which of them is better and which is worse -- and when this calculation becomes the common opinion of the city, it is called law." [724]

The strange thing is that he asks to make the assumption that "each of us is one person." This begs the question whether it is true that we are unified by nature. Plato assumes it only to immediately divide it into three parts. Thus, Plato immediately calls into question the unity he assumed. He then immediately constructs the image of the divine puppet in which pleasure and pain and their expectation pull us all which ways. Thus, the internal elements of the person are seen as the strings that draw the puppet this way and that. The puppet is only a superficial unity as the tie point of the various puppet strings manipulated by the gods. Of all the cords, one is golden which is the cord of calculation, which Plato says all should follow. Calculation is seen as a deeper source of unity in the puppet. By calculation, which is its own cord, the disorganization of all the other cords is overcome, and the unity of the person is established as the coherence of behavior which rises above the immediate pleasures and pains. Calculation is seen as intersubjective -- the common law of the city. It is a golden cord while the others are hard and iron, resembling a multitude of different forms. The golden cord is related to the race of gold which is gentle rather than violent, as the calculation in relation to other types of desire. By following calculation as common law, we become a golden race and thus are purified.

Once the puppet has been introduced, it is asked, "If we introduce drunkenness into this puppet, what effect shall we produce?" [645d] This is an interesting point because the person has found some sort of equilibrium where the diverse desires are kept in check by calculation already. Plato proposes to destabilize this formation in order to reach a deeper level of coherence. So the intensification of chaotic

experience is clear here. This is the Western worldview's view of reality complementary to the intensification of chaos among enemies in war. The drunk is likened to the child. So the disorganization of the drunk's behavior is seen as the same as the disorganization of the child's behavior before it becomes able to regulate its behavior with reason. Plato has Socrates' interlocutor express wonder at the idea that people should voluntarily debase themselves. For now the disorder comes from the puppet itself, rather than from the tug of the gods on the cords of desires. The two sources of disorder merge to produce intense pleasures, pains, spirited emotions and erotic emotions. Socrates answers that this is like medicine after which healing will occur. He does this by distinguishing "shame" from other fears and saying that a man must develop shame in the same way he develops courage by confronting situations that would produce shame and not succumbing to it.

AS "Now, when we wish to make each man immune to many fears, we accomplish this by dragging him into the midst of fear in a manner that is consistent with the law."

KL "It appears that we do."

AS "What about when we try to make him fearful, in a manner that is consistent with justice? Shouldn't we throw him against shamelessness, and by giving him gymnastic

training in combatting it, make him a victorious fighter against his own pleasures? A man becomes perfect in courage by fighting against and conquering the cowardice within him; surely no man who lacks experience and gymnastic training in these struggles would ever attain half his potential virtue. Can a man then become perfect in moderation if he has not fought triumphantly against the many pleasures and desires that try to seduce him into shamelessness and injustice, using the help of speech, deed, and art in games and in serious pursuits? Can he remain inexperienced in all such things?"

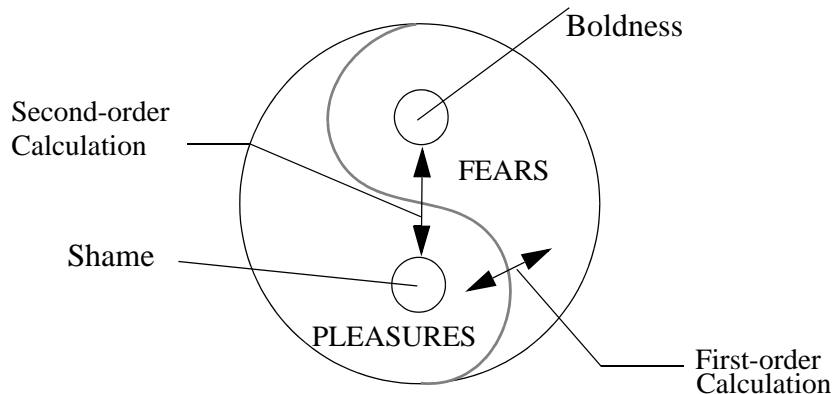
KL "That wouldn't make sense." [647c]

Plato goes on to discuss the fear drug versus the drug of fearlessness. He shows the effects of the fear drug, and then points out that it doesn't exist. But the drug of fearlessness does exist, and it *is* wine. It allows men to experience fearlessness in company among friends. On the other hand, he suggests the non-existent fear drug might be taken alone. Both boldness and fearfulness need to be exemplified in different situations -- boldness toward the enemy and shame toward friends.

AS "But given that courage and fearlessness in the midst of fears should be practices, one should consider whether the opposite quality in the midst of opposite things should also be cultivated." [649c]

FIGURE 53

First and second order calculation. {FIGURE IX 71}



Socrates says it is better to develop these traits in a playful situation rather than a serious one. Thus, the drinking party is to be commended. But it should not be lost on us that Plato is here developing another version of his theory of opposites, and that there are two levels. At the first level pleasures and pains direct human behavior loosely controlled by external law. By providing intensifying experiences in a controlled environment, Boldness in the midst of fears, and shame in the midst of pleasures, may be developed in which a second order calculation comes into play which distinguishes the correct situation for boldness (against enemies) and shame (between friends). The second order calculation keeps the pleasures and fears from running wild. Stafford Beer<sup>1</sup> calls this "system two" which keeps oscillation that will cause "system one" to destroy itself from happening. In the human being's biology, this occurs in the autonomic nervous system. Feedbacks are damped. Otherwise, pleasures lead to fear that in turn lead to further transgression and then more fear. In Plato's city every citizen is a node where damping of feedback between pleasures and pain occurs by the development of second order calculation which might be thought of as the ability to rule oneself and thus the capacity to recognize what is good. Second order calculation is self-imposed law. It is self-organization (autopoiesis) in which the opposites occurring in the human being are used against each other to produce a state of meta-stability.

This view of education is the opposite of that produced in a consumer society such as our own. In a consumer society the unbalance of the people is exactly what drives consumption. The constant feedback or feed-forward of pleasure and pain creates vicious circles which drive those caught in them to the brink of despair and beyond the brink in many cases. Neither kind of courage is expected or needed. Instead, there is a specific attempt to produce a frenzy of consumption. Those who do not develop self-control on their own are eaten alive by such an environment. However, even when exercised, this self-control usually only adheres to

---

1. The Heart of Enterprise

external rules of society or laws and does not become self-organizing. The meta-stability of self-organization is never produced because it is, in fact, dangerous -- it is anti-consumerism because all the feed forwards and feedbacks between pleasure and pain are checked internally. The anti-consumer knows how to say no, both to pleasures and pains. He does not run toward or away without first thinking. This state of non-attachment allows dynamic clinging to occur rather than merely static clinging. Static clinging is straightforward pursuit or avoidance of the objects of desire. Once the object of desire is attained, it is held onto until it is forced out of one's hands. Dynamic clinging needs non-attachment to operate. Because one is non-attached, one may relinquish once gained prizes, or accept as unavoidable certain pains for the greater good. The Good, as an ideal source, is dependent on non-attachment for its definition because it is the ultimate good which is quite different from provisional or utilitarian goods. The ultimate good is the source from which all provisional goods flow. The first order calculation can see provisional goods only. Second order calculation related to ideal instead of common laws can appreciate the ultimate good.

When we look at the situation set up by Plato, we see that the basic theme is artificially induced disorganization from which a new and stronger unity is forged. This is indeed a fundamental Indo-European theme. Through the sacrifice the unity of the organism is destroyed in order to create an ideal unity out of the parts. Thus, when Yamir is killed by Odin and his brothers, the world is created as a new unity. Today we view this from a technological perspective in which we destroy the patterning of raw materials to create pure materials that can be manufactured into technical unities or machines. This is a fundamental theme in our Western worldview. It is why we must destroy the other cultures we conquer; it is our imperative that we destroy in order to create new unities of our own devising. We can see no values in patterns of organization that are not our own. This is the heart of the concept of *uni*-verse. We can only see one order in things of value -- the order we impose. The *uni*-

verse exists by the destruction of all the other alternative worlds within the pluriverse. The worlds of other species -- the worlds of other cultures -- even the worlds of other people within our own universe. We devalue their subjectivity and impose our intersubjective norm called objectivity. Out of the devalued and destroyed subjectivities we build the totalitarian view of the world we call Science.

If we go back to Plato's concept of puppet, we see another related point very clearly. The world of the jinn (gods) and the world of men must become disconnected for the *uni*-verse to begin to take form. In the mytho/poetic era men were only puppets of the gods. They were inhabited by the jinn who directed their actions by manipulating their desires. In order to sever this dependence of men on jinn for their inner direction as seen in the Iliad, men had to find a strategy which secured their freedom. This strategy is described by Plato as the drunkenness of the puppet. By introducing chaos from the side of the puppet rather than from the side of the gods, man discovers his portion of freedom. The disorganization of the puppet's behavior allows it to explore the slack in the threads and thus articulate the space of its possible independent movement -- its room to maneuver. The puppet, through this operation, finds that it does have some room in which to set its own agenda to a certain degree. It is in this slack in the tension of the cords that bind the puppet that the ideal city of laws is built. It becomes a *uni*-verse. The puppet becomes a unity by leaving to negotiate the ups and downs of pleasure and pain, developing shame and boldness in the right situations and learning to calculate by ideal laws instead of on a case by case basis.

Now we come back to Socrates' question to his interlocutors. "May we then assume that each of us is one person?" As in many of the dialogues, the argument is won and lost based on what basic givens are accepted at the beginning of the argument. Here Socrates gets his interlocutors to assume exactly the point he wishes to achieve, which is the unity of the puppet. If the puppet has no unity of its own, then all it is *is* the strands manipulated by the gods, and so

there would be no possibility of constructing a universe independent of the gods in the slack in the cords of desire. But if "each of us are one person," then we are already unities based on the independence of our physical organism, and its viability so the puppet can be a source of action independent of the pull of the gods. The individual discovers this in drunkenness because by drugging his physical organism the slack in the cords are made clear. Then each person may learn to control his new unified self and gain some measure of freedom from the pull of the cords of desire by systematic ordering of resistance. The unity of the subject allows the unity of the universe to appear. They are, in fact, the same unity. The subject is a unity independent of the individual which is projected back on the concrete individual organism by the unity of the world. In fact, Michael Henry shows that subjectivity *is* the body. The subject is a generic unity not tied to the particularities of the human being. We are each subjects (unified puppets who are each one person). From another perspective none of us are the subject because each of us are concrete individuals pulled in many directions by our desires -- in fact, a multitude of desiring machines, as Deleuze and Guattari observe in Anti-Oedipus. These are two different simultaneous views. Although we are clearly unities as viable organisms, it is not at all clear that we are unified in our behavior. The unity of behavior has to be achieved. Plato believes it needs to be achieved by restraining fears and pleasures and by following external intersubjectively validated laws.

In this connection it is of interest that Dionysus/Shiva is a god born of Zeus and a human woman. The woman was destroyed in the union, and Dionysus was placed in Zeus' thigh to gestate. Dionysus is a strange god which connects the humans to the jinn. He is a mortal god who is destroyed by the Titans. Dionysus becomes the agent of disorder which allows the puppet to discover unitary personhood via an initial disordering. Dionysus is the interface between jinn and men which allow men to discover their own inherent freedoms within constraints. By creating frenzy, Dionysus allows the slack in the cords of desire to be

explored, and this forms the foundation of the ideal or universal city. This does not say that the control of the jinn of the strings of desire are any less. It merely says that within the constraint there are certain degrees of freedom that "rational" men learn to exploit to create unities of behavior at the level of individual organism. This has depth when this behavior is directly exemplifying the Good. But even if the behavior is hollow, the rational animal (the animal with reasons for his behavior) stands as

the subject within an isolated UNI-verse of his own construction above the plethora of subjugated, destroyed, or devalued and ignored pluriverse. Drunkenness is the method of disordering the organism to gain the freedom within which the artificial unity of the person is constructed. But the fine line between drunkenness and frenzy must always be observed. Dionysus is also the god of the frenzy of over intoxication and the frenzy of battle.





## SOBRIETY WITHIN THE MIDST OF DRUNKENNESS

---

Book two of Plato's *Laws* continues the development of the ideal drinking parties. The ideal drinking party stands in relation to all real drinking parties as the ideal city stands to all real cities. It exemplifies the fundamental Indo-European concept of RTA, rightness, which originally meant cosmic harmony. Here, the idea that there is a "right way" to do things is the key to understanding the Aryan approach to existence. The Athenian Stranger says that he has hardly seen a drinking party which was run correctly. So we are not talking about something that ever exists naturally. In order to produce such an ideal drinking party, people would have to change fundamentally which is almost impossible. In fact, people can only change themselves -- not others -- and even that is very difficult. So drinking parties are normally run purely in order to indulge in pleasures and to give people an excuse to do things that ordinarily would not be socially acceptable. Drinking parties are about breaking the social norms -- summed up in the word *hubris*. The normal lifeworld resists change into the perfect form that exhibits cosmic harmony. In order to produce this cosmic harmony, as an instance, it is necessary to go against the grain of everyday affairs. So the cosmically harmonic, correct, right way of doing

things stands on the background of the myriad of imperfect realizations. It is as if the Indo-European would bring the source form for the drinking party out and display it as an instance within the field of imperfect relations of that source form. The attainment of cosmic harmony is the realization of a perfect example within imperfect everyday life. The imperfect examples are like the broken forms of the perfect example. They emerge from the breaking open of the perfect example through cosmic sacrifice. It is the perfect, unblemished animal that is sacrificed. That perfect example manifests RTA, or cosmic harmony, which is thought of as the source form actualized. The harmony comes from the source forms. They are the source of unity in things. Forms that approximate the source forms are to us more beautiful. They are statistically closer to the average. When we destroy the forms that approximate the average, symbolically we see that as breaking open the source to make the myriad variations flow forth. However, it is a category mistake that leads to this act of sympathetic magic. It is a crucial error in the Indo-European view of things which has had devastating consequences. The whole idea that harmony comes from destruction has twisted our view of the world and caused endless

suffering.

Rather, we should understand that harmony begets harmony; disorder produces more disorder. Harmony is the result of the resonance between forms. Harmony between forms is disconnected from the unity of the source forms. Destruction of the perfect example does not touch the source from which the all the examples flow. Nothing can touch the source because it does not exist. It is neither inside nor outside the form. It only exists from the point of view of the form -- because from the form's point of view the source form is all that exists -- not the myriad of forms that flow from that source. Yet again, all sources are just so many facets of a single source of all causation. From the point of view of the myriad facets, they do not exist; only the single source encompassing all other sources exists. Thus, we see that source forms exist from one point of view (that of actualized forms), but do not exist from another point of view (that of the single source). Since they do not exist from all aspects, they can never be reached by any action carried out on illusory forms by illusory forms. Non-existent things cannot effect non-existent sources.

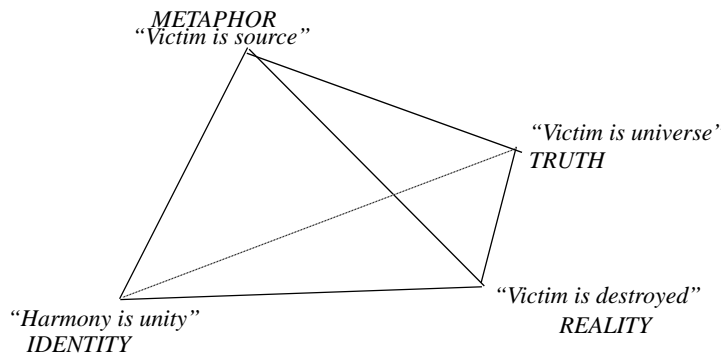
So we are stuck in a worldview with a fundamental

flaw; a worldview that believes it can effect sources by manipulating and destroying forms -- perfect forms. It seeks to actualize harmony through destruction which is exactly the opposite of what engenders harmony. One can see quite clearly that the Indo-European worldview seeks to push destruction to the point were it turns into its opposite -- harmony. It attempts to make the cosmic sacrifice in which God (the single source) destroys itself to produce all the myriad sources and forms.<sup>1</sup> This re-enactment seeks to effect the ultimate source by an equally sympathetic magic. It is just as flawed to extend this logic of destruction (anti-production) from sources of forms to the single source of all sources. Harmony between forms is not the same as unity of sources. Harmony and unity are two different concepts. The Indo-European worldview mistakenly sees them as the same. Impose unity, and harmony is smothered. Harmony only exists between different complementary entities that resonate. Unity insists on turning the SAME into an identity; a fundamental Indo-European mistake which constructs Being from indentity, reality, truth, and metaphor. Each of these are different views of the same categorical mistake.

1. See Mata [Rg Vedic Society](#)

**FIGURE 54**

Views of the Indo-European categorical mistake. {FIGURE IX 84}



Identity substitutes unity for harmony. Reality substitutes artificially induced disorder for normal order. Truth substitutes a narrow view of things for a global view. Metaphor substitutes the victim for the source. This minimal system of errors lies at the root of the deviation of the Indo-European worldview from the recognition of the emptiness of all things. Metaphors collapse into analogies. Truths collapse into empty statements. Identities diffuse into each other, and boundaries become fuzzy. Reality is recognized as an abnormal state of affairs. If we cannot use the defective terms Identity, Reality, or Truth, then we must find another way of speaking -- an empty speech that is full of meaning. If we give up these terms, we are suddenly checkmated. E-prime advocates finding ways of talking without reference to the word "is." But the radical E-prime would do without the sub-components of Being as well: Truth, Identity, and Reality. Throw these out, and one is suddenly adrift. Conceptual Being is the fusion of these sub-components of Being which succeeded primordial Being in which they were differentiated. Plato builds upon conceptual Being to give us a first picture of the ideational system seen as a city for men. Plato has demonstrated the relation of the city to reality in the metaphor of the drinking party. A drinking party is a community. In the ideal drinking party people would learn to resist pain. Resistance, in each case, means moving in opposite directions in terms of toward pain and away from pleasures. But in order to learn this, there must be a sober element within the drunkenness. Our next task is to explore this sober element which is called the Guardians.

In the second book Plato goes back to his definition of education. Education, he says, must happen before reason appears in the child. Education is the alignment of pleasures and pains with what is right. When reason appears in the child, it confirms this alignment. Reason cannot rectify a mis-alignment which has occurred before its appearance. However, even when pleasures and pains are aligned correctly and confirmed by reason, still in the course of a lifetime the alignment deteriorates. For this reason the gods ordained the holidays to create a re-

alignment. At these times humans rest and celebrate with the gods in order to become aligned again with what is right. The gods in this case are specifically the Muses, Apollo and Dionysus. Notice that Plato paired Apollo and Dionysus long before Nietzsche selected these gods as representative of the trends and undercurrents in Greek civilization. The difference between animals and humans is that humans are capable of perceiving order in terms of harmony and rhythm, and these gods lead men in choruses and dances which exhibit this order and thus set men's lives in harmony.

Plato next switches to the content of the choral performance. He says that the one who dances and sings beautiful songs and dances is superior to the one who does not. Plato takes as an assumption that all the postures and tunes aligned with virtue are beautiful, and those not aligned with virtue are ugly. This is indeed a big assumption which Plato slips into the argument. But he goes on to say that those who delight in the wrong kind of songs and dances are harmed by that, just as those who delight in good dances and songs are benefited by them. Because of this effect, the Poets should only be allowed to produce songs and dances that are oriented toward teaching virtue. Plato goes on to give the example of Egypt in which he claims this law was abided by since time immemorial.

AS "It's astonishing to hear. Long ago, as is likely, this argument which we are now enunciating was known to them -- the argument which says it's necessary for the young in the cities to practice fine posture and fine songs. They made a list of these, indicating which they were and what kind they were, and published it in their temples. Painters and others who represented postures and that sort of things were not allowed to make innovations or think up things different from the ancestral. And they are still not allowed to -- not in these things or in music altogether. If you look into this, you will find that for ten thousand years -- not 'so to speak' but really ten thousand years -- the paintings and sculptors have been in no way more beautiful or more ugly than those that are being made with the very same skill, by their craftsmen."

KL "What you say is astounding."

AS "An extreme in the lawgiving and political art. There are other features in their law that you would find pretty poor. But this much about music is true and worthy of thought: it was possible to be firm about such things, and mandate in law songs which are by nature correct. This would have to be the work of a god or someone divine -- even as they claim there that the songs which have been preserved for this long time were the poetry of Isis. So, as I said, if someone could grasp in any way what is correct in these things, he ought boldly to order it in law. The search, dictated by pleasure and pain, for a music that is continually new, brands the sanctified chorus 'old fashioned,' but this will not have a very corrupting effect on a chorus that has been made sacred. In that land, at any rate, it has probably had no corrupting power; entirely the contrary." [656d-657b]

This example of the Egyptians is very interesting. First of all, it is true that Egyptian art was very stable for a long period of time. However, it is also clear that a close study reveals change in style over the centuries. But the fact that Plato is pointing to what is an apparent stability in the real world is important. He believes it is possible, from this example, to achieve a law which can aspire to this kind of stability. So he sees this "extreme in the lawgiving and political art" as possible to attain. But that stability is based on the divine origin of the songs. So too, if one could discern what is virtue and turn it into song and dance, then this, too, would be divine and should be made the only chorus that was allowed by law. No one could be allowed to innovate because the new songs could not possibly achieve greater perfection in those divinely inspired. In fact, new songs only appeal to our pleasures and pains and make the sacred chorus appear "old fashioned," whereas a truly sacred chorus never goes out of fashion and is not effected by the continually created new offerings that attempt to supplant it.

So Plato appears to seek stability in the virtue of his citizens by implanting virtue through education whose content is guaranteed stable by law. This concept of stability verses newness is a theme

throughout the Laws. Plato is attempting to drive change out of his ideal city. Like any formal system, the ideal city stands impervious to change and that imperviousness is achieved by an unchanging educational system which embodies perfect virtue and never wavers from it once it is discerned. In this way we see Plato as producing the first ideology. He intends to found a new world order himself. He believes he knows the source of all virtue -- The Good. He sees his city as having wells within it that tap this source and fill his city with virtue and meaning. Once the source of virtue is found, there must not be any wavering from this source. The purpose of the laws is to freeze the new structure of society so the source is never lost again.

The next image Plato presents us with is a Vaudeville show when all the different types of entertainment are mixed together. He says that the people of different ages will like different forms of entertainment better. He goes on to say that it is the oldest and the best who are better judges, not the people; that if poets do not teach the people virtue, then the people teach the poets to be rude by withholding popularity from those who do not please them. The Vaudeville image is telling. It shows us a dis-harmonious contest in which all the arts compete without discipline; and it shows us that the propensities of the people are varied as well. Those propensities constantly crave the new to tantalize them rather than the Good which will make them truly happy. The Good departs from what is natural in people. Plato would raise examples of the Good and enshrine them in his choruses rather than what is popular. This act of manifesting the Good within art and freezing it by law, making the many the slave of the old, is itself an act of hubris. It is an unnatural extreme act which attempts to create a perfect example which rises directly from the source of the Good. In order to do that, the natural variety created by human beings must be suppressed. The suppression of variety in order to raise the perfect example of the Good is an act of counter-manifestation. Manifestation naturally produces variety. Suppression of variety actually creates the disorder of the *ephemeron*. The variety of

manifestation has its own order which is extremely complex. When it is suppressed, that very complex order becomes a dark disorder which serves as ground for the overly light new order of the *holoid* which is the perfect example drawing directly from the source of virtue -- The Good. Establishing the reign of the *holoid* causes a new order to be established -- the *novum* which discriminates *epochs* from each other. The *holoid* is an epiphany of the source of the good that manifests on the dark background of suppressed order which has been turned into chaos (remember Chaos was the first thing to appear in the Greek founding myth coming before Gaia and Uranus). When the *holoid* arrives, we attempt to cling to it and continue to suppress change as long as we can until the flood gates burst open and a new *epoch* is produced by a new *novum*.

Notice that when the *holoid* is broken, then all the suppressed variety rises from the background *ephemeron* in a flood. Thus, the sacrifice of the perfect example is the means of opening up the flood gates for all the natural variety of forms to appear. Sacrifice is implicit in this model. It is the means of renewal which breaks the hold of the *holoid* -- the totalitarian Uni-verse -- "One Song." Out of the chaos, which occurs when natural variety reasserts itself, can arise a new perfect example, and on it is a way to induce changes in *epochs*. The cycle of sacrifice yearly destroys the order of law that was always part of the Indo-European culture. The law is set up in order to be broken so that *epochs* will be generated by the arrival of new *holoidal* examples as *novum*. The suppression of natural variety inevitably leads to the opening up of the flood gates for natural variety to pour through, and then those gates are shut again as a new perfect example is found. Order is restored for a time until the next celebration of sacrifice. This, of course, all sounds like an artificial filtering system for change. The system opens and closes continuously as Zelney says all autopoietic systems should. The opening and closing, freezing and thawing of the system created a certain specific type of anti-manifestation to be set up. This kind of anti-manifestation is associated in Plato with Sophism when it does not align with virtue. But

when it aligns with virtue, it is praised by Plato and solidified into his ideal city. The ideal city is a theater in which this anti-manifestation of *holoids* is continually maintained. It is based on the suppression of the normal manifestation of manifold variety. It suppresses natural variety in order to spotlight the perfect example that indicates most directly the source of the Good. But this theater, as it attempts to indicate the Good more directly, also causes it to be eclipsed by the darkness it produces, suppressing natural variety. Here we recognize nihilism as the too bright *holoid* over against the overly dark background of the *ephemeron* of suppressed variety. The mistake of the Indo-European worldview is the attempt to get too near perfection, and by that very move, it plunges into darkness. The Good is seen best in the natural variety, not in the perfect example. The whole idea of setting the stage to display the perfect example and then freezing things to keep that example in view, suppressing natural variety is itself perverse -- going against nature in extreme. There is no doubt that Plato was aware of the perversity of this kind of theater. But it captures perfectly the structure of anti-manifestation, which is embedded in our Western worldview. We *are* this form of anti-manifestation and everything we look at and do is transformed by it. We are constantly looking for the ideal and suppressing as bad the natural variety of things. We look for the source of everything in perfect examples rather than in the myriad of imperfect things. We suppress natural variety and create chaos as the dark background against which the perfect examples are seen that indicate the source -- can you say the word HOLYWOOD? The movie industry has embodied this principle more than anything else in our culture - - but all of our culture manifests it.

Innovation is the enemy of anti-manifestation. We say anti-manifestation because it keeps everything other than the subject of discourse, the universe, the single perfect song from manifesting. Innovation is the enemy because it brings more than natural variety. It brings with it a destruction of the pattern which shows off the perfect example. The perfect example is inundated by the dark chaos of suppressed

natural order until a new artificial order is set up which focuses on a new perfect example.

There is continual innovation in dances in all the rest of music, and the changes are not ordained by laws but by certain disorderly pleasures which, far from remaining the same and being concerned with the same things (as in the Egyptian system you have interpreted), never stay the same. [660d]

When we look into the dark background of the *ephemeron*, what do we see. We see a writhing of continual novelty upon which the stable perfect example rises in the spotlight. So, from the point of view of the Indo-European worldview, this writhing of continual change is the defective state of the world valued low when compared to the stability of the ideal perfect example. However, there is an essential difference between the change in the *ephemeron* and that which causes a new *epoch* to unfold. Change within the *ephemeron* does not shatter our worldview. Change of the *holoidal* perfect example does shatter it. Thus, there are changes that the filter of our worldview can suppress, and those which it finds impossible to suppress. By setting up an extreme example which attempts to suppress all change in the uni-verse, Plato draws our attention to the inner structure of the worldview itself which, like men, is really only seen to be what it is when it is put under stress.

Plato proposes that only a man who is good should be portrayed as happy. No matter how many goods someone has accrued, if that person is wicked, then those goods are deemed to be evil. Here we see the suppression at work that Plato proposes. A myriad of goods that bad people experience are seen as bad. The unhappiness that good people experience are reinterpreted as goods. Plato changes the natural variety of goods and evils that people experience into their opposites based on the nature of the people that experience them. Thus, Plato constructs a great lie -- the lie that bad people have no goods, and good people see no bad times. This lie suppresses the inherent variety of nature in which goods and bads rain down on good and bad people indiscriminately.

It attempts to distort reality in order to persuade people that being good will allow them to receive good, and that the bad will be punished by receiving bad. This is, of course, totally untrue in life, but is ultimately true. Ultimately, after death, the good will receive good, and the bad will receive bad. This is because as Anaxagoras stated, there is recompense for injustice in endless time. So the lie Plato tells us is an ultimate truth. He is taking an endless time truth and applying it in time, and that turns it into a lie. Here again, we see the ruse of attempting to bring a source into existence. Just as the source of a thing is attempted to be brought into existence in a perfect example to the detriment of natural variety -- so too, the truth of retribution in endless time is brought into the intime realm and turned into a lie because it is clear that retribution does not happen here except in rare circumstances. Why would Plato lie to us -- except to teach us something about ourselves.

Plato is attempting to bring the changelessness of the endless time realm into the intime realm. As the wise Sophist said, "We want change and changelessness at the same time." So Plato's ideal city attempts to embed changelessness into the arena of change. He is attempting to apply the principles of the endless time retribution within this world. If everyone acted as if retribution occurred here, then this would be a better world and less retribution would occur in endless time. Perhaps there is method to Plato's madness.

KL "Looking at things from a distance produces dizzying obscurity in everyone, so to speak, and especially in children; but our lawgiver will do the opposite to opinion by taking away obscurity, and will somehow or other persuade, with habits<sup>2</sup> and praises and arguments, that the just and unjust things are shadow figures. From the perspective of the unjust and evil man himself, the unjust things appear very unpleasant, but from the perspective of the just, everything appears entirely the opposite."

AS "Even if what the argument has now established were not the case, could a lawgiver of any worth ever tell a lie more profitable than this

---

2. check reference again here

(if that ever has the daring to lie to the young for the sake of a good cause), or more effective in making everybody do all the just things willingly and not out of compulsion.”

KL “Truth is a noble and lasting thing stranger, but it is likely that it is not easy to persuade people of it.” [663b-c]

Plato is aware of his lie. The lie attacks the truth which is called “a noble lasting thing.” We have already seen Plato dallying with Reality in the form of war and drunkenness. Now he is willing also to attack truth, another bulwark of the Indo-European worldview for the sake of establishing justice on earth. He is willing to lie to the young to set them to follow justice willingly. The lie would be frozen by being etched into the unchanging law -- producing identity over time. So we see that Plato’s ideology touches each pillar of the Indo-European Primal Being.

REALITY -- Artificial Confusion in War and Drunkenness; suppressed natural variety.

IDENTITY -- Frozen songs kept self identical through time; perfect example kept in focus.

TRUTH -- The lie of retribution in this life to the young.

Plato’s ideology directly attacks these pillars of our worldview, showing them up for what they are -- distortions of the natural order. In the natural order there is endless variety which keeps changing. In the natural order good and bad rains down on all kinds of people, good and bad alike. In the natural order war and drunkenness are artificial inducements of disorder which are rare events-- not the norm. Natural manifestation is turned into anti-manifestation which induces artificial chaos on purpose -- suppresses variety -- on purpose and lies to maintain the status quo on purpose. Plato wants us to understand the nature of anti-manifestation, and thereby the nature of our worldview which creates the totalitarian uni-verse as ideal city floating in the clouds over the darkened and destroyed natural world. We need to understand the structure of anti-manifestation today, more than 2000 years later, more than ever.

From lies we progress directly to myth . . .

AS “So be it. Now didn’t it prove easy to persuade people that myth told by the Sidonian though it was incredible and doesn’t the same hold true for thousands of other myths.”

KL “What myths?”

AS “About the teeth that were once sown in the ground, from which grew heavily armed men. Indeed this myth is a great example for the lawgiver of how it is possible to persuade the souls of the young just about anything, if one tried. It follows from this that the lawgivers should seek only the convictions which would do the greatest good for the city and he should discover every device of any sort that will tend to make the whole community speak about these things with one and the same voice, as much as possible, at every moment throughout the whole of life, in songs and myths and arguments.”

This is really One Song -- a Uni-verse. Do we not notice that if the lawgiver is prepared to lie to gain the greater good, he is himself no longer good? So he loses his access to the Good in the very instant he attempts to instill the Good into others with the noble lie. This tells us that Plato’s is producing a myth and ideal city that can never be realized because in order to institute the Good, the lawgiver must become bad. The myth of the sown men is very important in this regard. Plato realizes that for his ideal city to come into being, its people must be created whole on its pattern, just as the sown men of earth are. They are not human -- but men who appear out of the earth fully grown with the pattern of the ideal city imprinted on them from their very inception. They appear out of the parthenogenetic earth as did Uranus; just as they fall into it again to disappear in death on the Battlefield. This is a poignant lie. Men appearing from the earth are elsewhere, in Plato, called those who only believe in what they can hold in their hands -- they are materialists that do not believe in the unseen and set themselves up as the measure of all things. So Plato sees his ideal city being filled with materialists. When the retribution of the next world is imported into this world, then we see this materialism realized. Men of earth cannot imagine the unseen world in which retribution occurs

after death. We must lie to them and make them think retribution occurs here. The lie that men can spring from the earth whole and clad in armor is equivalent to the lie of the retribution in this world. But there is an awesome truth which appears between these two lies. The Indo-europeans are just such an army sprung from the earth: Gog and Magog. They are the materialists that have forgotten their origins in childhood helplessness that have dared to dynamically cling to things in the world and have thus taken over most of it one way or another. Such an army denies the retribution of the next world, and so the only thing that can make them just is the idea of retribution in this world. That army specializes in anti-production which is merely an instance of the projection of anti-manifestation on existence. That army of the Dajal produces artificial chaos of war which it alternates with drunkenness. That army projects and defends its uni-verse -- its world order. It lives out the lie that it was never weak like a child as it does injustice to the old and young weak ones in this world. The lie that it sprung full blown from the earth allows it to destroy, without remorse, and only the threat of retribution in this world will allow these deniers of the unseen and their own childhood, as well as their own old age, to become just. Plato wishes to find a way to reform these followers of Indra that terrorize not just the world, but their own Indo-european societies. Only by inducing self control in these monsters can anyone live at peace within the prison of the uni-verse.

Plato says there should be three choruses and one group of myth makers which sing the lie:

AS "What follows after this, the would belong to me. So I assert that the choruses, three in number, must all sing incantations for the tender young souls of the children, repeating to them all the noble things we have been saying and will say later on, the sum of which is this: when we claim that the gods say that the most pleasant life and the best life are the same, we will be saying what is most true, and also persuading those who must be persuaded, more effectively than if we speak in some other way."

K "What you say is agreed to."

AS "First, it would not be most correct for the children's chorus dedicated to the Muses to lead off, singing such things in complete seriousness before the whole city, Second, should come the chorus of those up to thirty ears of age invoking Paen (Apollo) as witness to the truth of what is said and praying that he be gracious and make the young believers. Then it is necessary that a third group sing, the men between ages of thirty and sixty; the ones who come after these, since they aren't able any more to bear the toil of singing, should use their divinely inspired voices to present mythical speeches about these same kinds of characters." [664b-d]

By having these chorusers and the myth makers all singing and saying the same thing to the whole community, Plato is attempting to unify the uni-verse by suppressing other songs and other myths. The totalitarianism in that creates the universe is one of taking over the entire logos of the community and directing its flow toward a single vision of things. Everyone speaking the same lie creates a distorted view of the world in which the natural variety of the logos is suppressed. Today we would call this a "cult" phenomenon. In fact, Plato's city has much in common with the cult which is a closed group in which everyone has the same view of "reality." The single mindedness of the cult normally results in major distortions of their view of reality. Since all speeches are self confirming and no disagreement is allowed, there is no way for dis-confirmations to creep in and allow corrections to the false views that breed in the closed universe of discourse created by the cult. The fact is that the common chorusers all singing the same lie represent a sick and unnatural situation in which human beings become disconnected from their actual situation and embedded in a group trance that denies existence as it stands, with no mechanism for correcting errors in perception of the situation.

AS "That every man and child, free or slave, female or male -- indeed, the whole city -- must never cease singing, as an incantation to itself, these things we've described, which must in one way or another be continually changing, presenting variety in every way, so that the singers will take unsatiated pleasures in their hymns." [665c]



Here the whole city sings the lie to itself. By singing the lie to itself, it hopes to create itself on a certain pattern by educating its young to follow in the footsteps of the men of earth who have instituted the pattern full blown. This is the description of what Matrana and Varela call an autopoietic system. That is a system that produces itself out of nothing. In this case once the pattern is created, it attempts to recreate that pattern by impressing it on the young who will, in turn, impress it on their young. The autopoietic system is self grounding. It produces its own organization out of itself. By singing to itself, Plato's city attempts to maintain its organization in an autopoietic manner -- taking control of Logos and producing a single vision of Reality, Truth and Identity. The flow of the tamed logos becomes the means of impressing anti-manifestation on manifestation, and thus producing a universe which is self-enclosed and self-generating.

The three choruses are dedicated to the Muses, Apollo and Dionysus respectively. This choice of gods is very illuminating. The children's songs are the property of the Muses. The young men's songs are the property of Apollo. The older men's songs are the property of Dionysus. The older men must be persuaded to loosen up and sing so that they take wine to accomplish this, whereas the younger men may taste wine but never get drunk, and the children should never taste wine. As Plato says, one should not pour fire into the fire.

AS "As a man approaches forty, he is to share in the enjoyment of the common meals, invoking the presence of other gods, and especially Dionysus, at this mystery rite and play of older men, which he has bestowed on human beings as a drug that heals the austerity of old age. Its effect is that we are rejuvenated, and the soul, by forgetting its despondency of spirit, has its disposition turned from harder to softer, so that it becomes more malleable, like iron plunged into fire." [666b]

Plato calls this drinking party of the older men a mystery rite. They invoke Dionysus and the other gods rather than Apollo or the Muses. Here the wine is seen as a medicine which helps the old participate

in the singing. But the songs of the old are different in nature from those of the young. The songs of the very young appeal to the muses for inspiration. The muses are guardians of the arts. They were tamed by Apollo, the god of music. Apollo is the god of light who killed the Python and took over the oracle at Delphi. He was the god who leaned wisdom and said, "Know thy self" and "nothing to excess." Thus, we can see why the young men who come to know reason should offer their songs to Apollo. Apollo unites the muses as reason unites pleasure and pain, confirming the correctness of the training of the children. On the other, hand Dionysus is the god of darkness and madness which the older chorus invokes. It is the god of unleashed suppressions. Apollo is the god of too much light, and Dionysus/Shiva is the god of too much darkness. The famous dichotomy between these two is the nihilistic opposites which are known in Chinese medicine as Yang Splendor and Closed Yin. They are so yin they appear yang and vice versa. Plato builds this nihilistic dialectic into his city and their expression of the one song, uni-verse. The older chorus experiences the disorganization that comes with wine, and thus plunges into the *ephemeron* of suppressed variety. From the suppressed variety they take what will allow them to introduce variety into their single song in order to keep the people enchanted and entranced. Later in the Laws we see the nocturnal council interviewing citizens that have lived abroad, taking from the chaos of other cities customs and laws the best ones to improve the Ideal city. In this case the Ideal city becomes the perfect exemplar on the background of all the real cities. As such, if it were ever to exist, it would have to be destroyed like Atlantis in a kind of political sacrifice. Artificial variety is generated from suppressed genuine variety. The Dionysian chorus is a filter that samples from the suppressed natural variety and selects that which complements the single song. The single song is changed slightly in order to keep the people's interest. Those changes filter down to the Apollina and the muse directed chorus. So within the field of suppression there is a place where the suppressed contents are allowed to well up. There is also the Apollain spotlight which focuses on the

perfect examples from the younger men. Finally, there are the muses that give different skills and gifts to different children which need to be unified and perfected before they can share in the spotlight themselves.

K “My people at any rate, stranger, as this fellow’s as well, wouldn’t be able to sing any song other than the ones we learned to sing when we were habituated in choruses.”

AS “Of course not. For you have really never attained the most beautiful song. Your regime is that of an armed camp and not men settled in cities. You keep your young in a flock, like a bunch of colts grazing in a heard. None of you takes on his own youngster apart, drawing him, all wild and complaining, away from his fellow

grazers. None of you gives him a private groom and educates him by currying and soothing him, giving him all that is appropriate in child rearing. If you did, he would become not only a good soldier but someone capable of managing a city and towns, someone who, as we said at the beginning, was more of a warrior than these warriors in Tirtaeus<sup>3</sup>. He would always and everywhere honor the possession of courage as the fourth not the first part of virtue, for private individuals and the whole city.”

K “Somehow or other, stranger, you are once again belittling our law givers.”

AS “No! -- but if I am, I’m not doing so intentionally, my good man. Let’s follow wherever the argument carries us, if you will.” [666e-667b]

3. check quote again here

**TABLE 7**

Choruses in the Laws. {FIGURE IX 111}

Muses Choruses	Apollian Choruses	Dionysian Choruses	Mythmakers
Children	Young Men	Middle Aged Men	Oldest Men
no taste for of wine	a sip of wine	may become drunk	sober leaders
Lied to about justice -- source of variety	Spotlight	Suppression upwells	Those who make up the lie
skills and gifts need perfecting	perfect examples	past prime -- no longer perfect examples	Knowers of the Good
courage	justice	moderation	wisdom
Beauty	Strength	Health	Wealth

This is a significant passage. For here the young men are likened to wild horses that are to be tamed, just as Apollo tamed the muses. We see a plea for special education for each child to perfect the god-given skills and gifts unique to each individual. Only by breaking the wild and untamed child correctly is the best result attained in which they realize the whole of virtue, not just a part of it. This theme of breaking wild animals will become important to us in this study as it is the way the young man learns dynamic

clinging as opposed to the more natural mode of static clinging. Likewise, children when broken properly, learn exactly this dynamic clinging, as they are broken of static clinging. Dynamic clinging is identified as the action that occurs based on knowledge of the whole of virtue. It appears as one moves dialectically through the choruses. First appears the natural gifts which will never be polished if the child remains in the herd. These are perfected by breaking and grooming the wild horse so that the

perfect examples can be found and put in the Apollian spotlight. Then the perfect examples are disorganized or sacrificed with the Dionysian chorus in which outer justice is turned into inward moderation. Apollo himself went through this as he served King Admetus of Thrace. Apollo learned moderation and thus said henceforth “nothing in excess.” Eventually he went on to learn wisdom and said, “know thyself.” Finally, the sober guardians who led the drunken Dionysian chorus achieved wisdom following Apollo.

Plato next goes on to define “play:”

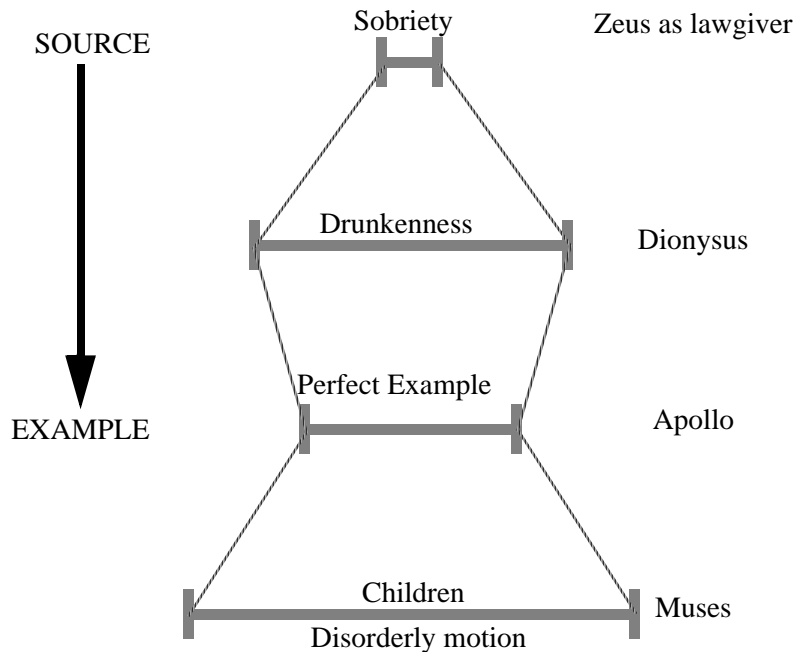
AS “Yes, and this is what I call ‘play’ -- when something doesn’t do any harm or any benefit worthy of serious consideration.” [667e]

Play is an important concept. All of the work of the choruses are seen as play. If harmony is instilled in play, then it is assumed it will affect the whole city’s non-playful work. Distinguishing between work and play is a fundamental act. Placing play as more fundamental than work is a bold move which goes

against our intuition. This again returns us to the theme of autopoiesis. Self-organization occurs within the playful surplus over what is necessary to survive (The Accursed Share -- Bataille). We are free to organize our pleasure as we please; it is not constrained by anything beyond itself. This self-organization starts with one’s excess and works toward organizing what is externally constrained. The interface between what is externally dictated and what can be internally reordered displays the degrees of freedom of the system of self-organization. The autopoietic system maximizes self-organization. It produces a playful image of itself, and uses that as a template on which to reorganize itself.

The gift of wine loosens up the tongues of the older men. They get drunk under the control of the older mythmakers who remain sober. As a result of the ministrations of the older mythmakers, the drunken remain friends and, in fact, become better friends. Placing sobriety in the midst of drunkenness has an interesting effect.

**FIGURE 55** Choruses as levels of disorder. {Figure IX 115}



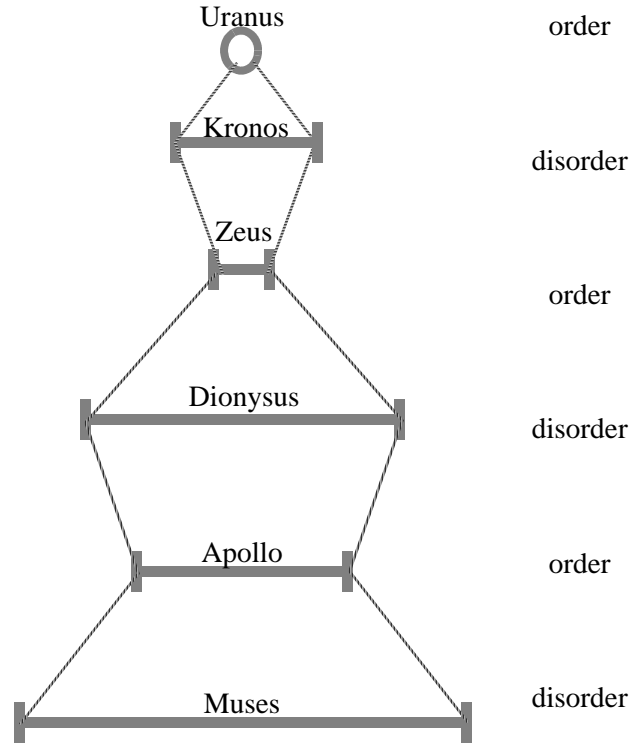
Moving from the disorderly motion of children, we attain the perfection of the gifts and skill in young men who know reason. These men, when they get older, are allowed to get drunk and become disorderly like children again, but under the control of the sober. Those who can control themselves in drunkenness are graduated to become mythmakers that generate the lies that the other chorusers sing. We wonder who is the god of these sober ones? It may well be Zeus who is the lawgiver for the mythopoetic era toward whose cave the three elderly speakers are moving. That is Zeus of whom Apollo and Dionysus are aspects. Apollo killed the Python who is an image of the Typhoon that Zeus defeated. Zeus is the Janus faced god which represents the whole of the nihilistic opposites in his manifestations as the light sky and the dark of night. Zeus is the framework that holds the nihilistic opposites apart, keeping them from cancelling and yet together so their manifestation may oscillate between them. The sober ones know the whole of virtue and seek to teach their drunken students that source of all goodness. Thus, there is a relation between the sober knowers of the whole of virtue who have laid hold of the source of the good, and the Perfect Apollian example that exemplifies that good. Between the source and the example lies the artificially induced drunkenness which allows the suppressed variety to surface within the center of the totalitarian uni-verse. This artificial chaos is contrast with the natural variety that occurs in children. The disorderly motion of children is suppressed by the Apollian orderly bright spotlight on perfect examples, for instance at the different games, like the Olympics. The disorderly motion is allowed to surface again in

the Dionysian chorus so that change can occur to keep the choral performance interesting. But the sober guardians keep the goal of the good in sight and steer the ship of the city ever onward toward the goal.

This pattern makes wonder if it is not continued with Zeus being the god of the sober ones, but with this orderliness disordered yet again by Kronos only to be reordered again by Uranus. These successive stages of order and disorder provide a perfect model of a teleonomic system as described by J. Monod in Chance and Necessity. The autopoietic system would appear externally as teleonomic -- that is, moving toward a goal which it does not know itself. The fact that Uranus appears out of the earth like the man of the city is not necessarily an accident. Uranus is the cap of the layers of order and disorder. The mutual injustice of Kronos and Uranus toward their children is equivalent to the lie on which the city is built. They did not believe in retribution in endless time, so they were unjust toward their children. Plato asks us to bring retribution into this world to counter this tendency. But it is through the layers of order and disorder that anti-manifestation is controlled and perpetuated with the city which projects its own distorted uni-verse. This is done by forcing the “yang splendor” of Apollo and “closed yin” of Dionysus together and causing them to fuse by layering them together. This mixture of too light and too dark is the essence of anti-manifestation. The teleonomic autopoietic system embodies anti-manifestation which produces overly orderly and overly disorderly states that disturb the natural production of variety.

**TABLE 8**

The teleonomic system of the gods in the Laws. {FIGURE XI 117}



Plato alludes to another tale by his mention of the anger of Hera toward Dionysus.

There is another tale which of Orphic origin, perhaps originally from some lost Thracian or Phiggian myth. Zeus loved his own daughter, Persephone, and finally was united with her in the form of a serpent or dragon. She bore a wonderful child, Zagreus (identified rightly or wrongly with Dionysus) who the jealous Hera stirred up the Titans to attack. Beguiling him with toys of various sorts, including a mirror, they succeeded in killing him, whereupon they tore him in pieces and devoured him. Athena, however, continued to save his heart, which she brought to Zeus. He thereupon swallowed it and destroyed the Titans with his thunderbolt. From their bones sprung mankind who, therefore, are partly divine, as the Titans had eaten Zagreus before they were destroyed, and partly wicked owing to the wickedness of the Titans. Zeus having swallowed the heart of his son, was able to beget him once more this time on Semele.”<sup>4</sup>

Here we see the relation between Dionysus and the Titans made explicit. The Titans ate Dionysus, and mankind sprung from their remains. This double destruction mediated by Zeus shows Zeus as between these two disorderly elements, bringing order through the medium or disorder. The disorder of drunkenness is contrast to the deeper more wicked disorder of the Titans who will destroy the child Zagreus. The Titans eat Zagreus like Cronos eats his children. The consumption of the children is the deep dark secret on which the autopoietic teleonomic system is founded. Plato is also cannibalizing the young in a certain way by getting rid of the natural variety and making them the content for the mold of his ideal city.

The ideal city consumes the children and by seeing them as disorderly raw material, transforms them into pieces of the machine of the ideal city. They are

4. A Handbook on Mythology HJ Rose p51

tamed and polished to appear in the spotlight of Apollo, then disordered by drunkenness and guided to know the world or virtue by the sober old men. But behind the soberness of the old men lie the Titans who consume the children, and finally Uranus, who suppresses the growth of the children completely. The autopoietic teleonomic system has deep roots in injustice, and as we peel back the layers, we see how these dark origins inform the ideal city that appears to be autopoietic on the surface but is in reality a hell on earth.

Both Dionysus and Apollo are sons of Zeus. They represent nihilistic opposite aspects of that form. Within the system of the choruses we see the interplay of darkness and light, order and disorder. This system has its stages which the human being as a process moves through. It is a teleonomic system, for each chorus forms a pool of those who have survived to this point in life. Those who survive

determine the direction the whole system goes, serving as a filter for those who are younger. And this is the key point. The temporal gestalt of the human being is harnessed and tamed by the system of choruses. The four stages are projected on their lives as an artificial construct. In order for someone to change the system, they must survive until old age and go through the conditioning of the system. Seeing each human being as a secondary, or autopoietic, process (where the primary process is manifestation itself) we see that each human being that survives goes through four stages of manifestation. In fact, the city is the arena of manifestation or primary process. Plato attempts to forge an autopoietic unity in the city to match the autopoietic unity of the human organisms. That autopoietic unity imposes anti-manifestation over the top of the natural manifestation of the humans within the city.

# UTTER DESTRUCTION AND THE EMERGENCE OF THE REAL CITY

We now approach the third book of the Laws of Plato. Plato leaves aside drinking parties and instead begins to search for the “first origin and transformation of political regimes.” To do that he attempts to find a starting point within the continuum of history. He invokes the destructive forces of nature to prepare that beginning. He takes the myths of great floods that destroy all but a handful of mankind as the means of reducing human kind to the bare essentials of their nature. Those essentials are seen as present in mountain herdsmen -- or nomads.

Presumably men such as these, at least, necessarily lack experience in the art, and especially in the contrivances that the city dwellers use against one another, motivated by the desire to have more, the love of victory, and all the other mischief they think up against each other. [p59 667b-c]

The utter destruction of civilization is the means of purifying men of the ills they now suffer. History is seen as cyclical, and the cycle of accumulation of culture is balanced by the loss of everything through global disaster. In this way the time line of history is divided into *epochs*. This follows the outlines of the generative and destructive theory of Empedocles to a certain extent. Once we recognize the *epochal*

structure, then we begin to wonder if the *novum* will appear as well; and sure enough, in the very next speeches we hear...

Won't we assert that all tools were destroyed, and that if some serious and important part of an art -- whether politics or some other sort of wisdom -- had been discovered, all these things would have perished at the time? For otherwise, best of men, if these things had remained through all time as thoroughly ordered as they are today, how could anything new ever have been discovered.

In other words, for tens upon tens of thousands of years these things were unknown to man at that time, and only within the past one or two thousand years have they been brought to light, some by Daedalus, others by Orpheus, and others by Palahedes; the things that pertain to music by Marsyas and Olympus, the things that pertain to the lyre by Amphion; and very many other arts by other men -- just yesterday or the day before, so to speak.

AS “Is there any reason, Kleinias, why you omitted your friend, who really was around only yesterday?”

K “You don't mean Epimenides?”

AS “Yes, him. He far surpassed all the others among your people in inventiveness, my friend;

what Hesiod had divined in speech long ago, he actually brought to completion in deed -- as your people claim.” [p 59-60; 677c-e]

Here Plato discusses the *novum* or “bringing new things to light” in terms of great inventors and cultural founders. The rationale he gives for the cultural destruction is, that if things remained ordered as they are now, then new things could not be discovered. So right here the inner relation between the *novum* and the *epoch* is posited explicitly. Because we know new things are discovered, then epochs must occur in which the way is cleared for rediscovery. Discovery is always remembering what was known before and lost. Losing and finding against gives a basic structure to manifestation as seen by Plato here in the Laws. Cycles of losing and finding are continuously revolving through history.

Plato mentions first Daedalus among his seven

inventors, or cultural founders. Daedalus created the Labyrinth for Minos. It is of interest that Plato names him before Orpheus who lived by his magical music. The third inventor was Palamedes who is said to have invented the alphabet. Fourth comes Marsyas who challenged Apollo to a musical duel and was flayed alive when he lost. Fifth was Olympos who was associated with Marsyas and invented some melodies. Sixth was Amphion who also was involved in music and built the walls of Thebes by moving stones with his music. Seventh is Epimenides who invented a drug that would cure hunger based on some statements by Heisod.

Here musical invention far outnumbered all other types, as we might expect, from the importance Plato places on music. The invention of tools and alphabet, as well as drugs, are the only other inventions that rate a mention.

TABLE 9 Great inventors mentioned by Plato

Inventors	Invention	Note
Daedalus	Labyrinth	Labyrinth, tools
Orpheus	Music	Challenged Dionysus and Worshipped Apollo
Palmedes	Alphabet	
Marsylas	Music	Challenged Apollo
Olympos	Music	
Amphion	Music	Built walls with music
Epimediies	Drug	Cured Hunger

If the *novum* and *epoch* are represented here in Plato’s cyclical representation of cultural emergence, we can also see how the *paris* of *ephemeron* and *holoid* are represented as well. The destruction of the civilized city produces the wholeness of the basic human situation in which the virtues are forced upon

man by the necessity of coping with catastrophe. This is the fundamental Indo-European theme of sacrifice where this time a city is sacrificed in order to take man back to the fundamental virtues. So we see here that the *ephemeron* (destruction) produces the *holoid* (the whole of virtue) within the cycle of



the *epochs* within which new things appear as remembrances.

Plato then speaks of the city re-emerging in stages. In the first stage all civil war and war between cities were destroyed along with the opponents. Why?

- They were happy to see each other in the midst of desolation.
- There was plenty of good food.
- They had plenty of clothes and equipment.
- They were not poor.
- They lacked gold and silver.
- They believed what they heard. They were naive.
- They forgot the arts of war.

It appears, then, that the natural disaster made these simple people forget all the arts of war. Thus, the natural disaster stands against and cancels out the propensity for war in human beings.

So for the reason we have already explained, shouldn't we say that they were simpler and more courageous and also more moderate and in every way more just.

Through destruction of civilization people have regained their natural wholeness. It is clear that this episode of destruction harkens back to the Indo-European concept of sacrifice. However, Plato goes on to explain how this wholeness regained breaks down, stage by stage, until we regain the arts of civilization and warfare again becomes rampant. In this first stage the political regime that appears is the dynasty based on parental power. Law itself does not exist at this stage but pure authority. Plato shows that this form of government naturally gives rise to a wide variety of different styles of governance. These patterns are compared to flocks of birds. They are natural patterns which appear through reproduction and spontaneous social behavior.

In the second stage some of the people turn to farming and begin to erect defensive walls to protect themselves from wild beasts<sup>1</sup>. In these larger assemblies the natural patterning of the variety of

dynasties must be ironed out. In this Plato sees the origin of legislation. The lawgivers consider the variety and pick a standard for all to live by.

The third stage is signified by the founding of Dardania which was a precursor to Ilium. In this stage cities fight each other as in the war recounted in the Iliad against Troy. Even after winning the war, the Achaeans returning home ten years later faced a whole new set of hardships. Many were exiled, and those were forced to fight to retake their own homelands. Thus, the Achaeans became Doreans.

The fourth city is that set up by the Doreans. It was represented by a triple kingdom made up of Argus, Messne, and Lacediamon. Each of the kings were brothers, or the twin sons of a deceased brother, as in the case of Lacediumon. The first two cities fell, while the third survived to become Sparta and to have a very long continuous history without tyranny. The three cities had a mutual pact in which the two would fight the third if the pact was broken by any one of them. This kind of dynamic balance of powers against each other is seen also in Atlantis. However, in spite of pacts, the first two cities fell and only the third persisted. Plato points out three reasons for that survival.

- Twin Kings shared power.
- 28 Gerousia set up by Lycurgus.
- 5 ephors.

These three organs of government were balanced against each other, making it moderate and allowing it to survive. This is the form of the fourth city which has internal structure which can be discerned and which is balanced.

- 1) Ephemeron natural state of man produced by disaster. Dynasty -- natural disaster
- 2) Large collections of clans in which one way is given precedence by selection made by a lawgiver.
- 3) City which goes to war against other cities.

---

1. Note: It is not people that the people that the walls protect us from.

4) City which is prepared for war and has a balanced structure internally.

In this genetic series of cities we are watching a *novum*, or new thing, coming into existence. It occurs in four stages. The conditions for emergence are artificially produced by the convenient “natural disaster.” The cooked-up natural disaster returns men to their wholeness, although it is never made clear how this occurs. In that wholeness natural power relations appertaining to the family appear. These have a great variety which, when a crucial threshold is reached, must be suppressed by the selection of some customs over others by a lawgiver. At the next threshold the city can make war or be besieged. It has sufficient internal unity to appear as an adversary to other cities. This is the stage where Hoplite warfare might come into existence as a means of protecting the city. In the final stage one particular city discovers how to remain in power for a long time by achieving a balanced internal power structure. However, others would say that Sparta’s real innovation was having slaves do the farming so that the citizens were free to wage war continuously, unlike their neighbors. Be that as it may, in Sparta the authority was first split between the two monarchs. The twin Kings reflect the Indo-European mythos of the divine twins. The twins were more often associated with the agricultural class, but there are many stories of twin brothers who were kings. Especially of interest is the myth of saving the kidnapped sister which will be explored later. The power of these kings is further attenuated by the existence of the Gerousia.

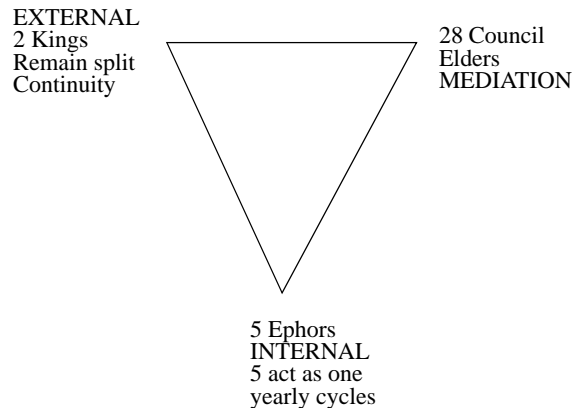
Its purpose was to correct the “swollen authority” of the Kings by setting up a body which would have an equal weight with them on important matters. The Gerousia consisted of twenty-eight members (with the two kings added *ex officio*), all over sixty years of age, and selected by popular acclaim on the basis of their “virtue.” The division of powers that resulted, as we see it in historical times, was real indeed.<sup>2</sup>

Finally the Ephors set up another center of power.

They had the right to convoke the assembly; they had control of foreign relations; they had oversight over internal affairs, with power to punish; they supervised the agoge; they could -- and sometimes did -- bring a king to trial and see him heavily punished, sometimes even deposed. In short, their powers were such to make their office something of a tyranny. But there were also definite checks on their power. They were limited to one year in office, they could not act as individuals but only as a group, and they were subject to an accounting before their successors at the end of their year. [p57-58]

It appears that the kings exerted external power and the ephors exerted internal control. External control was a tyranny as was internal control. But one was continuous and hereditary, while the other was based on yearly intervals. The council stood between these two tyrannies as a mediator. They were the elders who advised the kings and whose judgement was made binding on the kings. This structure, which was historical, is itself very interesting. It gives the image of a series of symmetry breakings which produces a stable form of government based on counterpoising balance of separate elements. First the single king breaks into two. Then this breaks into 28 members of the council of which the kings are *ex officio* members. Then finally, there emerges an internal administrative power in which five must act as one in a yearly cycle. Thus, unity is appropriated internally while the external power remains divided.

FIGURE 56 The political structure of Sparta. {FIGURE XI 132}



2. p56-57 Plato’s Cretan City, Glenn R. Morrow; Princeton UP 1960

The kings are in charge of external warfare and thus harkens back to city three which appears as an agent on the world stage. The ephors represent the internal administrative authority which harkens back to city number one which has internal control by parents who are concerned about the welfare of their children. The council of wise men remind us of city two in which the lawgiver selects from the variety produced by all the different clans. So in the structure of the fourth city the prior phases seem to be recapitulated.

If we look back to Plato's inventors, we immediately see that the pattern of the fully emerged city can be likened to the labyrinth invented by Daedalus. It is a complex pattern, and in the case of Sparta, its secret is the long period of continuous existence without tyranny. The minotaur is the tyrant of the Labyrinth who kills the children offered by Athens. In the case of Sparta, the Labyrinth is empty. There is no tyrant at the center. Instead, the Labyrinth itself has a certain "form" which allows it to continue functioning without collapsing even though there is no tyrant at the center keeping it together. In fact, we can look back to Orpheus and other musical inventors who understood how to create harmony. The balanced city also has a harmony and produces a different type of music. But that music appears because of the arrangement of things. In the case of the city, it is the arrangement of the centers of power. They are like the letters of the alphabet. They are irreducible atoms of power that appear in a particular constellation. It is the combinations of these atoms which generates the political dynamics within the fourth city. Finally, there is the herb that prevents hunger.

Hesiod (Works and Days 41) praised the diet of hallow and asphodel, saying that its advantages are unknown to corrupt kings and judges who take bribes. Epimenides apparently interpreted this as a covert indication of the ingredients for a drug that would abolish hunger, or the need to eat. He is said to have proceeded to invent and use such a drug.<sup>3</sup>

---

3. note 4 p 521 The Laws T. L. Pangle

When the Labyrinth of the city is without a single tyrant and it is making the music of political harmony by the interaction of the nodes of power in a moderate dance, then the virtue that was man's after the flood reappears, and this is like a herb that prevents hunger of all its citizens which is produced by the corruption of kings and judges who take bribes. The city functions on a particular threshold of complexity, but is self-organizing because it lacks the tyrant which is the despotic organizer of man. The city is autopoietic -- self-producing. It appears between the extremes of too much control by the tyrant and too much freedom on the part of the citizens. It is a balance of centripetal and centrifugal forces within the polis. Plato goes on to describe these forces in terms of the political structure of Persia and Athens. This axis of freedom versus determination shows the extremes which the autopoietic system moderates. The Persians enter into tyranny because they are too concerned with city three and its external wars, and not enough concerned with city one and the training of their own sons and the regulation of their households. The Athenians were enslaved by their fear of a larger enemy. Because of that they became very close knit and free with each other as if they were close kin. In this case it was *awe* that served as the lawgiver to a second city which unfortunately did not keep control of its music. We can see that it is the earlier stages of the city in which these two imperfect examples of extremes have gone wrong.

When we look at the city which has emerged in the Stranger's discourse, we see that it inhabits a matrix defined by the *novum-epoch* on the one hand and the *hoid-ephemeron* on the other. However, we can also see the other elements of Primordial Being as well. For instance, it is clear that the emergence of the city is an *essencing* forth which moves through specific genetic phases taking on a different internal structure and displaying different constellations of attributes at each phase. Also, it is clear that the city exists as an organization of the substrate of biological human individuals who are eventities. These myriad arising and perishing eventities swarm to make up the continuously present *eventity* of the city itself.

The city is an illusory continuity built on the actual substrate of individuals embedded in spacetime. It is an organization of those individuals which appears as a dance at a particular geographical location. Plato shows the city as a gathering of individuals and clans. First, the family appears and by a natural process proliferates. Then the families gather, and one way of acting is chosen from all the variety. Here we see the appearance of the *integra*. The city has itself a particular style which occurs through selection of the best from all the family styles. These styles appear as the five meta-tropes:

- **Image**
- **Mode**
- **Formal**
- **Contiguity**
- **Analogical** <sup>4</sup>

4. See Beyond Metaphor James W Fernandez

TABLE 10

The excesses of the Persians and the Athenians.

Athenians	Cities	Persians
	I Home, alpha-bet, variety	Persian tyrant -- neglected children and household
Athens -- Awe forged freedom but musical.	II Music	
	III External war; Hunger	Persian tyrant spent all time at war
	IV Moderate, autopoietic, labyrinth without tyrant at center	

The lawgiver selects the images like costumes, arts, and music. He selects the moods around which the individual lives will revolve. He selects the forms which will channel the energies of the people, whether in daily affairs or in terms of ritualized action. He selects which things will be where within the city. The lawgiver selects a whole series of metonymical juxtapositions. Finally, he selects the fundamental likenesses which will serve as patterning templates out of the whole range of possible likenesses. This selection process gives the city its particular character beyond the constellation of essential attributes that exist in every city. This is the production of the *integra* -- a unique coherence of

essential and accidental attributes.

We can also see the *holon* arising within the city because the city is a whole series of subgroups of individuals. These subgroups have whole/part relations where they are parts looking down from the whole of the city but are themselves wholes, like organs of a body, which are partially self-organizing when viewed from the point of view of the individual. The *holon* is a series of part/whole facets within the whole of the city. Their constellation is the structure and organization of the city which continues to change dynamically as the city evolves. Within any autopoietic unity there is a whole series

of these subgroups which change over time. In the stranger's account of sparta we see these subgroupings in the council and the ephors, each which come into existence at particular times in the history of the city state.

The city itself is *holoidal* and appears as an autopoietic unity. As a *holoid*, it interpenetrates so that each part mirrors all the others like facets of a gem. This means that the city is like a hologram in which each part carries a partial image of the whole, just like the interference pattern of the hologram. When the city gels into a unity, it is this interpenetration that underlies its ability to self-organize. It can self-organize because its self is distributed and embodies in all the parts as a generalized other (G.H. Mead). Self-organization and autopoietic unity can only exist on the basis of interpenetration of the *holoid*. In that

interpenetration it is the differences between individuals in the city that allow them to all ultimately be one. The source of variety production that exists in the family has been harnessed, and variety becomes the differences that make a difference (G. Bateson). That allows continual internal differentiation which is also whole and encompassed by the city. The harnessing of variety production goes through the stages posited by the stranger. Variety production goes through the selection, and then it interacts with other cities which are also variety producers and selectors. This interaction with other cities fuses the city into a single unit on the basis of a need to survive. Finally, the fused city differentiates a political regime internally for self maintenance. It is truly a complete city when it has the power through internal differentiation to organize itself.

**TABLE 11** Stages of development of the real city. {FIGURE XI 140}

Stages	Differences	Harmony
Stage Four	Internal political structure	Autopoietic based on interpenetration
Stage Three	Rivalry between cities	Interaction
Stage Two	Selection (difference that makes a difference)	Logical distinction
Stage One	Family dynasty produces variety	Mutual support

This is why Plato says that he is really talking about the internal structure of the individual self when he talks about the city. The individual self is a partial imprint of the patterning of the city due to interpenetration. Thus, the two structures being *holoidal* are essentially the SAME.

So we see that in the emergence of the intersubjective structure of the city the entire organization of Primordial Being is exemplified. It is as if the city were an embodiment of the structure of Primordial Being. And here we are speaking of a real city -- Sparta -- not an ideal city. The ideal city appears on

the basis of the ideal continuity of speech. It exemplifies the move from Primordial Being to an abstract and ideal or Conceptual Being which was founded by Parmenides. Conceptual Being fuses the sub-components of Being into a single substance. It produces an illusory continuity in which reality, truth and identity are united. It is on this continuity that Plato's ideal cities are founded. We are about to transition to the construction of one of these ideal cities. But it is worthy to note that in the genesis of the real city there is a very clear model of the elements of Primordial Being, and that there is a very clear phasing of the real city's emergence. In many

ways we should pay more attention to this real city's emergence than the production of Plato's invisible cities. For the real city points to the constitution of the substrate upon which the invisible cities glide. When the ideal city destabilizes, we will inevitably be thrown back to this substrate. In fact, it is only when the Conceptual Being is called into question that the other forms of Being arise that appear in modern ontology. But they are not new productions. In fact, they were always there in the substrate which was glossed over since Parmenides' time up until the time of Husserl and Heidegger when the substrate appeared again as an object of inquiry. But we should never think that these other meta-levels of being are new. They were embedded in the substrate below Conceptual Being from the beginning. To uncover them, all we need do is ask the question of how new things come into existence. In this case the model of emergence of the novel is the city. It emerges in four distinct phases. This discontinuity between the stages of emergence is what must be questioned in order to see clearly these meta levels of Being in action here.

The field out of which the first city arises is that of utter destruction. On this field we see a few scattered families of herdsmen or nomads who are likened to Cyclops. This analogy to the Cyclops is interesting because of our modern understanding of Cyclopedian vision<sup>5</sup>. If you randomize a pattern and present it to each eye as randomized, the brain will reconstruct the pattern hidden in the two separate random fields. The stranger has already told us that the remnant peoples are the most virtuous -- they magically retain the whole of virtue. Thus, there is an analogy between the randomization of the pattern that makes the Cyclopedian vision apparent and the destruction undergone by these nomad that they survived. Somehow destruction makes the primal wholeness of people re-appear which is corrupted by the cities. This primal wholeness is embedded in the body like Cyclopedian vision. Also, the family structures which arise are based on the reproductive necessities. Thus, in the first city which is really nomadic

existence, it is the body which is primary. The whole body and the social structures related to the whole body stand out against the desolation and destruction which is its background. This difference between the destructive context of the *ephemeron* and the *holoidal* body is the first difference that arises. Another way in which Cyclopedian vision appears is in randomized pictures that one stares through in order to see the three dimensional objects embedded in them. These are difficult to see at first. One must stare through the randomized field, and somehow the visual field organizes the background, and suddenly the figures pop out. Once this occurs, you can look at the figures within the holographic presentation as long as the gestalt is maintained by vision. Here the staring through the randomized field reminds us of the Cyclops living on the top of the mountains when the flood comes. By staring off into the distance, as if toward the tops of the mountains, one sees the organization which is Cyclopedian, within the destruction or randomization. It is not just a coincidence that this kind of vision is named after the Cyclopes. It shows that the field itself has a deep unity we are usually not aware of which, as if we really had one eye instead of two. Plato is saying something similar, which is that if you disorganize society through a natural disaster, then the deep unity of human experience becomes clearer, and that exemplifies the Good, the whole of virtue.

The second difference that arises occurs when these families move close to each other and form walls to protect themselves from wild beasts. We might add that these walls also protect them from other nomads which form marauding bands. Within the enclosures the variety of the people so brought together is made more homogeneous as certain social forms prevail over others. The second difference is between uncontrolled variety production and intersubjectively selected variants which give a city a fabric of culture through the spread of certain ways of doing things.

The third difference occurs when one city competes with another in trade and war. This fuses the city into a single agent, as the Stranger says, through their mutual awe or fear of destruction. Here the city is

---

5. Reference

opaque. It is a single agent among other cities. The difference here is between any one city and its rivals.

The fourth difference occurs when the city begins to consciously organize itself and becomes a caldron of political action which attempts to save itself from internal and external threats through prior planning. Sparta is the example given which was unusually successful because of its moderation between tyranny and freedom. The fourth difference is the internal differentiation of the city itself in both space and time and in terms of power relations.

The fifth difference is that which appears both at the beginning and end of the cycle. The real city that embodies Primordial Being fuses into an ideal city that exemplifies Conceptual Being, or on the other hand, the real city is destroyed by natural disorder like the recently rediscovered Iram, mentioned in Quran, or through being engulfed in war. It is war that is the most likely destroyer of cities. But because of their geographical fixity, natural disaster can also be an important factor. So there is a difference between the real city and its destruction or its idealization. In fact, destruction and idealization are nihilistic opposites that amount to the same thing. Idealization, if realized, amounts to totalitarian imposition of unnatural forms on the city that destroy it as surely as any natural disaster. The city is organic, and ideological changes distort that organic ordering, just as they distort themselves. Thus, the fifth difference is between the real city and the destroyed or idealized city that is the utterly nihilistic city. A city is a value structure which holds human beings together. When that value structure is destroyed, either by the imposition of a single overriding value like communism or capitalism as ideologies, or by the interference outside influences, the city itself loses its value and vanishes. We see this when the city states are fused into nation states. The value structure of the cities is fragile and stands against the nihilism which renders them meaningless, either because they no longer support life or because they lose their autonomy.

These five differences are seen by Plato as

differences that make a difference in the emergence of the city. They differentiate the states of growth of the city. It is on these differences we must focus if we are to see the different meta-levels of Being at work. Primordial Being is composed of the relations between truth, reality and identity. We permuted them to get the basic elements of Primordial Being:

- Ephemeron -- Holoid
- Essencing -- Eventity
- Novum -- Epoch
- Holon -- Integra

However, in that process we did not focus on the differences which appear between the components of Primordial Being or their permuted elements. Instead we took for granted our ability to differentiate these different aspects of Primordial Being. By taking this structure of Primordial Being and temporalizing/spatializing it (the city changes as it moves through time while it becomes more fixed spatially), Plato causes these differences to become more prominent features. Plato produces a series of five differences that define the stages of the emergence of the intersubjective field -- i.e. the city. The differences are of different logical types. The stages of unfolding of the intersubjective field is a series of symmetry breakings. The primary symmetry is that of Conceptual Being. Conceptual Being produces illusory continuity via the functioning of ideation controlled by the categories (they arise in Aristotle). It is a symmetry because it allows smooth movement in every conceptual direction. Ideas are forms that do not change under transformations. Ideas give us the possibility of change and changelessness at the same time. When the symmetry of the illusory continuity breaks, it reveals the real city beneath the gloss. The breaking of symmetry involves the dialectic between the nihilistic opposites of ideology and destruction. The real city appears beneath the gloss of pure presence where everything seems perfectly available. The breakdowns in the real city cause the focus to shift to the ready-to-hand from the present-at-hand. We see the machinery underlying the generation of illusory continuity -- the mechanisms of ideation. The first

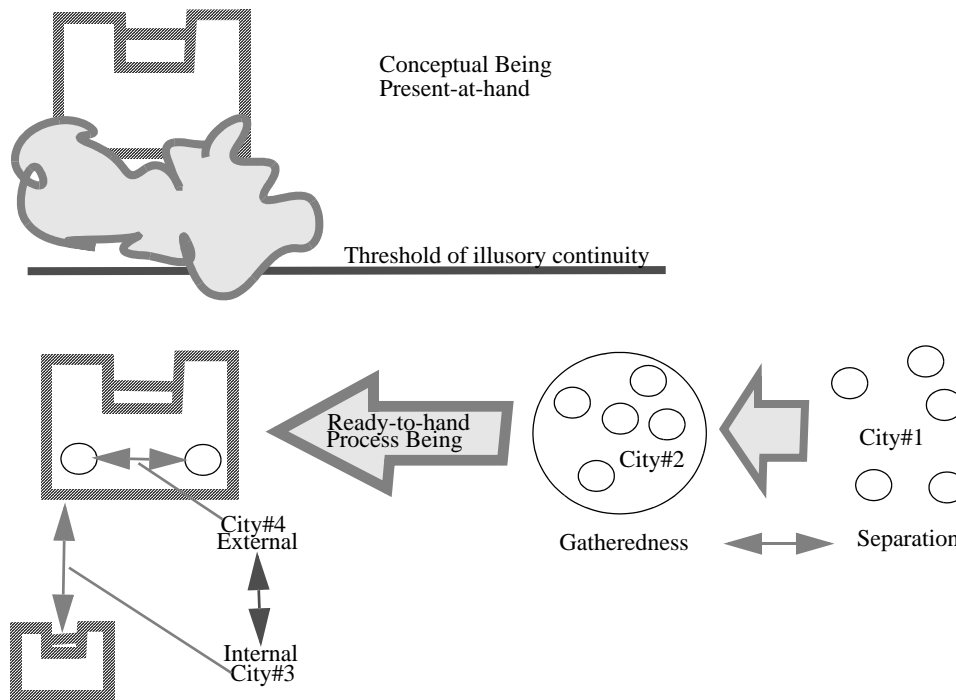
and fifth differences define this transaction. The real city stands between the nihilistic opposites of utter destruction and idealization. If destruction occurs, then we get nomads on a field of destruction. If idealization occurs, then we get the continuation of illusion and glossing. Thus, the first difference is a transformation of the fifth difference as we move from one nihilistic opposite to the other. The ideational continuity always is a gloss over the destruction of the real city. The ideational continuity is a destructive parasite on the intersubjective structures of mutual consciousness. It slowly destroys the underling real city just as corporations destroy communities and neighbors as well as families. The nomads of our time, which are the result of this destructive side effect of ideation, are the myriads of homeless in America.

When the real city or the supporting intersubjective structure appears, we see it as having four distinct phases that are capped on either end by distinctions one and five that are actually the same distinctions that separate the presence-at-hand of illusory

continuity from the ready-to-hand substructure. The whole real city is within the ready-to-hand modality. But we find that this ready-to-hand real city is genetically differentiated. So the distinctions between the phases of the real city must be of a different logical type from the ready-to-hand real-city itself. We notice that cities four and five basically represent the internal and external distinctions in relation to other cities and its own parts.

The real city is continually in process. It moves through the stages of emergence, and its internal and external relations are continuously changing. Cities one and two express the movement from separation to gatheredness, while cities three and four express the internal and external relations. Thus all these distinctions are of the same logical type, expressing the process of the real city through time and in space and in terms of movements of centers of power. So we see here that distinctions three and four, as well as two, are of the same logical type expressing process.

FIGURE 57 The stages of emergence of the Real City {FIGURE XI 150}





But let us not forget that there is a difference between distinctions three and four in relation to distinction two. This difference is between internal and external suppression of variety. Variety is suppressed by the lawgiver before internal and external differences can arise. The lawgiver appears like the minotaur in the center of the labyrinth of the city. The minotaur destroys the sacrificial victims (children) that enter his maze like the lawgiver destroys variety by imposing customs and laws that are deemed best. The maze has internal structure and an external perimeter. The victims become lost in the maze and are destroyed by the minotaur who knows the pattern of the maze. Only Theseus, with the magical thread, can enter the labyrinth to kill the monster that lurks inside. Therefore, there is a difference here that is of great interest. It is a difference between the suppression of variety (difference) and the creation of internal and external differences on the basis of that suppression of natural variety. This gives us the idea that the artificial suppression of variety of city two is in nihilistic opposition with the creation of artificial internal and external difference. This meta-difference raises to another meta-level of Being which Merleau-Ponty called Hyper-Being. Hyper-Being is the cancellation of Process Being and Nothingness. Here, instead, we have the cancellation of the artificial distinctions imposed in process Being with the artificial, suppression of differences. This tells us that the Processes of the real city are themselves artificial and that the suppression of variety and the creation of artificial distinction between power centers within the city or between cities cancel. The point is that both the suppression of variety and the production of internal and external distinctions are of the same logical type so that when we move up to the next meta-level, these cancel and a new type of Being becomes apparent. At this new meta-level the essence of manifestation, which is purely immanent, appears. This is the unconscious of manifestation. It was identified by Michael Henry and was called by Heidegger ~~Being~~ (crossed out). This is the level that Derrida's DifferAnce appears. The essence of manifestation is hidden behind the cancellation of Process Being and Nothingness. Here we might call it the Minotaur at the center of

the Labyrinth. The Minotaur is the hidden agent in the depths of the city-maze. The Minotaur understands the structure of the city-maze as it is constructed of artificial suppressions of variety and artificial differences. It is the work of a master craftsman such as Daedalus who produces its complex form and the means of its unraveling. The thread and the maze are opposites. When they are brought together by Theseus, the power of the Minotaur is destroyed. The maze is the pattern of artificial differences (internal and external) that are so complex and confusing. The thread is the artificial unity produced by the lawgiver who suppresses natural variety. When these cancel with each other, the essence of manifestation, or the unconscious aspects of manifestation, becomes one with both the sameness and differences. After this cancellation occurs, what is left is what Merleau-Ponty calls Wild Being, and Deleuze and Guattari call the fundamental schizophrenia underlying society. This is pure variety production within the nomadic families. The cornucopia of variety production is the opposite or inverse of the essence of manifestation. When these cancel, there is only emptiness left.

So we see that although all the distinctions within the process of the real city are of the same logical type, we are still moving to deeper and deeper meta-levels as we proceed back through the phases of the emergence of the city. The city of the lawgiver suppresses differences so that artificial differences can arise. This action of suppressing differences sets the stage for the creation of artificial differences, and also shows the subtle influence of the essence of manifestation on the nihilistic opposites of suppression and creation of artificial difference. Again as we travel back to city one, we see the wholeness of the nomads (Cyclops) and the production of differences based on the body which reminds us of Wild Being with its emphasis on the phenomenology of the body. Here the production of variety, fundamental schizophrenia, is seen as nihilistically opposite the essence of manifestation, so that when these two cancel, the real city vanishes completely, and all that remains is emptiness.

The real city stands opposed to the nomads who are seen as variety producers. The real city stands against the flow of the cornucopia of variety. This clearly shows us that Being is in operation because Being is a subtle clinging to existence. The real city attempts to hold on to things and keep their possessions in their grasp. In order to hold on, they suppress natural variety and create artificial distinctions. But this view of the nomads as natural variety producers is a projection on the nomads. The city people see the nomads going with the flow of nature, and they attempt to hang on to one place -- the geographical location of their city. The city dwellers attempt to hang on to each other instead of dispersing to the four winds. The city dweller is attempting to hang on statically to his place and his possessions. The nomad has already perfected dynamic clinging which allows him to use the horse in warfare and to track his herds. The nomadic culture probably has little more variety than that of city folks. But the nomads have learned to live with variety, using dynamic clinging in a way the city folks have forgotten. In Indo-European society the dialectical relation between nomadic outcasts and the city folks always existed below the surface. The city folks would go into the wilderness and become nomads in order to learn the art of dynamic clinging. Earlier, Plato mentioned the secret service. The Spartan society was most dedicated to this regime. They would separate boys from their families from an early age in order to teach them to deal with hardship. They forced their youth to become outcasts in order to instill in them the virtues of the nomadic life. Thus, it is not so much variety production versus variety suppression that is at stake, as much as the difference between static and dynamic clinging. That the nomads are a cornucopia of variety is only the view of the lawgiver who is engaged in suppressing variety. The truth is that human beings, whether nomadic or settled, are variety producers on the same scale. Within the city active suppression is a possibility that does not exist in nomadic societies.

So we have seen that the four kinds of meta-Being exist in the differences that define the real city. The

four kinds of meta-Being mark the stages of emergence of the city as an artificial structure within the intersubjective arena. When any new thing comes into existence, it must pass through these four stages of Being. This is to say that the real city is the kernel of the Western intersubjective arena or worldview. It comes into existence, going through the same states as anything that emerges within that arena. When a new thing comes into existence in the Western *uni*-verse, it must go through these four states. A genuine emergence will go through all four stages. Artificial emergences will go through less than four. The city is a genuine emergence. It represents the rule of the law of man tyrannizing himself. It represents the production of the basis for the idealized city in which men live within a world created out of Conceptual Being. After Plato and Aristotle the substrate of the real city was lost. Christians later built heavenly cities on the same mold as Plato's ideal cities. However, by returning to Plato, we can see the archeological remains of the real city underneath his second best city, and in those remains we can see the coming into Being of the city as an intersubjective structure that projects the universe through the operation of ideation which is structured by the categories.

That there are four meta-levels of Being, and that every emergent event within the intersubjective arena posited by the Western worldview must go through these four stages that the city itself goes through, is a fundamental finding in ontology. The Western *uni*-versal worldview has a specific structure which we can understand, and on the basis of that understanding we can unravel the deep structure of our worldview lost in the mists of time. Plato goes to the depths of our worldview in his exposition of the emergence of the real city. It was necessary for him to found the ideal cities which exist in the ephemeral world of pure ideas. But once the ideal cities were founded, then the real city is forgotten because the heavenly labyrinth is so much more interesting. But for us it is the real city that is of greatest import because it shows the sub-structure of the ideal city that has become important again in our own times as the concept of Being has fragmented. It is necessary

to see this fragmented structure there in the foundation of the ideal city right at the beginning of our metaphysical tradition. We must not think that the fragmentation is new. It is, in fact, just a reappearance of the faults that were always there in the clay feet of Conceptual Being. Primordial Being allowed natural difference between the components of Being to arise. Conceptual Being attempted to suppress that difference and fuse the components of Being (reality, truth, and identity) into a single unified and continuous concept which became the foundation for intersubjective projection of the uni-verse via ideation controlled by the categories. However, here we see again the theme of suppressing the natural variety of Primordial Being to create a single Conceptual Being, and then the erection of artificial differences in this case of the categories that underlie ideation. The nomads were the ones who produced Primordial Being as their linguistic project over the aeons as the Indo-Europeans wandered the steppes. It was only in the city once we traversed from the mytho-poetic to the metaphysical epochs that first the Apeiron and then Conceptual Being arose as the means of forging a universe out of the pluriverse in which the nomads lived. But both the pluriverse of the nomads and the projection of Primordial Being AND the uni-verse of the city dwellers with its single fused metaphysical principle are part of a single onto-mythological system which is the root of the Western worldview. It is necessary to go back into time to understand the nomadic vision in order to fully appreciate the inner workings of the worldview we have today. This book will attempt this journey, but only after it has fully established that the fragmented meta-levels of Being were known at least implicitly to our metaphysical fore fathers, and are not new concepts, only discovered in modern ontology. Unless these are ancient remnants of the genesis of our worldview, we will not be able to trace them back to show how our worldview unfolded through the stages of its symmetry breaking.

Our worldview is like a meta-city. When Plato describes the genesis of the real city, he is describing how an intersubjective structure is built up which is

the basis of the projection of the *uni*-verse. Our worldview is an unfolding of the potentials of this real city as it is transformed into the ideal city. But our worldview is also rooted in nomadic intersubjective structures, so that there is in Plato's description a crucial transformation of our worldview. We will first go forward into the idealized city, and then after that, go back to attempt to understand the nomadic roots of our worldview.



# THE INVISIBLE CITIES UNFOLDING IN SPACE AND TIME

---

AS “Come then, what must one think the city is going to be?”

It just turns out that one of the Stranger’s companions is about to found a new colony on Crete. He asks the Stranger’s advice on what form the new city should take.

K “So now let’s do ourselves -- me and you two as well -- this favor: making a selection from the things that have been said, let’s construct a city in speech, just as if we were founding it from the very beginning; that way there will be an examination of the subject we are inquiring into, while at the same time I may perhaps make use of this construction, in the city that is going to exist.”

AS “You’re not declaring war, at any rate. . . .”

Note that Kleinias specifically says that he will make a selection of the previous speeches. This selection lets us know that we are going to recapitulate the selection by the lawgiver in the real city selecting instead of from the variety of speeches when we construct a city in speech. This “construction” is really a design. They are setting out to design a city and designs are always logically separated from implementations. The Stranger says something

strange when he says, “You are not declaring war.” This, of course, harkens back to the destruction which proceeds the genesis of the real city. With this metaphorical destruction of previous speeches, we move into the ideal realm within which the design of the city will take form. In that realm the stranger bids us think what the ideal city must be like. Necessity is involved here. There is a specific ideal form that the city must take.

This chapter will seek to sketch out the form of the ideal city, building on the work of others. The ideal city in *The Laws* is only one of a whole series of cities built by Plato in his works. Like Husserl, Plato attempts to relay the foundations over and over within the ideal or transcendental realm. Here we will begin with two books that show the space and time articulations of the various constructions by Plato. First Adi Ophir’s Plato’s Invisible Cities lays out the spatial implications of Plato’s cities but slights *The Laws* in doing so. In an otherwise brilliant work, the prejudice against *The Laws* on the part of philosophers is particularly evident. In this chapter an attempt will be made to correct this imbalance in what is otherwise a wonderful exploration of spatial metaphor in the Republic.

Second, Ernst G. McClain's The Pythagorean Plato lays out the temporal implications of Plato's cities in relation to their musical forms. These two books cover the space-time relations between Plato's various ideal cities. We must build upon these insights into Plato's work in order to understand the structure of the ideal cities, but here specifically within the context of the ideal city designed in *The Laws*. These two books, like *The Laws*, are too complex to deal with in their entirety, so here we will only explore some general themes. Two other books which will act as background resources are An Introduction to Plato's Laws by R. F. Stanley and Plato's Cretan City: An Historical Interpretation of The Laws by G. R. Morrow. These books give overviews of the structure of *The Laws* and some context in relation to the actual laws of Greece.

It is important to note that the new city is founded on the site where an earlier city was destroyed. Thus, the theme of cyclical return is carried from the real city to the ideal city. Many scholars contrast the city in *The Laws* (the *second best* city) with that in the *Republic* which is assumed to be the first best city. Scholars have ignored the city in *The Laws* and consider it to be in the realm of political science instead of philosophy. In terms of generating philosophical interest, the *Republic* is indeed more interesting because of the context in which that city is developed. However, our aim is to show that certain structures relating to Primordial Being and Emergence are clearly present within the beginnings of the Western philosophical tradition. We believe that Plato is using structures which are very old as the means of forming his theories of cities. Most of these structures are even unconsciously applied and developed. Plato, by developing an elaborate theory of ideal cities, is showing many features of his worldview which remain hidden in shorter expositions which occur in the *Dialogues* or in the *Republic*. This is because *The Laws* is more like a formal system than any of the other theoretical structures Plato builds. Instead of a series of philosophical opinions and arguments, *The Laws* shows us a complete formal system in its entirety. The unity of *The Laws* and its completeness gives us

access to many aspects of Plato's thought that would otherwise remain hidden. Thus the prejudice against Plato's laws by philosophers comes from their falling into exactly the trap that Plato warns us against. *The Laws* is like a foundation for the rest of Plato's works. It shows us what an entire system looks like from his perspective. In the rest of his works the system is hidden. There is an unspoken doctrine, as discussed in Plato and the Foundations of Metaphysics by Has Joachim Kramer. But philosophers who attempt to unearth the unspoken doctrine discard the major resource at their disposal which is the complete system of *The Laws*. If we look at the system in *The Laws* and then apply the same principles to the rest of Plato's works, then we might be able to see the outline of the whole. This is not the aim of this investigation. Instead, we are exploring *The Laws* in order to show that what has been said about Primordial Being is actually exemplified in Plato's teaching in order to gain a starting point for further explorations into the structure of the Western worldview. From this point of view, *The Laws* becomes the key work because its systematic character as the structures of worldviews are really only accessible by looking at systematic patterns. The prejudice of the philosophers have blinded them to this aspect of Plato's thought.

Adi Ophir continues this trend of dismissing the city of *The Laws*. We are actually dealing here with a whole series of cities which, in *The Laws* is given in most detail -- in fact overwhelming detail which we do not normally expect from the authors of antiquity. *The Laws* is, in fact, in league with the *Elements* of Euclid for its detail and systematic treatment of a subject. In some ways we can say that it attempts to show that the same methods can be applied to human fields that are used to develop mathematical and musical sciences. This is a common theme, later in the Western tradition, where many Humanists attempt to develop "scientific methods" for the human realm that are as good as those applied to physics or mathematics. In fact, it is clear that all the great methods of the last century, such as Phenomenology, Hermeneutics, Structuralism and Dialectics, are all of this nature. So *The Laws* in

some ways is the first of a genre of methods which attempt to reduce the human realm to methods that work for other more precise realms, or to develop specifically human sciences. The city in *The Laws* is a design taken to the point where the next step is implementation, whereas Plato's other cities, remain only very rough sketches of ideal cities far from detailed enough to realize in any way. The important point which seems to be missed is that there are multiple possible designs, and different cities are designed to get different points across. These multiple possibilities are in contradistinction to the actual historical form of the real city. The real city has its form set and cannot be changed by whim. It is only by founding a new colony that we have the chance to speculate on what form would be best for the new colony. Many designs might be tried, but some have a compelling form dictated by some form of necessity, like mathematical forms such as the Platonic solids (tetrahedron, octahedron, cube, icosahedron, and dodecahedron). Plato is searching for forms that have an inner logic which unfolds based on their own essential structure. Plato finds this structure in music and in the fundamental differentiations inherited from Indo-European antiquity which had a certain caste structure that gave society its internal differentiation. Beyond this we see Plato attempting to approximate autopoietic unities which he recognizes as stable intersubjective organizations. It is this theme that I would like to pursue in this chapter, as it is very significant for the development of the Western worldview which lost its appreciation of autopoietic unities in its subsequent history until recently. Plato is very careful to create his second best city as a closed autopoietic unity in contrast with the open city sketched in the *Republic*. These two cities are opposites and cannot be understood properly in isolation. The ideal city formed in *The Laws* is on a different form from that in the *Republic*. The two are duals of each other. Considered in isolation, their dual natures cannot be appreciated, and the whole point Plato is attempting to make is missed.

The most even-handed and insightful treatment I have found of the relation between the *Republic* and

*The Laws* is *Cities of the Gods: Communist Utopias in Greek Thought* by Doayne Dawson (Oxford: Oxford UP; 1992). This book treats the origins of the Greek penchant for ideal cities from their origins through the treatments by Plato and Aristotle onto later expressions of the same urge in Cynicism and Stoicism. Here only the first two chapters about origins and Platonic utopias are relevant to this study. It is of great interest that the utopias are seen to have their origins in several very different phenomena including the idealization of life in the time of Kronos, in the Pythagorean community life-style, in the descriptions of the sexual communism of the barbarians, in the communal life of the citizens of Sparta, and in a play of Aristophanes. All these threads are drawn together by Plato's works, which are truly innovative in that they make what was an extreme oddity in the Greek universe of discourse into an ideal toward which it tends. The mark of this oddity is the related ideas of the community of property, community of women, and sexual equality. These ideas are ascribed to the *Other*. They are the practices of the barbarian, and of the time before Zeus' reign. They appear in limited form in the Pythagorean and Spartan communities as the community of property only. They are subject of wild and outrageous comedy which brings all the strands of otherness together and presents them as a single vision. Plato takes this vision of the Other and makes it the ideal toward which the Greek worldview is said to tend. Thus, the Other is brought within and shown to belong together with the Greek city. That otherness destroys the household (*oikos*) and makes the city the single reality by which the intersubjective pattern is measured. Another way to say this is to say that the *oikos* is projected on the polis. The intersubjective pattern is homogenized within the city without households, or the whole city becomes one *oikos*. This happens, just as Plato describes, in the evolution of the real city where the Lawgiver selects certain metatropes over others and makes the culture of the city all identical out of the various family traditions of the nomads that came together to make up the city. Each of the parts of the utopian ideal plays a part in the destruction of the household and the elevation of the city as a *sui generis* unity.

The fact that the anti-household city, or the single household city, first appears as an object of ridicule is very significant. We can, in fact, grade the levels of emergence of this idea. First it is something that the barbarians do. This is the recognition of an anomaly. One strand of it is seen as being part of the Golden age of Kronos -- i.e. community of property. This one strand appears inside the Greek world as the lifestyle of the Pythagoreans and as an aspect of the community of the Spartans. Thus, this strand is seen as part of the self, albeit an oddity. However, this shows the internalization of part of the anomaly. But in the comedy the whole idea of generalized communism as the destruction of the household is displayed, perhaps for the first time. Representing it in comedy in this way allows the Greeks to come to terms with something which is utterly foreign. In this sense the comedy is indeed serious as the playwrights claim. It is a theoretical recognition, albeit comical, of the source of the anomaly. Plato then integrates this theoretical presentation of the source of the anomaly into the Greek world as a never to be obtained ideal. Thus, each of the stages of emergence are represented in the sources of utopianism. First anomalies are recognized. Then they are seen to be part of the Greek world in some ways. Then they are presented in an extreme formulation that allows the idea as a whole to be evaluated. That idea is utterly Other to the normal intersubjectively designated as real pattern of relations revolving around the household. Once this Otherness is identified, then Plato incorporates it into the Greek worldview as a never-to-be-obtained ideal state. The Other becomes the Same.

In this sequence the key stage is that in which all the ideas associated with communism are presented together by Aristophanes in his play *Ecclesiazusae*, variously translated but referred to here as *The Assembly Women*. This play is one of the last surviving plays of Aristophanes. It deserves some analysis which will be postponed until the next chapter. But, here it must be noted that the play, along with others by Aristophanes, has a deep significance because it presents the key ideas that are taken up and seriously dealt with by Plato in the

*Republic* and *Laws*. These ideas first appear together in the Dionysian setting of the theater. The ideas themselves are Dionysian in that they break down the family and corporate structure of the polis. This makes clear why the oldest chorus is Dionysian in nature in the city of *The Laws*. The internal structure of Plato's cities contain the seed of destruction of the order of normal society. They are Dionysian at their core. They contain disorder within the bounds of a new order. The relation between Aristophanes and Plato's works are not taken seriously enough. Both present the same key ideas in different modalities. Both center on the role of Dionysius in an Apollonian context. Plato strives to perfect the laws as Aristophanes characters complain about the obsession with litigation among the Athenians. Obsession with law informs both men's works and speaks of a general obsession with that informs the metaphysical era. Once men start making their own laws, then the basis of the laws comes into question. Plato attempts to found his laws like a formal system, such as geometry, and Aristophanes speaks of the absurdities of living within a world constructed of man-made laws. The tension between these two views has not been exploited because of scholastic specialization. The extent to which they are speaking of the SAME remains unexplored. This is not the place for such an exploration, but only the place to note the importance of the common Dionysian element which is obvious in the one and hidden in the other, but present in both.

Dawson attempts to delineate the relation between the *Republic* and *Laws* with a four-fold scheme.

**WORLD OF MYTH --> 1) The time of Kronos**

-----  
-

**WORLD OF HISTORICAL REALITY**

(time of Zeus)

**2) The high utopia of the Republic (Kallipolis)**

**3) The low utopia of The Laws (Magnesia)**

**4) Practical reform programs in real cities<sup>1</sup>**



This schema shows us an intensification of the Dionysian element of communism in levels three and then two until the distinction between the mythic level one is reached. In the real city, property, including women, are privately owned, and there is no equality between the sexes. In level two, equality between the sexes is introduced to some extent and also ideas of communal property, which has some precedence in greek life. In level three, complete communism as it appears in Aristophanes is propounded, which makes the household and city identical. Here the Dionysian ideal is taken to its limit. All that can lie beyond that extreme is the mythic realm, which is represented here as the time of Cronos. The real city, in its evolution, is completely confined to level four of this schema. When we move on to explore the rest of The Laws, and by association the Republic, it is necessary to see that we have entered a different realm altogether between “reality” and “mythos.” This is the realm of the ideal. The ideal has two layers. One layer is impractical to the extreme, and the other is more practical but still not real. Generally we know these layers through induction and deduction. The pragmatic and empirical are both still glosses on reality, floating over it, just not as high as the ideal. But neither is separated so radically as the mythic to which they are contrast. Plato is constructing the universe of discourse of Western philosophy as cities, in the air, similar to the construction of CloudCookooLand of Aristophanes’ Birds. We live in these realms which gloss the already artificial foundation of reality, and cut us off from the gods. Plato has built us these living quarters where we project the universe by means of the mechanism of ideation. It is a two-story metaphysical house, and each floor is explicitly constructed by Plato in his two great master works.

Dawson makes an important point when he notices that both of these ideal cities assume warfare and slavery. This is extremely significant for we have seen that warfare is the face of Reality. To eliminate warfare would be to destroy the inherent relation

between these ideal cities and Reality. Slavery, on the other hand, is the human embodiment of duality and transcendence in the master-slave dialectic as described by Hegel. As we have seen, the ideal cities appear as glosses on reality, covering it over. In the cities, the dionysian element increases as we move from The Laws to the Republic. But that increase has the effect of making the household and city identical in the Republic. Thus, we have, within our two cities, an inherent relation to identity. We can expect also that there is an equally ingrained relation to truth which appears in the relation to slavery. Truth appears through torture, as Page DuBois points out in her exposition of Torture and Truth. The relation established between torturer and tortured is the fundamental relation by which the truth is revealed. The torturer is the master, and the tortured is the slave.

- **WARFARE = REALITY**
- **TORTURE = TRUTH**
- **DESTRUCTION OF DISTINCTION = IDENTITY**

The two cities are necessary to establish the difference between identity and non-identity in the ideal realm. But both cities are permeated by war and slavery, through and through. This is because they have an essential relation to reality and truth which must be exemplified, just as much as the difference of the ideal cities from the realm of mythos must be made clear.

Both level two and three cities appear in the Republic, but only the level three city is elaborated in The Laws. The Republic deals almost entirely with the elite of these cities. In the level three city, this elite is the guards who develop the speciality of warfare. In the level two city, the elite are the wise philosophers who educate the guards. The producers are ignored, as are the slaves. In The Laws, on the other hand, as pointed out by Dawson, the emphasis is on all of the citizens including the producers, while the guards and the elite philosopher kings are not differentiated and dealt with separately. As Dawson makes clear, the citizens to whom the low utopian

---

1. Cities of the Gods Doyle Dawson p76]

ideal is made to apply is a small portion of the entire population which is filled out by slaves and non-citizens (temporary residents). The citizens are themselves stratified in the city of The Laws into four classes. The important point is to realize that these stratifications of the ideal cities have deep roots in the caste system endemic in the Indo-European culture from time immemorial. The variations in the caste system for these ideal cities is not as important as its presence. It is a structuring vehicle which appears as the differentiation between rulers, guards, producers, and slaves in Kallipolis, and between the four classes in Magnesia. In one case, the Other is portrayed as merely slaves, while in the second case, the Other is differentiated into slaves and non-citizens whose residence is made temporary by law. The Same is differentiated in both cases. In Kallipolis the normal way is to differentiate producers from guards and from rulers who include the priesthood (wise men) and the king. In the case of The Laws, these associations are not made explicitly, but may be assumed to be underneath the differentiation of the citizens into castes. Plato has attempted to turn such distinctions into purely economic differentiations, ignoring their cultural roots.

These cultural sources of differentiation of the ideal city are normally treated as unnecessary and arbitrary. However, as this study progresses, it is exactly these distinctions between castes that will take on the most importance. This chapter looks at the way that space and time are structured in Plato's ideal cities and in the dialogues themselves. However, this structuring of space and time is merely the stage-setting for a more basic ordering which is glossed by Plato and made inessential. We focus instead on the autopoietic structuring of the low utopian city of The Laws, or the celebration of identity in the high utopian city of the Republic. In the high utopia the Indo-European structures of society at large are still clearly visible, whereas in The Laws, only the number four remains in the economic classes to remind us of their origins. But when we consider the ideal cities as an intersubjective formation which is based on ideation

and projects the uni-verse where the essential relations of truth, reality and identity are preserved, then we get a different perspective on the importance of the survival of the class differentiations within both of these ideal cities. Each city is a structure for showing and hiding to the entire intersubjective unity, which is city and society in one. The ideal structures of showing and hiding are displayed there. In the later part of the Republic, the aim is complete showing with no hiding by the adoption of high utopian communism in which all barriers are torn down as they were for Gyges' ancestor. In the earlier part of the Republic and The Laws, the lower partially communistic utopia shows us a situation where showing and hiding are balanced in an autopoietic structure. But in both these cases, the showing and hiding is based on more fundamental structures of slavery (dualism) and war (artificially projected "reality").

Let's first look at speech itself, which is the medium in which we are building the ideal cities. From a mathematical point of view, speeches are not necessarily finite. Thus, speech itself has a vastness that few linguists rarely contemplate. An exception is The Vastness Of Natural Language by D. T. Langendoen and P.M. Postal. Here the transfinite possibilities of natural languages is explicitly considered. What becomes clear in this sort of exposition is that speech is only finite because we, as human, are finite, but speech itself could be infinite whether considered as writing or utterance. From this flows the point that grammars are idealizations of the transfinite nature of language. Grammars are like our ideal cities -- they attempt to capture a generative structure. There are myriad possible grammars, which from different angles, attempt to capture the upwelling of language with varying success but all are ultimately flawed because grammars are finite, and what they attempt to capture is both transfinite and fuzzy as well as changing. Grammar is usually thought about in terms of law as an unchanging meta-pattern. But as Paul Hopper rightly points out in his article "Emergent Grammar" -- grammar is itself emergent within the social situation. He quotes James Clifford who says,

“Culture is temporal, emergent, and disputed,” and posits the same is true of grammatical rules or laws. Grammar is merely a stable meta-pattern. Plato, in *The Laws*, attempts to construct the ultimate stable meta-pattern by basing it on autopoietic structures. We forget that the meta-pattern changes from language to language or city to city. We forget that the meta-pattern emerges through the process of unfolding of real cities. We attempt to produce the meta-pattern ourselves and project it on cities. This is our hubris as self-made lawgivers to ourselves. But this process of making laws for ourselves is also part of the emergence of laws -- that is the place where we become self-conscious of the laws that have emerged as “laws” or meta-patterns. To see an ideal law we must induct looking at the cultural patterns of many cities, or deduct from principles to build our own as Plato does. But we must never think that the laws are themselves eternal or stable. They are negotiated, arising in time as part of the social construction of reality, truth and identity -- i.e. Being. The fact that laws/grammars are temporal, emergent, and disputed makes us aware that we are discussing society and its meta-patterning which evolves many times with dislocations and discontinuities. Plato’s presentation of the ideal is only one moment in a long process which takes the rest of the metaphysical era. But we are just exploring the first moment in this dialectical progression. But that first moment is very important as it lays down the outlines of what is to come in vivid and bold strokes.

This brings us to a point about Plato’s Good. We turn most commentaries about Plato on their heads because we make clear what the “Good” is. The “Good” is the single source of all causation. The “Good” is the source out of which pours infinite variety. It is an unseen source that, from one aspect, exists, and from another, does not exist. The “Good” is not an idea. The “Good” is not a form. It is the source of all natural variety -- the source of all *Good* things (and bad as well) -- the source of infinite speeches and writings. Once you know what the “Good” is, then it places everything in Plato in perspective. Plato is not attempting to found any

dead “ideal” cities, but an autopoietic city with access to its own wells or sources so they can withstand the siege of nihilism or internal and external war. The whole thrust of Plato’s design work is to create a city that encompasses and is supported by the “Good.” Because the city is autopoietic, it lasts indefinitely. Because it has at its heart the source of the “Good,” it remains vital and alive instead of immediately dying. Plato uses the stability of the autopoietic unity as a basis for focusing on the atemporal realm of the “Good” like a satellite dish focusing on a satellite. This is a lost ideal which Plato thought was made possible by the creation of conceptual (continuous) Being. Create the illusory continuity of conceptual fused Being. Place on it an autopoietic unity which binds intersubjectivity to a closed universe. Focus that autopoietic ring on “The Good” which is the source of all good things -- all variety. Live in a *holoidal* interpenetrating world which is perfect until it is sacrificed as all perfect examples are in order to force the source of variety to render up its good things. This is sympathetic magic. It fails because from one aspect “the good” does not exist. It cannot be effected by human machinations. Plato had a different type of “Apollo” project in mind. He wanted to go to the Sun of the Good in the unseen instead of the Moon. He wanted the Western worldview to be full of good for all instead of the hollowness we have inherited. But hollowness and the *holoid* states are internally related as nihilistic opposites. Searching for wholeness and attempting to hang onto it is a fantasy deeply embedded in the Western worldview.

Plato realized an essential possibility that was created when Conceptual Being was produced as a gloss over Primordial Being. That was the possibility of the autopoietic unity that exists hovering between the identity of Conceptual Being, and the ground of Primordial Being. Before Parmenides produced, Conceptual Being this possibility did not exist. Once produced Conceptual Being created an ideal unity to which other things could tend. The autopoietic unity exists as a possibility, just this side of totalization. In Plato’s works, the autopoietic unity is visualized as

an ideal city -- the lower utopia below complete communism. It is visualized as an embodiment of musical principles in terms of the tone circle which has been explained by Ernest G. McClain. We might say that the autopoietic unity unfolds as a possibility just before the collapse into complete identity. It contains all the aspects of Primordial Being just before their fusion. In the real city, these elements are all present, but still, as separate elements. In the autopoietic unity, they blend together in a continuous ribbon, not unlike an Escher waterfall or a mobius strip. The autopoietic unity is a knot of paradoxicality. It is the minimal structure before collapse into fusion or totality. It is a ring as expressed by the octave circle. The autopoietic unity represents the intersubjective nexus freed from both *holoid* and *ephemeron* given conceptual continuity, no longer bound by *epochs* and *novums*. In the autopoietic unity, *essencing* and eventities are the same as re the *holon* and *integra*. Plato glimpsed a possibility just before complete fusion. We need to explore this possibility ourselves because it hides within the Western worldview and provides much of its utopian flavor or as Earnst Bloch called it the Philosophy of Hope. We now know this as the internalized Other.

Plato builds ideal cities to exacting specifications based on a musical metaphor. We can learn a lot by examining these specifications. From the first, it is clear that Plato's ideal cities are all finite and built to resist change. They are modelled on the circle which we learn from Earnest McClain is a model of the octave of music theory. Within the octave there is a natural doubling as tones are produced by dividing or multiplying the octave again and again. This progressive bisection forms the framework of the tonal structure. We know this structure as the successive bisection as the system moves toward chaos. The successive division or multiplication produces a more complex dynamical space until the system itself drops into chaos which is an ever present possibility. Plato's cities represent different tuning systems that attempt to integrate odd numbers into the framework of bisections without falling off into disharmony (the *ephemeron*).

For Plato the fusion of Being was like the discovery of a third dimension away from the plane of Primordial Being. As we move off into this new direction towards totality, we encounter a harmonic threshold which Plato describes in musical terms and posits as the ideal prototype for his city. This threshold teeters on the boundary between the progressive bisection and chaos. It can be approximated by several tuning systems that allow odd numbers to inhabit the interspaces in the progressive bisection. But the advent of these numbers signals eventual destruction of the whole which will degenerate into chaos with the appearance of the third. However, harmonization was possible, and in that harmony, all the separate elements of Primordial Being became fused but still differentiable before it fell into complete totalization. Of, course falling into complete totalization and chaos were nihilistic opposites which ultimately were identical. An autopoietic unity is an ideal form -- paradoxically a continuity made up of discrete parts. In the case of Plato's city in *The Laws*, this unity had 5040 households or elements which is seven factorial. McClain develops the mathematics in which the 37 guardians are generated, 18 from the old city and 19 new tones that join them.

The autopoietic unity is a network which is self-generating. Plato's tonal system certainly fulfills this criteria because given the interval, the set of tones that may be generated is fixed by nature and occurs whenever that formulation of the tones within the octave is played. Thus, the structures of the musical system can always be generated and will organize themselves each time in the same way. The autopoietic unity is closed in on itself like the tone circle in which vibrations form standing waves of different frequency. The autopoietic unity is a ring in which feedback and feedforward loops of information are passed around and around. Thus, within the standing waves, there are also traveling waves which cause the autopoietic unity to fluctuate around some fixed points. But because it is a closed system, the range of interaction of the standing and traveling waves is a finite set of states.

We leave it to the reader to explore the complexities of the musical interpretation of Plato's allegories as presented by McClain. What we need to take from them is the concept that Plato's cities are all rings in which certain structures spontaneously are produced, depending on which tuning system one imposes on the vibrations of the ring. The ideal cities are closed, hopefully far from the bad influence of the sea, and are dynamical systems of interacting standing and traveling waves. The Laws attempts to impose the standing order and to regulate the traveling information. By constructing a closed system like this, Plato blends all the elements of Primordial Being in a unique way to produce a unique structure - the lower utopia. The autopoietic utopia has left the real city behind in the plane of Primordial Being, and has taken off toward totalization or fusion. In the autopoietic unity, each of the opposites of Primordial Being fuse into a minimal system of concepts which allow the autopoietic structure to appear a moment before this minimal system fuses into Conceptual Being.

If we think about the axes of Primordial Being, they form a minimal system of paired concepts. *Holoid/ephemeron* represent the relation between interpenetration and pure dispersion which could be seen as the underlying dichotomy between gatheredness and separation. Geometrically, the knot represents that aspect of the minimal system which displays this element. The single thread, when

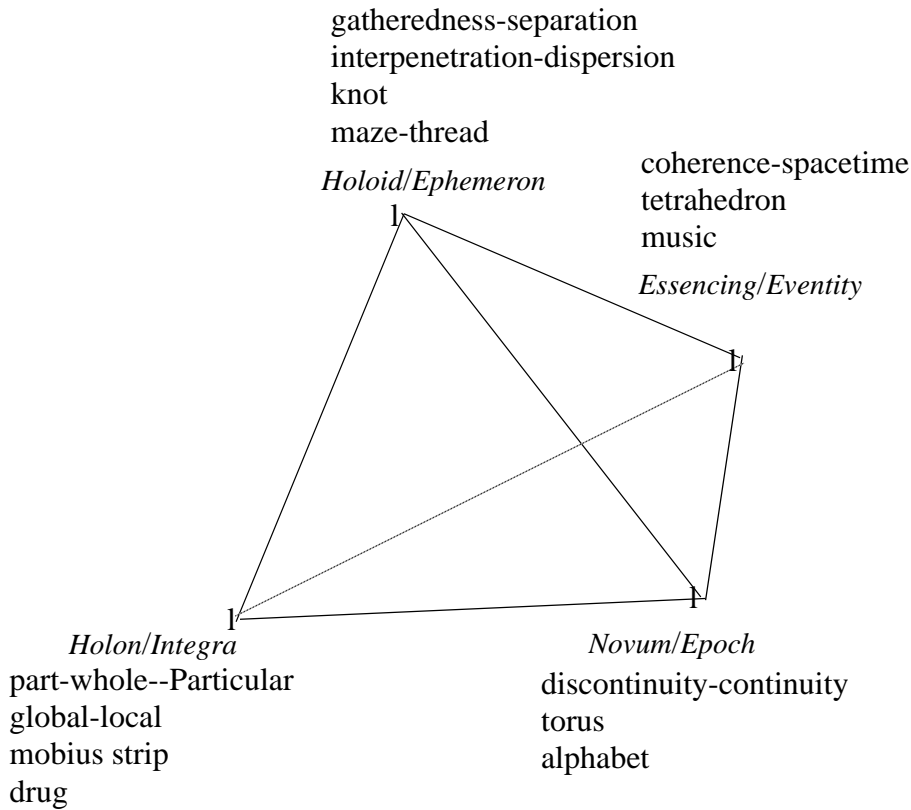
unknotted, represents gatheredness, while its self-interference represents separation. When Ariadne gives Theseus the thread to enter the knot of the labyrinth, she makes it possible to transform the Gordian knot into the unity of the unknotted thread.

The *holon/integra* dichotomy may be seen as the representation of part/whole relations as it plays against all the detail of particularity which makes each individual thing unique. This, in turn, may be seen as another way of approaching global/local seeming paradoxes such as we see in the mobius strip. Local views may be put together in such a way as to make the global structure seem paradoxical. Escher was a master of this type of paradox. It appears in Russell and Whiteheads Principia Mathematica as the class that cannot be a member of itself ruse which is meant to prevent all paradoxes of the type that grow out of local/global changes that create paradox. Thus, the mobius strip is the face of the minimal system that represents this most fully.

*Novum/epoch* dichotomy represents the problems of continuity and discontinuity. From the point of view of topology, the torus represents the simplest surface with a hole in it which is the fundamental type of discontinuity from a mathematical perspective. Thus, the torus (donut) is the face of the minimal system that best represents concerns with continuity and discontinuity.

FIGURE 58

The intermediate step between Primordial Being and Fusion [FIGURE176].

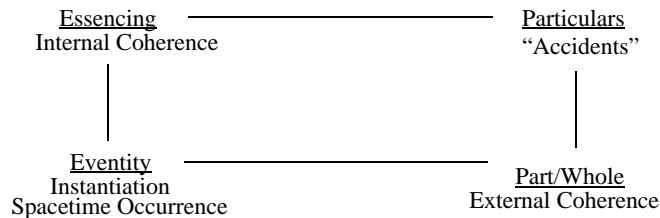


*Essencing/eventity* really boils down to spacetime occurrence verses coherence. It is through coherent spacetime occurrences that structure becomes

evident, and it is the tetrahedron which is the face of the minimal system that best represents structure in a geometrical presentation.

FIGURE 59

First Conceptual Tetrahedron. [FIGURE 178]

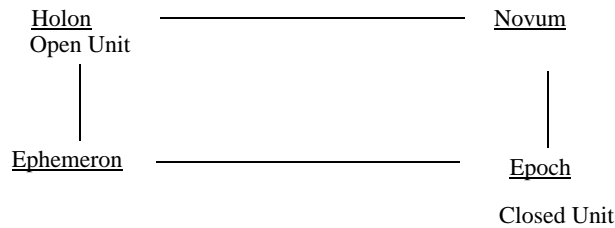


It should not be ignored that there are two interrelated tetrahedrons of concepts here. *Essencing* is really the display of internal coherence which is opposite of the external coherence of part/whole relations. *Essencing* can only occur through the veil of emanating particulars which are called

“Accidents” by the followers of Aristotle which occur as instantiations in spacetime. Instantiation and particularization are similar opposites which appear crosswise or as contradictories separating internal and external coherence.

**FIGURE 60**

Second Conceptual Tetrahedron. [FIGURE 179]



Likewise, the second conceptual tetrahedron that needs to be remembered is that in which the *holoid* stands opposite the *epoch* and the *ephemeron* stands opposite the *novum*. The *holoid* is the interpenetrating nature of things -- the jeweled net of Indra -- in which each facet reflects all the others. The *epoch* is the closed box in which each *epoch* is the law unto itself. On the other hand, the *ephemeron* is turmoil and dispersion that breaks the closed box and creates erratic waves which obscure the interpenetration. The *novum* is a kind of internal disharmony where one gestalt pattern is broken and another instituted. The *novum* is a pure break with tradition -- the paradigm change, episteme change, change in an *epoch* of Being. It is temporal discontinuity where the *ephemeron* is somehow more a spatial and spread-out fog of separation. It is exactly the difference that makes interpenetration possible. Each thing can interpenetrate and be non-interfering because difference exists. The *novum* and *ephemeron* are the sources of that difference which also make it possible for the jewels in the net to remain or be seen as black boxes, like *epochs*, which have their own laws of nature.

However, once these sub-systems of concepts are pointed out, it becomes clear that the fundamental minimal system represented by knot, tetrahedron, mobius strip, and torus is a fundamental structure that appears just before collapse into totality. It is this structure on which the autopoietic unity is built. The autopoietic unity is a ring. It is a closed circle of standing and traveling waves. The traveling waves are solitons which have no entropy. The standing waves are the structure of the octave which arise as tones naturally. It appears to be locally discrete

because of the standing waves, but globally it is continuous so that the global/local paradox of the mobius strip applies to the autopoietic unity as well. The discrete elements of the autopoietic unity have a structure which permuted in order to produce a faceted structure that moves toward the absolute continuity of Conceptual Being. Each tetrahedron is really a lattice which can be seen as going from null elements to encompass all the possible permutations of four things until on one gets to the totality of all four taken together. In this way the lattice of the tetrahedral structure represents the unification of the autopoietic unity in Conceptual Being. Finally the knot appears as the interference structure of the feedforward and feedbackward of the information circulating within the ring and also with information from the outside of the ring. Each node in the ring is really a knot of interference which is ultimately chaotic. So the autopoietic unity, like Plato's musical cities, is constantly on the verge of collapsing into disharmony. The autopoietic unity must hover on this threshold between fusion into totality and breaking up into chaos.

So we see that the autopoietic unity makes use of the holloid/*ephemeron* paired concepts in the way it controls the production of chaos within itself. These chaotic nodes at the heart of each of the rings segments are the jewels which are eventually seen as interpenetrating. The *holon/integra* paired concepts are fused together in the autopoietic system because each of its parts are *holons*, but not in a hierarchy -- rather in a network. As such, they differentiate from each other just like the 37 guardians - tones- become different and recognizable to the musically trained ear. Thus, the cycle of *holons* produce particularities

in which each - like and organ - contributes something unique to the whole. The *novum* and *epoch* paired concepts contribute the relation of segments of the ring to the discontinuities that demark them. Also the *novum* appears as spontaneous repatterning of the gestalt of the standing and traveling waves within the ring. So different *epochs* of gestalts are formed. Thus, the *novum/epoch* pair operate spatially and temporally to describe the autopoietic unity as a finite dynamical system. Finally, *essencing* and *eventity* paired concepts appear in the autopoietic unity as its own internal coherence -- or essence which allows it to upwell in space and time as an entity. Thus, the autopoietic unity appears as a musical composition played on the ring itself, and as such, produces illusory continuity approximating the illusory continuity of Conceptual Being itself.

This analysis shows how Primordial Being, as it begins to fuse into Conceptual Being, produces the necessary structure for autopoiesis to appear. Plato recognizes this possibility and posited it as the basis of his utopias or ideal cities. Each one attempts to use a different tuning to set up a perfectly harmonious blending of intersubjectivities within the heavenly city. Within Aristotle this possibility of resonating intersubjective structures disappears, and only Conceptual Being remains. Primordial Being begins to fade into history -- submerged below the illusion of continuity of Pure self-identical Being exposed by Aristotle and all those who came after him up to the advent of modern ontology. In modern ontology, Being has begun to fragment again, showing its ancient cleavages that were hidden by the illusory gloss of totalizing Conceptual Being.

We see in these four paired concepts the traces of the four inventions: Music, Maze, Alphabet, and Drug which Plato's Stranger mentions in the myth of the real city. The real city is not the autopoietic ideal city. The real city operates in the plane of Primordial Being. The autopoietic city operates outside that plain as Primordial Being collapses into totality or fusion. Already the knot has reminded us of the Maze and Thread of Daedalus. Likewise, the

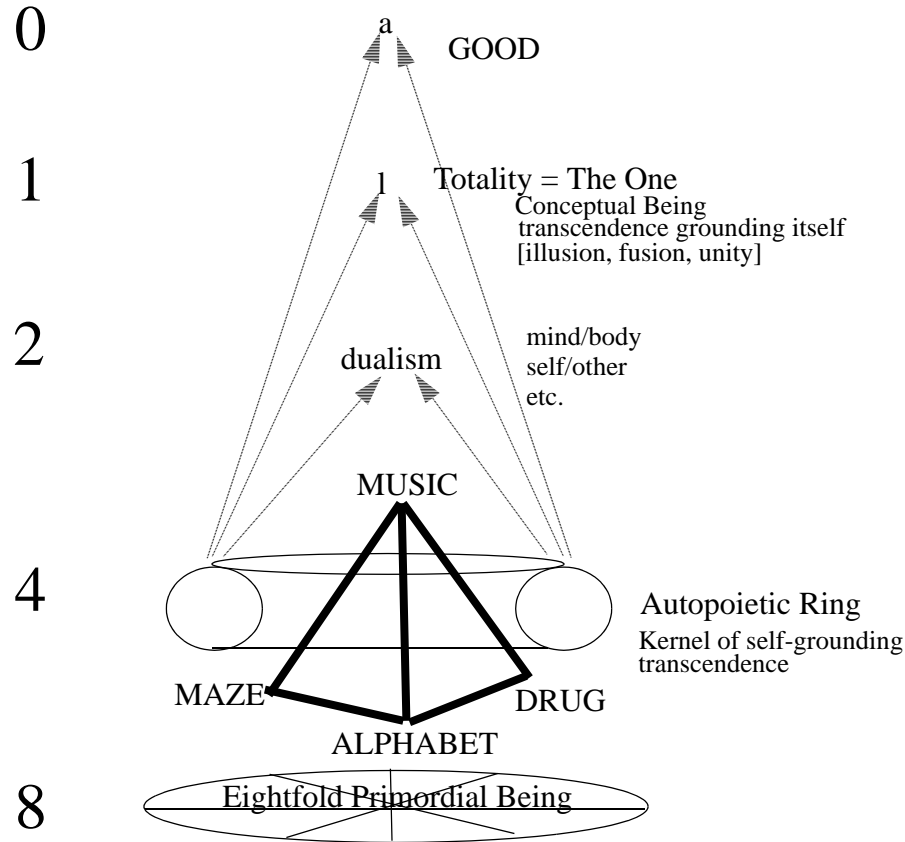
internal coherence manifesting in spacetime reminds us of music which was represented by four of the seven inventions. The *essencing/eventity* pair has this musical aspect. The continuity/discontinuity aspect of the torus reminds us of the Alphabet which can be seen as a differentiated ring. Finally, the local/global paradoxicality is like a drug. The paradoxicality is intoxication to the mind. It produces a trace. In the autopoietic unity, this paradox is still only an illusion. When the unity fuses completely and becomes self-grounding transcendence, then the paradox is fully realized. Note that Plato uses music, geometry, his dialogic written texts and the aporiae {?} of dialectical speech to make his points and to educate the reader. The text is written in the alphabet. It is made up of finite sentences which, as we follow the argument, break off abruptly. When you follow all those dead ends, out-thinking for yourself, you are led to a wondrous place inhabited by the Good. But you must use your geometrical and musical abilities and knowledges to follow the analogies of the argument. So in some way Plato is using aspects of the autopoietic system to describe the autopoietic system. He is ultimately saying what he does and has achieved the goal of the reflexive theorist.

The autopoietic ring functions like a "satellite dish." It is pointed at the Good, and it picks up the golden rays which emanate from the Good and focuses them on the totality. Plato knows that the One lies beyond totality. That totality, without provision from the source of all good things, is empty and hollow. Thus, the city must be oriented toward the Good as it tends toward totality.



FIGURE 61

Collapse into fusion. [FIGURE 186]



We are really moving up a progressive bisection backwards, from the Eight of Primordial Being back to the four of the autopoietic unity: Drug, Maze, Alphabet, and Music. And we have already named the next phase in which there are two states corresponding to the two conceptual tetrahedrons. And finally we are led back to the One of fusion. At the autopoietic level in which there are four phases, we see an isomorphism to phases of emergence of the real city. The autopoietic unity has the stature of the *novum* itself. It generates the *epochs* within itself. An autopoietic unity pops into existence or out of existence. There are no stages of arrival or departure. The autopoietic unity is either wholly present or absent. There is no middle ground -- no becoming. The autopoietic unity is self-articulated into *epochs*

which produce the elements of its organization. The *epochs* are internal to it -- they are both its self-organizing capacity and the organization it imposes on itself. Thus, when we look at the autopoietic unity, we are looking at the *novum/epoch* conceptual pair embodied. So it is with the other conceptual pairs as well. The autopoietic unity embodies each of them (for instance, the *hoid/ephemeron*). The autopoietic unity interpenetrates with itself but is mediated by dispersion. So when we say it organizes itself, it is through the mediation of self-reference that organization spontaneously occurs. Thus, each node in the autopoietic network interpenetrates with all the others, but through the medium of its difference with them. Each produces some sub-component of the organization. All the

subcomponents fit together to produce the organization. The difference between the subcomponents is the essential dispersion which is necessary to realize interpenetration within the autopoietic unity.

Another example is the *holon/integra* conceptual pair. The autopoietic network is composed of *holons* without a hierarchy, each of which has their own individuality. In the case of the autopoietic unity, the individuality is necessary as each network link is a part which produces the whole. Each part, in some sense, must produce the whole. The whole is greater than the sum of the parts. So, for a whole to be produced, each must produce a surplus which makes that "more." This surplus is the *integra* -- the parts' teleonomic movement toward the whole without which unity could never be achieved. The last example is the conceptual pair, *essencing/eventity*. The autopoietic unity's essence is its self-organization which is precisely the same as its nature as an *eventity* in spacetime. There is an exact isomorphism between the internal coherence of the autopoietic unity and the spacetime organization of that unity. This exact isomorphism makes the autopoietic unity extremely fragile. It is continually out of balance -- righting itself. The movement of continually righting itself is its *essencing* forth which

creates its spacetime configuration. It has nothing other than its spacetime configuration. Because of this, the autopoietic unity is almost transparent -- a behavioral propensity that spawns a behavior which spawns a propensity. Nothing more.

We can see the autopoietic unity as continuously emergent; continuously moving back to interpenetration from dispersion; continuously producing the whole greater than the sum of its parts as an overflow from each part; continuously rebalancing so that its internal coherence (organization) is expressed in spacetime. The autopoietic unity is the kernel of transcendence's self-grounding; illusion maintaining itself apparently without entropy. When this level snaps, then we get the two modes of dualism. -- mind and body, master and slave, male and female, self and other, Greek & barbarian. Within Plato's Melesian city it appears as the eighteen guardians from the original city and the nineteen from the other cities.

With the appearance of dualism, we enter the level of the discursive formation which Adi Ophir discusses with reference to the Republic. In the discursive formation, a whole series of opposites are set up to provide the framework for thought

TABLE 12

From Adi Ophir page 29 Figure 1.3

	Superhuman		Human		Sub-human	
Divine		Tame		Savage		Bestial
	Intelligence		Spirit		Desire	
Immune to civic space		Organized civic space		Unorganized civic space		Indifferent civic space

The discursive formation is based on dualistic distinctions which are all lopsided power relations which serves as a classificatory system for controlling the world.

The radical oppositions of man/god, man/beast are intricately woven into a whole network of oppositions and homologues, such as death/life,

savage/tame, memory/forgetfulness, civic/non-civic, erotic/tame/savage, forgetfulness/death/non-civic, or life/memory/civic. This network does not define or predicate objects such as "man," "woman," "polis," "eros," etc. Instead, it rather opens up but also delineates and confines, a field for a variety of possible discursive moves. Thus, for example, the whole *nomos-physis*

debate is a theme allowed by the problematic distinction Greek/barbarian. . .

At the center of this network we have discovered -- not man, for he can be grasped only through his others, only by negating what he is not -- but the organization of civic space. Man "in-itself" is a hole in the center of the web around which the lines of differentiations and correlations are woven. Man, as a key discursive unit, is missing from the center of the network woven around him. The missing space is precisely the one in which actual man appears, i.e. civic space. [page 43-44]

This "civic space" is the existential realization of intersubjectivity. The autopoietic unity is a peculiar possibility of this space at which Plato continues to grasp. The autopoietic unity is one special configuration of the "hole" in the discursive web. So we see that the level of collapse occupied by dualism sets up the discursive field itself. That discursive field expresses itself as spatial and temporal distinction. In the Republic, Plato destroys all significant spatial distinctions for his guardians and imposes a totalitarian set of temporal distinctions. In The Laws, this discursive web is expressed as laws regulating human behavior. The extremity of the Republic is avoided in the second best city. We can see the Republic as a trial run by Plato in which extreme pressures are applied in order to restructure society to realize the autopoietic unity. The autopoietic unity itself is represented as Gyges' ancestors' ring.

The daily routine of a [well known/insignificant] man, a servant of the King of Lydia, is broken by an unusual [order of the king/natural phenomena]. Driven by a force he finds hard to resist, the man enters [a forbidden space in the king's palace/an enclosed space underground]. There he gazes at the naked body of [a woman/a dead man] whose [beauty/stature] surpasses [that of any other woman/that of a human body], and thereby transgresses [a sacred custom/law of nature]. Soon after, the man is seen by [one who was not supposed to see him/nobody, if he wishes]. The [failure/power] to remain invisible leads the man, with the cooperation of the queen, to murder the king and take over the kingdom. [The man reigns for the rest of his life and dies

peacefully; his crime is avenged five generations later. When told, the crime and its punishment are explicitly related to the Solonian conception of happiness/Whether or not the man is happy, and whether or not he may suffer punishment for his crime are open questions to be dealt with in the rest of the text.] [page 15]

Ophir conflates Herodotus' and Plato's versions of the myth in this structurally explicit retelling. But Ophir does not attempt to answer the question who the large man is who Gyges' ancestor gets the ring from and what is the nature of the ring that confers invisibility.

The license of which I speak would best be realized if they should come into possession of the sort of power that it is said the ancestor of Gyges, the Lydian, once got. They say he was a shepherd toiling in the service of one man who was then ruling Lydia. There came to pass a great thunderstorm, and an earthquake; the earth cracked, and a chasm opened at the place where he was pasturing. He saw it, wondered at it, and went down. He saw, along with other quite wondrous things about which they tell tales, a hollow bronze horse. It had windows; peeping in, he saw there was a corpse inside that looked larger than humansize. It had nothing on except a gold ring on its hand; he slipped it off and went out. When there was the usual gathering of the shepherds to make the monthly report to the King about the flocks, he too came, wearing the ring. Now, while he was sitting with the others, he chanced to turn the collet of the ring to himself, toward the inside of his hand; when he did this, he became invisible to those sitting by him, and they discussed him as though he were away. He wondered at this, and fingered the ring again, he twisted the collet toward the outside; when he twisted it, he became visible. Thinking this over, he tested whether the ring had this power; and that was exactly the result. When he tried the collet inward, he became invisible, when outward, visible. Aware of this, he immediately contrived to be one of the messengers of the king. When he arrived, he committed adultery with the king's wife and along with her, set upon the king and killed him. And so he took over the rule.<sup>2</sup>

Invisibility destroys the power relations in the

---

2. pp37-38; 359c-360b Bloom The Republic

intersubjective civic space. It gives ultimate power to one who would not have it otherwise. The discursive field is an unequal terrain of power relations. In that field some are servants, while one is king by accident of birth or circumstance. The field of distinctions is itself uninterested in who has which position within the web of its distinctions. But the one who can walk through the field of distinctions without being distinguished is he who has ultimate power, because whatever he does cannot be punished by others. Note, it is the body which is negated in invisibility. The body is the bearer of distinctions which is no longer recognized. What Gyges' ancestor achieves is the ability of the Jinn (gods) to act unseen. Here the intersubjective agreement on what is seen and what is not h as broken down.

Plato is very precise about how visibility is turned off and on again. Turning the ring outward turns visibility on. Turning the ring inward turns visibility off. Thus, an essential feature of the story is the ability to CONTROL visibility and invisibility. Control is distinction. Thus, what Gyges' ancestor really obtains is the control of the ability to be distinguished or not. This meta-distinction (the distinction of distinction) gives control over self-manifestation. Self-manifestation is very similar to

self-organization of the autopoietic system. It operates on the same meta-level. Autopoeisis is the organization of organization. The self organizes itself. Gyges' ancestor decides when to manifest himself. His control is over the manifestation of manifestation. He is there, but they talk about him as if he were not there. He is manifesting, but they are not seeing this manifestation. Gyges' ancestor is organizing their appearances to either include him or not. It is his self that is being included or excluded on command. Gyges' ancestor is organizing his self in relation to the intersubjective views of him. But the self is only the sum of all those external views. So Gyges' ancestor is organizing his self by controlling what the others do or do not see. Power stems from control of the appearances manifesting to others. Gyges, ancestor redefines himself as king by those perceptions of others. How did he become king, by killing the real king? Invisibility also comes from the others misclassifying you -- when they see you as something different from what you are. Gyges' ancestors power -- apparently almost divine - - has the same place in the discursive field as the autopoietic unity has to the field of distinctions within philosophy concerning Primordial Being

**TABLE 13** The parallelism between the story of Gyge's ancestor and the Collapse to fusion. [FIGURE 200]

Collapse to fusion	Gyges Story	Bisection
One (without other)	King (has all Power)	One
Duality (self/other)	Visible/Invisible	Two
Autopoietic Unity	Gyges Ancestor power over visibility	Four
Primordial Being	Discursive Web	Eight

The autopoietic unity steals the place of the One, just as Gyges' ancestor steals the place of the King. The King has all power without opposition, just as the One is a totality without otherness. Invisibility is a dualistic, lopsided power relation dominating visibility. It is the source of the field of distinctions, just as dualism appears to be the source of all the

distinctions between components of Primordial Being. The King controls the generator of distinctions, and that is what makes him King. Between the generator of distinctions and the discursive field is the possibility of surreptitiously controlling the dynamic relation between the field and the generator. Gyges' ancestor fits into this

place. He steps into the hidden places or shadows of intersubjective manifestation using his magical “stealth” technology. The level of Four in the progressive bisection, stemming from one through duality and on past to the eight of Primordial Being, has this possibility. It usurps power from the king (the One) because it is the inner structure of manifestation. Whoever controls the inner structure of manifestation controls everything else. It is meta-control over which the king, who uses manifestation, has no power. Notice how Gyges’ ancestor so easily subverts the queen to aid him in destroying the king. The queen is the key to access to the king’s vulnerability. This king reminds us of Agamemnon in the Orestia.

Gyges is the name of one of the first born of Uranus and Gaia. The name of one of the Hundred-handed Ones. They, along with Cyclops, were the first creations. This gives some hint who the larger-than-life named man might be. He is possibly one of those sons of Uranus who was born before the Titans. He is naked because of the time of his birth before all arts were produced. The ring and the bronze horse

could have been one of the creations of a Cyclops who were master smiths. Cyclops means “ring eyed.” But it reminds us also of the Helmet of invisibility of Hades. Gyges means “earth born.” So Uranus was born of earth and so were his sons. When one dons the helmet of invisibility -- Death -- one disappears again into the earth. Invisibility is the realm of the dead. Thus, when Gyges’ ancestor takes the ring of invisibility from a corpse, he is perhaps taking the ability to be like the dead -- those who return to earth.

The contrast of the Cyclops to the Hundred-handed Ones is important for us. It certainly signifies too much unity verses too much diversity. It reminds us of the nomads from whom the real city evolves who were compared to Cyclops. The Cyclops and the Hundred-handed Ones were born before the twelve titans and before the twelve gods associated with Zeus. They were six in all

TABLE 14 Manifestation of the Cyclops and Hundred Handed ones [FIGURE 203]

CHAOS	ONE	Primordial Undifferentiated
URANUS / GAIA	TWO	Uranus arises from Gaia
CYCLOPSES / HUNDRED HANDED ONES	SIX	Three of each; perfect number.
TITANS	TWELVE	Six male and six female

We see that the Cyclops / Hundred-handed Ones occupy a similar position in the cosmological unfolding as the autopoietic ring and Gyges’ ancestor. It is an anomalous position. It produces a strange unity in which all the subjectivities see as one. A unity which, like the Hindu gods, have many arms showing their potency to act simultaneously in different ways. The autopoietic unity is an intersubjective meld of viewpoints which coordinate the activities of everyone. It is the heart of the *uni*-verse. In the totalitarian *uni*-verse everyone sees “as one” all the activities are coordinated by that single

vision. The *universe* is the ideal city *realized*. The universe stands as the autopoietic unity which gives structure to transcendence which differentiates self and other.

TABLE 15 Unfolding of the Universe [FIGURE 204]

ONE -- Transcendence Grounding itself
Duality -- Self/other
<i>uni</i> -verse
Categories within Universe.

Suddenly the whole picture gels. Plato describes ideal cities in order to outline the possibility of a *uni*-verse where there is one vision of fused Being (Identical Real Truth) and which will coordinate all the actions of its citizens as if they were Hundred-handed Ones. The anomalous position becomes the focus of all our efforts. It has been realized that the worlds have an inner coherence. That is the coherence of the subjectivities which construct the world. If we can control the appearances to all these subjectivities, we will have ultimate power over

them. By excluding -- rendering invisible -- all the worlds outside the one we designate as real, then we have power over what has Being and what does not. Man lives in a cave of his own making in this metaphysical era -- so within that cave -- the controlling appearances projected by the fire on the wall is crucial. He who controls appearances (say media) is king -- usurping the power of the real king and killing him.

## THE COMIC'S CITY

---

The prelude for Plato's ideal cities is the comedies of Aristophanes. It is unknown why so little work has been done to connect these two philosophical systems which so clearly share multiple features. The fact that the philosophy of Aristophanes is Dionysian, and presented as comedy, does not prevent us from appreciating its importance and deriving benefit from its insights. You would think that philosophers can only think about what is clearly labeled as philosophy and must exclude everything else. Plato clearly did not have this problem as he took many of his main tenants and problems directly from Aristophanes or from the common universe of discourse that produced both of these geniuses. We must remember that Athens was not that big a place. Aristophanes refers to Socrates, and Plato refers to Aristophanes. They swam in the same universe of discourse and had extremely different reactions, both of which had very public effects. Plato founded the Academy, and Aristophanes produced comic theater for all. Both had such an impact on their contemporaries and those who followed, that their works were preserved when so many were destroyed. Thus, the ideas were similar, though the means of exposition were radically different. This gives us an excellent tool to test our hypothesis that not only are

the structures we are unearthing fundamental to philosophy, but to Greco-Western culture as well. Aristophanes and Plato both write dialogue. Both hide behind the mask of their writing so that we do not know their true positions. Both present us with arguments within the flow of logos that are related to mythos. Both consider in depth the same ideas. The real difference is in their seriousness and in the overt philosophical depth. Plato is overtly philosophical and serious, though ironic throughout. Aristophanes is covertly philosophical inasmuch as he claims to impart wisdom in spite of the comedy. In Aristophanes, everything is held up to ridicule including the powers that be like Cleon, a ruling demagogue of the times. But the fact that Aristophanes attacks Cleon in such an unrelenting fashion in spite of the fact the latter repeatedly seeks revenge, gives the Comedies a decidedly serious aspect. Aristophanes' comedies are a frontal attack on the status quo which uses very extreme ideas as part of the arsenal for making points against what is seen to be wrong. By using ideas as weapons, Aristophanes invites his audience to think in a manner different from Plato, but no less effective. Where we concentrate on Plato's irony and equivocation, we must, in turn, concentrate on the

serious purpose that Aristophanes has in his war against everything he considers bad in Athens. Aristophanes is almost a perfect illustration of what Plato calls the war of the all against the all including oneself. Aristophanes is engaged in war against everything he considers wrong, including himself, if need be. This war is undertaken on the comic stage and in words instead of on the battlefield. As such, it might be seen as an example of the drinking party gone very wrong in every possible way, so as to exemplify what is wrong with Athenian society, with an attempt to purge it by ridicule and absurdity. It is the purely Dionysian drinking party where the actors who enchant us and render us dazed with delight are the sober ones leading us to improve ourselves.

One would think that at this point it would be the *Ecclesiazusae*, The Assembly Women, that would be our point of focus. An excellent study of this play has been done by Kenneth S. Rothwell, Jr. called Politics and Persuasion in Aristophanes Ecclesiazusae [EJ Brill1990]. The main point that we must consider in this study is the characterization of the main character Praxagora as the embodiment of Peitho. But the main thrust of our analysis will be directed at Aristophanes' last extant play, *Wealth*. It will be clear to whoever knows these plays that where The Assembly Women represents the high utopia ideals in bold form, so it is that Wealth represents the low utopian ideals more clearly. So for our study, which focuses on the low utopian ideal, the latter play will be more important. Significantly just as Plato's Republic is flawed from the city planners' perspective, so too is The Assembly Women flawed from the critics perspective, while Laws and Wealth are both better formed in all respects. It is clear that the ideal, where identity is attempted to be embodied, always remains rough hewn in form, whereas the level at which autopoietic formations appear has a better chance to achieve some form of wholeness and completeness in composition. This, I believe, is no random occurrence. In the composition where identity is achieved, structures must remain sketches because to do more would destroy the illusion of the achievement of identity. But autopoietic unities have

structure of their own from a theoretical perspective, so the compositions may display this.

First, let us discuss Peitho and Praxagora. Peitho is persuasion. We have already run into Peitho in the poem of Parmenides. Here we find that the play that exemplifies the ideas central to the Republic is a display of Peitho. This is very significant and related to the defense by Plato of persuasion in the construction of his ideal laws. Here we demonstrate that the inner structure of Conceptual Being holds for Plato because of his recognition of the importance of Peitho in the framing of laws and in the embodiment of Peitho in the main character of Aristophanes' ground-breaking play. Peitho is an attribute of Aphrodite as show by the fact ...

Paulsanias also mentions a statue of Peitho in the shrine of Aphrodite at Megara, along with statues of Eros, Himeros ("desire"), Pothos ("longing"), and Praxis.<sup>1</sup>

These five statues give us some insight into the structure of Aphrodite of which Peitho is one very important part. But notice that longing, desire, sexual arousal (eros) and action are the elements that stand over and against persuasion. This is very significant because as we have speculated, Aphrodite has a very special place in the genetic unfolding of our worldview. Now we get some hint what the composition of Aphrodite herself is from the viewpoint of the Greeks. Plato is constantly playing on the erotic underpinnings of philosophy, so it is clear that Aphrodite is still very important as a sub-structure and underpinning of our worldview. Socrates himself is said to have learned rhetoric from Aspasia who may be the prototype for Praxagora. Thus, the relation between women and speech is established and clear as a foundation for both political and philosophical speeches. Thus, the whole nature of Aphrodite comes to frame both political and philosophical discourse. And we are quickly led to the conclusion that the five fold nature of Aphrodite is an embodiment of the autopoietic ring. That persuasion leads from eros to action, and

---

1. page 29



action, in turn, leads to longing so we get a circular formation within which humans are easily trapped as if by a strange attractor.

Remember from our discussion of Parmenides, that Peitho, as a goddess, has four faces: Constraint (must), Fate (is doomed), Justice (is right), and Persuasion (would). It would be interesting to know what the faces of the other four goddesses were. Rothwell discovers four similar but slightly different meanings of Peitho in Aristophanes: Deceit, Seduction, Persuasion, and Force. The clear point is that persuasion and force are intimately linked, and that the reason for force may be either fate or rightness. The persuasive force may be seen as deceitful or seductive. Plato sees the lawgiver as a doctor. He distinguishes between two kinds of doctors -- the slave and the free. The slave doctor orders the patient to do what he sees fit for their recovery, while the free doctor first persuades before ordering.

Then you understand that sick people in the cities, slaves and free, are treated differently. The slaves are for the most part treated by slaves, who either go on rounds or remain at the dispensaries. None of these latter doctors gives or receives any account of each malady afflicting each domestic slave. Instead, he gives him orders on the basis of the opinions he has derived from experience. Claiming to know with precision, he gives his commands just like a headstrong tyrant, and hurries to some other sick domestic slave. In this way he relieves his master of the trouble of caring for the sick. [the allopath]

The free doctor mostly cares for and looks after the maladies of free men. He investigates these from their beginning and according to nature, communing with the patient himself and his friends, and both learns something himself from the invalids and, as much as he can, teaches the one who is sick. He doesn't give orders until he has in some sense persuaded. When he has on each occasion tamed the sick person with persuasion, he attempts in leading him back to health. [the homeopath] 720c-e]

. . .

Besides, in the laws just mentioned, not only does the one version differ by double the amount of

practical virtue, but, as was said just a moment ago, the comparison with the dual species of doctors is a very correct comparison.

In this regard, it's likely that none of the lawgivers has ever reflected on the fact that it is possible to use two means of giving laws, persuasion and violence (insofar as the uneducated condition of the mob permits). They have used only the later; failing to mix compulsion with persuasion in their lawgiving, they have employed unmitigated violence alone. But I, O blessed ones, see a need for yet a third way of handling laws, one not at all in use nowadays. [722b-c]

Here violence and persuasion are mixed in the practice of the Homeopathic doctor, while the Allopath uses violence alone. This relates the laws to peitho directly because of the necessity of persuasion when dealing with free men rather than slaves. In this analogy we see that there is an inner relation between slavery, freedom, war and torturous truth. The slave is generally the one who has been conquered in the war. The free man is the conquerer. So slavery is a direct result of war. War is, of course, the harshest face of reality. The slave is the one tortured to reveal the truth.

That truth is unitary, that truth may finally be extracted by torture, is part of our legacy from the Greeks and, therefore, part of our idea of "truth."<sup>2</sup>

Torture performs at least two functions in the Athenian state. As an instrument of demarcation, it delineates the boundary between slave and free, between the untouchable bodies of free citizens and the tortureable bodies of slaves. The ambiguity of slave status, the difficulty of sustaining an absolute sense of differences, is addressed through this practice of the state, which carves the line between slave and free on the bodies of the unfree. In the work of the wheel, the rack, and the whip, the torturer carries out the work of the polis; citizen is made distinct from non-citizen, Greek from barbarian, slave from free. The practice of *basanos* administers to the anxiety about enslavement, hauntingly evoked in the texts of Athenian tragedy that recall the fall of cities, particularly the fall of Troy,

---

2. Torture and Truth; Page duBois; p. 5

evoked as well in the histories that recount Athenian destruction of subject allies.<sup>3</sup>

In fact, as Page duBois points out, the words of the slave under torture are given higher value in terms of the attribution of truth than the words of the free man. Many times the body of the slave is tortured to get at the truth of the master of which it is considered part. The slave is defined by Aristotle as not having reason, but being capable of recognizing it. The slave is assumed to be lying unless tortured, but assumed to be telling the truth once tortured. The free man using his reason may decide whether to tell the truth or lie. In lying, he gambles his freedom, risking being turned into a slave. The fact of his lying may be determined on the basis of the torture of a slave. So we see there is an inner relation between freedom and slavery related to the concept of torturous truth. The words of the free man must agree with the words of the tortured slave in order to be seen as true.

The doctor of the slave does not need persuasion. Force is enough for cure of the slave, whereas the doctor of the free man needs persuasion which deals with reason possessed by the free man. Since Plato's laws are meant for the free citizens of his new city, they must be accompanied by a prelude that explains them and puts the free man in the right frame of mind to accept the laws. The difference between the slave and the free man has its origin in war, *the real*, and is maintained by the city in the laws of torture. The laws of torture establishes the criteria for truth. The truth occurs only when what the tortured slave and the untouchable free men say they are identical. So we see that each of the elements of Primordial Being reinforce each other. Because free men cannot be tortured and forced, we need persuasion. Persuasion seduces reason. Reason looks for the why associated with everything. Persuasion gives reasons why. But persuasion may be deceitful, which can only be known by torturing the slave and seeing if his words agrees with his masters'. Only the master has reasons for doing things. The slave can only

recognize the reasons of the master, but he has no reasons himself. Reasons motivate the master to choose one course of action over another. Without reasons, freedom would be overwhelming as one could not choose one course of action over another lacking compulsion. Reasons are a form of compulsion that the free man imposes on himself. The freeman locates the locus of truth elsewhere outside of himself and reason, in the body of the slave, the woman, the barbarian. Where reasons provide motivation, the actual dynamic is toward the discovery of truth in the body of the other in an act of destructive domination. Reason is directly related to violence toward the other, and dependent on being safe from violence oneself.

Praxagora sees herself as a doctor for the city. She says that the women must take over in order to save the city. But in order for the women to save the city, they must practice deceit and pretend to be men. They must act like men, and speak like men and enter the assembly to vote themselves into power. This means that the other who has the truth in their bodies must enter the assembly, which is the province of reason, and persuade so that they may enact the laws that will compel health. The laws in question are communistic utopian laws of exactly the sort that Plato proposes in his high utopian city in the Republic. These laws establish common property, the sharing of wives and husbands, and ultimately the equality of the sexes. Thus, the laws that will save the city destroy many of the master/slave dualistic distinctions which exist between rich and poor, between husband and wife, between man and woman. The women see themselves as projecting the rule of the household on the whole city and, in that, destroy the difference between the two. Essentially then, everyone in the city becomes like Gyges' ancestor, able to walk through walls which, under the new laws, will be torn down.

Hail, radiant orb (I'm talking to my lamp),  
Borne on swift wheel to light this world of ours --  
A more appropriate phrase than you might think,  
For in an invocation of this kind  
It is quite proper to describe the birth

---

3. Torture and Truth; Page duBois; p. 63-64

And other details of the god addressed,  
And you WERE born upon a wheel,  
And from your nozzle spurts the sacred flame.  
Awake, and give the signal as agreed!  
It's right that you should be the only one  
To overhear our plans, for, after all,  
You know so much about our private lives.  
You watch while in the ecstasies of love  
Our bodies twist and heave, and no one dreams  
Of putting you outside; you singeing flame  
Has penetrated many a hairy nook  
And secret crevice of the female form;  
You are at hand when furtive wives unlock  
The storehouse door, or siphon off the wine --  
And can be trusted not to tell the world.<sup>4</sup>

This ode to the phallus with which the play starts speaks directly of the secret truth in the bodies of the women. The twisting and heaving of the female form is described as if from the outside, as if it were from torture. Man is the one who owns the day, and a man would be speaking to the sun as a radiant orb moving swiftly on a chariot with wheels. Praxagora, being a woman, instead owns the night, and the sun becomes the lamp, and the wheel becomes the potters wheel upon which the lamp is made. The lamp, which normally witnesses the encounters between man and woman in the night, is now being used to give a signal to other women in preparation for their deceit. The lamp, which knows so many secrets, will witness the plans for taking over the city. The woman, Praxagora, speaks to the lamp as if it were her slave, which is ironic since it is standing in for the phallus. But unlike a real slave, the lamp cannot reveal the truth under torture. So the opening speech reflects the general turning upside down of the distinctions in the city. Not only does the lamp have knowledge of sexual congress and the bodies of the women, but also the deceptions of the women when they steal from their husbands. However, this has double meaning since a standard analogy for women is the storehouse and the jar that would act as wine container. So, for a woman to steal from her husband, taking from the very things that represent

her sexuality, gives us a picture of how much deceit is assumed to be ingrained in the nature of woman, like the slave. The woman's slave is the lamp which she carries with her to make it possible to move around at night on sexual or deceptive missions and to signal her lovers, or co-conspirators. It is this model that Praxagora would impose on the whole city. She would subvert the phallus of domination that dominates the world like the sun, and make it her own slave. This is done by breaking down barriers and revealing what is normally hidden. She talks of the lamp that knows her secrets, but not her husband. The lamp is a third party that sheds light on what should otherwise remain hidden. By bringing what should remain hidden into the light and turning all the dualistic distinctions upside down, Praxagora intends to heal the city. What should remain hidden are the women. They disguise themselves and go to the assembly, into the light of public scrutiny. So they conceal themselves in order to reveal their cure, a cure that they alone possess because it is they who have the household and know best how to turn the city into a single household.

Slowly it becomes clear that in this play there is a dialectic of revealing and concealing at work. This presencing, while hiding, speaks of the nature of manifestation. Heidegger, as summarized by Joan Stambaugh, speaks of unconcealment in four senses:

- 1) Unconcealing as preservation
- 2) Strife between concealment and unconcealment
- 3) Concealment as distortion
- 4) The Open<sup>5</sup>

In the Assembly Women all these senses are explored implicitly. The women wish to heal the city so that their becoming unconcealed is a way of preserving the city which is being run into the ground by men. In order to bring what the women know about running the household to the rest of the city, unconcealing it, they must conceal themselves and their true nature. This concealing themselves in the

---

4. The Assembly Women p222-223; David Barrett

---

5. The Finitude of Being page 44

guises of men is a distortion. They do not have to worry that they will be betrayed by their slaves because the slaves of women (i.e. lamps and other household equipment) are mute. Thus, their distortion of the truth cannot be found out through torture. They are immune from being revealed in their falsehood, unlike their husbands, except by themselves. They must give a good performance, and thus must rehearse their speeches, in order to simulate men within the openness of the assembly. Openness means open to the intersubjective gaze. Women, as wives of citizens, normally would be prisoners locked away in their households. For them to venture into the open, under everyone's scrutiny, is a dangerous act of unconcealment which is meant to preserve the city by placing in the open that which normally is never freed in that arena, and can only be freed through deceit.

There is no doubt that this play has metaphysical structures encoded into it because these structures determine the worldview of its author and the audience who finds the play funny. These structures are, however, basically static because there is really only a single action in the play which is the overturning of the normal and the institution of the laws of the women. Praxagora leaves the stage as soon as she has established that her deceit worked, and she has convinced her husband to abide by the laws. Following that the episodes are basically concerning the ownership of private property and the laws of sexual precedence where the older come first. The final scene is of Praxagora's husband, perhaps rejuvenated, arriving at the feast. The play itself leaves much to be desired from the point of view of plot and action. It basically makes its point concerning the turning of society upside down, and disintegrates into Dionysian chaos. For us the important point is that this turning of the laws upside down must be based on persuasion instead of force, and Praxagora is the embodiment of Peitho which must perform this persuasion. The persuasion must occur in the special site of reason and free men within the city -- the assembly. The assembly is the openness to the intersubjective gaze. In order to enter the assembly, the women must conceal

themselves and distort their appearance. But this is done so that the unconcealment that preserves might take place. Once the persuasion occurs, then what follows is the force of law which causes the property owners to relinquish their possessions, and the old to take sexual precedence over the younger. Insane laws are still laws which may be enforced by exclusion from the communal meal, or by the abduction of the young man by the older women.

As we saw with Parmenides, Peitho is not part of the structure of Being, i.e. concealing and unconcealing, but exists as an antecedent to it. So here the women would change the laws about the concealment of the women and the unconcealment of the men, but they must conceal, distort and persuade in order to get this law changed. The law will only remain changed as long as their secret concerning the plot to overturn the assembly is never revealed. Fortunately for the women, their simulation of men was good enough not to be discovered at the time, and their slaves are mute. Plato's laws are similar in that they must be levied through persuasion first, before they can have force. Once they have force, then they become a fate for the guilty. In the autopoietic ring of Aphrodite, persuasion comes between eros and action, but before longing, which leads to desire and back to eros. The women are the preservers of this mutually arising causal network which expresses clinging and craving. Between eros and action may be force in the case of rape, as the rapes by Zeus. Or perhaps there is, instead, seduction and persuasion. In any case, the move from arousal to action has within it an element of fate, normally expressed in terms of the offspring. But whether the coupling is "right" through the sanction of marriage is a different question. Praxagora, the one who is active in the openness of the agora, would destroy the rights of men over women and vice versa. She would randomize fate by making it impossible to identify the father of the offspring. She would change the model of compulsion, giving precedence to the old over the young. She would use the force of law to turn the city into one big household which is the same as making everyone within the city identical.

There is a difference between the openness of the assembly within the city and the opening up and leveling of the whole city, making everyone like Gyges' ancestor. The radical openness creates a space in which nothing is concealed. When nothing is concealed, it is as if everything were concealed since things cannot be brought to presence in their proper context. Without the context of revealing, the revelation is flawed and does not bring out the thing appearing in the best light. This tends to obscure everything. Praxagora's program would create a radical opening within the city. This radical opening has the structure of Being itself. It begins with concealing and distortion. It attempts an unconcealing which is a preservation of the whole. It occurs through the dangerous passage in which there is strife between concealment and unconcealment. It occurs in the openness of the assembly. But from the openness of the assembly it brings a radical openness to the entire city, which literally destroys all the walls and blows away all the dualistic distinctions. It makes the whole city a household by destroying all households. It reveals what is hidden in all the households, particularly the women. This radical openness makes the mechanism of showing and hiding, based on the spatial and social relations in the city, impossible. Thus, the radical openness really hides everything by making everything accessible. The radical openness is a nihilistic condition in which concealment and unconcealment are rendered identical. It is similar to the lawgivers' selection in the production of the real city that selects some family customs over others, imposing the selection on everyone. The natural variety is suppressed. Likewise, the radical openness suppresses variety by making the whole city identical. The households completely lose their importance. This is a major difference between high and low utopia. In the low utopia, the household becomes all important, while in the high utopia, the household is destroyed.

When we consider the household and its relation to the city, we get a glimpse of the *holon*. The household is the intermediary between the individual and the city. For the individual the household is the pivot of their being shown or being hidden. This is

based on gender. Women are hidden within the household, and men forced to go out into the city. The tyrant makes the whole city his household and does not allow any open area in the city for mutual reflective gaze and speech. The man must go into the open, just and the women must remain hidden. The marriage brings the open and the closed together in a union that allows them to belong together and be the same as the progenitors of the household. The household allows a deliberate policy of showing and hiding to be lived. This policy allows each thing that is shown and each thing that is hidden to have its appropriate context, so it is seen in the best light that enhances its presence. Thus, for Greek society, the woman is hidden to all but her husband and her beauty is seen in what to them was the best context. For Greek society the man went into the open of the assembly, and thus presented himself in the right context. The revealing and concealing of the two were understood by all as culturally appropriate. All of this appropriate revealing is lost in the high utopian city of Praxagora. By making all things and bodies available to everyone, she destroys the appropriateness. Heidegger calls this rendering everything available the *Framing*. He goes on to say that Framing and Appropriation are opposites which simultaneously occur in the Presencing of Being. Praxagora's city, the high utopia, is the model of Framing on the social and political level. The low utopia, such as that appears in the first part of the Republic and The Laws, preserves the household and thereby highlights appropriation -- the rendering to presence what is appropriate in the appropriate context. Both of these models of Being entail each other. It is expressed in the difference between identity and belonging together. The household allows the belonging together of marriage to govern showing and hiding. The identity of everyone in the high utopia makes everyone available to everyone else but also becomes nihilistic, since we can no longer tell revealing apart from concealing. When we impose the structure of Being on the whole city, nihilism results. When we allow the structure of Being to be expressed in natural variety of the households, then we gain appropriation over Framing, which allows more to be seen in what is

revealed. Every man has a wife. Even though he does not have access to all women, he knows the hidden side of the city through his participation in the culturally approved structure of showing and hiding. As such, each man has an abode to which he can return from out of the openness. Openness is only alluring when we have shelter. Where there is only the open, we die of exposure. So we see that the high utopia is a strawman set up as a foil for the low utopia. By taking things to an extreme, we can see the value in the low utopia which we would not see otherwise. Between the low and high utopian there is an showing and hiding structure. The high utopia ventures too far into the open, and thus shows that the real openness is married with something hidden in the household. The other openness looks alluring until we search out its consequences and discover that the city in which we cannot tell the household from the city is actually nihilistic.

The plot of the Assembly Women leaves much to be desired. One of the reasons is that much of the essential action takes place off stage. The plot was actually hatched at the Skira festival that is attended only by women. The rehearsal for the assault on the assembly occurs on stage, but the actual speeches of the assembly are reported by Chremes to Praxagora's husband, Belpyrus. Then the following scenes are sporadic episodes in the implementation of the laws of the women. This sporadic quality of the final scenes is what detracts from the structure of the comedy. However, even though much of the action takes place off stage, there are four basic phases to the actions that underlie the play.

- 1) The plot is hatched at the Skira festival
- 2) The rehearsal
- 3) The assault on the Assembly
- 4) Implementation of the women's laws

These are the four phases of the coming into being of the new order. That coming into being originates in the otherness of the women and moves in to repattern the city as a whole. These stages correspond to the four stages of emergence. At Skira the men do not

even know the plot exists and have no way to find out. Something is out there -- the otherness of the women -- but the men do not know what it is. The rehearsal is an anomaly with women gathering at night. In the assembly, the anomaly is brought together and organized for all to see. In the fourth stage, the anomaly is incorporated into society at large.

This pattern, which is the fundamental process of emergence of any genuinely new thing, is repeated in *Wealth* in a completely different context. Each of these two plays is about a total restructuring of society. It is significant that they accompany a clearly demarcated series of stages by which the new order comes to be. In *Wealth*, the plot follows the series of stages, and most of the action occurs on stage. *Wealth* stands to the Assembly of Women as the lower utopia stands to the higher utopia. *Wealth* does not turn over all the social structures, but only shifts who gets the wealth from the bad to the good. This, as it happens, is precisely the point of the Noble Lie of Plato, who attempts to convince his gullible citizens that only the Good get the good things in life. Well, bringing this about is exactly the point of Aristophanes' last play.

Chremylus goes to the delphic oracle to ask if his son should do bad things because only those who do bad things get rewarded. The oracle tells him to hang on to the first person he sees. The play opens with Chremylus and his slave Carion following around an unknown man. When they finally persuade/force him to reveal his identity, we discover that the stranger is *Wealth*. *Wealth* is blind, and we discover that he has been blinded by Zeus, and that this is why he spends all his time with bad people instead of good. Chremylus hatches a plot to restore the sight of *Wealth* and to share his new found wealth with all his friends. Together they take *Wealth* to the house of healing, and *Wealth* is healed. Hence forth wealth will only abide with the good, and the rest of the story consists of the working out of the implications of this fundamental reversal of fortunes for the good and bad people. Here again there are four distinct stages.

- 1) Oracle
- 2) Bringing blind Wealth home
- 3) Curing the blindness of Wealth
- 4) Wealth abiding with the Good and the sharing of Wealth.

Hereto the origin of the basic notion of the reversal of fortunes starts off in the otherness of the realm of the gods. At this point men know that the gods are out there and can answer questions, but how and why is largely unknown. The finding of Wealth is an anomaly based on indications from the oracle. The curing of the blindness of Wealth is by taking him to the house of cures that serves the same function as the assembly in the *Assembly Women*. It brings the sickness into an open space where it may be dealt with. Once Wealth has been cured, then it is possible to integrate the new insight of Wealth into normal everyday life. The good become rich, and the bad become poor, exactly as Plato's lie would have us believe things really are. In this play the consultation of the oracle and the healing take place off stage, but this does not seem as disruptive to the plot as in the case of the *Assembly Women*.

In each case there is a fundamental repatterning of society, and in each case there is a fourfold set of steps by which this repatterning occurs. We take that to mean that each is a genuine emergence and not an artificial repatterning. The main difference is that in the case of the high utopia related play, *Assembly Women*, the households are destroyed, while in the low utopia related play, *Wealth*, the households are strengthened. In the *Assembly Women*, the Other is within the city, in women; while in *Wealth*, the Other is the Gods beyond the city. The revolution in the *Assembly of Women* is secular while the revolution in *Wealth* is divine. Wealth is, in fact, the very image of what Plato calls The Good. The play *Wealth* is about appropriating the source of all good things. The play *Assembly Women* is about redistributing and sharing the property that already exists. Thus, the *Assembly Women* operates on the basis of beings already present, while in *Wealth* we are striking a more basic level by making available

the source of beings which can never be made present. In fact, the impossibility of the play *Wealth* is making a source of beings into a being. On the other hand in the play *Assembly Women*, what is advocated is merely a rearrangement of beings to which some comply and to which others resist. The Framing renders available beings without regard to their sources. Appropriation, on the other hand, appropriates the sources so that the arising of beings is appropriate in the sense that the beings arise for the good and fail to arise for the bad. This radical change occurs without destroying the household. Fates are merely altered so that the good get lucky while the bad become unlucky. In fact, we can see that this play is almost a perfect example of the kind of art that Plato demands in *The Laws*. It is art that expresses very well the Noble Lie. It is art that would be allowed within the colony of *The Laws* where almost all other art is banned. Aristophanes at least knew how to tell the right kind of lies.

Persuasion plays a large part in the play *Wealth*. Wisdom is cajoled and threatened into revealing his identity. And once Chremylus and Blepsidemus decide to cure Wealth of his blindness, there is a debate between them and Poverty in which persuasion plays a large role. In fact, after agreeing to the debate, when Poverty presents a good case, then Chremylus utters the line, "I will not be persuaded even if I am," which is very significant. Poverty argues that she makes men better, and when her argument becomes stronger than her interlocutors', they just refuse to listen. Thus, here is an example of how persuasion breaks down. Poverty says they will beg her to come back some day. Poverty obviously has some wisdom that Wealth lacks. Wealth cannot tell the good from the bad without his external sight. This is a bad sign, since the blind are assumed to have inner sight. Wealth does not have that inner sight and so we get the curious inversion that even though Wealth is a source, it is trapped on the surface of things. Poverty, on the other hand, has real depth. Chremylus and Blepsidemus bet two deaths that they will win the case with poverty. They bet their lives, and they clearly lose the argument. But when they

get to the point where they might have to admit defeat, they stop up their ears and refuse to listen. The main argument of Poverty is that no one will pursue a craft if they had everything they needed. This is exactly the starting point of Plato for building his low utopia in the Republic. Poverty says they will be reduced to doing their own plowing and digging, and will have a miserable life because they must do everything themselves that they now get from specialists. Poverty claims to be different from Pauperism, those who have nothing at all. Poverty claims to give people just what they need and no more, and produce lean and wasplike men who are deadly to their enemies. There is a wisdom to poverty, and Chremylus and Blepsidemus do not want to hear about it. They prefer to live on the surface of things, even though it will be the death of them. What appears with wealth is self-deception. Chremylus and Blepsidemus want wealth, even if it is bad for them. They want everything to be all right on the surface, even if that means turning away from the truth that all things are opposites and that the world they would create is no longer balanced.

Because Chremylus and Blepsidemus do not understand the play of opposites, it becomes clear they have not really laid hold of the Good in Plato's sense. Wealth appears to be good to those who cling to the surface of things. They are blind to the true source of all Good things. Their blindness is not cured in the play. The Good is beyond the opposites. If you get rid of one opposite and do not understand the opposites, it is not possible to reach the Good. It appears that the bad people inherit poverty. This trial by fire may make the bad people into good, just as wealth describes how good people become bad when they seize hold of them. Thus, we expect to see a rolling over of opposites, even under the new rules, because as good people become bad, they will lose wealth, and as bad people become good, they will gain wealth. In this play of opposites, the Good itself shows forth. The showing forth of the Good, the source of all good things, is the true function of manifestation. It is the appropriation which shows forth what is appropriate, whereas the Framing only shows us beings, but does not make their source

apparent through indications. The showing forth of the Good does not mean that it appears as a being as Wealth does. Instead, it means that the play of opposites, when set free, makes it clear that the Good can come through either opposite. Good can come through wealth or poverty. Sometimes wealth is a bane. Some times poverty is a disaster. But at other times wealth is the source of good, and the same with poverty. We see Good when we see the upwelling of variety, as from a cornucopia. This appears within and throughout the play of opposites. It is the true heart of manifestation. Manifestation does not just manifest things. Manifestation manifests global qualities of its own. When we see these global qualities, such as the upwelling of variety within manifestation, then we see an aspect of the Good. Of course the good has other qualities but its hallmark is the endless production of variety which is good in itself, and which should not be suppressed. Both appropriation within the lower utopia, and Framing of the higher utopia, are forms of suppression of variety. The higher utopia suppresses by overt nihilistic production -- by the Framing of extreme nihilistic alternatives as the only alternatives. The lower utopia suppresses by imposing the autopoietic stasis upon the situation. In the case of Wealth, we see that a false image of the Good from within the play of opposites is taken for the Good itself. Attempting to produce stasis, even the dynamic stasis of autopoiesis, within the dynamic of the opposites is the fundamental error of the lower utopia.

This lack of balance in the harnessing of Wealth reminds us of the Framing which stores up energies to be available for use. So we see that within appropriation there is the source of the Framing. Likewise, there is within the Framing, appropriation. The Framing depends on the production of nihilistic opposites, which even in their extremeness are appropriate to each other. By driving to an extreme in one direction, one gets the extreme from the other direction. So destroying the household makes the city one big household. The tyrant is the one who treats the whole city as his own household. So the high utopian ideal, where all are free, has the same effect as tyranny. People are tyrannized by the



radical openness which refuses them the possibility of appropriate showing and hiding.

The sharing of Wealth, which occurs in the low utopian play, corresponds to the portion of the high utopian vision that is not alien to Greece. The sharing of women and the concept of sexual equality were the alien elements of this vision. It is significant that these alien aspects are introduced by women and not men. In the play Wealth, the men introduce the sharing of property only. So we see that the play Wealth, as in *The Laws* a much more conservative vision which upholds the household. That means it preserves the intermediary unit between the individual and the city. In the high utopia, there is no mediating element between the individual and the city. The individual is exposed to everyone as a sexual object, as a social object, as a producing object. In the play Wealth the individual is sheltered from the whole city by the household. Both men and women take advantage of this sheltering. However, in Wealth, each household has laid hold of a source of variety and plenty. That source sustains the household without work in a speciality. So the specialization which Plato sees as the beginning of the low utopia is exactly what Aristophanes negates. When we compare these two utopias to the real city, it becomes clear that Praxagora sees the real city as one in which men are failing to govern properly; and Chremylus sees it as one in which only the bad people have money. Both of these comic cities present us a picture of the real city as the negative of the proposed different solutions. That real city about which we know so little stands as the antithesis on which the plays are commentaries. But why do we need two commentaries that move off from the real city to two distances, one short and the other long? The answer to that may be found perhaps in the interval structure. The real city is a limit of an interval. The higher utopia is another limit of the same interval, and the lower utopia is the point of reversibility within that same limit. As we have seen, the real city contains an artificially induced chaos. This appears in many ways. For instance, there is the chaos of the law courts and endless litigation. There is the chaos of

the Assembly which moves from one demagog to another as shown in the play *The Knights*. There is orchestrated chaos in almost every realm of human activity within the city. This is what gives the real city its "reality." In complete contrast to this is the high utopian ideal in which all the barriers are broken down so that everyone becomes identical, like the barbarians. An instance of this is the Skythians, a favorite example of the alien to the Greeks. They went to the extreme in their tyranny to believe that each person was part of the body of their king, just as the Greek slave were considered part of the body of their master. Bruce Lincoln describes this in "On the Scythian Royal Burials" in War, Death, And Sacrifice.

Other data also reveals that social identity among the Scyths was largely corporate, and that social groups possessed focal representatives. Among these is the fact that close retainers ... were required to take any oaths sworn by their leader as a solidarity with him. Moreover, the Scythian sense of corporate identity was given a stunning metaphoric description by Herodotus, as was recognized by Seth Bernardette ... For whereas Darius was able to take an accurate census of his 700,000-strong army by requiring each man to place a single pebble on a common pile, a similar attempt by the Scyths failed. For the Scythian king Ariantus commanded every scyth to bring him, not a pebble, but a bronze arrowhead, and these he melted down and cast into an enormous amphora, six times greater than the largest vessel known to the Greeks, and six fingers thick on all sides. This colossal vessel was nothing less than the tangible representation of Scythian society: a corporate whole in which all individuals merged: a totality called into existence by the king. [page 193-4]

So by these Scythian standards it is amazing that the Greeks saw themselves as individuals. This individuality is seen in the Comedies as Aristophanes calls members of the community out by name for ridicule. When all the citizens are individuals with their center of focus within each individual body, it is difficult to merge these individuals back into a whole again. By breaking down the barriers of the households, the Greeks could at least imagine that to be a way to achieve the wholeness that the Scythians

had naturally, without going to such an extreme. But to achieve that natural wholeness based on the city, the Greeks would become something other than themselves. The Greeks, like all the Indo-Europeans, had this ideal of the *holoid*. But the Greeks were fragmented so that this ideal could only be projected as an unachievable longing for unity at the other limit from the self-imposed chaos that they designated as real. Between these two extremes there was another possibility which both Aristophanes and Plato saw. This was the possibility of the autopoietic unity. It does not collapse Primordial Being, which is embedded in the reality of their language into the total fusion of Conceptual Being, but instead stops at the half way point where there were four fundamental elements partially fused, instead of the eight embedded in primordial Being. This halfway house is partially real and partially ideal. It stands at the crossroads, or chiasm of the interval between the real and the ideal. At this crossroads there is the possibility of tapping the sources, building a city with its own wells to withstand siege, which take from the source of the Good beneath the low utopian city. Once you tap into this source, it is possible to drink from it for a long time. Both Plato and Aristophanes hopes to realize this possibility in order to create an alternative to the nihilistic opposites of reality and ideality. Reality and ideality are nihilistic opposites. They are appropriate to each other. Both are aspects of the Framing, two sides of the same coin. Inasmuch as ideality and reality are both dual artificial constructs, they stand opposite the autopoietic unity which mediates them. But the autopoietic unity has just the right structure to isolate the source of the Good and tap it. Where the real and the ideal cities are empty husks, the autopoietic unity is full. This fullness appears in what Heidegger calls the Appropriation which stands opposite the Framing. Appropriation and Framing are the SAME. They belong together. We all see about us the work of the Framing. But what we do not notice, unless we look closely, is the autopoietic possibility of Appropriation. We do not notice the appropriateness of the nihilistic opposites for each other. Ideality and Reality complement each other perfectly. The idealist and the realist need each other as foils. But

more than that, one misses the Appropriation itself which is the other side of the Framing. In the Autopoietic unity, each element is appropriate to its place. They fit together like a clockwork mechanism, as if made to fit perfectly, by a craftsman of unknown origin. That the autopoietic unity is a possibility within the metaphysical tradition that is a wondrous mystery. A jewel like a cut diamond. Normally we are caught up with either reality or ideality, and we miss completely the middle ground between them. Husserl called it essence perception. But that is usually because we assume the vantage point of the autopoietic unity, and we cannot see it for all our looking at the duality or reality and ideality. In order to see it, we must relinquish appropriation and take up a position in the reality/ideality dual and look back at appropriation.

When thinking enters into Appropriation, the history of being as metaphysics comes to an end, even though metaphysics may continue on. What continues might be compared to the long rumble of thunder that follows the lightening flash. The rumble of thunder is still there, but nothing decisive begins to happen in it. What was decisive was the lightening flash.

Thinking then stands in and before that which has sent the various forms of epochal being. This, however, what sends as Appropriation, is itself unhistorical, or more precisely without destiny.<sup>6</sup>

Metaphysics has been the history of the self-withdrawal of what does the sending in favor of what is sent and allowed to presence. What sends cannot send itself as well. But Heidegger goes a step further and states that not only does being not send itself; it withdraws. Withdrawing seems to be a condition of sending or at least concomitant with it.

What has been sending is Appropriation, which itself has no history and no destiny.<sup>7</sup>

By translating these “metaphysical” ideas of Heidegger into a concrete relation between reality, ideality, and their opposite, we give depth and substance to what might otherwise be very nebulous

---

6. Heidegger quote from 'On Time and Being'

7. The Finitude of Being; Joan Stambaugh; page75-76

concepts. We cannot understand the higher utopia except in exact nihilistic opposition to the real city. In Aristophanes, we get a lot of insight into the everyday life of the citizens, albeit through the lens of his scathing ridicule. He continuously throws out bizarre ideal situations in order to highlight this reality. This is what makes his plays so ingenious for us. But no one considers why he must do that to get a rise out of his audience. This is because of the distorted and extreme nature of the "reality" that the Greek man in the street is experiencing. Whenever our senses are overloaded, it is only by producing a sharper pain that one can get a normal response. The bizarre nature of the socially constructed everyday world as a designated "reality" causes the playwright and the philosopher to attempt to get their audience's attention by producing ideals which have shock value as counters to "reality." What remains hidden in this process is the appropriate, which is outside the history of the dialectic of ideology and reality. In fact, the autopoietic has no history. It is a fragment of endlesstime brought into the in-time realm. Or at least it is an attempt to tap Wealth and hold on to that source forever within time. Modern biologists, like Maturana and Varela, have rediscovered this theoretical possibility and think of it as a new invention. In fact, nothing is "new." If that possibility did not already exist within the framework of the metaphysical tradition, it could not be discovered. It was, in fact, exactly this possibility that Plato and Aristophanes were exploring at the beginning of the philosophical tradition that is now arising again. Heidegger already saw that possibility as the dual of Framing once he got a good picture of what that is, i.e. the holding together, yet apart, of nihilistic opposites. Once that structure is grasped, it is merely a matter of imagining its opposite. However, the trick is that in order to see it, one must relinquish it and move into the play of nihilistic opposites in order to get a view of what was previously hidden. With that move, one steps into the chaos of history. Thus, Appropriation conceals itself because if you can see it, you cannot realize it. But if you cannot see it, it is possible to realize it. A very strange and paradoxical situation. For this reason most of Heidegger's text about Appropriation

sounds like doubletalk. He struggles to express what you cannot grasp, unless you let go of it. That which you cannot see if you grasp it. Heidegger realizes that there is an inner structure of Being. He struggles to express it. Without that struggle modern metaphysics would not exist.

We now dwell more in the forgottenness (lethe) than in the openness (aletheia) of being. Only the experience of Appropriation is going to be able to get us to being itself, as opposed to the ordering and production of beings in which we are now engaged. Appropriation is the belonging together of man and being where man stands within and perdures the Openness of being. An excellent way to approach the Appropriation would be to look into the essence of Framing, since it is a passageway from metaphysics to the other kind of thinking [8], for Framing is essentially ambiguous. "The Principle of Identity" already said: Framing (the gathering unity of all ways of placing) is the completion and fulfillment of metaphysics and at the same time the revealing preparations of Appropriation. For this reason it is not a question of viewing the rise of technology as a negative occurrence (but not as a positive occurrence in the sense of a paradise on earth either). Framing is, so to speak, the photographic negative of Appropriation. [9]

The somewhat inscrutable relation of Framing and Appropriation is captured in this passage. Framing is the completion of metaphysics and *at the same time* prepares for and reveals Appropriation. Framing is a Janus head with two faces looking in opposite directions. In some way difficult to understand or spell out, Framing and Appropriation are present at the same time. The image of the photographic negative, which is suggestive but hardly more than that, involves the simultaneity of Framing and Appropriation.

[omission]

With the term "Appropriation," Heidegger is attempting to think something probably unprecedented and perhaps not totally feasible. It is a question of how far back he can bend language. He now wants to think being itself without regard to its relation to beings as their ground. But he in no way wants to think it

---

8. called a 'Janus head' in *On Time and Being*, page 53

9. Heidegger Quote from *Vier Seminare*, page 104

without regard to its relation to man. On the contrary, being is not thinkable without regard to its relating to man.<sup>10</sup>

Here we suggest that Appropriation is not unprecedented; but that this possibility was well known at the beginning of metaphysics, known even to the comics. What Heidegger is doing is applying the duality theorem of mathematical Category Theory. If Being has a structure, then if we reverse the arrows, we get the dual of that structure. Heidegger plays with this dual as if it were an alternative to the Framing structure of Being. Instead, it is the dual of that structure that appears worked out in the low utopian models of Plato and Aristophanes. They could not think it abstractly as Heidegger does. They had to provide a human scale working model. So they built appropriate cities -- cities in which every aspect was appropriate -- as the opposite of the real cities and the extreme ideal cities -- cities so extreme that they thrust us into the Other.

The flaw in Heidegger's approach is that he forgets the social aspect of man. It is in the social aspect that the appropriation appears most strongly. This is why Plato built ideal cities. Appropriation is the inner structure of intersubjectivity. Framing and the dialectic of reality and ideality all exist for the individual and the city as a whole. But appropriation is based in the household, in the natural intersubjective forms. The city is an abstraction which no one member experiences directly. The individual is a concrete isolated unit which eventually becomes, after much ridicule, the center of subjectivity. But the household is the human scale intersubjective unit of society. Thus, the low utopia must preserve and express the household unit as a means of access to what is appropriate as an alternative to the craziness within the city and the craziness within the individual. So as sociologists, we can recognize how the relation of Framing and Appropriation expresses itself within socius. Deleuze and Guattari touch on it when they only recognize *desiring machines* and the *socius* as designated-as-real levels in their theories of ideation

(the Oedipus Complex = ideation). For them, the person is a fantasy. We might add that it is an intersubjective fantasy. It is not just the person that believes that he/she has unity. We all attribute unity to individuals as persons with subjectivity which can therefore see objective reality. Deleuze and Guattari attack the family. But the Greek household is not the nuclear family. The household was an intersubjective construct above the level of the nuclear family including kinfolk and slaves and hangers-on of all sorts. The nuclear family is an artificial construct produced by the breakdown of kinship structures. Now even that is breaking down into single parent families. Focus on the nuclear families is a product of the decline of our own society. But you can see that in order to de-realize the person, Deleuze and Guattari have to make into the locus of reality the socius and the desiring machine. The socius and the desiring machine are the opposite dual of the subjective person. They merely thought the opposite of the person, and that dual is split instead of whole. So to, in a completely different context closer to the origin of our tradition, the opposite process occurred, focused at a different level of reality. There it was the household that was the focal unity within Greek society. In order to produce individuality, it needed to be deconstructed, and what resulted was the opposition between individual and city. They are the dual of the household projected inward and outward. Plato explicitly tells us that they are identical because he can explore the soul by building pictures of the city. In the high utopia, and in reality, there is a constant attack on the household. The household is the ship which is constantly buffeted within the Greek city. It takes the brunt of the attack of the high utopia which pretends to turn the city into a single household in order to destroy the household by blowing it out of all proportion. The household does not scale to the size of a city except as a tyranny. On the other hand, the household in the low utopias are made the center of those societies and made inviolable in some sense. Aristophanes bestows on them endless wealth. Plato controls their number within the city of The Laws. These idealized households are just as unreal as the reality/ideality of the Framing. There everything is

---

10. The Finitude of Being; Joan Stambaugh; page 53-4

appropriate to the human scale, but we do not live in perfect households with unlimited internal sources of wealth or a static number of instances. Households are in flux and must produce their shared wealth. The human scale relation between person and household is the key to understanding appropriation as an intersubjective phenomena -- a structure of intersubjectivity. Framing gives us non-human scale relations between individuals and the city, which is the origin of the concept of democracy. In a democracy, the individuals have an unmediated relation to the entire city. The tyranny, oligarchy and timocracy set up mediations between the individual and the whole city. Thus, in democracy, these mediations are torn down and the individual is exposed without protection to the whole. In some sense the arising of democracy was a compromise between the destruction of the household and the preservation of the household. In the democracy, the heads of the household were exposed to the whole through the Assembly. This radical exposure was balanced by the concealment of women within the household. That concealment was a compensation to overexposure.

We move now to Aristophanes' play the Birds. This play is very important in bolstering our contention that Aristophanes was dealing with metaphysical themes which mirror the themes that Plato was dealing with in the Republic and Laws. If we consider the higher utopia to be inhabited by the Gods and not men, while the real city is inhabited by men, then the birds and their intermediary city becomes the locus of the lower utopia. The Birds starts with two Athenians leaving Athens in disgust at the constant litigation within the real city. They each leave with a bird searching for the way to the realm of the Birds. Upon arrival, Euelpides and Peisthetaerus find Hoopoe who formerly was the man Tereus. After some conversation, Peisthetaerus suggests that the birds found a city between Heaven and Earth which effectively shuts off the sacrifices of men to the gods. They should build a wall around the Air and not allow either men or gods to pass through their realm. Euelpides and Peisthetaerus become birds themselves, and the birds win their war with

both men and gods becoming sovereign of the universe. Once their city has been set up, many people attempt to get in who have corrupted the real city, and they are turned away.

The city of the birds is the lower utopia between the real city and the city of the gods on Olympus. Euelpides and Peisthetaerus want to escape the real city. But unlike Trygaeus who sets out for Olympus in the play Peace, these two set out for the intermediary realm, the air. The play Peace in structure is very similar to Wealth. Trygaeus goes to heaven to get peace and succeeds bringing peace to the Greeks. So in Aristophanes, we have examples of setting out for two very different destinations which can be associated with the high and low utopias.

EUELPIDES: "It's very hard, isn't it, that when you've got two people who actually WANT to 'go to the crows,' and they can't find the way! You see, gentlemen (you do realize, by the way, that strictly speaking you aren't here at all), we've got Acestor's disease -- only in our case it's the other way round. He spends all his time, as an outsider, trying to find a way IN; whereas we -- respectable citizens, born of the purest Athenian stock, acting under no compulsion whatever -- are clearing out. And why, you may ask, have we taken wing (on foot) from our native city? Well it isn't that we've anything against the city as such: it's as grand and happy a place as ever a man paid a fine in. But there it is: the cicadas chirp away in the trees for a month on end, perhaps even two; but the Athenians yammer away in the law courts of the whole of their lives. Which is why you see us on the march, with our basket and our brazier and our myrtle, looking for a land without lawsuits, where we can settle down and live in peace. We're trying to find Teresus, the Hoopoe; he must do quite a lot of flying around, he may have come across the king of place we are looking for."<sup>11</sup>

Euelpides and Piesthetaerus are leaving the real city, which is embroiled in lawsuits. This obsession with laws in the real city is cited many places in Aristophanes' plays and can be seen as one of the

---

11. The Birds page 156

main obsessions of the city in the metaphysical era. Here, the war of all against all is through litigation, using the laws that man imposes on himself. The war of all against all includes the war against oneself in which man becomes alienated from everyone else. Euelpides and Peisthetaerus have become alienated from this nihilistic situation into which the real city has fallen. They are searching for a way out, not unlike the impetus of this present study. The way outward is contrast with the Skythians attempt to gain a way inward. In the present study, we have realized that the only way out is by going inward. Without the promise of actual arrival at the lower or higher utopias, we must explore the inner structure of the real city from time immemorial. Like Heidegger, we wish to escape from metaphysics which is embodied in the structures of the higher and lower utopias. However, we must first understand those metaphysical structures thoroughly.

When our pair meet the Footbird, servant of the Hoopoe, both are shocked. The men from Athens pretend to be birds, and we find out that Footbird, like his master, used to be a man. So in the initial confrontation, which is shocking to both, we have men trying to pretend they are birds and men who have been turned to birds. This confrontation is like a mirroring. Each side is looking into a mirror, seeing the dual. Birdman sees Manbird, and both are frightened. Footbird is a servant. Thus, even in the realm of the birds, there are slaves, just like the low utopia. Once the pair meet the Hoopoe, they admit they are men and say they have come to consult him.

Euelpides: "We wanted to consult you."

Hoopoe: "What About."

Euelpides: "Well, you were once a man, just like us. And you used to get into debt, just like us. And you liked to get out of paying, just like us. And then suddenly you got turned into a bird. And you flew over the land, and you circled over the sea, and you got a bird's eye view of everything. But a man's eye view at the same time. And that's why we've come here to see you. Perhaps YOU can tell us where to find a really comfortable city: warm and welcoming, like a soft warm fleecy blanket."

Hoopoe: "So you're looking for a city that's greater than Athens?"

Euelpides: "Not greater. Just easier to live in."

As the play progresses, we find that Euelpides and Peisthetaerus have a very unreal ideal of the kind of place they would like to live. Each of them wish to live in the sort of place where others want to share what is theirs by inviting others to their wedding feasts or sharing their sons. The Hoopoe suggests some real places that they could live, which are all rejected for one reason or another. The Euelpides asks the Hoopoe what it is like to live in the realm of the Birds. The Hoopoe replies that it is pleasant enough. But you must learn to live without a purse. So the birds are seen as those who need no money and eat each day without effort. In the midst of this discussion Peisthetaerus pipes up suddenly as he has had an idea.

Peithetaerus: "My goodness, the possibilities I can see for you birds -- and power too, if you'll let yourselves be guided by me."

Hoopoe: "Guided by you? In what way?"

Peithetaerus: "You want my advice? Very well. In the first place give up this habit of flying stupidly around all day; it's getting you a bad name. I mean, where we come from, ask someone like Teleas about one of these flighty types we have and he'll say 'Oh, the man's an absolute BIRD -- restless, shifty, flighty, unreliable, can't stay in one place for two minutes on end.'"

Hoopoe: "I see what you mean: a fair criticism. But what SHOULD we do?"

Peithetaerus: "Stay in one place and found a city."

Peithetaerus asks the Hoopoe to look around and say what he sees. The Hoopoe says he sees the sky.

Peithetaerus: "The sky, exactly: the great vault of heaven. Revolving on its axis -- to which only the birds have access. Build a wall around it, turn this vast immensity into a vast, immense city, and then -- you'll rule over man as you now rule over insects; and as for the gods, they'll starve to death like the Melians."

Hoopoe: "How?"

Peithetaeterus: "The air lies between the earth and the sky, doesn't it? If we Athenians want to consult the oracle at Delphi, we have to ask the Boeotians to allow us through. Well, in future, when men offer sacrifices to the gods, the gods will have to pay duty on them, otherwise you won't grant transit rights for those fragrant meaty odors to pass through space, across foreign territory."

Hoopoe: "Well, I'll be snared. Ods net, traps, and scarecrows, it's the most brilliant idea I ever heard. Ill be delighted to help you found this city -- provided the other birds agree, of course."

The Hoopoe calls the rest of the birds with a song from his wife, the nightingale, and from himself. The birds come and immediately want to fight the two men who are compared to a couple of wolves. The Hoopoe says in response that you learn best from your enemies, and this is how cities learned to fortify themselves. Finally, the birds allow Peithetaeterus to speak, and he uses all the ruses of rhetoric to persuade them that they were the original kings, not the gods. He eventually persuades them by showing how the birds and the gods are always seen together, and saying that it is because the birds came first. Eventually they accept his argument and invite the two men to become one of them. They even know how to make them grow wings like the rest of the birds by chewing on a certain root. Once the birds have absorbed the message of Peithetaeterus, they retell the story of creation from their own newly gained perspective as the nightingale sings.

Chorus: "Listen, you men down there in the half-light! Shadowy, impalpable, dream-like phantoms: feeble, wingless, ephemeral creatures of clay, dragging out your painful lives till you wither like the leaves and crumble again to dust! Pay attention to us, the immortals; to us, the eternal, the airborne, the un-aging, the imperishable; and hear from us the whole truth about what lies around and above you! We will explain to you the nature of birds, the birth of the gods, the genealogy of rivers, the origin of Erebus and Chaos -- and when you have learnt the truth, you can pay off old Prodicus with our compliments. In the beginning there existed only Chaos, Night, Black Erebus and Dreary Tartarus:

there was no Earth, no Air, no Sky. It was in the boundless world of Erebus that the first egg was laid by black-winged Night; and from this egg, in due season, sprang Eros the deeply-desired, Eros the bright, the golden-winged. And it was he, mingling in Tartarus with murky Chaos, who begot our race and hatched us out and led us up to the light. There was no race of immortal gods till Eros brought the elements together in love: only then did the Sky, the Ocean and the Earth come into being, and the deathless race of all the blessed gods.

So you see we are much older than any of the gods.

And that we are children of Eros is plain by many tokens.

Like him, we fly.

Like him, we are associated with love.

Why, many a bashful beloved, in the prime of beauty and youth has been won over, thanks to us: the gift of a quail, a goose or a cockerel at the critical moment has been known to work wonders.

It is from us, the birds, that Man receives all his greatest blessings. From us he learns of the coming of spring, of winter, of autumn. The cry of the crane as it flies back to Libya tells him it is the season for sowing; the shipmaster knows that he can hang up his rudder and enjoy a good night's rest; Orestes weaves himself a warm winter cloak -- no point in feeding to death while he's on his way to steal someone else's. But when the kite appears, another season is at hand. Time for sheep shearing! Spring is here! Then comes the swallow: time to sell those warm woolen clothes and buy something more summery.

We are your oracles too: Among, your Dodona, your Delphi, your Phoebus Apollo. Whatever you are going to do whether it's a matter of trade, or feeding the family, or getting married, you always consult the birds. Why, you even use the word bird for anything that brings good luck or bad luck; whether it's a chance remark, a sneeze, an unexpected meeting, a noise, as servant or a donkey, you call it a bird! So you see, we really are the oracle you depend on most!

So let us be your gods

And your Muses prophetic  
To all your requests  
We'll be most sympathetic

We won't put on airs  
Like the gods you've been used to,  
Or skulk in the clouds  
As Apollo and Zeus do;

We'll always be present  
To aid and defend you;  
There's really no end  
To the blessings we'll send you:

Long life and good fortune,  
Peace, happiness, wealth,  
Youth, laughter, and dancing,  
Good cheer and good health.<sup>12</sup>

Here we have a rewriting of the myths of creation to justify the claim of the birds over the gods for sovereignty. The birds are attempting to persuade men that it is the birds who are the rightful sponsors of mankind. All of this, and what follows along the same vein, is a fine parody. But it brings us to the point of inquiring into the relation of men to the gods which can be challenged in this way. Heidegger speaks of the Fourfold. The Fourfold are heaven, earth, gods, and mortals. This structure is the focus of this play, for it interposes a realm of Air between Heaven and Earth and the sovereignty of Birds between gods and mortals. For Heidegger the Fourfold is the inner structure of Being when thought non-metaphysically. In Aristophanes' play, we see a wedge driven between the elements of the Fourfold. The relation between the elements of the Fourfold is one of mutual mirroring which does not support any images. This, as Jean Stambaugh points out, sounds a lot like interpenetration. Each element of the Fourfold contains all the other elements. None of them are things. But they all are present in each thing. Aristophanes, by driving a wedge between the elements of the Fourfold, makes visible that structure. At the same time he also highlights its

opposite. That opposite is the low utopia that floats in the air rather than residing in the heavens. The Fourfold is a structure which is exactly like the Framing except it lacks dualism. Heaven and Earth are complementary opposites. Mortals and immortals are complementary opposites. They sum up the relations between the real city and the higher ideal city with parallel oppositions. But the Fourfold is the explicit structuring of Appropriation as it appears as the photographic negative of Framing. So we see that the photographic negative of Framing is the same opposition without dualism, reduced to opposition. Now it is the opposition of Heaven to Earth which includes nature; and it is the opposition of mortals to immortals. But are the gods immortal? Aristophanes makes fun of this very point by having the birds claim immortality. The answer is no. The jinn live longer than humans, and it is their lie that they are immortal. So there is an error in the laying out of the Fourfold. Jinn and men are dual opposites. What lies between them is the Angel, a creature of light which cannot do wrong, who must uphold the RTA or cosmic harmony and follows the command of God. So Heidegger's Fourfold is a modification of the Framing. It precisely corresponds to the Framing in structure without the dualism and nihilism that makes the Framing so undesirable. However, the Fourfold does not signify Appropriation as unity. Appropriation as unity is signified by the Autopoietic nature of the lower utopia, which corresponds exactly to the city of the birds. This makes us want to look more closely at the playful myth of origins. First there was only Chaos, Night, Black Erebus (covered) and Dreary Tartarus. Within the womb of the Covered blackwinged Night the first egg was laid. From this egg came Eros. Eros mingled with Chaos in Tartarus to give rise to the Birds. Only then did Eros bring the elements together in love. Sky, Ocean and Earth as well as the gods were born. This is quite different from the philosophical creation myth from the Theogony of Hesiod where Darkness was first, and the union was between Darkness and Chaos who gave rise to Night, Day, Erebus, and Air. In fact, it reverses the myth of Hesiod in which Night and Erebus are offspring.

---

12. The Birds p 177-8



The reversal of the creation myth is appropriate, for it is necessary to think of Appropriation as unity instead of multiplicity, as it is thought by Heidegger in the Fourfold. Thus, we need to reverse our posture. Night lays the egg of Eros within "the covered." That egg might be seen to signify the unity of Appropriation which is concealed by the advancement of the structure of the Fourfold. And what is within that Egg? EROS, the deeply-desired. This is very interesting as eros is one of the gods, like Peithos, that represents the attributes of Aphrodite. Eros, or love, as Empedocles says draws together the elements from out of the chaos and gives rise to the heaven, sky, and earth as well as the ocean. Thus, the elements of the Fourfold Heaven, Earth, gods and mortals all come from Eros after the birds. The birds are the primordial creatures. Of course, this is meant to be a joke. But it also has a serious aspect. Because when we think of Aristophanes' creation myth from the point of view of metaphysics, we see him going back before the Fourfold and placing there the unity of Appropriation which he sees as giving rise to desire. Thus, we have not left the realm of Being -- we are not thinking outside the realm of Being, but instead have gone to the very core of it. At the core of Being, whether as enframing or Fourfold, we see desire -- the clinging to existence. The birds claim to embody most perfectly this clinging. They live in the realm of air, which must be lighted chaos. The birds live within the realm of constant change. They are the ones that ride upon the updrafts and glide through the cross-drafts. Thus, the birds, buffeted continuously by the weather, are the ones who have mastered dynamic clinging to the utmost degree. They do not need the structure of enframing or appropriation to exist within the dynamics of the chaotic air within that abyss. So here we can interpret the position of the birds as truly prior to that of gods and men because the birds are those who can swim within the dynamic and ever changing atmosphere before the structure of the Framing/Fourfold appears.

Notice in Aristophanes' spoof on the creation myth of Heisod, that it is more ordered and rational than the official version. Creation starts with a different

Fourfold: Night, Covering, Chaos, Tartarus. Tartarus is the A-byss. Chaos is the lack of order. Covering is preservation and perhaps distortion. Night is the lack of lighting. This Fourfold describes the opposite of Presencing, interpreted as Being. It is when Night transgresses against Covering that the egg of Eros is laid. From that egg is born Eros who again transgresses against both Chaos and Tartarus to create the birds. Once the birds are created, then Eros goes further, drawing together the elements and producing the positive structure of the Fourfold Heaven, Earth, Gods and Men. Looking at the structure of Being, we can see that the negative Fourfold balances the positive Fourfold. The egg, which becomes desire, balances these two Fourfold structures. Here we can remember that with Pietho we had another different four fold structure: Constraint, Fate, Justice and Persuasion. In fact, with each of the five parts of Aphrodite: Desire, Eros, Peitho, Action, Longing this four fold structure would probably arise in different ways.

Chaos: Constraint

Abyss: Fate

Covering: Justice

Night: Persuasion

These different fourfold faces in their qualities may have some relation to each other. Unfortunately, we do not have the fourfold structures related to longing, desire, and action. But whether they do or not, it is clear that it is possible to look at the relations between each of the positive Fourfold elements:

Gods(Jinn) --| Angels |-- Mortals

Gods(Jinn) --| Titans |-- Earth

Gods(Jinn) --| Olympus |-- Heaven

Earth --| Real City |-- Mortals

Earth --|Cloud Cuckoo Land (Air) |-- Heaven

Heaven --| Low Utopia |-- Mortals.

By looking at these mediations between the parts of the Fourfold, it is clear that the structure of the relations between the three cities is programmed into

the distinction between the elements of the four fold. Here the Angels mediate between men and Jinn who are opposites of each other. We can see the other Fourfold as the faces of this tetrahedron of concepts.

Mortals -- HEAVEN -- Gods --> Fate : Abyss

Mortals -- EARTH -- Gods --> Justice : Covering

Heaven -- MORTALS -- Earth --> Persuasion:  
Night

Heaven -- GODS -- Earth --> Constraint : Chaos

Here it is unclear exactly what the mediated relations are indicating. Heaven mediates between Mortals and Gods. This gives us Fate, as the Chinese have always called the Mandate of Heaven. From out of the Groundlessness comes a destiny. Earth mediates between Mortals and Gods. Earth covers over the injustice of the world. Unmarked graves have always symbolized this covering over of the injustice in the intimate realm by the earth until everything is revealed in endless time. Mortals mediate between Heaven and Earth. This mediation is clearest at night when we see the stars and planets and moon, but is still clear in the day when we see the sun. The lights of heaven revolve above the earth which man watches as he stands on the earth. Gods mediate between Heaven and Earth. They provide the constraints that hold the universal structure together and away from chaos. Each of these mediations probably have a counterpart in Action, Longing and Desire.

But let's take the hint of Aristophanes and explore the mythology regarding Tereus (watcher) who, turned into the Hoopoe, seems so benign in our play. He coveted his wife's sister and did injustice by hiding his wife away, telling his father-in-law that she was dead. When the father-in-law sent for the younger sister, he raped her and cut out his wife's tongue. She communicated with her sister by way of a message woven into the bridal gown. Tereus, also reacting to an oracle that said his son would die by a close relative, unjustly killed his own brother. The wife killed her son and served his meat to the father. When Tereus was about to kill the sisters with the

same axe that he had killed his own brother, they were all turned into birds.

Notice how this story is similar to the cosmogony that Aristophanes concocts. There is a transgression of boundaries within the dark Fourfold like the transgression of the boundaries between sisters. This is prompted by desire. Out of the transgression comes the creation of something mute, in both cases (the egg or the wife of Tereus). That mute thing is transformed into the vengeful wife, or eros, which again transgresses the boundary by killing the son or mingling with Chaos in Tartarus. From that second transgression there is a creation of birds. This parallelism is too conspicuous to be an accident. Here Eros becomes the agent of destruction rather than creation. Persuasion and warning both are prevented by the cutting out of the tongue of the wife. But the warning is woven into the wedding dress instead. The weaving into the wedding dress is clearly the weaving of fate. The wife is held incognito, and this is constraint. The whole scene revolves around injustice between siblings, parents, husbands and wives. It is a scene of presencing and revealing of the most dreadful kind. This twisted, distorted revealing stands behind the whole of the Birds as an undercurrent that would have been known to the audience. It is the unexplored basement which the whole play glosses over. But just as the positive Fourfold of Heidegger assumes the dark fourfold of Aristophanes, the dark deeds of the Hoopoe are never mentioned within the glossing superficiality of the play. It is this corrupting influence that has already appeared among the birds and taught them speech. The two Athenians merely come to impose a new pattern whose groundwork has already been laid by Tereus. Just as the terrible man and his women were turned into birds, so the birds are transformed into the likeness of conquering Indo-European minded men.

Out of the dark fourfold of Chaos, Abyss, Night and Covering comes Eros, which gives rise to the lighting. The darkening is the opposite of the lightening, whether that darkening be by the removal of light, by the advent of disorder, by the intentional

hiding, or by or by the absence of foundation. This dark fourfold lies beneath the four elements of the Autopoietic unity.

Holoid --- Ephemeron --> Covering

Novum --- Epoch --> Abyss

Essencing --- Eventity --> Night

Holon --- Integra --> Chaos

The *holoid* and the *ephemeron* are both different types of covering which hide and distort the natural variety. The *novum* and *epoch* are different aspects of the Abyss which pull the carped out from under all the beings within the world when the world changes its gestalt patterning. *Essencing* and *eventity* are an absence of light. They focus on the beings and conceal Being. The *holon* and the *integra* are the opposite of chaos. Chaos is artificial disordering. The *holon* and the *integra* attempt to hold that disordering at bay by conferring on the part wholeness and uniqueness with the patterning of natural variety. Each of the different elements of the negative fourfold speak to us of suppression; either by withholding light, concealment, disordering, or producing a vacancy. Thus, we see that the fourfold of the autopoietic unity stands between the Heideggarian Fourfold and the dark fourfold of Aristophanes. It allows the egg of eros, as a unity, to exist. The dark fourfold gives rise to this unity by the transgression of boundaries within the unconscious of concealment. A-lethia means un-covering. In the movement of uncovering, there is a moment before the arising of the positive Fourfold of the world, which turns into the Framing, in which the four aspects of suppression appear positive. That moment of hesitation, called by Heidegger Appropriation, is the place of autopoietic unity. From that point of perfect balance between the negative and positive Fourfolds, the egg or autopoietic unity was produced. It is no less based on Eros than the unfolded world of the Fourfold. However, here the energies are folded in on each other and perfectly balanced between the first and second transgressions. These two transgressions are still metaphysical. We are still speaking here of transcendence, of victory in war and

the practice of a brutal form of slavery in peace. The darkness falls upon what is covered. This is a double darkness, so conspicuously present in all the Indo-European actions in which they do not even know they are missing balance. Tereus imprisons his wife and calls her dead. Likewise, this is a double injustice, to her and her family. The offspring of this double injustice, double darkness, is Eros. Tereus rapes the sister. The act of misplaced potency is mirrored by the rendering impotent of the tongue of the wife. The wife communicates through a message woven in cloth. This weave is the seal of fate. The oracle speaks and is misinterpreted, leading to the unjust death of the brother. Then when the message is read by the sister, the action of the wife against the father, through the son, is the ultimate betrayal of the wife toward the betraying husband. The double darkness is followed by reciprocal revenge. At the moment before that revenge, they are all turned into species of birds: Hoopoe, Nightingale, Swallow. The quality inherent in the nature of each of these birds was seen as a pattern which the mythology unfolds. Like seeing the mythology written in the stars, seeing it written in the species of birds serves as a reminder of the mythic injustices that underlie the city of the birds infected by the crimes of men. The birds saw the two Athenians as wolves. This initial appraisal has been repeated over and over as colonists have moved out and around the world. But in each case, the colonialists persuade some of the members of each race to betray their own kind. The corrupting influence of Tereus was to teach the birds language; he gave them a tongue just as he took away that of his wife. The once they had language, then the Athenians could persuade them to be unjust to mortals and gods alike and erect a barrier between heaven and earth.

The birds succeed in walling off their realm and preventing the gods from receiving their sacrifices so that the Gods eventually give over their power to the Birds. This was symbolized by Peithetaeterus marrying Sovereignty at the behest of Zeus. The rest of the play works out the logic of the transfer of power to the birds from the gods with scenes where Posiedon and Heracles appear to negotiate. Also, a

flock of humans attempt to enter the city and are turned away, thus saving it from becoming corrupted like the real city. One of those who attempts to enter is the statute vendor:

Statute-seller: "But if an offense be committed by a Much Cuckoovain against an Athenian --"

Peithetaeterus: "What, more sinister documents?"

Statute-seller: "Buy my lovely by-laws! Statutes, regulations, decrees! Come on, sir, you'll be wanting new laws here -- I've got just what you want."

Peithetaeterus: "What's that?"

Statute-seller: "Article 6. Furthermore, the weights, measures and currency of the Much Cuckoovians shall be identical with those of the Olophyxians."

Peithetaeterus: "I'll Olophyx you if you don't clear off."

Statute-seller: "Here, what are you doing?"

Peithetaeterus: "Take your laws away and be quick about it, or I'll give you some laws you won't care for."<sup>13</sup>

Think of Plato as that statute seller. Plato wishes to impose law on the lower utopia, perhaps running the risk of making it like Athens itself, where the citizens engage in litigation continually. But both Plato and Peithetaeterus have the same end in mind, which is to keep the lower utopia pure of the corruption of the real city. Plato wishes to return to the pristine state of the laws of Solon who was his forbearer. His laws attempt to simplify and rationalize the laws made by man and imposed on himself.

---

13. Birds; page 189

---

Having made the claim that Plato's lower utopia was an autopoietic system, it behooves us to explore exactly what is meant by autopoiesis. Autopoiesis means self-production. It is a term introduced by the biologists Humberto Maturana and Francisco Varela in the late seventies to describe living systems. We will take the essay "Autopoiesis: The Organization of the Living" that appears in Autopoeisis And Cognition<sup>1</sup> as the basic text from which our exposition will work. Autopoiesis is contrast to allopoiesis which means "other production." A living system is seen as self-producing, while many other systems that are not living are seen as producing many outputs other than themselves and not themselves. This definition of autopoiesis allows them to define life without any recourse to vitalism, at what they call the mechanical level alone. It allows a whole new way of discussing the difference between non-living and living systems. The question that arises is whether other systems which are self-producing are autopoietic, and thus, in a sense, living. Varela wants to limit autopoiesis to systems like the nervous system, the immune system, and the living organism. He calls other systems, such as

social systems, that appear self-organizing "*autonomous*" rather than autopoietic. However, others who have taken up the concept of autopoiesis and attempted to apply it to different realms, use autopoiesis in a looser fashion to cover a multitude of phenomena that seem to produce themselves. Here the term autopoiesis will be used in the broader meaning of any apparently self-producing entity, and social systems will be included as the kind of system that may be autopoietic.

Social systems are not always autopoietic. In fact, autopoietic social systems are of a very special type that is, in fact, rare. But all social systems tend toward autopoiesis as an ideal, or at least this occurs in the Indo-European derived societies. So we are not intending to say that all social phenomena are autopoietic, but only that they may become autopoietic in special circumstances, and Plato is taking these circumstances as the paradigm for his new colony in *The Laws*. This is a very important distinction because autopoietic social systems achieve a certain harmonic resonance of the intersubjective group that is generally lacking in society. That harmonic resonance of individuals which knits them into a whole is seen by some as the

---

1. (D.Reidel 1980)

ideal state of harmony in society. This state is invoked in the low utopia, but is destroyed in the high utopia where complete fusion occurs. Harmonic resonance may only occur between different entities that entrain with each other. In the high utopia, all the differences are suppressed, and identity is achieved, so harmonic resonance cannot occur.

The autopoietic system is a specific peculiar theoretical construct. That construct is like a perfect example of self-grounding, or what Henry calls ontological monism, in which Being grounds itself. Thus, autopoiesis is a translation into a system description of the fundamental motif of self-grounding transcendence. It is a structure which is like the Escher picture of the river that serves as its own source. It is a paradoxical theoretical construct in which the separate elements of the theoretical construct wrap around each other to produce the illusion of difference while at the same time giving complete and consistent unity to all the different parts. It is to Maturana and Varela's credit that they came up with a way to express this knot of concepts in such an elegant formulation. But it is our belief that the autopoietic system is not a new concept, and is, in fact, very old, going back at least to Plato's *Laws* as a thread through the history of Western metaphysics.

Autopoietic machines explicitly violate the guideline developed by Russell and Whitehead that a class should not be a member of itself. An autopoietic machine is a member of a class. It produces another member of that class which is itself in a subsequent point in time. Thus, the class living organism has a member, a particular living organism. That member produces life by producing itself as a unity at a subsequent point in time. This is a paradoxical situation. We cannot say how it came into existence. But given the presence of a self-producing entity, we can see that it is indeed producing itself at a subsequent point in time so that both versions of itself are members of the class of living things. This production of the subsequent member from the prior member is the creation of the class "living." Living

is nothing other than this self-production. So the class is nothing other than the production of the new version of the member. This is, and is not, the same as a class being a member of itself. It is not the same in that the class can be said to not really exist; it is only a definition of what is going on. It is the same because by producing the member, you are producing the class, and in some sense the member is nothing other than the same thing again except now it is a member of the class "living."

From this short summary exposition you can see how tricky the whole idea of autopoiesis really is. It is a conceptual structure especially designed to have a certain paradoxical structure so that the term "living" may be derived from its components rather than as some meta-level principle added to the components. This is really a trick of speech which can be considered sophistry. However, the point which is made here is that this trick of speech corresponds to some real things in the world such as living organisms that can be seen actually producing themselves as they grow and continue to function. We extrapolate this and see that there is a certain intersubjective pattern, albeit very rare, that does the same thing. It is a social pattern that has the main aim of producing exactly the same pattern over and over which is, by the way, the patterning of itself. Plato attempts to describe such a pattern in *The Laws*. For him it is a city which has laws that it levies on itself. The laws regulate the functioning of the city such that the end result is producing exactly the pattern inscribed in the laws. In *The Laws*, we are obviously dealing with an ideal case, what has been called the lower utopia. For instance, in *The Laws*, there are only so many households in the city. The whole structure of the laws is set up to maintain and reproduce in itself this pattern of households. Or again the choruses are set up so that each age group asserts the noble lie, such that the noble lie as a pattern is imposed on the city, continuously. The noble lie says that the good people get good things. One of the good things the good people always get is the participation in the chorus that says that good people get good things. So the pattern of the choruses produces itself within the population,

sculpting their words and actions, such that it becomes a self-fulfilling prophecy. The people act good because they will get good things like being in the chorus that expresses the noble lie. There are several different examples of the self-producing or self-fulfilling prophecy embedded in The Laws.

The autopoietic machine is a kind of perpetual motion machine. Plato wants his city to be long-lived and stable. The autopoietic structure results in long-lived and stable structures which are nonetheless changing. Within these systems, what Maturana and Varela calls the organization is stable through continual self-production even though the structural substrate of actual components that are organized are constantly being replaced.

The relations that define a machine as a unity, and determine the dynamics of interactions and transformations which it may undergo as such a unity, constitute the *organization* of the machine. The actual relations which hold among the components which integrate a concrete machine in a given space, constitute its structure. The organization of a machine (or system) does not specify the properties of the components which realize the machine as a concrete system; it only specifies the relations which these must generate to constitute the machine or system as a unity. Therefore, the organization of a machine is independent of the properties of its components which can be any, and a given machine can be realized in many different manners by many different kinds of components. In other words, although a given machine can be realized by many different structures for it to constitute a concrete entity in a given space, its actual components must be defined in that space, and have the properties which allow them to generate the relations which define it. [p77]

Here structure and organization are separated. This distinction may be argued to be the whole crux of the sophism of autopoiesis. Both organization and structure are relations. But here, relations are distinguished by whether they relate to the whole or the part. The discrimination as to whether something belongs to the whole or the part is subject to discussion and different interpretations. Determining whether something is associated with the whole or

part specifies whether the feature is part of the unity being self-produced or not. Any relation excluded makes self-production easier, but also reduces what is considered part of the living organization of the system. It is an arbitrary decision whether to exclude something from the organization of the system and to say that it is part of the substrata which could be replaced with some other completely different substrata. This replacement is only ideal, and never occurs in practice. However, even though the distinction is highly questionable, it is useful when looking at Plato's Laws. In The Laws individual people are definitely part of the substructure that might be replaced by other people, or even by automata of some type, in the case of the slaves for instance. The laws themselves deal with the organization of these individuals into a social structure, of a unique kind that is supposed to resist change. Thus, the distinction that is difficult to imagine on the cellular or organism level is clearer in terms of the presentation of an autopoietic social system.

The autopoietic conceptual system also carefully discriminates between what is part of the autopoietic system itself and what is part of the observer's frame of reference. Purpose, aim, function, intent are things projected on the system by an observer, and are not part of the system itself. Thus, we say that the autopoietic social structure has no purpose, aim, or function beyond self-production. Teleology, or even teleonomy, is something we project on the autopoietic social system, not something inherent in it. This distinction is much clearer than that between organization and structure. It says that function is an epiphenomena that is projected on the organisms that make up the social structure. Those organisms, say an ant colony, have no purpose beyond producing its own organization. Any purpose we see in the ant colony beyond that is our projection. So too, in Plato's lower utopian city, the city has no purpose beyond maintaining itself, in its original form. Except with the autopoietic city in Plato there is a twist. The city itself is oriented toward the Good. The Good is its goal. This is justified by the realization that the city is its own observer. Our

concept of being scientific observers is a special case. Actually, because the city is made up of people, they are all observers of each other and themselves. They each have their own aims which they are projecting on the city. Plato wishes to consolidate these aims, using the noble lie, and direct the combined intentionality toward the source of all good things. The difference between the observer and the system, in this case, becomes the difference between the Good, as ultimate aim, and the city itself. This is only possible since the city is itself a system of observers which can be reflexive, turning back the observer onto the system observed. Thus, not only is the vital principle embedded in the mechanism, but the observer is embedded in the mechanism, giving a special case even of autopoiesis itself. This double turning back can be related to the double transgression spoken of in the last chapter. There is a transgression between the Night and the Covered, and then with the birth of Eros there is the transgression across to Chaos and Tarturus. The first transition gives rise to the life of Eros. The second gives rise to the birds and the positive fourfold. The second transition is the opening up of the world within which observation can occur. The first transition gives rise to the germ of life and its desires. The unity of autopoiesis signified by the egg lies between these two transitions before the birth of Eros. In generic autopoiesis, there is an attempt to shun the projections of the observer. But in the autopoietic city as an intersubjective structure, this is not possible.

Autopoietic machines are homeostatic machines. Their peculiarity, however, does not lie in this but in the fundamental variable which they maintain constant. << An autopoietic machine is a machine organized (defined as a unity) as a network of processes of production (transformation and destruction) of components that produces the components which (i) through their interactions and transformations continuously regenerate and realize the network of processes (relations) that produced them; and (ii) constitute it (the machine) as a concrete unity in the space in which they (the components) exist by specifying the topological domain of its realization as a network. >> It follows that an autopoietic machine continuously generates and

specifies its own organization through its operation as a system of production of its own components, and does this in an endless turnover of components under conditions of continuous perturbations and compensation of perturbations. Therefore, an autopoietic machine is a homeostatic (or rather a relations-static) system which has its own organization (defining network of relations) as the fundamental variable which it maintains constant. [page 78-9]

This definition of autopoiesis definitely contains a goal that Plato had in the creation of his lower utopia. In the lower utopia, the network was of households. The whole purpose of the network of households was to produce itself. All other structures in the city are subservient to this ultimate end. The fact that the number of households is to remain constant is evidence that the lower utopia of Magnesia was homeostatic. The production of the households was both reproductive, educational, and destructive in the sense of being a unit of war. Through time, in succeeding generations the household produces the individuals that will reconstitute the household. If it cannot supply those individuals itself, then they are taken from other households. Surplus individuals who are citizens serve to reproduce the whole through colonization. The households provide the concrete embodiment of the city by their spatial location and allocation of land and wealth. Surplus wealth is also recirculated so that no households become too powerful and upset the balance outside the range of the four classes. Household lots and farming equipment may not be sold so that the household continues to exist through time and cannot be dissolved either. The city itself is meant to continuously withstand the perturbations from the environment and continue to subsist maintaining its own unique structure. When that structure is broken, the city ceases to exist. Of course, the biggest threat to the city is war with other cities. As with the Spartan model, the lower utopia is continuously geared for war. However, this is just a small part of its aim since it is designed to embody the whole of virtue to which all its citizens are oriented by the noble lie. It is set on projecting a self-fulfilling prophecy that will make all its citizens the best they



can possibly be. Since wealth is said to be aligned with goodness, the citizens compete with each other in being good.

Since the relations of production of components are given only as processes, if the processes stop, the relations of production vanish; as a result, for a machine to be autopoietic, its defining relations of production must be continuously regenerated by the components which they produce. Furthermore, the network of processes which constitute an autopoietic machine is a unitary system in the space of the components that it produces and which generate the network through their interactions. The autopoietic network of processes, then, differentiates autopoietic machines from any other kind of unit. [page 79]

The households in Magnesia produce households. A household is a process. The living inhabitants of the household write their names on a wall, and those who have died are erased. Thus, as names are written and erased, the household moves forward through time. The individuals pass through the household as structural units whose only purpose is to maintain the organizational relation between their household and every other household in the city. When the households are somehow decimated beyond the point that the other households can repair, then the autopoietic structure vanishes. The network of households exists in spacetime, and the network is continuously reconstituted in spacetime. They form a unity or totality which is the city. This totality is not accomplished by making everyone identical as in the high utopia, but instead by maintaining continuously a single pattern through time. This pattern is made up not of identical individuals, but a fixed set of households that may vary within a given range. In Magnesia, it is the household that is the fundamental unit of society, not the individual, as in the high utopia. The household mediates between the biological organism and the city. The household is the center of manifestation within the city. It is the nexus for showing and hiding.

(i) Autopoietic machines are autonomous; that is they subordinate all changes to the maintenance of their own organization, independently of how

profoundly they may otherwise be transformed in the process. Other machines, henceforth called allopoietic machines, have as the product of their functioning, something different from themselves. Since the changes in allopoietic machines may suffer without losing their definitory organization which are necessarily subordinated to the production of something different from themselves, they are not autonomous. [page 80]

There is no doubt that the city, once formed, is autonomous. It may act independently and simultaneously with any other city. The number one priority of any city is to maintain its organization at all costs. Once this breaks down, it is merely a collection of groups of individuals which are not acting cohesively. The city is certainly an allopoietic machine beneath its autopoiesis. It must produce all kinds of products in order to maintain itself which are other than it. Autopoietic organization is over and above the allopoietic structure of the city. The city is in the relation between the households. When the city vanishes, one merely has group relations between families, but the set of families do not form a city as an intersubjective unity above the family level. This group of families do not exhibit autonomy because they cannot act together as one toward a common goal. In the case of Magnesia, this autonomy is not just behavioral but also intentional. The city has its own viewpoint as an observer, of other cities and of itself and its parts. The reflexivity of the city makes this connection between behavior and cognition possible.

(ii) Autopoietic machines have individuality; that is, by keeping their organization as an invariant through its continuous production, they actively maintain an identity which is independent of their interactions with an observer. Allopoietic machines have an identity that depends on the observer and is not determined through their operation, because its product is different from themselves; allopoietic machines do not have individuality. [page 80-1]

The city is the identity of the set of households that make it up. The city is an abstraction projected by those households working together. It is an identity,

but not of the type of the high utopia. It is rather the identity of the symbol. The city symbolizes unity, but it has itself no life. The life is in the households that have banded together to form that idealized unity. Normally that ideal is given life by being personified by a King. But Magnesia has no king, and the unity of the city remains abstract. That identity is the *self* which is being continuously reaffirmed and reproduced. Since the city is an intersubjective structure, the *self* of the city is what G.H. Mead called the Generalized Other of all the individuals within the city.

(iii) Autopoietic machines are unities because, and only because, of their specific autopoietic organization: their operations specify their own boundaries in the process of self-production. This is not the case with an allopoietic machine whose boundaries are defined by the observer, who by specifying its input and output surfaces, specifies what pertains to it in its operations. [page 81]

The households of Magnesia, because of their land allotments, define the boundary of the city as a specific threshold. In the city, the boundary is twofold. It is territorial in the sense of boundary markers being set down, and it is “nationalistic” in the sense of interests of the city beyond its borders.

(iv) Autopoietic machines do not have inputs or outputs. They can be perturbed by independent events and undergo internal structural changes which compensate for these perturbations. If the perturbations are repeated, the machine may undergo repeated series of internal changes which may or may not be identical. Whichever series of internal changes takes place, however, they are always subordinated to the maintenance of the machine organization, a condition which is definitory of the autopoietic machines. Thus, any relation between these changes and the course of perturbations to which we may point, pertains to the domain in which the machine can be treated as an allopoietic machine. This treatment does not reveal its organization as an autopoietic machine. [page 81]

The city’s reaction to inputs and outputs may be independent from our observations of those inputs and outputs. One reason for this disconnection is that

the autopoietic intersubjective structure has its own agenda that may differently value different states of affairs and react accordingly. But at a more basic level the city maintains its own organization as a first priority, and then, only after that, has been served, does it react to inputs and produce outputs.

Accordingly, an autopoietic organization constitutes a closed domain of relations specified only with respect to the autopoietic organization that these relations constitute, and, thus, it defines a “space” in which it can be realized as a concrete system; a space whose dimensions are the relations of production of the components that realize it:

(i) Relations of constitution that determine that the components produced constitute the topology in which the autopoiesis is realized.

(ii) Relations of specificity that determine that the components produced be the specific ones defined by their participation in the autopoiesis.

(iii) Relations of order that determine that the concatenation of the components in the relations of specification and constitution and order be the ones specified by autopoiesis. [page 88]

The city of Magnesia is really a closed system. It has only one intrinsic purpose which is to maintain its *self* as identity, as autonomy, as unity. It does this by constituting itself as a maintained network of households; by specifying the nature of the household itself that participates in this network; and by determining the overall order which is embodied in The Laws themselves by which the households regulate their interactions with each other and all other subservient parts of the city.

The autopoietic space, however, is curved and closed in the sense that it is entirely specified by itself, and such a projection represents our cognitive relation with it, but does not reproduce it. In it, *specification takes place* at all the points where its organization determines a specific process(...); *ordering takes place* at all points where two or more processes meet (...) determined by the structure of the participating components; *constitution occurs* at all the places where the structure of the components determines physical neighborhood relations (...). What makes this system a unity with identity and

individually is that all the relations of production are coordinated in a system describable as a homeostatic system that has its own unitary character as the variable that it maintains constant through the production of its components. In such a system, any deformation at any place is not compensated by bringing the system back to an identical state of its components as it would be described by projecting it upon a three dimensional Cartesian space; rather it is compensated by keeping its organization constant as defined by the relation of the relations of production of relations of constitution, specification, and ordering which constitutes autopoiesis. In other words, compensation of deformation keeps the autopoietic system in the autopoietic space. [page 92-3]

Here the bending back of the autopoietic system on itself is clearly stated. This bending back through the maintaining of its own organization as a variable creates the paradoxical relations between the versions of the autopoietic system that exist at each new point. But what is clear from this closure is the relation between the autopoietic system when considered as an intersubjective structure and the *world*. The world, as *uni*-verse, is also a closed system. It is self-producing as well. It specifies components, network relations and orderings within its space. The world is projected as the positive Fourfold, but that projection unfolds from the closed autopoietic system. The world is the cognitive aspect of the city as autopoietic unity. Each city has its worldview. That worldview conditions, and filters how the world is seen. The worldview is just as closed as the autopoietic unity that underlies it. The world is the second paradoxical overlay. Not only is the city folding through itself at the level of mechanism, but also at the cognitive level. This double paradox, based on a double transgression, determines the intersubjective structuring of relations out from which the world unfolds. Just as Aristophanes suggested after the creation of birds, there is the creation of the elements of the positive Fourfold of Heidegger.

Of interest again is the relation of the birds to Eros and the Egg. If the “egg” is the autopoietic unity as

closed, then when it breaks open we see Eros, the deeply desired, and with the second transgression, the birds are created. The “birds” are the elements of the autopoietic network. They are the flock of the nodes in the autopoietic network. The network itself is seen as a flock of birds. The flock maintains its formation, or the network relations based on the arrangement of the nodes, in the dynamics of group flight. This is similar to the formation of the Hoplites in the Phalanx while they are running. Each Hoplite represents a household. The Phalanx is the living embodiment of the city in close ranks. Thus, the birds signify the autopoietic nodes moving as a flock. Different birds might take the lead at different times, and they may all shift position in flight, but the organization is maintained because of its aerodynamic characteristics that makes flying together take less energy. Once the autopoietic network appears as the first expression of Eros, then the associated cognitive structure appears in the second creation of Eros of the positive Fourfold. The autopoietic unity appears as the first manifestation of the world. It manifests as a whole intersubjective structure first, before it breaks up and unfolds into the degenerative universe of the real city or the ideal higher utopian city. The higher utopian city is the totalitarian fusion of the elements of the autopoietic network into a single monolithic structure. In the real city the autopoietic network has disintegrated. But in either case, the remnants of the world as it first unfolded from the autopoietic lower utopia remains.

Let us attempt to get the structure of the manifestation of the world clear. First, there is the negative fourfold of Night, Covering, Chaos, Abyss without transgression. We can say that just like the Positive Fourfold of Heidegger, which he took directly from Greek cosmology, there is a mutual mirroring without images between these four elements. Saying that they interpenetrate, as Jean Stambaugh does, may be going too far. The point is that the negative Fourfold without transgression, or transcendence of any kind, is an excellent picture of what Michael Henry calls the Essence of Manifestation which he posits to be pure immanence. We see that here the Essence of Manifestation is not

without structure. It has the structure of pure concealment. Concealed by lack of light, concealed by covering, concealed by disorder, concealed by being absent. This is the negative picture of all that the advent of transgression or transcendence will bring. Transcendence will bring light where there was dark, uncovering (Aleithia) where there was covering, the ordering by the transcendent of what it transcends dualistically, and presence instead of absence. So within the structure of the Essence of Manifestation, the negative Fourfold, is the foreshadowing of transcendence. The Essence of Manifestation is exactly like the Unconscious from Freud and Jung. It is what never appears, but what distorts consciousness, i.e. transcendence, through its self-concealment such that it inadvertently derivatively appears as through the side effects of its withdrawal. Derrida calls these effects DifferAnce. That is the differing/differing of what is written.

It is significant that Tereus cut out the tongue of his wife and that she had to weave/write her sign. The action of the essence of manifestation withdraws, conceals itself, and in the process it lays down traces which appear as differing and differing distortions. The fact that the writing is woven is very significant, as it points to the fact that the writing is fated, as the fates are weavers. Weaving the writing into the wedding dress is also significant, as that is the covering of woman who is herself normally concealed within the household. It is the wedding dress that is taken off as husband and wife have intercourse within the inner precincts of the household. Tereus had already violated the sister before they were married. So the wedding dress becomes superfluous as the signifier of purity before marriage. The superfluous, or as Derrida would say, supplementary, wedding dress is woven with the writing of fate. The writing displays the displacement of the wife of Tereus to the slave quarters from her rightful place. It shows that she is not dead. It ultimately reveals here tonguelessness and vengeance. Through the writing the younger sister discovers that her place differs from what she thought it would be, and it defers her wedding, replacing it with a grisly feast. For the wife the writing releases

the pent-up vengeance.

The first transgression of Night against Covering is analogous to the first intercourse of the husband and wife which takes place with cultural approval at night under a covering within the innermost recesses of the household. There the bridal dress may be taken off because the household itself provides the covering. Only the lamp associated by Praxagora's speech with the phallus sees and gives light to what should remain hidden. Praxagora's lamp brings light to the darkness it uncovers by being a signal to the other plotting women. It allows the women to rehearse and order themselves for their assault on the assembly. It allows the women assembled outside their households at night to prepare to go to the assembly and present themselves where they are normally absent. Each woman comes from the bed of her husband out to meet the others. The seeing of the naked bride, and the carnal knowing of the new wife, is the act of the husband sanctioned by marriage. That union is the realization of the power of Aphrodite. Aphrodite has five aspects, one of which is desire. Tereus, because of his hubris and desire, went beyond the bounds set by marriage and the laws and customs that guard the household. He concealed his wife, and then rendered her mute. He lied about her death. He raped her sister before he had married the sister. He killed his own brother. All these are violations of the household of the most terrible kind. But through these violations of the household the structure of the household is highlighted. These are all examples of actions you must not do within the scope of the household because they wreak utter destruction on the household. The highlighted structure of the household reveals the negative fourfold.

The first transgression of Night to Covering gives rise to the "egg." The egg is a closed unity. Within it is the germ of life. The egg signifies the infolded autonomy, individuality, unity and lack of inputs and outputs of the autopoietic system. The egg hatches to give rise to Eros. Eros is one of the aspects of Aphrodite. It is one phase of an autopoietic ring made up of *longing, desire, eros* (arousal),

*persuasion*, and *action*. I speculate that it is this whole ring that expresses all the aspects of Aphrodite that exists within the closed surface of the autopoietic unity. When the egg breaks, only one of these aspects becomes visible. In this case, it is Eros, but it could have been any of the others. The hatching breaks the shell so we see more than the closed surface of the unity. What appears, then, is one of the faces of Aphrodite which is the real inhabitant of the egg before it is broken open. Having studied the eras of the unfolding of the world, it is clear that the arising of Aphrodite occurred in a prior stage. She is seen as arising on a clam shell from the sea in many depictions. This clam shell is probably the same as the shell of the egg. Aphrodite is covered. She arises from the sea which is itself a signifier for chaos. The cause of her arising is the falling of Uranus' phallus into the sea. When the transcendent phallus is "cut off," i.e. when transcendence stops, then we fall, and we move from the presence of transcendence to an absence. The presence of Aphrodite is the absence of transcendence. The phallus of Uranus was preventing the children of Rhea from appearing. The stopping of transcendence from blocking the way allowed the children of Uranus to manifest so there was a concomitant movement from the absence of children to the presence of children, who were the titans. The overthrowing of Heaven is like the movement from day to night. That shift made Kronos -- time -- come into being, who practiced the opposite injustices to those of his father. So we can see that all the elements of the negative fourfold appear in the arising of Aphrodite. Aphrodite is associated with the great mother -- the mother goddess of the old Europeans. Aphrodite is that which holds together. It is outward unity. It is what Laotzu calls the mysterious female, the feminine aspect of reality. That feminine aspect of reality is seen by the patriarchal society as being associated with all the aspects of the negative fourfold, but as Aphrodite, these aspects are brought together without transgression and transmuted into something positive. Women are the creatures who manifest their innermost secrets to man at night. The great goddess was worshiped by prehistoric man in caves. The vulva of the great goddess, and woman, is full of

darkness. The cave, and vulva, contains darkness because it is covered; covered by the household, by earth, by clothes. Covering is almost synonymous with the woman in traditional cultures. It is covering that increases allure. Exposure decreases allure by desensitization. Thus, the free society such as our own, where sexual matters are openly discussed, sex freely available, marriage weakened, etc., is really the furthest from any knowledge of Aphrodite. Woman is seen by the Greeks as irrational. They are always suspect of betrayal, and so they are like *Pandora* harbingers of chaos. Also, the woman is conspicuous by her absence. The absence of the wife, because she is held up inside the household, is seen as the ideal situation for women. The upper class women are the most imprisoned. The good wife has the qualities of absence and silence. So when Tereus hides his wife and tears out her tongue, he is really only imposing on her a radicalization of the best qualities all women already prefer culturally to possess. So we see the negative fourfold as formulated by Aristophanes is an image of the positive characteristics of women. Aphrodite brings together all these characteristics into a single manifestation without any transgression. Each quality mirrors all the others without images. Aphrodite is really the relation between all these characteristics seen in terms of their effect on man. Men become immersed in Aphrodite like the male celebrants of Cybele who castrate themselves in their ecstasies. These male worshipers give up their potency -- the possibility of transcendence -- but so doing they become the drones who are opposites of the *chosen one* who has sexual intercourse with the Goddess. The one enveloped by the Earth Mother and as a sacrifice dies. The drone and the one who is sacrificed are nihilistic opposites. This immersion in the aura of woman is not entirely sexual. It has to do with the belonging together of the negative fourfold which is the opposite of man. Aphrodite brings together the mirroring negative characteristics so that they appear overwhelming to man. The darkness suggests secrets. The covering suggests the possibility of uncovering. The chaos suggests freedom from the tyranny of order. The absence is the memory of the desired. Alone, each of the

elements of the negative fourfold appear negative. But to the man who must be the opposite of all these characteristics, when they are brought together in woman, a tremendous response is generated which drives the man toward union with his other -- to the man who must work in the daylight outside the house; who must be uncovered to attack in the law courts, to refutation of his arguments in the assembly, to ridicule in the theater of the Old Comics, to death in war; who must be rational in ordering the things of the world for which he is responsible; who must always be present under the gaze of others. To this man, who must manifest all the opposite characteristics of women within Greek society, the combination of the opposite characteristics in woman has tremendous allure, for in her he can hide. And the ultimate in this hiding is at night under covers where he experiences the momentary chaos of orgasm which leaves him with a definite feeling of depletion. Woman, on the other hand, is projected by men as feeling full. She has filled the void of her vagina. She has been covered by her husband. She has received the fire of his passion. She has received the ordering germ that may produce the forms of her children. Man and woman, as culturally defined, seek what the other has. They wish to become the other. And in a culture such as the Greek's, everything was arranged so that this becoming the other occurred through sanctioned sexual intercourse surrounded by a cultural environment that heightened that experience of transformation. By emphasizing the difference between men and women, Greek culture made the transforming experience more pronounced. This was an artificially created situation where the merging of the opposites would have the desired highly charged effect. In a society where we emphasize the sameness and equality of the sexes, and where women do not have such a potent dose of the negative fourfold, it is hard for us to imagine what it was like. But perhaps the troubadour poets come the closest. Their poetry is about transgression of marriage vows -- and the love of the unobtainable other.

Aphrodite is the inner relation between the elements of the negative fourfold as they relate to man, the

keeper of the positive fourfold. But we must remember that the emergent event in which Aphrodite appeared from the sea was followed at the beginning of the next epoch by the appearance of the meteor of Delphi that established the navel of the world and the oracles. The meteor reminds us of the unhatched "egg" as seen from the outside. Inside is Aphrodite, in the cave, under the sea, within a clam shell, within the egg shell. Outside is the rock-like exterior. The earth is such a rock. And at Delphi it was a crevasse in the rock from which the vapors which gave the ability to communicate with the gods arose. It was first discovered by a shepherd. Then later the Pythoness, priestess, would set on a tripod over this crevasse to give her response to questions. At the high point the responses were in poetry. And they were uncannily accurate in some cases. But it was a woman who sat suspended over the crevasse to receive the vapors. The woman would go into a trance to receive communications from the gods. The inner relation between the two emergent events, Aphrodite and Delphi, is an important point. It is through the crack in the earth that the answers come along with vapors. The Delphic oracle is signified by the stone meteor which fell there, and then later with the navel of the earth that marked the landing site of the stone of Kronos. Within the egg is Aphrodite. The outside is the navel of the universe. When it cracks, Eros or the vapors of other worldly knowledge come out. We are really looking at the autopoietic unity from two different vantage points.

When the crack occurs in the cosmic egg, one gets a glimpse at one of the aspects of Aphrodite. In this case it is Eros (arousal) that appears. Eros is a manifestation of Aphrodite. Any of the other manifestations of Aphrodite could have appeared: Longing, Desire, Persuasion, Action. Persuasion did appear to Parmenides, for instance. Each of these are phases of an autopoietic ring which remains whole within the egg. But on manifestation, when the egg breaks, then one of the phases manifests, and the others are hidden. The egg signifies the closure of this fivefold autopoietic ring. The key here is the fact that between the unity of the egg and the appearance of the birds there is a manifestation of some aspect of

Aphrodite. Thus, at the inner core of Being, clinging and craving is posited to produce the dynamic. Eros transgresses a second time the division between Night/Covering and mingles with Chaos/Abyss to produce the birds. The birds signify the nodes of the autopoietic network. This appears in Plato's Laws as the network of households of the lower utopia. It is the shape that fits into many different tiled patterns, like a fivefold Penrose tile. Together these tiles, or network nodes, comprise the autopoietic system. The autopoietic system organizes itself continually. It has the paradoxicality, at the machine level, of being its own producer. When it appears as a city where human beings are, then it has a second type of paradoxicality which is reflexivity. The city is its own observer. The difference between these two types of paradoxicality, mechanical and cognitive, allows the world to appear as the positive fourfold. The Enframing opens out from the positive fourfold, producing the difference between the real and the imaginary cities that Frame the autopoietic lower utopia. Appropriation of the positive fourfold has its opposite in the Enframing. The Enframing separates body and mind. The body is the real city. The mind is the ideal city. The Appropriation from which the Enframing unfolds allows bodymind to appear as the knot of dual paradoxicality. The Framing (Enframing) is the source of all the nihilistic opposites.

In order to understand this whole series of steps, let us try to lay it out in order and then introduce the vocabulary of Deleuze and Guattari in their book Anti-oedipus: Capitalism And Schizophrenia.

### 1) Good

The single source of the endless variety of all things.

This is eclipsed by the negative fourfold.

It is what Plato calls the whole of virtue composed of wisdom, moderation, justice, courage.

Embodying the Good is the goal of the foremost city, even if it is necessary to perpetrate the noble lie to do so.

### 2) Negative Fourfold = Night, Covering, Chaos, Abyss

The negative fourfold is proposed by Aristophanes in his theogony. Its elements exist first before anything else comes into Being. Like the positive fourfold, the elements mirror each other without images, and perhaps interpenetrate.

The first transgression causes the egg of Eros to be laid in Covering by Night.

The negative fourfold is the nature of woman.

The negative fourfold reminds us of Henry's Essence of Manifestation.

### 3) Egg of Eros sealed.

Described as a "wind-egg" which means infertile.

This egg actually contains the Negative Fourfold as a whole represented by Aphrodite. Within the egg Aphrodite is whole.

The egg is the clam shell that Aphrodite rides, ascending out of the sea.

The egg is Hun Tun, the primordial whole, the cosmic egg, Purusha, Yamir.

The egg signifies the unity of the autopoietic system that has individuality, autonomy, and no inputs or outputs.

From the outside, the Egg is Earth or a rock that serves to surround the cave of Aphrodite.

In Deleuze and Guattari's terminology, the Egg is the Body-without-organs. In their theory, the unity is a supplement, added on to the desiring machines.

### 4) Egg of Eros ruptured.

Within the Egg of Eros Aphrodite as the mutual mirroring relation between the negative fourfold as it elicits the response of its opposite. When the egg is ruptured, then one of the aspects of Aphrodite appears as manifest in the rupture. In this case, it is Eros. It could have been Longing, Desire, Persuasion, or Action just as well. These form an autopoietic ring of phases. This autopoietic ring is an intersubjective structure corresponding to the Socius of Deleuze and Guattari.

When Eros bursts forth from the Egg, the second transgression occurs in which Eros mingles with Chaos in the Abyss. This gives rise to the Birds.

The rupture in the egg is like the chasm in the earth that the vapors of divination appear through.

### 5) Birds

The birds are equal to the nodes in the autopoietic network. The autopoietic machine is composed of partial machines.

The birds are equal to the households in Plato's lower utopian city.

The birds are equal to desiring machines, or partial objects/organs in the terminology of Deleuze and Guattari.

The birds fly in flocks, just as the Hoplites run in a Phalanx.

### 6) Positive Fourfold = Heaven, Earth, Gods, Mortals

Once the birds are created, then Eros draws together the elements to create Sky, Earth and Ocean. Gods and Men are created after that. This occurs in a similar way to how Love draws together the elements in Empedocles.

The positive fourfold is the male opposite of the female negative fourfold.

The elements of the positive fourfold mirror each other without images, as described by Heidegger.

The positive fourfold is the World and Being seen as Appropriation.

The positive fourfold is represented by the lower utopian city.

### 7) Enframing (or just Framing)

Framing is the photographic opposite of Appropriation.

Framing is the essence of technology and is the source of all nihilistic distinctions.

Framing produces the opposition between the real city of man and the higher utopian ideal city of the Gods.

Framing is the realm of the forgetting of Being where the full concentration is upon beings.

Notice that in our scheme, the Good is opposite the nihilistic Framing. The negative fourfold is opposite the positive fourfold. The Egg of Eros is opposite the Birds created by Eros. The rupture of the Egg of Eros is in the middle with no opposite. This structure is presented as an unfolding, but actually it can also be seen as a static structure which shows the oppositions laying behind the concept of Being. When we consider the three levels of city, we see that the Enframing represents to us the highest and lowest of these. The opposite of Enframing which is Appropriation represents the middle alternative that is normally hidden. That middle alternative is really autopoietic. The nodes in the autopoietic network are represented by the Birds which are like partial objects (desiring machines). These partial objects that make up the network which is the autopoietic system, form a whole which is the essence of manifestation or body without organs. It is the unity, individuality, autonomousness, input/output-lessness of the autopoietic system. This unity is an event horizon which is never seen itself. Within it is the essence of manifestation that is purely immanent. It is a closed horizon rather than a barrier. What is within it never manifests. Spinoza calls this the "immanent substance." The desiring machines seem to emanate from it, each independent of the other. As Deleuze and Guattari say, it is like "badges hanging off a uniform." Each desiring machine is completely unrelated to the others. It is their very non-relation that indicates the unconscious is present. That unconscious, in terms of manifestation, is the pure immanence that Michael Henry calls the Essence of Manifestation. Between the Egg of Eros, which contains Aphrodite, and the Birds, is the intersubjective structure of the socius. It is an autopoietic ring of five phases. These five phases structure the intersubjective relations, here of lovers. But there are other ways of looking at this five-phase ring. It can be looked at in terms of the Five Hsing of China (Earth, Metal, Water, Wood, Fire) were it is seen as relating to nature. It can look like the five phases of software development when it concerns production. It can look like the different types of linguistic moods: Question, Command, Negation, Statement, Conditional. It also appears as the stages



of the scientific method. In terms of autopoietic theory, if the Birds are the nodes, and the Egg is the unity, then the Ring that manifests on rupture of the unity should be the cognitive component of the intersubjective autopoietic system. The observation of a system sees it in a certain light and partially ruptures the unity. When we are the system that is being observed, then what is happening is that certain aspects of the whole autopoietic intersubjective ring structure appears. All intersubjective relations are governed by this ring structure of the socius.

So ultimately these stages may be seen as a representation of the double knot of the human autopoietic system, i.e. the lower utopian city. The autopoietic ring is the cognitive aspect. The relation between the autopoietic unity and the network nodes is the mechanical aspect. The autopoietic unity never appears anywhere within the autopoietic system. The set of network nodes are each producing part of the whole which eventually becomes the next version of the system. How that transformation of the current network nodes into the next version of the network occurs, is a function of the whole as almost a supplement to its production of the parts. That supplement bridges the gap probably on an ad hoc basis, substituting in new nodes for old, remaking connections, maintaining overall order against constant perturbations. The shuffling around the network nodes to maintain the whole that is embodied in those nodes, but never appears as such, is contrast to the appearance of reflexivity as the system cognizes itself. Each of the phases of the autopoietic ring are of the other phases, so that each difference that occurs by changing phases reaffirms the sameness. This is the difference between Aphrodite and her attributes. Aphrodite is the equivalent to the whole of the cognitive cycle, while the individual phases appear between the autopoietic unity and the multiplicity of network nodes or birds. The outside of the Egg of Eros is the whole of the network nodes at a mechanical level which is set over the network itself as a supplement. In this way, we see that the Egg of Eros as seen from the inside and being ruptured, appears as a model of autopoietic cognition; whereas the outside of the Egg of Eros can

be seen as the supplementary unity of the mechanical network. These two phases of the paradox of the human autopoietic system are like the butterfly-like wings of a strange attractor. They are orthogonal but interacting dimensions of paradoxicality that are simultaneously operative.

The Socius stands between Desiring Machines and the Body without Organs. The autopoietic ring of intersubjective cognition stands between the autopoietic whole and the network nodes. Eros breaking out of the Egg stands between the Egg and the Birds. The inside and outside of the Egg relate to each of these two dimensions of paradoxicality. But this whole structure that is the double knot of paradoxicality that autopoietic systems represent stands between the positive and negative fourfolds. These represent two views of the "space" that the dual knot of paradoxicality inhabits. The negative fourfold relates more to cognition, whereas the positive fourfold relates more to the mechanical aspects of the autopoietic system. However, really both relate to both phases of the autopoietic knot of paradoxicality. The autopoietic system as a whole arises from and stands against the negative fourfold. It pops into existence from out of concealment. The autopoietic network operates within the realm or world of the positive fourfold. All the nodes, or partial objects, are things seen within the mirroring of Heaven, Earth, Godlike-ones and Mortals. These two views are really two ways of looking at the same realm of manifestation which is, in fact, the *uni*-verse. The autopoietic system is the core of the *uni*-verse and the *uni*-verse, is the realm of manifestation of the autopoietic system.

Beyond the structuring of the *uni*-verse as a place of manifestation for the autopoietic system there is the Enframing and the *Good* that are the realms of distinction within which the universe occurs. These realms of distinction make the universe a place for the outpouring of the Good or of nihilistic opposition. These are two ways of looking at the world. Plato wants us to rise above seeing everything in terms of nihilistic oppositions to seeing the source of the Good shining through all the

aspects of the world. Thus, the world becomes a place full of meaning instead of a hollow place. But here we sense the relation of the Holon to the Ephemeron. And finally, we must realize that the whole structure is dictated by Primordial Being. The autopoietic system is a projection of the elements of Primordial Being collapsed to four instead of eight: *holoid/ephemeron*, *integra/holon*, *novum/epoch*, *essencing/eventity*. On the way in the collapse of Primordial Being from eight elements to the fusion into Conceptual Being, there is this stage at which partial fusion has occurred, and that partial fusion gives the double knot of paradoxicality that is the autopoietic system. The autopoietic system is an interpenetrating whole made up of scattered partial pieces. When we see it as interpenetrating, then we see it as the full vessel of the Good. When we see its scattered parts, we can see in it the manifestation of Framing as the play of nihilistic opposites. The autopoietic system may be viewed in either of these ways legitimately. The autopoietic system is a *Novum* in the sense of an emergent event which pops into existence. Its lifespan is an epoch which ends when it disintegrates. Thus, every autopoietic system embodies the complete structure of every emergent event and produces an epochal timespan based on the period of its viability. We can study the autopoietic system as a stable example of the structure of every emergent event. Each autopoietic system has its own internal principle of development -- what the Chinese call *Li* -- which is unique. This makes it an *integra*. At the same time it has a definite structure as a *holon*. Each node is a *holon*, and the whole is probably a *holon* in larger structures. As a *holon*, it nestles into a hierarchy, playing the part of both whole and part simultaneously. Finally, an autopoietic system has its essence, i.e. core set of attributes, which evolves over time due to internal unfolding and perturbations in the environment. This evolution of the core set of attributes is called *essencing*. Even though it is holding its organization constant, it may be changing that organization, as in the case of growth. The growing city or organism is *essencing*, that is unfolding into existence up to the point of dissolution. Also, each autopoietic must be embodied as a set of evolving entities, eventities, in

spacetime/timespace. So all the aspects of Primordial Being are bound together in the autopoietic unity. It sets at the threshold of complexity between the eight elements and complete fusion where there are still four main elements left before complete collapse. This fourfold structure of collapsing Primordial Being gives rise to two projections as the positive and negative fourfold. Just like at the level where we see either the Good or Enframing, depending on whether we make non-nihilistic distinctions or not, so too, at this level, we see the fourfold of collapsing Primordial Being projected out as the structure of the World (Transcendence) or the structure of the Essence of Manifestation (Immanence). Concretely, this fourfold becomes represented as the double knot of paradoxicality which we see in the Egg of Eros, the rupture of the Egg, and the creation of Birds. These symbols, in the theogony of Aristophanes, perhaps asserted in jest but here taken seriously, represent the double knot of paradoxicality in the autopoietic system along both its cognitive and mechanical dimensions. It is clear that Aristophanes understands the schizophrenic nature of the *socius* as well as anyone in history. It is clear that Aristophanes understood the breakdown of humans into desiring machines because he used that as a means of ridicule and caricature in all of his plays. It is clear that he understood the nature of the unconscious because of the depth that his plays exhibit in which the humorous segments stand out on a deep unsaid backdrop which he talks through consciously as he talks directly to his audience. So here we emphasize the fundamental relations between the aspects of manifestation, and attempt to deepen Heidegger's critique as presented by Joan Stambaugh, by focusing on how the paradoxicality of the autopoietic system stands within the world as a special kind of entity that acts as the axis of the world. Plato understood this special place of what we now call the human autopoietic system, and attempted to build a model of it in his lower utopian city in both *The Laws* and *The Republic*.

The ultimate sociology attempts to understand this intersubjective structure. Autopoietic sociology does

not look at the social construction of reality alone, only one part of Being. Instead, it looks at the social construction of the world and within the world, its axis which is the human autopoietic socius. This structure is self-producing, self-observing. It is a stable form of the same structure that produces the emergent events in the world. Thus, it is the pivot of our concern in a world that changes with discontinuous breaks in an unpredictable interval. The Socioautopoietic system is the basis of the projection of the world, and beyond that values. The world appears as the projection of the fourfold of collapsing Primordial Being, and values appear as

the immersion in nihilism or the advent of non-nihilistic distinctions. Thus, we have either a hollow or full world, and that world may either be seen immanently as the negative fourfold, or transcendently as the positive fourfold. The world unfolds from the autopoietic system that combines into a double paradox the body without organs, the socius, and desiring machines. Deleuze and Guttari, in their annihilation of psychoanalysis and economics, create a radical reflexive theoretical ontosociology.



# PLUNGING INTO THE FIRST WAVE

---

When we start looking carefully at the structure of the Magnesia, the lower utopia in Plato's *Laws*, it becomes clear that the structure has been thought out with great precision. The city of the *Laws* is one of the most amazing human artifacts. It is a complete theoretical system from well over 2000 years ago, that ranks with the axiomatic geometry of Euclid for completeness, consistency, and intellectual power and depth. We have very few human artifacts from that long ago with the same structural complexity and systematic precision. Plato, it appears, wanted to do for human affairs what Euclid had done for mathematics -- put it in order and rationalize it into a complete system. When we add to this the teaching of the *Republic* and the rest of Plato's dialogues, we see just how monumental Plato's contribution to Western, and even global human civilization really is. However, the city of the *Laws* normally does not get its due. It is considered merely an antiquated political theory superseded by other more modern theories -- and thus, of historical and not really even philosophical interest. This is the bane of specialization which prevents us from appreciating the depth and complexity of this primal Western social theory. We need to appreciate that Plato is doing more than merely advancing one sociopolitical

theory among many. In fact, he is founding all sociopolitical theories. He is exploring the intersubjective unity of the city of men. He is turning the cities of the slaves of the gods into cities of men and founding a universe that excludes the gods. He is looking deeply into the inner structure of transcendence and seeing it as an intersubjective autopoietic unity that appears before conceptual fusion of Being occurs. He is showing men how to arrange their affairs to exemplify the Good in everything they do. Thus, the *Laws* is only superficially a political theory, or an exercise in utopianism. It is, when considered more deeply, an exposition of the transcendental core of the Western uni-verse prior to the arising of sociology, political science, legal theory and the other special human sciences.

It is not really possible to speak of the lower utopias outside the context of the higher utopia. These form a single overarching system. Unfortunately, the *Republic* is usually taken to be independent of the *Laws*, so it is regularly mis-interpreted. Our principle is that understanding of the lower utopia comes first, and is the context for the understanding of the higher utopia. The higher utopia is a limit

toward which the lower utopia is tending. But the lower utopia is really the goal. This is because the higher utopia, that embodies the identity of other as Same, is completely unreachable; whereas the lower utopia, which embodies a harmonic intersubjective unity, is achievable occasionally. So we could say that the higher utopia is set up as a straw man in order to make clear what the lower utopia is not. In *Cities Of The Gods*, Doyné Dawson speaks of the lower utopia description within the Republic, stretching from 374 to 473, after the descriptions of the Primitive city and the City of War. However, it is clear that not all of the description from 374 to 473 describes the lower utopia, because at the end, the sharing of and equality of women is described as belonging to the higher utopia only. In fact, Socrates speaks of three waves of ridicule that he must attempt to push through. The first wave concerns the concept of sharing all property by the guards; the second concerns women and children held in common; and the third concerns the philosopher king. It is actually only the first wave which can be identified with the lower utopia, and that identification itself needs some qualification. Thus, only from 374 to 449 may be considered as relating to the lower utopia, which is analogous to the way the lower utopia is presented in the Laws. It is of interest that Plato describes these “waves” of the argument in terms that relate to the sea. Because in the Laws Plato goes to great lengths to reject the sea for the founding of Magnesia. It is clear that the real analogy is with the pushing which was a part of the battle. Socrates needs to push through the waves of ridicule in order to establish the credibility of his ideas. We know that the source of ridicule is Aristophanes, and the other comics that make fun of Socrates as in the “Clouds.” But as we have shown, these are ideas that the comics present themselves. Here, philosophy and the comic are in sync. It is unclear which is the source of these ideas or whether there is another source upon which they are both drawing.

The question which is not normally dealt with is why philosophy should adopt the ridiculous as its core theory. Whether the comics are ridiculing a position which already was enunciated by the philosophers, or

whether the comics came up with it first and it was later adopted by the philosophers, the real question is why the philosophers should trade in such merchandise at all. The answer to this question is quite simple. The philosophers are attempting to break the normal paradigm and create a revolution in thought. Ridicule is a way of preserving one’s worldview in the face of contrary evidence. But ridicule has a two-edged blade. It enunciates the ridiculous in the very act of ridiculing it. So the ridiculous, or that which is contrary to one’s worldview, gets air time in the act of defending against it. So the comics may be seen as playing either an avant guard role or a conservative role. They direct their audience’s attention at the ridiculous, acting as heralds of the new, while giving the opinion of the conservatives which reject the new. The philosophers also want to direct the attention of their students to a different way of looking at things. The fact that both the philosophers and the comics are aligned on this issue of what is new is very significant. It means that what the comics have singled out to ridicule is really the direction from which the change was coming. The philosophers vote makes clear that what is being ridiculed is indeed significant.

But in the case of Plato, there is the question of irony. We cannot be sure that Aristophanes didn’t come up with the ideas first, and that Plato didn’t adopt them precisely because they were ridiculous. In this interpretation, we cite the fact that in one of his letters Plato says he never wrote about what really concerned him. What he did write was perhaps a complete farce. The depth of irony in Plato is incredible. In fact, it is incredible that history has conspired to make that irony even deeper than any one man could manage on his own. We actually never know when Plato is telling us something he believes, or a noble lie which will have some desired effect in the reader. And considering we know so much about this little slice of history, it is ironic that the evidence is just unclear enough that we do not really know whether Aristophanes’ ridicule of the ideas of the high utopia or Plato’s attempt to take them serious came first. Another option is to believe

that they were both attempting, in their own way, to make a point of crucial importance to their respective audiences. They were alerting their audiences to the direction from which Otherness was fast approaching. They were, in effect, pointing in the same direction by taking up ideas that were at once their ownmost, and at the same time totally foreign. The sharing of property was something attested to by the Spartans and Pythagoreans. The sharing of all property, including women, to the extent of making women equal, was something that their arch-Other, the nomadic Scythians and Amazons, appeared to do. The real point here is that an idea, sharing of property, is being taken to its logical conclusion, and that results in changing the Same into the Other. The taking of an idea to its logical conclusion is a theoretical movement of thought. It involves idealization in which the idea is freed of its instances in order to act with a reality of its own, becoming an ideology. This freeing of ideas is characteristic of the metaphysical era. Ideas were always bound in the mythopoietic era to the myths that embodied them and the poetry that expressed them. In the metaphysical, the separation of the Meta (the idea) from the physical (the instances) allowed the ideas as memes to become freed. Thus, this particular meme, the idea of communistic high utopia, became free of the otherness of the barbarian and could be posited as a possibility for the Greeks themselves. It was a limiting possibility that went against everything in Greek social organization and culture. But because it was the Other, as complementary opposite to the norm, it has a powerful force on the Greek mind as it considered what was different, and the critical meta-difference between the Same and the Different.

So let us start where Plato himself starts in the Republic -- his primitive and festering cities.

“Society originates, then,” said I, “so far as I can see, because the individual is not self-sufficient, but has many needs which he can’t supply himself.” [369b]

This first statement is crucial. In the end it will be found that Justice was placed within the city because it was assumed from the first by this statement.

Here, each individual is seen as incomplete and partial. Due to the incompleteness, the individual needs the rest of society in order to complete him to make up a totality and fulfill all his needs.

“And when we have got hold of enough people to satisfy our many varied needs, we have assembled quite a large number of partners and helpers together to live in one place; and we give the resultant settlement the name of a community or state.” [369b]

What we will notice as we go along, is that the community founded in the Republic is purely theoretical. Unlike the community in *The Laws* which is predicated on the real city, this purely theoretical city has only the individual and the city as conceptual structures. So in *The Laws* we see families coming together to form the real city. Here, we start from abstract partial individuals and attempt to build a unity directly. We have enough people when all our needs are fulfilled. Going further, showing the theoretical nature of the enquiry of the Republic even clearer, we will know how many people are needed because each person has *only* one job. Thus, we have a totality when we have one person to satisfy each of our needs. Each person is acting to satisfy the needs of all, completing all the others. This is what Plato calls the primitive city. It is a theoretical construct which does not take into account reproduction, which is the basis of the family.

“Then should each of these men contribute the product of his labor for common use? For instance, should the farmer provide enough food for all four of them, and devote enough time and labor to food production to provide for the needs of all four? Or, alternatively, should he disregard the others, and devote a quarter of his time to producing a quarter of the amount of food, and the other three quarters, one building himself a house, one to making clothes, and another to making shoes? Should he, in other words, avoid the trouble of sharing with others and devote himself to providing for his own needs only?”

To which Adeimantus replied, “The first alternative is perhaps the simpler.”

“Nor need that surprise us,” I rejoined. “For as you were speaking, it occurred to me that, in the first place, no two of us are born exactly alike. We have different natural aptitudes, which fit us for different jobs.”

“We have indeed.”

“So do we do better to exercise one skill or to try to practice several?”

“To stick to one,” he said.

“And there is a further point. It is fatal in any job to miss the right moment for action.”

“Clearly.”

“The workman must be a professional at the call of his job; his job will not wait till he has leisure to spare for it.”

“That is inevitable.”

“Quantity and quality are therefore more easily produced when a man specializes appropriately on a single job for which he is naturally fitted, and neglects all others.”

“True.”

“We shall need more than four citizens, then, Adeimantus, to supply the needs we mentioned.” [369e]

The concept of one person, one job is taken to the extreme in the primitive city. There is a spectrum which is clearly delineated between the independent person who does everything for himself becoming self sufficient, and the person who only does one thing and needs others in order to fulfill all his other needs. In order to make the city necessary, Plato must choose the extreme end of this spectrum where each person can only do one thing. In reality, people usually fall somewhere in the middle of this spectrum, doing many jobs for themselves, many imperfectly, and getting some of their needs met by others. Thus, Plato is really projecting on humans a greater degree of dependency than actually exists in most cases. His city is a totality made up of artificially induced partialities. It is Adeimantus who makes the choices that produce this extreme theoretical city. So in the end, we cannot really say whether this is the preference of Socrates or whether

he is allowing the divine aspect of Adeimantus and Glaucon to manifest. They are spoken of as a divine pair, like the divine twins of Indo-European tradition, who were able to speak so forcefully for injustice when they actually believed in justice. We are reminded that they acquitted themselves honorably in the battle of Megara to the extent that they were praised by a poet as a divine pair.

“Sons of Ariston, pair divine

Sprung from a famous sire.

The words are apt; you indeed have something divine about you, if you can put the case for injustice so strongly and yet still believe that justice is better than injustice. And I am sure that you genuinely believe it; I can tell from your general character -- though the speeches you have made would have left me in doubt about you. But the surer I feel, the more doubtful I am what to do. I don't see how I'm to help you; I don't think I've got the ability -- witness my failure to convince you just now, when I thought I had demonstrated the superiority of justice in my discussion with Thrasymachus. Yet I don't see how I can refuse; for I am afraid it would be wicked, while I've life and voice in me, to hear justice slandered as I have done and then refuse to come to the rescue. So I must do my best to rescue her.” [368a-b]

So Socrates is attempting to help this divine pair. He helps them by acting as midwife and allowing their selves to manifest. One of them chooses the extreme city where every individual does only one job. This choice makes the city as an abstract totality necessary. They have led the discussion away from the mean of the real city, where most people do multiple things for themselves and get other needs fulfilled by specialists, from the beginning. It should be noted that both extremes of individual self-sufficiency and individual dependency on specialists cut down on natural variety. Individual self-sufficiency causes the variety of specialists to not appear. Extreme partiality of the individual keeps the generalists who understand more than one speciality from appearing. Plato is an example of such a generalist. He would have to ban himself from this extreme primitive city. The real city is a



place where the most variety is produced. There are specialists, self-sufficient individuals, and generalists who understand and practice multiple specialities.

So Adeimantus reveals his sickness by choosing an extreme form of primitive city. Glaucon intensifies that sickness by wanting more than what the inhabitants “need.” So we move from the primitive city to the feverish and festering city where unneeded items are produced, as well as what is needed. Glaucon calls the primitive city “a city of Pigs.” The primitive city is likened to a healthy man, and the city of luxury is likened to a man with a fever. But we must note that the primitive city is also sick because it has imposed extreme partialness on its citizens who can only do one thing that satisfies the needs of all, rather than doing anything to satisfy his own needs without the intervention of others. The feverishness of the city of luxury leads directly to war. And that leads to the paradox that a special class of citizen is needed whose only job is to fight in war, because of the one man, one job assumption.

“And the territory which was formerly enough to support us will now be too small.”

“That is undeniable.”

“If we are to have enough for pasture and plough, we shall have to cut a slice off our neighbors’ territory. And if they too are no longer confining themselves to necessities and have embarked on the pursuit of unlimited material possessions, they will want a slice of ours too.”

“The consequence is inevitable.”

“And that will lead to war, Glaucon, will it not?”

“It will.”

“For the moment,” I said, “we are not concerned with the effects of war, good or bad; let us merely go on to note that we have found its origin to be the same as that of most evil, individual or social.”

“Yes, I agree.”

“But it means a considerable addition to our state, the addition of an army, which will go out and defend the property and possessions we have just described against all comers.”

“But, can’t the citizens fight for themselves?”

“Not if the principle, on which we all, yourself included, agreed when we started construction of our state, is sound. And that was, if you remember, that one man could not do more than one job or profession well.”

“Yes, that is true.”

The principle that his brother chose is haunting Glaucon. Hidden in Adeimantus’s choice was an absurdity. This is the essence of all Socratic dialogues, to bring out the absurdities in the premises of his interlocutors. By the process of bringing out the absurd results of poor premises, Socrates serves as midwife for ideas and shows the phantom ideas for what they are. He performs a kind of therapeutics which heals his interlocutor if they get the picture of the errors in their professed views. The rest of the dialogue unfolds as we explore the nature and education of these guardians who are considered to be like watch dogs over the city. The fact, that they are considered watch dogs is significant because they are like Cerberus, the guardian of hell. In fact, the ideal city is a kakatopia, a hell on earth in which ideology controls human beings. It is the working out of the divinity of the twins, which is, in fact, their sickness. The divinity of the twins is that they really want to live in a city that is only fit for the gods, and not for humans. Socrates, step by step, works out the implications of their first assumptions. The whole problem boils down to how to educate the Guardians so that they will defend the city, but not turn on its citizens like wolves.

A point that should not be missed is that the primitive city is based on need, and the swollen city is based on inflamed desire. Both of these exhibit two types of clinging and craving. Needs produce extreme behavior when the needed thing is cut off. Also, desires out of control produce similarly extreme behavior. Both exhibit the nature of clinging and craving which is the essence of Being which wants to make the possessions which fulfil needs and desires persist. So we must not forget that Plato’s city is an ontological construct. It is not merely a social or political one. Both needs and desires miss the mark.

The ideal with which they should be contrast is called “doing without.” Doing without does not deny needs as asceticism does. Instead, doing without exhibits what the Buddhists call non-attachment. It is not attached to either needs or their fulfillments, to desires or the desired. It is free of the strange attractor of the autopoietic ring of Aphrodite which goes continuously from longing, to desire, to eros, to persuasion, to action, and back to longing. It is not taken in by the smiles of Aphrodite. Instead, it exists on what is available without attachment to the provider. Thus, the ideal is neither self-sufficiency or radical partiality. Both deny non-attachment. The self-sufficient is continuously providing for its own needs at the expense of others doing injustice to them. The partial is serving the others so it will be served. Instead, the non-attached is alert to the error of doing injustice to others. It provides for itself from what is available, not attempting to hold on to anything. It is the opposite of dynamic clinging. Dynamic clinging lets go in order to hold on longer. The non-attached does not seize in the first place. What is given freely is taken, the source of the satisfaction of the need is never seized. In static clinging, the source of the satisfaction of the need is seized and is not let go of unless it is wrested away. This is the essential view of the city folk that remain on one spot, hoping to cling to it for their whole lives. The dynamic clinging is performed by the nomads who follow their cattle, letting them roam and going with them. They let go of what they have in order to hold on to it longer, because they understand that those who do static clinging usually lose what they are holding onto very soon, as others try to take it from them. Like the Scythians told Darius (liberally paraphrased) when asked why they would not stand and fight, “We are nomads, we only hold onto one thing -- the graves of our ancestors -- unless you find that we will merely keep drifting before you. We are not running away. We just happen to be drifting in the opposite direction as your army.” To go to the opposite extreme from the city folk is to adopt dynamic clinging. This is exactly what they teach their young people in initiation ceremonies outside the city. The great heros, like Achillies,, go to a teacher like Cheron the Centaur, to

learn the secret of the nomads. The Greeks were not so far away from their own nomadic roots that they did not preserve an understanding of the significance of dynamic clinging as a basis for the safety of their cities.

Another point of consequence is that by adopting the concept of specialization, where one man does one job, Socrates says that the citizens will be more excellent in the pursuit of their crafts. Thus, Plato’s ideal city seeks to maximize excellence which is an attribute of the Good. But here we see again the concept of the perfect example. Each craftsman should produce, as nearly as possible, perfect examples. This striving for perfection in everything leads to destruction of all the imperfect examples, excluded by the law that one person does one thing only. Thus, all the imperfect examples that occur as natural variety as a background against which the perfect example is seen, is eliminated. The perfect city has only perfect examples in its goods. In this way, we can see that the ideal city is aligned with the sacrificial victim which is always a perfect example<sup>1</sup>. When the sacrificial victim is destroyed, it unleashes the abundance of all the pent-up forms that were denied existence. It is like the injustice of Uranus or Kronos. It is injustice to deny the production of natural variety, which means a myriad of imperfect examples. Uranus was unjust not allowing them to manifest, as Plato is doing here by denying lesser artisans their ability to practice their trades imperfectly. But the opposite of this is Kronos’ injustice, which eats the fruits when they manifest. This is, of course, the opposite extreme of self sufficiency. Kronos ate his children and made himself self sufficient as he lived only on what he himself produced. But this meant that all those who would satisfy his needs were not allowed to manifest, i.e. his children. In both cases, the injustice was broken, and the natural variety was unleashed by the destruction of the nihilistic opposition of the two types of injustice. So we see here in the kakatopia that these two extremes are fused into a single theoretical structure that exemplifies both

---

1. Note: This is similar to potentization in Homeopathy.

simultaneously. The self-sufficient Guards, watchdogs/wolves, are camping inside the city where everyone is, by law, only partially sufficient. The wolves would be living off the land outside the city, but they make their camp inside and live off the surplus of the feverish, swollen city.

How many needs does a person have? This is another point that Plato does not delve into very deeply. Needs are the adequation between the variety of the organism and the variety of its environment. The organism has certain needs which must be fulfilled from the environment, such as for food, clothing, shoes, and shelter. As Plato points out, these basic needs are mediated by those who make the implements which those that fulfill these needs use in that craft. Normally we would expect the craftsman to make his own tools. But in the extreme ideal city which merges radical self-sufficiency with radical insufficiency, those that provide intermediate needs must have separate professions, also creating a network of interconnecting crafts. Every intermediary need spawns a new craft, creating a paradoxical situation in which there is an infinite number of crafts -- this is essentially an indication of Godel's paradox appearing much earlier than its rediscovery in this century. The system can never be sufficient to describe itself. Here is a regressive generation of crafts where craftsmen generate a need for tools that is infinite. These situations are analogous. We can liken the needs to the arts of civilization. The Sumarians had a list of these "me" which included pottery, prostitution, etc. It turns out that in Sumarian the word for Being is also "me," so that it has been speculated that these two words are the Same. Here the arts of civilization are the list of needs for the primitive city. It is the list of crafts needed to adequate the needs of the human being to his environment. These arts of civilization all indicate a means of bringing the human being into harmony with the environment, which is essentially working the variety of the environment so it can be absorbed by the variety of the human being. These become the arts of civilization and crafts as human beings discover how to do this in ways that are more and more sophisticated. The crafts all hold a secret

concerning the relation between the human being to the environment. Thus, the arts of civilization, or "me," are part of the fourfold. The gods are seen as the source of these arts. Inanna stole them from Enki for mankind. For the Greeks it was Prometheus that did the same thing. Each god governed a particular craft. The craft connects the human being to the realm of heaven and earth -- his environment. So the crafts are the proliferation of the relation of the fourfold. In Plato's higher utopian city, only the excellent crafts would be allowed to manifest. In this light, there are only the specialists and the geniuses like Leonardo de Vinci, who are self-sufficient, going beyond speciality and bringing new ideas into being. Here we see hints of the appearance of the Epoch and Novum in the formulation of the structure of the Kakatopia. The self-sufficient are those who rise above speciality as geniuses, bringing new arts to civilization and increasing the play of mirroring within the fourfold. The specialists are those that continue the mirroring that already occurs, pursuing normal science until a scientific revolution occurs due to the work of the genius. In the excellent city, the mirroring of the fourfold is brought into the sharpest focus. It is the city where the inner structure of Being is exemplified most perfectly. But it is also the place where the Enframing appears as well. The ideal higher utopia cannot embody appropriation, and thus its ideologies generate the nihilism of enframing. By pursuing excellence in all the crafts, it approaches the essence of technology which is the nihilistic enframing. That situation which clarifies the inner structure of Being, also produces nihilism. What is needed is a way to create the situation of appropriation without entering into enframing. This is the job of the lower utopia. The lower utopia affirms the household, and intermediate structure between the individual and the city. It affirms reproductive immortality, not just the immortality of the laws. Thus, it is Apollian and Dionysian too, as we have seen the lower utopia is by looking at their choruses. It affirms both kinds of immortality Plato mentions in the prelude to his Laws, and thereby covers both sides of the paradoxicality of the autopoietic system. In the higher utopian city, the ultimate genius is the philosopher king. Between the

nihilistic opposites of the city of specialists and the philosopher king lies the second wave concerning women and children. Affirming the household, which is the special realm of women and children, allows us to approach the possibility of appropriation without enframing.

Craft and techne, as the refining of a craft, holds an important place in Plato's philosophy. But now perhaps we understand why it is so important. Crafts come from the gods and serve to relate man to his environment between heaven and earth. They are the concrete manifestation of the mirroring of the fourfold. That mirroring shatters into a thousand pieces and lives on as the arts of civilization. Those arts control the relation between the variety in man to the variety of the environment. The city is actually the increasing of the variety in the community of men in order to increase the adequacy between these two realms of variety. The crafts are attenuators and amplifiers of that variety. So the crafts are man's way to adhere to the law of requisite variety enunciated by Ashby and elucidated by Stanford Beer in The Heart Of Enterprise. Each craft, like pottery, for example, is an art given by a god to man as a means of serving his needs. Man needs to mix things from the environment in order to prepare food; he needs to store things from the environment; he needs to eat these prepared dishes. Pottery gives him a means to do this which is well suited, both to man and to nature. Clay is plentiful and can be easily molded to the shapes that fit man's fated body and purposes. Pottery stands within the fourfold as a thing. Each pot recalls the initial gift from the godlike ones. Each pot is made of earth, and yet when finished, stands exposed to heaven and with that, in the clearing of Being, for all to see. And the pot made by man fits man -- his hands, his mouth, his dwelling place, his world. But beyond this, the pot holds an inner secret concerning the relation of man to the fourfold. The pot is made of clay which is shaped upon the wheel and then dried. A glaze is sometimes applied to it when dried, without which it could not hold water unless fired at a very high temperature. The pot must be fired in a kiln in order to drive out all the water and fuse the molecules of

clay. If it is not glazed, it must be fired at a high enough temperature to fuse the molecules completely. However, if the pot is to hold dry things, neither glaze nor high temperature is necessary. The pot is decorated before firing, either through its shape, or the glaze on its surface, or by marking its surface directly, or all of these things. Through the decoration it stands to be seen within the clearing between earth and heaven. When the pot is taken out of the kiln, many times small flaws, or bubbles, have caused it to break in firing. Thus, the potter does not know what will turn out or how the final product will look until it appears from the kiln. All these aspects of the pot indicate something about the inner nature of the world. It is as if pottery were a summary of the mirroring of the fourfold.

Man is seen to be, by many myths, like the clay of the pot. He is made of clay and water. Man is malleable, and Plato wants to make use of this fact by educating the children. He wants to balance them in his educational program, like the potter spinning the pot on the wheel. A pot on the wheel must be carefully sculpted in order to maintain its balance. The slightest imbalance and it becomes completely ruined. Once the form is produced, then the pot is dried. Its water is taken out slowly. If this occurs too fast, the pot will break. So we see in Plato's educational system the children are produced through an optimal eugenic program, and the naturally good form is dried out by the slow process of education which makes them remember what is Good, the source from which they came, and which they must embody. Education is the forming and drying process. But drying makes the pots brittle, and so they must be constantly tested, and the rejected inferior pots thrown away. In this process, the children acquire the arts of civilization which is like the decoration. The finally ready pots are the fired. What is the firing? War and drunkenness -- intentional artificial confusion which cause the pots to become hardened inwardly and outwardly to both pleasure and pain. In this process, many pots may break or spoil, but those that come through the process will be properly hardened. Some will hold their form, but not water, some will hold water

through their hardened glaze, and some will hold water because they have been fused inside. This is to say that some will be hard but porous. These are the ones that can withstand physical suffering, but do not deserve to be guardians because they cannot hold water. Plato calls these the iron and bronze men. They have gross strength but not the subtle. The Auxiliaries are those that can make the subtle discrimination that allows their characters to retain their hold upon the goal of protecting the city in all circumstances, but their knowledge remains superficial. The rulers are those who have the ability to discriminate because they have completely fused their inner structure so that the knowledge that allows them to maintain their sight on goal of preserving the city comes from deep insight into the nature of things. Like Being, the ideal rulers have become completely fused.

This is a different analogy than Plato advances for the training of the guardians; but it works, because it has something to say about the nature of man within the fourfold. Each craft has its secret because it tells us something about man, as in the analogy where man is considered to be made of clay. It also tells us about the jinn. Man is initially wet and pliable. In order to become hard, he must be fired. Jinn have the nature of air and fire. These are the elements that make man unpliant. So when the godlike ones give the gift of pottery it has a double nature. It makes it easier for man but it makes him less pliable. It sets up a specific relation to his environment where the pliability of the clay-making vessels makes man less pliable. He needs the vessels to eat, store, prepare. The adaptation of man to his environment through the vessels hardens man. As such, the relations of men to jinn always have this nature. When the jinn bring out something in man by giving him a craft that process also hardens man. It sets his infinitely malleable nature into what we now call human nature. Pottery also tells us something about the earth. In it we see the earth taken out of its hidden place and displayed. Earth is revealed -- but it is also decorated and shaped, and this shows us something about heaven. Because of heaven man may bend the earth to his will and mold it to his purpose. It is

heaven that allows man to distance himself from the clay in order to impose form on it. In the pot there is exemplified the mirroring of the fourfold that teaches us about heaven, earth, jinn, and man. When we apply this inner essence of the pottery process back on man, then we get something like Plato's educational process with all its trials. The transcendental relation man is taking toward the clay of pots, Plato is taking to man. Man is forming man. This is self-organization, especially when it is undertaken by the city as a whole. To Plato, producing men is merely an extension of the *techne* by which man forms nature, using the arts of civilization. Each art of civilization may be taken as such a meta-process, and reveals thereby a secret of the fourfold as it relates to man. Here in the ideal city, where only the perfect examples are allowed to exist, where other variety is stifled, the perfection of each craft is that it is taken as a meta-craft applied to man himself. Thus, the craftsman in pursuing his craft, is shaping himself and all those who use the results of his craft. The perfect examples that appear in this highly refined society make the world shine forth from out of the freed relation of things to the fourfold.

For instance, the Greeks said that all entities are composed of earth, air, fire, and water which appear from hot/cold and wet/dry by permutational combination. This qualitative understanding of the nature of things comes from the consideration of them in relation to the arts of civilization and their inner workings. For instance, the elements in making the pot are the earth made pliable by water and shaped, then dried by air and fired. It is earth, air, fire, and water that make clear the qualitative differences in the stages of the production of the pot as an entity within the fourfold. But looking at this art of civilization and others, the ancients became convinced that each thing is composed of a particular set of characteristics that can be related to these qualitative elements. These elements appear within the relation between the variety of man and the variety of man's total environment, including jinn. The individual qualitative entity appears within the fourfold as an intersection of the mirroring of the

fourfold. When seen through the lens of the arts of civilization, the qualitative nature of the entity becomes apparent. But this entity, with its qualities, stands in relation to the generation of the fourfold itself. It is something good to the extent it completely adequates the human being to the environment. So the entity is the embodiment of the good and has its qualities too. If that entity is man, and we want the man to exemplify the Good, then we have moved up to the meta-level problem of how to turn the crafts of civilization back on man himself. How does the entity man become an embodiment of the Good through his own elemental qualities that appear in the process of his training. The qualitative entity stands within the positive and negative fourfold simultaneously. The entity stands in relation to the partialities, birds, and the unity of the autopoietic system simultaneously. The entity stands in relation to the fivefold of the autopoietic ring as well, its real opposite. Thus, the qualities of the entity relate to each of the phases of the autopoietic ring. That ring is the same as the five Hsing of Chinese cosmology, the primal intersubjective structure of interdependent arising transformations. The autopoietic ring operates on and transforms the entity given its current phase as it breaks out of unity. That qualitative celestial cause hits the entity through each of its four elemental qualitative surfaces. That produces the twenty sources which are the heart of the I Ching beyond mirroring and substitution, or appear in the Mayan day names. These twenty fundamental interactions between the qualities of the entity and the autopoietic ring determine the possible transformations of any entity within the fourfold. The entity relates to the closed unity of the fivefold as the essence of manifestation and to the partial objects, so-called desiring machines. The entity relates to the positive and negative fourfolds as what appears at their center. In the positive fourfold it is the object of a craft and embodies the mirroring relation of the fourfold within the world. In the negative fourfold it is the noumena -- that aspect of the object that never appears. It never appears because transcendence is prevented from ever arising. It is what exists beneath the transcendental superstructure --- what the object shares with the

women, the slaves, the barbarian Scythians and Amazons -- the object as Other.

The four stages that Plato sees in the people of his city -- Gold, Silver, Bronze, and Iron -- are, in fact, measures of the relation between the autopoietic ring and their qualities as people. By testing, like the pot, these qualities come to shine forth within the positive fourfold. Those who are gold have the weakest reaction to the action of Aphrodite in any of her five manifestations, and that reaction gets increasingly stronger with each of the other three classes. Those effected by Aphrodite are those whose characters are weakest. Their flaws show up in the firing. But this conception is tainted with desire and need. If we take away desire and need from the structure, we get the five Hsing, essential transformations of Chinese medicine. These five transformations lie at the basis of the relations between man and nature, within both. They appear as the structuring of Discrimination (Earth), Intentionality (Wood), Spacetime (Water), Autonomy (Metal), and Timespace (Fire). The tainting of these fundamental transformations that appear everywhere in man/nature with desire leads to a distorted picture of their nature. When we substitute non-attachment, we see them more clearly. These are intersubjective structures which effect the elemental qualities of every entity, not just those born of crafts. The qualities of each entity are transformed by the intervention of these fundamental transformational possibilities. The whole structure of the positive and negative fourfold, and the relation of partial machines to the body without organs, has been distorted by the introduction of clinging. When you subtract these distortions, you get a fundamental structure of the unfolding of the world which has been clearly understood by Chinese philosophy for thousands of years. In Plato's city, those who are less effected by the distortions, but who respond to the tests well, are the ecstatic entities who exemplify the Good. The extremes of the entity and the good are not separate. The entity embodies the Good because it pours out from that source and is naturally good. That Goodness appears in the adequation between the variety in the environment and the variety in the human being. If this balance between

the two is not maintained, then bad things result. The inequality of requisite variety results in all bad things. As long as balance is maintained approximately, then the Good shines through the clouds. Between mediating the good entities is the structure of intersubjectivity itself. That structure appears as the unity and diversity of the autopoietic system. Externally it is the desiring machines -- pure partiality -- and the unity itself as supplement. As Plato says, humans are in need; they must have their environment, they are full of partial objects that are desiring machines. Yet, the human is also in some sense a totality. It is in the sense that the human and environment together form a closed system -- not an open one. Men can only react to and know about what they have the capacity to comprehend of the environment. We do not see, for example, X-rays. They are there, but they pass through us without our knowing it. It is only by highly sophisticated *techne* that we know they are there. Our world is made up of those things we can know from our environment. Within the universe, what we can know is severely limited. The closed unity of man with his environment is the unity of the autopoietic system. This is equivalent to the universe. Finally, there are the phases of the autopoietic ring that break through that unity. When the universe splits open, we get a glimpse of the five Hsing that operate in man and nature without desire. How else could the unity of autopoiesis become differentiated. Beyond the veil of Aphrodite is a way of looking at the world which just sees transformations for what they are, not with a view of dynamically clinging to their result. These transformations operate on the elemental qualities of the good entity mediated by the autopoietic system that appears as closed unity and open partially at the same time. We must see this possibility against the backdrop of the nihilistic (enframing) completely fused ideal of the higher utopia.

Here we actually see an amazing point which has deep implications. Plato's higher utopia actually brings into the ideal Greek city something that has always been outside the real Greek cities. His ideal city brings in the so-called "secret service" mentioned in the *Laws* that is always traditionally

outside the city into the inside. In effect, he turns the Greek city inside out. It was traditional for young warrior initiates to leave the city and become robbers that preyed on travelers and other cities. In myth, they were identified as "were-wolves." They would leave the city, undressing on one side of a river, and swimming to the other side, and spend seven years in the wilderness where they would learn the arts of war. Then, after seven years, they would return and be established as warriors within the city. Plato's ideal city moves these guardians of the city from their camps outside the city to the inside of the city. This is an important point for interpreting what is going on in the *Republic*, which has been missed by earlier interpreters. It is significant that Plato identifies the guardians as wolves. They are the were-wolves, or hunters, that identify with animals of prey, that prey on other cities and travelers. They are the wild men who live off the countryside, who are, in fact, the ideal of the self sufficient individual. When the ideal of the self sufficient individual is brought within the city of partial individuals who rely on each other, then he becomes the leader. He is the one who has no job except in war. So we see that Plato's ideal city unifies the two nihilistic extremes of self-sufficiency and utter dependence. The ideal city is a *kakotopia* in which the play of nihilistic opposites produces a chimera, the illusion of a possibility, which, in fact, does not exist except as a projection of ideation. But the fact that the *Kakotopia* brings inside the very destructive element of the real city is of significance. It allows us a case study of this elusive element of the Greek city which preserved the nature of the nomadic life, from which the Greek city evolved. Thus, we can expect the guardians life to be similar to the life of the initiates who live in the city to be turned into men and women by the experience of liminal situations which are the inverse of the norm within the city. There the women become equal to the men. They put on men's clothes and hunt. There is group marriage of fifty men and women together at a time. There the rules of seclusion of women do not apply. There the rules of marriage do not apply. All the norms are turned upside down. The men may steal, and kill from travelers and make raids on other cities at night in

order to learn to be warriors. It is this initiation ceremony which is reenacted in order to train the divine twins. In fact, it is just the divine twins within the Indo-European tradition who undergo this initiation to become warriors. So Plato is satirizing something which is very obscure but very important to the real Greek cities. By this satire he is making its outlines seen vaguely in myth much clearer, like the opposite of ridicule spoken of earlier. Here we are speaking of the initiation ceremonies that all the Greeks knew in antiquity, which only appear obliquely through myths. Plato is making those clearer by using them as the template for his ideal city. He is using them as a template because many of the practices that go on in the initiation of warriors and women are the opposite of what is the norm in the city. By confronting the norm with its opposite, through an analogy that all understand, Plato is able to lead them beyond their present partial view of things toward a more complete or higher view.

Plato, as he draws the picture of the enframing, nihilistic high utopian city, is basically prescribing for it. He prescribes that it draw in the source of its anti-production within itself and teach that part of itself that is worse how to be the best. In the Greek city, it was through the warrior initiations that the young men learned the crafts of anti-production, like being cattle thieves. But Plato suggests that the initiations be brought inside the city, and the city acknowledge that it is training its youth in anti-production, and make that education make them excellent in the job of governing the city and protecting it. Plato takes the hidden part of the city and turns the city over to expose its underneath. In this way, the higher ideal city is the opposite of the real city which hides its secret service because of the shame attached to such a hypocritical institution. Each city breaks all the rules externally that it abides by internally and publicly endorses. This hypocrisy of the real city in its undeclared war against everything outside of itself is mirrored by the hypocrisy that fosters internal strife by creating unjust institutions internally. For instance, the Spartans had serfs which worked the land, and the secret service would kill them if they were found on

the roads. The agricultural slavery which made it possible for the Spartans to wage war continuously against their neighbors is just one example of injustice internally that results in injustice externally. Plato wants to get in control of this anti-productive element of the Greek city by bringing it to the center and controlling it. Through that exposition we gain some insight into the nature of this hidden component of the city -- normally known only through distorted mythic accounts. Myth was the veil that covered the initiations of the youth and legitimized them. In those initiations, the jinn were invoked to enter these humans, and like the potters clay, to dry and harden them so they might become warriors for the city.

Once the Guardians are brought within the city, then the key question is how to train them so that they will be able to discriminate when to vent their violence and anger and when to restrain themselves. The guards are like guard dogs. This analogy with animals goes throughout this passage and is especially prominent when considering the roles of children and women. Like a guard dog, they must recognize who is friend and who is stranger, being friendly to the former and majestic toward the latter. But this ability to discriminate brings up for the first time the nature of philosophy because Socrates says the dog does this merely on the basis of knowledge and ignorance. Thus, the dog must love knowledge. This is surely a joke, because it actually makes clear that recognition of friend and foe by means of prior knowledge alone is not adequate. Really the guardian needs to be able to look deeply into the friend and foe, and distinguish who is really the friend and foe not merely who "appears" to be so. By identifying the watchdog with the philosopher Socrates, means to indicate that the true guardian needs to make a non-nihilistic distinction between the true friend and true foe which cannot be made merely on the basis of the what appears on the surface. The guardian needs to be able to distinguish the good in people in order to do its real job properly.

The education of the innate discrimination of the Guardians is the next topic with which Plato deals.



In it he begins by discussing how the stories told children must be controlled. To begin with, the stories that portray the gods as bad must be expunged from the curriculum. Secondly, all stories that make them consider how the gods change form and practice deceit must also be eliminated. Beyond that, poets must be prevented from portraying the underworld as a terrible place, or scenes that invite too much laughter. In fact, all falsehood would be banned except that used like medicine by the rulers, acting like doctors to the state. Plato goes on to describe the rest of the educational system, both mental and physical and describes the tests he would put the guardians to determine if they were fit to govern. This unbridled control of information is the second major means of destroying variety in the kakatopia. The first was to make everyone a specialist and get rid of amateurs in all the crafts, preserving only the perfect examples which flow from excellence of *techné*. That was the control of action. Now Plato has moved on to control information within his totalitarian state in a similar way, even to the use of lying by the rulers. This is the *sine quo non* of totalitarian government. By controlling information, you control people's minds. Plato is very clear on this point. By controlling people's minds, you eliminate diversity and produce a single all-encompassing worldview within the city. In this way, you project the *uni*-verse outward upon the world. A universe in which excellence is the goal in action, and the Good is the goal in all things. Here we see that it is the destruction of variety which is the prerequisite for the production of the universal city, these days referred to as the global village. The city which projects the *uni*-verse as a special kind of world, is a fused intersubjective structure based on the special places like the Assembly where people come together to exercise power. Between the extremes of tyranny and democracy, which are the unity and fragmentation of power, a small group becomes a plurality united. The guards represent this alternative closer to the end of the scale of total unity, and the assembly, in *The Laws* is closer to the plurality end of the scale. This is one of the differences between the higher and lower utopias. Sartre calls this unified diversity a detotalized totality

in his monumental study of the sources of power -- *The Critique Of Dialectical Reason*.

In the crucial first chapter of the second book of the *Critique*, Sartre speaks of the transformation in a revolutionary moment of the people from being a collective into being a "fused group."

From this moment [when Flessels was tricked by not being given promised arms] on, there is something which is neither group nor series, but what Malraux, in *Days Of Hope*, called the Apocalypse -- that is to say, the dissolution of the series into a fused group. And this group, though still unstructured, that is to say, entirely *amorphous*, is characterized by being the direct opposite of alterity. In a serial relation, in fact, unity as the formula (*Raison*) of the series is always *elsewhere*, whereas in the Apocalypse, though seriality still exists at least as a process which is about to disappear, although it always may reappear, synthetic unity is always here. Or, to put the same point in another way, throughout a city, at every moment, in each partial process, the part is entirely involved and the movement of the city is fulfilled and signified in it. "By evening," wrote Montjoye, "Paris was a new city. Regular cannon shots reminded the people to be on their guard. And added to the noise of the cannon there were bells sounding in continuous alarm. The sixty churches where the residents had gathered were overflowing with people. Everyone there was an orator."

The city was a fused group. We shall soon see how this differs from seriality. But first we must make it clear that it would congeal into a collective if it were not structured in a temporal development, the speed and duration of which obviously depend on the circumstances and the situation. A fused group is in fact still a series, negating itself in re-interiorizing exterior negations; in other words, in this moment there is no distinction between the positive itself (the group formation) and this self-negating negation (the series in dissolution). It can be shown that the initial struration (in so far as it comes from the group itself) affected *one district*, as a part of a fluid whole, *with its practico-inert structure*.<sup>2</sup>

This study of the arising of the fused group in the

---

2. Sartre; *Critique of Dialectical Reason*; page 357-8

French Revolution is very important, but are almost universally ignored contribution to sociology. Sartre is clear that the fused group is more fundamental than any other social structure and is the source of all other social structures, even though in time it may grow out of those other structures. In the fused group, arises what Sartre calls the third party.

Now by constituting the worked Thing as a totalizing totality, the common danger does not at first eliminate seriality, either at the level of the isolated individual, or at that of reciprocity: it tears everyone away from his Other-Being insofar as he is a third party in relation to a certain constellation of reciprocities; in short, it frees the ternary relation as a free inter-individual reality, as an immediate human relation. Through the third party, in effect, practical unity, as the negation of a threatening organized praxis, reveals itself through the constellation of reciprocities. From a structural point of view, the third party is the human mediation through which the multiplicity of epicenters and ends (identical and separate) organizes itself directly, as determined by a synthetic objective. However, according to circumstances, this object will either fall outside the practical ends of the third party, or partially overlap with them, or contradict them, or harmonize with them, or subordinate them to itself, or subordinate itself to them. But if the practical unity of surrounding materiality constitutes the multiplicity, externally and negatively, as a totality, the objective of the third party produces itself for him as a common objective, and the plurality of epicenters reveals itself to him as unified by a common exigency (or common praxis), because it decodes serial multiplicity in terms of a community which is already inscribed in things, in the manner of a passive idea or a totalizing destiny.<sup>3</sup>

This third party, as Sartre calls it, between the individual and the collective [city], is the intersubjective/interobjective structure of free inter-individual reality. It underlies all social institutions as their founding possibility. Sartre was one of the first sociologists to recognize this important proto-social reality that makes all the “designated as real” social realities possible. Sartre sees the revolution as

a experimental situation in which to see this proto-social reality manifest itself. Plato was clearly aware of this fundamental level at which society is constituted, and attempted to build upon it. In a way, we can see the Guardians as the embodiment of this third party. Their job is to mediate between all the individuals of the city and the city itself. They do not just wage war, but they organize the whole city by keeping all the individuals in line with the goals of the totalitarian city. The Guardians mediate between each individual and the whole city.

But it is a common error of many sociologists to stop at this point and treat the group as a binary relation (individual-community), whereas, in reality, it is a ternary relation. Indeed, this is something that no picture or sculpture could convey directly, in that the individual, as a third party, is connected, in the unity of a single praxis (and therefore of a single perceptual vista), with the unity of individuals as inseparable moments of a non-totalized totalization, and with each of them as a third party, that is to say, through the mediation of the group. In terms of perception, I perceive the group as my common reality, and simultaneously, as a mediation between me and every other third party. I say every third party deliberately: whatever relations of simple reciprocity (helping, training a new neighbor or comrade, etc.) there are within the common action, these relations, though transfigured by their being-in-a-group, are not constitutive. And I also say: the members of the group are third parties, which means that each of them totalizes the reciprocities of others. And the relation of one third party to another has nothing to do with alterity: since the group is the practical milieu of this relation, it must be a human relation (with crucial importance of the differentiations of the group), which we shall call mediated reciprocity. And, as we shall see, this mediation is dual, in that it is both the mediation of the group between third parties and the mediation of each third party between the group and the other third parties.<sup>4</sup>

Plato, it appears, wants to capture this proto-social reality within his imaginary institutions. He goes to great extremes to attempt to produce a structure that would make the third parties explicit within his social

---

3. Critique of Dialectical Reason; Sartre; page 366-7

---

4. Critique of Dialectical Reason; Sartre; page 374

structure and keep them intact. As we pointed out, the guards are an implicit part hidden on the outside of every city. It is the place of initiation of youth, now brought into the city and given control of the city. As the organ of initiation it is the place where the fusion of individuals from the city into a group occurs. It is like boot camp in today's army in which common and shared hardship creates bonds of lasting friendship between unrelated individuals. It is certain that the "secret service" of the cities would have acted in exactly the same way on the city's youth. Now that source of bonding, where all the normal rules of the city are broken in the liminal condition of initiation, is brought inside the city. The guardians are not seen as individuals -- they are, in fact, stripped of all their property and rights. They become slaves of the city who are not allowed to support themselves. Their sole duty is to control the city and guard it. As meta-slaves, they embody the third party or the unifying fusion of intersubjective structures into a single social intentionality. This is what Deleuze and Guattari call the "socius." The socius is the proto-social intersubjective non-objectified inter-individual fusion of the social group. It exists before individuals may be distinguished. As Deleuze and Guattari point out, at this stage, before the arising even of the difference between nature and culture, between artificial and natural machines, individuals are merely constellations of desiring machines suspended within the socius.

All the strategies of variety reduction are aimed at causing this fusion of intersubjective intentionality to occur. The object of the action of the intersubjective unity is the production of the excellent through specialization. The citizens become of a common mind by excluding all contrary information which diffuses their focus on the Good. But the fusion has two stages. The lower utopia stage preserves the DIVERSITY-in-unity of the community, while the higher utopia strives for UNITY-in-diversity which attempts to approach to embodying identity. As we study the Republic and Laws, it is best to keep in mind this level of proto-social reality and not think of these cities as being collections of individuals as we

know them. In Greece, individuality was appearing on the scene. We know many great personalities who arose in those cities, such as Aristophanes and Socrates. But we also know that the Greeks were in the small city of Athens that stood against a great empire and won. In order to pull off that feat, it is certain that the kind of fusion that Sartre speaks of occurred. In the plays *Wasps* and *Peace* there are many intimations of this common feeling of the people, who, as a small city-state, defended all of Greece against the Persian invasion. It is clear that the democratic structures of Athens are the remnant of the fused group structures of those difficult times, in which everyone pulled together for the common good and shared their fate.

In practice, this means that I am integrated into the common action when the common praxis of the third party posits itself as regulatory. I run with all the others; I shout: "Stop!;" everybody stops. Someone else shouts, "Let's go!" or, "To the left!" "To the right!" "To the Bastille!" And everyone moves off, following the regulatory third party, surrounding him and sweeping past him; then the group reabsorbs him as soon as another third party, by giving some order or by some action visible to all, constitutes himself as regulatory for a moment. But the order is not obeyed. Who would obey? And whom? It is simply common praxis becoming, in some third party, regulatory of itself in me and in all the other third parties, in the movement of a totalization which totalizes me and everyone else. I can recognize this totalizing regulation as such only insofar as my action is the same in the totalizing third party. On the basis of the common future adumbrated by the common movement (flight, charge, etc.), that is to say, on the basis of my future as the common meaning of my regulatory and totalizing praxis, the order gives me my common, future possibility. It rebels this possibility as a means within my project. In this way, I can, as being-in-the-group, myself become a means of the common praxis, that is to say, an instrument of my own praxis. ("Get back, you lot! Let the others move ahead!" -- initial differentiations, almost immediately reabsorbed, according to the circumstances and the outcome.) I execute the "command;" I am the "order," insofar as, though the third party, it accomplishes the integration which I cannot accomplish myself. This integration is real (and

as we shall see, it will become more real as the group becomes more differentiated). And it is really the constituent whole which achieves practical unification through the order. In the extreme case, no regulatory third party even appears; orders circulate. Of course, they originated in some individual third party, or sometimes in several third parties at once. But distance, the impossibility of grasping the group when one is inside it, and many other reasons all mean that it is only the word which reaches my ears and I hear it insofar as it comes from afar (insofar as my neighbor repeats it without changing it). The words circulate from mouth to mouth, it might be said, like a coin from hand to hand. And, in fact, discourse is a sound-object, a materiality. Furthermore, as they "circulate," the words take on an inorganic hardness, and become a worked Thing. But this is far from meaning that we are coming back to collectives. This thing is the vehicle of sovereignty: in short, it does not circulate. Even if it "comes from afar," it is produced here as new, insofar as wherever it is, every place in the group is the same here. This object which is apprehended, understood, and reproduced in the immediate transcendence of praxis, is merely totalization itself in everyone, insofar as it can be achieved only by a sigh. I decode the sign by my action, by conforming to the maxim produced; and the absence of the first signifier (of the third party who was the first to shout the words) makes no difference to the structure of my praxis: the authorless words, repeated by a hundred mouths (including my own) do not appear to me as the product of the group (in the sense in which this might be a hyper-organism or a closed totality) but, in the act which comprehends it by actualizing its meaning, I apprehend it as the pure totalizing and regulatory presence of the third party (as the same as me) insofar as it accomplishes my integration where I am and through my freedom.<sup>5</sup>

Need we say that this regulation function of the third party, arising out of the intersubjective mediation of mediations, is precisely staged in the realm of autopoiesis. Here, the unordered group is patterning itself, organizing itself. Individuals make up the structural components of this group, but the third party is its organization. Given the first moment of

mediation in which mediation itself appears as a praxis, the second moment provides the self-organization with no specific source arising from the whole embodied in each part. Does this description of the regulating force of third parties sound like the situation that arises in Hoplite warfare on the battlefield, within the Mele? The call to PUSH comes from everywhere at once. Out of the chaos of the Mele comes a reassertion of structural order where neighbors, fathers, sons, all working together, attempt to push through the practico-inert bodies of the Other. Within war, this camaraderie appears in its most striking and valiant form. The Greek hoplites were farmers and neighbors usually fighting a single battle each summer. They were not like the Spartans, usually professional military men. The Spartans' professionalism led to their eventual dominance over Athens. This must surely have colored Plato's view so that he felt confident to take the one man, one job maxim to its logical conclusion to produce a standing army like that of Sparta. But still, even in such a standing army, the camaraderie was enforced by common meals and clubs as well as limitations on property and common mandatory training. Plato relates the Spartan example to a rational principle, then takes that principle to its logical but highly impractical conclusion, producing along the way the lower and higher utopias. But the reality of Hoplite warfare underlies the whole structure, and within that reality we must see the emergence, in extreme circumstance, of the proto-social fused group responding to the rallying cry within the Mele, as the foundation of Plato's city. The ideal cities attempt to institutionalize that fused group as a means of creating social stability and as a way to approach the Good. In battle in the exhibit of courage and valor on the killing field were the places where glory shows forth most brilliantly. In that situation, the third party also appears as the group mind, the will to power coupled with Being-in-the-group within the arena of anti-production. Plato hopes to achieve this by stressing excellence in everything, including warfare, by the one man, one job maxim. And he also hopes to control information so as to brainwash his citizens into all having a common worldview towards the Good. By cutting

---

5. Critique of Dialectical Reason; Sartre; page 379-381

down variety in this specific way, Plato hopes to freeze the fused group in existence -- clinging to that proto-social reality that only appears in rare instances. He wishes to do this because it is the autopoietic source of human social organization arising directly out of group praxis in extreme situations. Elias Canetti speaks of it in his masterpiece Crowds And Power. Canetti discusses the dynamics in terms of crowds and crowd crystals. He has a more static view than that of Sartre. From Sartre's viewpoint the fused group is logically prior to the crowd or the crowd crystals. The fused group arises in extreme situations out of the crowd, and will be seen later as a crystal -- static nucleus of group formation. But in the actual situation, it is the fused group that arises out of the crowd to be seen later as the seed crystal that caused the whole crowd to take on a different emergent structure. Canetti correctly traces this dialectic, caused by the alienation of modern times, back to the pack.

Crowd crystals and crowds, in the modern sense of the word, both derive from an older unit in which they are still one. This unit is the pack. Among the small hordes which roam about as bands of ten or twenty men, it is the universal expression of communal excitement.

Characteristic of the pack is the fact that it cannot grow. It is surrounded by emptiness, and there are literally no additional people who could join it. It consists of a group of men in a state of excitement whose fiercest wish is to be more. In whatever they undertake together, whether hunting or fighting, they would fare better if there were more of them. For a group consisting of so few, every single man who joined it would be a distinct, substantial and indispensable addition. The strength he brought with him might be a tenth or twentieth part of their total strength. The position he occupied would be clear to all; he would really count in the economy of the group, in a way that scarcely any of us count today.

In the pack which, from time to time, forms out of the group, and which most strongly expresses its feeling of unity, the individual can never lose himself as completely as modern man can in any crowd today. In the changing constellation of the pack, in its dances and expeditions, he will again and again find himself at its edge. He may be in

the centre, and then, immediately afterwards, at the edge again; at the edge, then back in the centre. When the pack forms a ring round a fire, each man will have neighbors to right and left, but no one behind him, his back naked and exposed to the wilderness. Density within the pack is always something of an illusion. Men may press closely together and enact a multitude in traditional rhythmic movements, but they are not a multitude; they are a few, and have to make up in intensity what they lack in actual numbers.

Of the four essential attributes of the crowd which we have come to know, two are only fictitious as far as the pack is concerned, though these are the two which are most strenuously desired and enacted. Hence the other two must be all the more strongly present in actuality. Growth and density are only acted; equality and direction really exist. The first thing which strikes one about the pack is its unswerving direction; equality is expressed in the fact that all are obsessed by the same goal, the sight of an animal perhaps, which they want to kill.<sup>6</sup>

Plato's Guardians are definitely a pack -- the initiation pack brought into the city from the wilderness. That pack forms an autopoietic ring around the fire. It desires growth and density and counteracts their lack through increased direction and the equality of its members. Each member is what Sartre calls a third party, mediating all other relations within the pack and imposing self organization on the whole group. By bringing this pack within the city and founding the city on it, Plato hopes to tap this autopoietic proto-social foundation of all social activity -- the socius. The pack is neither individual nor community. It is not made up of individuals, and is not a social unity sui generis. It is prior to both individual and community. Like the pack of wolves, it is an instinctive constellation grown out of necessity and extremity. It operates at a level before the distinction between human and animal society. In the pack, the human becomes the totem animal, and the animal becomes human. In the pack, the self-organizing principle arises in response to the moment and dissolves in the next moment, through dominance rituals. Plato wishes to tap this raw

---

6. Crowds and Power; E. Canetti; page 93

material and make it the stuff his city is made of as it is the rough-hewn human kindness which is closer to the Good than civilized man.

# TESTING REVEALS THE INNER STRUCTURE OF BOTH POLIS AND INDIVIDUAL

---

Continuing our look at the lower utopia as it appears in the Republic, we see that Plato sets out to distinguish the Rulers from the Guardians in general by testing.

“And so if we want to pick the best guardians, we must pick those who have the greatest skill in watching over the community.”

“Yes.”

“For that, shan’t we need men who, besides being intelligent and capable, really care for the community?”

“True.”

“But we care most for what we love.”

“Inevitably.”

“And the deepest affection is based on identity of interest, when we feel that our own good and ill fortune is completely bound up with that of something else.”

“That is so.”

“So we must choose from among our guardians those who appear to us on observation to be most likely to devote their lives to doing what they judge to be in the interest of the community, and

who are never prepared to act against it.” [p178  
412c-e]

Plato wants to identify those guardians who most perfectly identify with the city as its rulers. He uses the criteria of shared fate to define this identification. This reflects both ways. For the ruler we want the person who identifies the most with the fate of the community. But for the community, it is shared fate that gives it its unity, as well. In *The Laws*, it is shared fate of Athens under the threat of the Persian Empire that is seen by Plato as the root of democracy. Shared fate prevents civil strife. In the face of external threat, factions become submerged in the need to pull together for the common good. Shared fate is the criteria for the identity of the community. Those of the guardians who are closest to sharing that fate are singled out as the rulers from the rest of the guardians. Fate is most prominent for a city in war. Thus, the identity of the city is closely related to the reality of war. War is like a torture for the body politic. Parts of the body politic are torn off and destroyed, causing grief and suffering. Thus, *war* may be seen as the moment of *truth* for the polis. It becomes clear in this way how the three concepts that make up the supra concept of Being become intimately bound together in Plato’s exposition. War

is the test of the city, its ultimate reality check. War is the moment of truth. In war, the citizens most poignantly share each others' fates and exhibit their unity as a community. The citizens affirm their immediate relation to Being, that subtle clinging to existence, in their relation to each of these intertwined concepts: identity, truth, and reality. The three come together into a unity at the point where war threatens the viability of the polis. This unity is forged at the whitehot point of testing in war in which the clinging to existence is most desperate. At other times, the three concepts drift apart and form separate moments of the dialectical unfolding of the polis. The polis has an aspect of reality which admits diversity and the production of variety. The polis has an aspect of truth in which its deviation from the ideal city is exposed by its lack of justice. The polis may have an aspect of identity in which its internal differentiation leads to the creation of the difference between rulers and ruled. These moments of the unfolding of the city each manifest differently in the city which is not under threat. Plato wishes to tie them together when there is no threat in order to be prepared for the threat when it appears.

So the testing of the guardians that goes on continually is a means of bringing the external threat inside. That internalization of threat in each case confronts the different aspects of "Being" continuously. It makes Plato's lower utopia a place where "Being" is never forgotten. Remembering 'Being' as a general concept is impossible. 'Being' is everything. It is not possible to remember everything, either ontically or ontologically. Ontically, there are just too many aspects of Being to recollect. Ontologically, it is all too vague and indefinite to focus on. However, it is possible to remember the elements of Being: truth, identity, and reality. Plato would construct all kinds of artificial disturbing situations in which the good of the community is likely to be lost sight of by the guardians. These artificial disturbances are the elements of reality in which the guardians are immersed. In that immersion the true character of the guardians is manifest. This allows the rulers to be identified and distinguished from the rest of the

guardians. In these contests, the necessity to cling to existence by the Polis is constantly being remembered and recollected within the polis. Plato gives a concrete example of how to prevent the forgetfulness of Being, which Heidegger bemoans in the history of Western Philosophy. But Plato improves on Heidegger's formulation by suggesting that in order to remember Being, we actually need to test the guardians, and that testing brings together the elements of Being in a constant process of revelation of the nature of the guardians. So the polis clings to existence by a process of continuously revealing the nature of its inhabitants. The polis is a proving ground for human beings which reveals the inner workings of their selves so that this knowledge can be used to save the city by putting those who prove true in charge of the whole of the city.

Plato enumerates voluntary force and witchcraft as ways in which the principle of always doing what is best for the community may be lost.

To go back to what I was saying, then, I continued, "We must look for the Guardians who will stick most firmly to the principle that they must always do what they think best for the community. We must watch them closely from their earliest years, and set them tasks in doing which they are most likely to forget or be led astray from this principle; and we must choose only those who don't forget and are not easily misled, Do you agree?"

"Yes."

"And with the same end in view, we must see how they stand up to hard work and pain and competitive trials."

"We must."

"We must also watch their reaction to the third kind of test -- witchcraft. If we want to find out if a colt is nervous, we expose him to alarming noises; so we must introduce our Guardians when they are young to fear and, by contrast, give them opportunities for pleasure, proving them far more rigorously than we prove gold in the furnace. If they bear themselves well and are not easily bewitched, if they show themselves able to maintain in all circumstances both their own integrity and the principles of balance and



harmony they learned in their education, then they may be expected to be of the greatest service to the community as well as to themselves. And any Guardians who survive these continuous trials in childhood, youth, and manhood unscathed, shall be given authority in our state; he shall be honored during his lifetime, and when he is dead, shall have the tribute of a public funeral and appropriate memorial. Anyone who fails to survive them we must reject." [p180; 413 c-e]

This proving process, which uses the metaphor of the separation of dross from pure ore in a furnace, is an artificial process of manifestation. Normally it is circumstances which are unplanned that act to manifest the character of individuals. Plato wishes to take this process of human proving under control and make it a continual process of revelation or uncovering of the natural propensities buried within the human self.

We need to pause at this point and consider just how radical this idea of Plato's is. Plato is taking a very inhuman look at human beings. How many of us could submit to a lifelong series of tests that sought to reveal everything about us that we ourselves did not know and perhaps would never wish to know? It presupposes not only that human beings have many terrible secrets which they attempt to hide, but also it presupposes a part of the community that can administer such tests without them ever being compromised. We, of course, get exactly that picture when Plato relates his city to the individual. He attempts to prove that the soul is composed of several parts. One part is reason -- the tester -- and another is the desires, which is the part containing all the secrets. Between these two is anger, which acts like the auxiliary watchdog, allowing the self to fight itself. The image of the tester is the torturer, or inquisitor; it is reason without any emotion or desire. It is a part of humanity that becomes divorced from humanity and is able to act inhumanely toward other humans. This split of the psyche into the transcendent pure part (mind) and the transcended impure part (body) is characteristic of the entire development of the Western tradition. The pure part does violence to the impure part using a third part,

which embodies violence -- the instrument of torture. This ability to separate the city into classes and to isolate the attributes of the different classes so that one does violence to the other -- this is an Indo-European motif which has very deep roots. Each caste within the tri-functional Indo-European societies is represented here. Dumézil has exposed these traits in many different indo-european societies. Plato has merely taken these same motifs and given them philosophical significance. Indo-European society is one that can turn back on itself and enslave itself. It produces, within itself, an inhuman part which has been purified from all the foibles of humanity that is capable of standing the intense glare of continuous revelation and testing. But does this not remind us of what we said before of the socio-technical system? That system focuses intensely on a particular part of the of the lifeworld. That focusing is like the testing of the guardians. The political system focuses on those who have the job of protecting the city to the exclusion of everyone else. That focusing distorts that part that is focused on -- in the case of the guardians purifying them from human foibles. The purification process separates the realm being purified into two realms -- that which is accepted from that which is rejected -- and these two realms are separated from that which is ignored. Once the distinctions have taken place, then the part which is accepted uses the part which has been rejected to control the part that is ignored. So not only are distinctions made, but also those distinctions are the basis of an inter-class dynamism of societal control which is ongoing like the testing. Thus, the two prongs of the process of separation which Plato specifies are the prong of testing, directed at the guardians and the prong of control, directed at the populace. Testing and control together are the processes by which the class structure is created and maintained. It is a peculiar process of manifestation. It is the upwelling of Being as presencing. Being is specifically this kind of artificially induced revelation that separates the hero from the non-heroic and sets up societal control between different parts of the artificially differentiated city. Being is not all presencing, but this kind of presencing peculiar to the Indo-European cultures. In this type of presencing,

there is a specific kind of clinging to existence coming to the fore, one that exemplifies dynamic clinging rather than static clinging. A prerequisite to dynamic clinging is the separation of the pure from the impure. For dynamic clinging to exist, there must be an internal separation which allows the self to let go in order to hold on longer. The unified self cannot do this. The unified self does not have the ability to separate itself from what it has hold of long enough to realize that if it let go of that thing, it would actually be able to hold onto it more efficiently in the long run. Plato specifies, both in the city and in the individual, that part that is purified enough of its humanity to be able to pursue the higher good. Plato also specifies that part that can turn against itself to force the self to let go of what it desires in order to further the long-term goals of the whole system. It turns out that an individual who is split up in this way is exactly the kind of person who will do well at the tests that Plato proposes. It is not that the soul is split, but that some people are able to act schizophrenically and coherently at the same time. Those are the ones that Plato's system selects. The individuals within his society must realize the goal of their testing. The ones that can fix themselves on the goal of passing all the tests and can act coherently against their own desires, are the ones that will ultimately gain control. Thus, it is not that people are unified or non-unified in their nature. But the society posited by Plato is selecting for those who are best able to cling dynamically, and that those are the ones that are schizophrenic but able to act coherently in spite of the schizophrenia. If Deleuze and Guattari are right, there are only desiring machines and the socius. The individual and the city are artificial constructs. Plato is showing us how these artificial constructs are forged. The city is the socius reified and turned back on itself. The individual is the particular network of the desiring machines that purifies part of that network to act against the rest of the network. Both the city and the individual are paradoxes where the socius or desiring machines are turned back on itself in emulation of self-grounding transcendence -- ontological monism. The two systems (socius and desiring machines) turned back on themselves, intertwine to produce the

paradox of the Western individual within the city state. That individual is tortured, so it tortures. That individual has been purified of body sensation, so it purifies the world, destroying everything it can in the name of ideology.

"Now I wonder if we could contrive one of those convenient stories we were talking about a few minutes ago," I asked, "some magnificent myth that would in itself carry conviction to our whole community, including, if possible, the Guardians themselves?"

"What sort of story?"

"Nothing new -- a fairy story like those the poets tell and have persuaded people to believe about the sort of thing that often happened 'once upon a time,' but never does now and is not likely to: indeed, it would need a lot of persuasion to get people to believe it."

"You seem to be hesitating to tell us more," he said.

"And when I do, you will understand my hesitation," I assured him.

"Never mind," he replied, "tell us."

"I will," I said, "though I don't know how I'm to find the courage or the words to do so. I shall try to persuade first the Rulers and Soldiers, and then the rest of the community, that the upbringing and education we have given them was all something that happened to them only in a dream. In reality they were fashioned and reared, and their arms and equipment manufactured, in the depths of the earth, and Earth herself, their mother, brought them up, when they are complete, into the light of day; so now they must think of the land in which they live as their mother and protect her if she is attacked, while their fellow-citizens they must regard as brothers born of the same mother earth."

'No wonder you were ashamed to tell your story,' he commented. I agreed that it was no wonder, but asked him to listen to the rest of the story.'

'We shall,' I said, 'tell our citizens the following tale:

You are, all of you in this community, brothers. But when god fashioned you, he added gold in the composition of those of you who are qualified to be Rulers (which is why their prestige is

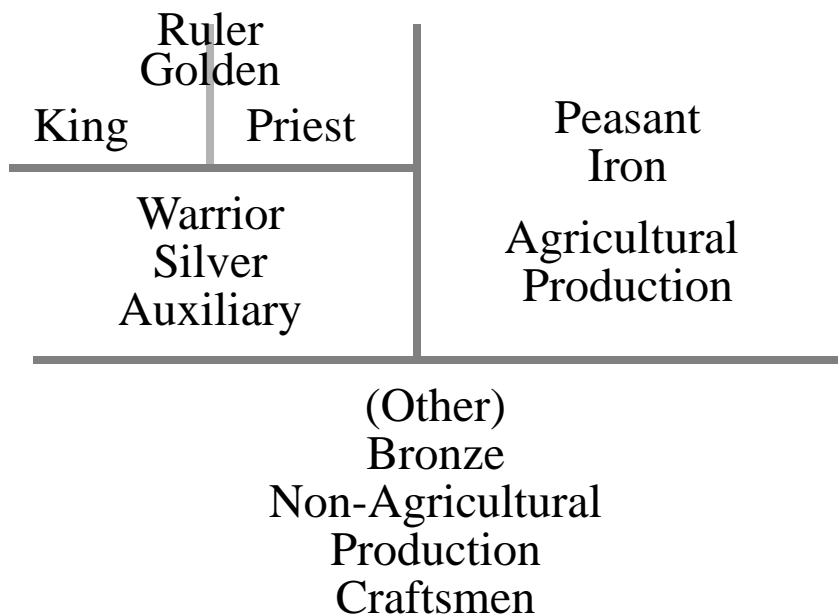
greatest); he put silver in the Auxiliaries, and iron and bronze in the farmers and other workers. Now since you are all of the same stock, though your children will commonly resemble their parents, occasionally a silver child will be born of golden parents, or a golden child of silver parents, and so on. Therefore the first and most important of god's commandments to the Rulers is that in the exercise of their function as Guardians, their principle care must be to watch the mixture of metals in the characters of their children. If one of their own children has traces of bronze or iron in its make-up, they must harden their hearts, assign it its proper value, and degrade it to the ranks of the industrial and agriculture class where it properly belongs: similarly, if a child of this class is born with gold

or silver in its nature, they will promote it appropriately to be a Guardian or an Auxiliary. And this they must do because there is a prophecy that the state will be ruined when it has Guardians of silver or bronze." [p182; 415a-d]

Here the class distinctions are specified with precision. In Indo-European society, the gold corresponds to the king and priestly class, the silver to the warriors, and the iron to the farmers who oversee the production processes related to agriculture. Those who pursue crafts other than farming are called bronze, and they would be classed as part of the great other which is outside the traditional Indo-European demarcations.

FIGURE 62

The four classes in the Republic and Dumazil's three functions.



What is striking is the basic purpose of the myth to allow migration between castes based on the results of testing. This, of course, was never part of the operation of the basic Indo-European social structure which was hereditary. However, this very advance focuses us on the necessity for non-warriors to become warriors and warriors to become priests. And there is also the necessity to produce a king that

unites all the functions by embodying them coherently within himself. This process that produces movement allows non-warriors to become warriors, warriors to become holy, and holy warriors to become kings must take place outside the city. It is a basic process of initiation that will become the focus of later parts of this study. At this point all that is necessary is for us to note that the basic structure

of Indo-European castes is built into the structure posited by Plato as that of both the individual and the city. That structure has deep roots in the genesis of Indo-European cultures. As we said before, Plato brings the initiation ceremony that allows passage between the rigid segments within the polis that naturally occur outside the polis within the polis. So the continual testing of the Guardians to recognize the Rulers among them and to determine the nature of all the citizens, is this initiation ceremony as it appears within the Polis. Making the rites of passage between the various stages within the polis explicit, and making them occur at the center of the polis instead of beyond its periphery, is the basic point of Plato's innovation. He does not invent a completely new social structure so much as rearranging the components of those he has inherited. This is in line with much of what we see within Plato's work on cities which consciously harken back to his ancestor Solon and the ancient constitution of Athens. Here, too, the myth is "nothing new" but a restatement of the myth of the Athenians which says they arise from the earth. Plato is working within the basic limits and pattern of the Indo-European worldview, but is attempting to produce a new synthesis of those elements. A synthesis which gives us the possibility of a metaphysical stance within the arena already staked out by the mythopoietic.

Let us revisit that myth of the earth born for a moment, and explore its significance. Hephaestus was in love with Athena and tried to rape her. She escaped and wiped the semen from her thigh which fell to earth. The first Athenian was the result of this coitus interruptus, who was born from the earth and then raised by Athena. The child was said to be half man half snake, and the progenitor of the Athenians. The fact that the guardians spring full blown from the earth reminds us of the autopoietic unity. The autopoietic unity must pop into existence; it cannot come into being in stages. The autopoietic unity is the very image of transcendence grounding itself. It is the image of the snake eating its own tail. The autopoietic unity embodies the special self-reproducing structure which Plato's lower utopia represents before the complete fusion of the higher

utopia. We suspect that it is the very class structure which Plato would have inaugurated that allows this autopoietic network to exist as an embodiment of the form of ontological monism.

Hephaestus and Athena are the two gods of craftsmanship. Hephaestus is the god of metalwork, and Athena the crafts associated with women and agricultural production such as weaving. The fact that these two gods of crafts cannot unite and that their aborted seed springs full blown from the earth, is significant. The seed comes from Hephaestus and is cared for after birth by Athena. But the intervening time within the womb is displaced into the earth. This gives an inhuman aura to the offspring. We have already noted that the results of the constant testing Plato proposes must produce inhuman results. The soldiers sprung from earth can be expected to show no mercy because they do not recognize kinship ties. They do not have the burden of their mothers' grief. They are the product of incompatible opposites -- the non-agricultural craftsman who is always seen as deformed -- but the source of technological power *and* the agricultural craftswoman who has a bounty of intelligence and is related to the management of the fertility of the earth. Like bringing the same poles of a magnet in contact, there is repulsion, but out of the repulsion a certain formation is created which is somehow the opposite of the naturally born human. The purified human which has not touched the womb of woman, lacks the foibles that Pandora brings. The earth is pure and parthenogenetic. Hephaestus is the abortive creation of Hera alone, which she rejected because of his imperfection. Athena is the creation of Zeus alone, who along with Dionysus, represents the nihilistic opposites. Hephaestus is the embodiment of technological prowess. He produces fantastic mechanical apparatuses like the bed with which he trapped Ares and Aphrodite. Nihilism is the essence of technology. Here, in myth, we can almost see this statement being enacted as the offspring from the Greatest of the Gods acting separately, instead of in harmony, produce the great disease that has plagued Western civilization. Zeus produces the nihilistic opposites, acting without his wife. Hera produces the

maimed craftsman, the technologist, equally acting by herself. On the other hand, when they harmonize, they produce ARES (War). This suggests that the relation between technology and nihilism is somehow the obverse of war which we know as the prototype for reality. Of course, Zeus and Hera also produced Hebe, the wife of Hercules, from their union. Hebe was the cupbearer of the gods before Gandymeade. Thus, as cupbearer she was the active agent of harmony among the gods. War and the harmony of the assembly of the Gods are certainly opposites. War with the Giants unites the Gods and tests their fitness to rule. War, as it is visited on humans, is also the producer of the shared fate that binds together communities. In both cases, war produces harmony as its equal and opposite reaction symbolized by Hebe.

The relation between War and internal harmony is written in the offspring between Hera and Zeus. This relation underwrites Plato's lower utopia which is totally organized to survive war and which is optimized to create unity among the citizens symbolized by the cupbearer Hebe. But Plato's lower utopia has, as its internal structure, the inverse of Ares and Hebe. That inverse is the relation between Hephaestus and the nihilistic opposites of Athena/Dionysus. Plato's city has as its keynote the excellence produced by limiting each man to one job in hopes that each will become a master of that craft. The excellence at *techne* in all crafts is raised to a higher order with the instilling of excellence in the Guardians by lifelong testing. Human excellence, as craftsmen, is mirrored by the excellence of the rulers which is excellence of character achieved through myriad tests designed to expose their weakness. The excellence of the rulers, culled from the guardians and the rest of the citizens, reminds us of the purity of Athena herself. They are the shining ones who appear over the background of the darkness of Dionysus. Dionysus aptly symbolizes the flawed stock of humanity itself from which the excellence of the rulers is culled. Dionysus is the river of humanity as a species and the schizophrenia that underlies reason. In the higher utopia, this dionysian element is driven out from the city whereas in the lower

utopia it has its own place identified with the elder chorus. In *The Laws*, Apollo stands in for Athena as the harbinger of Light and Reason that appears against the Dionysian background. But between the two nihilistic opposites of overly light, too pure, and overly dark, too impure, lies Hephaestus the mechanic. The mechanical is not the organic flow of reproduction that gives the species immortality. The mechanical is heavy in the way it embodies the cleverness of Athena in non-organic crafts. The mechanic is the offspring of Hera alone. It is not the shepherded life of the crafts related to agriculture, such as weaving. It is not the unbridled life of the wild associated with Dionysus/Shiva. The mechanic harnesses the forces of nature in moving structures which represent men's intentionality projected beyond himself. Hephaestus has much in common with Prometheus who gave fire to man. Hephaestus harnesses that fire through the use of the intellect.

Hephaestus and Dionysus both have in common that they were protected and nursed by Thetis, the mother of Achilles and wife of Peleus. The technological and the anti-technological are both sheltered in the sea by the goddess who transforms and who is married to a mortal.

The wife of Hephaestus was Aphrodite. The lover of Aphrodite was Ares. Hephaestus caught them in a compromising position, using one of these clever machines. He displayed them thus for all the gods to see. The relation between love and war and why it is illicit needs little explanation. They are opposites, and opposites attract. But here we have an interesting juxtaposition between Ares and Hephaestus, and Hephaestus and Aphrodite, that seems to have no real explanation. Hephaestus was thrown out of Olympus by both Zeus and Hera. Hephaestus is the rejected one. Aphrodite is the epitome of acceptance with her smiles. Acceptance and rejection are married; they belong together. Beyond that Aphrodite is the sign of the autopoeitic ring. That ring is a special kind of machine that does not run down. It is the perpetual motion machine like soliton waves in a circular tube. Thus, Aphrodite represents an inner possibility of the machinist's art.

Hephaestus created mechanical women who moved and helped him in his workshop. He created the mechanical guardian dogs that Odysseus saw on Scheria. Hephaestus produced machines that had life. It is exactly this that autopoietic systems are seen as by Maturana and Varela. Thus, the highest of the art of craftsmanship is to produce the self-producing which is exactly the marriage between Aphrodite and Hephaestus. The affair of Aphrodite and Ares is an example of the connection between anti-production and self-production. This connection was exposed by Hephaestus himself as the ridiculous. It is precisely this connection that Plato makes by orienting his utopias toward war, but attempting to model them on autopoietic unities.

Plato finishes his description of the Guardians by saying that they should own no property and be furnished with exactly what they need, no more, no less. This causes the question to arise whether they might possibly be happy since they get no benefit from the state. Plato has Socrates say that we are designing the just state and not trying to make one particular class happy, but instead are trying to make the whole state happy. This lack of property on the part of the Guardians is accompanied by the lack of poverty or wealth in the state as a whole. Plato says of Wealth and Poverty: "One produces luxury and idleness and a desire for novelty, the other meanness and bad workmanship and the desire for revolution." [p188; 422a] He goes on to speak of the role of poverty and wealth within the real cities:

"You're lucky to be able to think of any community as worth the name of 'state' which differs from the one we are building."

"But what should I call the others?"

"Each of them is, as the proverb says, not so much a single state as a collection of states. For it always contains at least two states, the rich and the poor, at enmity with each other; each of these in turn has many subdivisions, and it is a complete mistake to treat them all as a unity. Treat them as a plurality; offer to hand over the property or power or the persons of one section to another, and you will have allies in plenty and very few enemies. As long as your state

maintains the discipline we have laid down, it will remain supreme, I don't mean in common estimation, but in real truth, even though it has only a thousand defenders. You won't easily find a single state so great anywhere among the Greeks or barbarians, though you'll find many, many times its size, that are thought much greater. Or do you disagree?"

"No, certainly not."

"I suggest, therefore," I said, "that our Rulers might use this as the best standard for determining the size of our state and the amount of territory it needs and beyond which it should not expand."

"What standard?"

"The state should, I think," I replied, "be allowed to grow as long as growth is compatible with unity, but no further."

"A very fair limit."

"So we add to the instructions we shall give our Guardians one to the effect that they are to avoid at all costs either making the state too small or relying on apparent size. but keep it adequate in scale and a unity."

"A nice easy job for them!" he remarked ironically.

[p190; 422e-423e]

Real states have no unity. They are really a plurality of states so that the ideal state may easily stand against their contradictory interests. The ideal state must be kept to the right size and not allowed to grow uncontrollably. The limit on growth is a sign of the autopoietic system. All autopoietic systems, like living organisms, seek out their right size and maintain that size after the initial spurt of growth. Real cities do not know how to limit growth. They do not know how to foster unity within their endless variety production. They do not know how to separate their rulers from wealth for the common good. For if the rulers cannot control their own desire for wealth, how can they control wealth and poverty within the city to avoid extremes.

Plato goes on to reiterate the principle of one man, one job. He says that the mainstay of the state is the

educational system that must be preserved at all costs. Then he mentions in passing the concept of women and children being held in common between friends. This latter suggestion will become the next major topic in the Republic. It is the topic of the second wave of the argument. In it we depart from the lower utopia to the higher utopia which erases all differences between the guardians. So we will not deal with that argument here. We are interested in the lower utopia for the moment and need to return to the Laws in order to pursue that line of reasoning as it is further developed there. In the Republic, Plato has Socrates say that “Good men need no orders” and they will discover it all themselves. Of course, Plato could not resist spelling out what he meant by the lower utopian form. The indicator that there is a natural break between the two forms of utopia is that the argument for the relation between the individual and society appears before the second wave is breached. This argument is incredibly clever in its proof that the soul is actually made up of several parts, like the city, instead of being a unity or an unlimited plurality. The identity between the individual and the city occurs before going on to erase all the differences between the guardians or describing the education of the philosopher king. As we see, the divisions between the functions in Indo-European society deal with not just warriors, but also the reproductive function and the king. Thus, Plato’s argument for the rest of the Republic deals with the other two important functions in the Indo-European worldview. The importance of this three-fold structure cast over and against the Other cannot be underestimated, as it not only produces the internal articulation of the castes within the city, but the soul within each individual, as well as giving structure to the three waves of Plato’s argument. Plato is articulating the structure of the basic structures of the Indo-European worldview for us. We need to pay attention to this structure because it is the archeology of this very structure that will provide our major insights into the roots of the Western worldview.

What we have learned so far is that the lower utopia in which property is shared by men has been set out very clearly in the Republic. As soon as this

structure is described, it is safe to show the parallels between the internal structure of the individual and the city. But we see clearly that when the common property is expanded to include women and children, and when the women are given equality to men, Plato has gone beyond this lower utopian vision to a vision of complete identity that destroys the household. When that destruction has occurred, it is possible to describe the education of the ruler. The king that unites all the functions of Indo-European society in himself and he is the ultimate icon of unity. At the level of the lower utopia there is an isomorphism between the structure of the individual and the utopian city. The structure that supports this isomorphism prevents complete unity in which all structure should disappear. The destruction of the difference between male and female destroys the internal articulation of the city into households, and destroys the internal articulation of the individual by taking away its most important characteristic. The ruler who is no longer differentiated as male or female, is the non-human center of excellence which has survived all the trials and tests of initiation unscathed. That ruler is an undifferentiated unity at the center of the higher utopia who has risen above all appearances toward true knowledge and is fit to see the form of the Good.

The higher utopia is said by Plato to be the best, while the lower utopia is only second best. The lower utopia does not achieve complete unity in which the inner structure of the city and the individual disappear, and the city and the ruler become ONE. But the lower utopia remains interesting because it displays that autopoietic structure that appears as Primordial Being collapses into Conceptual Being. In our tradition, this intermediary stage of collapse has been completely ignored so that the nature of fused Being cannot be fully appreciated. In this study, there is an attempt to right this balance to some degree by emphasizing the Laws over the Republic. However, the inner connection between the Laws and the Republic must also be appreciated, and that is why we have dwelled on the presentation of the lower utopia in the Republic in these last two chapters.





# THE SACRED CITY

If in preparation to return to the Laws, it was necessary to see how the lower utopia was represented in the Republic. Then we cannot fail to consider the main precedent for all utopias which is the city of Scheria that Odysseus visits on his voyage of discovery. We have begun to appreciate how Plato's thought moved within the channels of the Indo-European worldview. How he takes over and reworks the motifs of the so called trifunctional division of proto-Indo-European society discovered by Dumazil. How he takes the fundamental initiation ceremonies that occur outside the city and makes them the heart of his utopia. But it is necessary to go further and realize where the concept of utopia itself arose and its function in the initiation ceremony that has been part of the Indo-European heritage from time immemorial. And where better to look to see these themes enacted than in the great chronicle of initiation enacted in the Odyssey. We take as our reference three books on the Odyssey:

- Archery At The Dark Of The Moon by Norman Austin<sup>1</sup>
- Homer And The Sacred City by Stephen Scully<sup>2</sup>

1. U. Calif. P. 1975

- The Unity Of The Odessey by George E. Dimock<sup>3</sup>

These books are among those which attempt to see the Odessey as a whole rather than as a collection of fragments, which is the traditional approach to these this great classic poem, along with the Illiad. So much effort has been put into seeing these poems in their context within a formulary oral tradition that the peculiar pattern of the poems themselves have been all but ignored. These poems cannot be read without appreciating their majesty, and this is precisely why they, out of all the other epic poems, survived and became the bearer of the Greek tradition. The Illiad is a poem about the polis revealed through its siege and fall -- revealed by the binding moment that brings unity and confronts destiny. And the Odessey is a poem about the oikios which holds together without its head and how it is revived by the return of Odysseus -- the man of pain. In these two poems we see the essential drama of polis and oikos played out on grand scale as cosmic processes involving the gods. The poems form the context for everything said about polis and oikos by the Greeks. They form

2. Cornell U.P. 1990

3. U. of Mass. P. 1989

the context for Plato's utopia building by offering the first picture of a Utopia, Scheria, which is implicitly contrast to the real city Troy. So we can really only appreciate Plato's derived utopia if we have a clear understanding of Homer's primal utopia and distopias encountered by Odysseus on his fateful journey.

The major point of Stephen Scully in Homer And The Sacred City is that the whole city is sacred, not just the temple complex. The city is differentiated within the Homeric corpus by walls, temple and people. The city is situated in the surrounding fields marked off from the wilderness by a spring. So the city becomes a nexus of human and divine, culture and nature, male and female, active and passive, set upon the earth, built up from the earth but reaching toward heaven. In this way, we see the city as the primal entity within the encompassing world of the positive fourfold of heaven, earth, mortals and godlike-ones. It is the highest expression of intersubjective accomplishment. And in the Greek view, the city itself was sacred in spite of the impurity of the humans with all their foibles who lived within its walls.

I prefer to define the Homeric polis according to a different set of coordinates. Although not a political community, it is still a group of co-inhabitants, and aggregate of oikoi, the sum of its parts qualitatively different from each part perceived independently. This collective body comprises a paradoxical unity of self-contradictory components, paradoxes that were as typical of the Homeric polis as they were of the polis in the classical period. The human city is immortally and mortally constructed as well as divinely and humanly defended; it is at once part of the natural world, and yet a world of humankind that defies natural order and law; and although the place of male domination, it partakes in form and spirit of the female order. The movement of people from the slopes of Mount Ida into the walled space on the open plain, initiated by the will of Zeus, suggests that although once of nature, humankind, through architecture and community has transcended its natural origins. In the glory of technology, geometric order, and the protection of the weak and the loved, the city aspires toward a selfhood

and continuity, both hieros (holy) and arrekto (unbreakable). Although it supports life and provides continuity in a world of change, it is defended by the male whose ethos can only imperfectly be correlated with the domestic, the female, and continuity. In the convergence of earth and sky, the city is suspended, like the offspring of Erichthonios' mares, between two worlds; it partakes of both but has its identity in neither. The limitations of the city thus define the city. It is both closed to the whole and open to the whole, and it is these pretenses that are, of course, its noble lie. [p15]

The polis exists within the reciprocal mirroring of the positive fourfold, not just as an entity highlighted, but as the nexus of the ecstasy of that reciprocal mirroring. The city is *dasein* -- the being-in-the-world. The *greek world* shines all about it. It is the essence of *mitsein*, co-being, where the divine beings, the mortal beings, the heavenly and earthly beings commingle. It is not all beings, but only the gods and men who are from that place or are welcomed. In the city, each thing has its appointed place. And some things are excluded like the wild beast, the corpse and cathonic deities. Thus, the city exhibits, above all else, order in both space, with public and private spaces, and time, with public and private festivals and sacrifices. It is, of course, this order that Gyge's ancestor violates.

The city has four main components as seen in Homer: the wall, the astu where the people live, the temple, and the springs. These are ordered in concentric circles with the spring demarcating wild from tame at the periphery. Then comes the wall which is a technological accomplishment and protects the city from attack. Then comes the astu where the people live. And finally, at the heart of the city, is the acropolis which raises the houses of the gods above everything else. Also in the center of the city below the acropolis is the agora which is the market and assembly area. We see it as a series: wilderness, water source, tamed food, technology of protection, dwelling, openspace, sanctuary. We notice that at the center of this series is the wall which is the major sign of the existence of a polis. On either side of the wall are the dwellings of the

people and their sustenance. Working outward in both directions there is the water source and the openspace of the agora. And finally, at the inward and outward periphery, is the wilderness and the sanctuary of the gods. Both the wilderness and the realm of the Gods are other than human. They are the two extremes that defined humanity. The water sources and the opening for the assembly demark the edge of human territory. The water sources are the gathering places of women, and the assembly is the gathering place of the men. Next there is the dwellings of the oikos that make up the city which is the realm for the seclusion of the women of higher classes and the realm of human reproduction and rearing of children. It is the place where women are separated by their family ties. Parallel with the dwelling places on the outside of the city are the fields where the agricultural work is undertaken by the men. In this agricultural work, the men are separated by their holdings of private property that they work and whose yield supports their oikos. Dividing the places of work of the men from the places of work of the women is the city wall which represents real protection against the forces sent by nature and the gods down upon the rooted dwelling of bound together oikos. Notice the Yin/Yang structure of the polis which within the extremes of wilderness/sanctuary has the meeting place of the men and women in the open, defining the outermost boundaries, and the working place of the men and women in separation, defining the wall. The place of the men and the place of the women are switched in each case. The meeting place of the women is outside, while their place of work is inside. The meeting place of the men is inside while their place of work is outside. This is the ordering of the

essential features of the *polis* as they appear in the Epics. The women bring in the water, and thus are seen as analogous to the jugs they carry. The men bring in the food, and are seen as analogous to the plows and scythes they use to provide this provision. The women dwell separated and enclosed in their households. The men come together in the open of the assembly, facing each other.

The city can be seen as stratified into four layers articulated along the lines of male/female demarcation. The first layer is the non-human, either as the dwellers of the wilderness or appearing as the gods. The second layer is the human openness, either beyond or within the city. The third layer is the place of work, whether it provides provision or is in reproductive labor. The fourth layer is the technology of protection and distinction that appears as the wall. The city turns upside down the fourfold structure we discovered at the basis of the hoplite warfare. That fourfold structure we related to the four different kinds of Being. Now we see that same fourfold structure repeated in the structure of the city, but strangely inverted. We remember that Hektor refused to fight at the city walls, but insisted on meeting the Achaeans in the open field. Thus, we see that in some sense the activity of battle is the opposite of the passiveness of the polis. The polis exists because men are willing to fight to keep it in existence. But the wall is not the place of fighting. Instead, the place of fighting is the open plains before the city. Men are distinguished by the fact that they do not hide behind their walls. Plato, in fact, wishes to ban walls in cities for the false security they represent. The men are the active defense of the city, as the wall is the passive defense.

TABLE 16

Correspondences between the ideal structures of battle and polis.

WAR	WAR	BEING	POLIS	POLIS
MELE	MELE	Wild Being	Sanctuaries of the Gods The place of sacrifice.	Wilderness The place of initiation.
Collision	Push	Hyper Being	Agora	Springs

TABLE 16

Correspondences between the ideal structures of battle and polis.

WAR	WAR	BEING	POLIS	POLIS
Charge	Collapse	Process Being	Households astu-oikos	Farms
Pre-battle Banquet	Viewing the Battle-field	Pure Presence	WALL	WALL

The apex of the sevenfold structure of hoplite battle is opposite the apex of the sevenfold structure of the polis. War defines the outer boundaries, whereas the polis defines the inner boundaries of the interval within which war and the polis are the two phases. The wall represents the present-at-hand visual separation between the polis and nature. It is the demarcation which is always visible, and that stands out on the landscape, making the city a human-divine space floating between heaven and earth. Since the wall is not the place of the battle for the city, and since the wall, like those of Troy, will have its weak spots, the major meaning of the wall is its visual presence as the sign of the city. The wall stands as a beacon, statically separating the city from the rest of the landscape. It is actually one of three perimeters. The first marks the wild/tame boundary. The second separates the workplaces of men and women. The third separates the mortal from the divine. Men and women work together to maintain these boundaries. The wall is the visible sign of protection. It demarks the protector from the protected, setting up a visible icon to that limit. On the farms and in the households, the processes essential to life are carried on. The provision process and the reproductive process are separated. But both are very similar, as shown by the intercourse of Demeter and her lover in the thrice-plowed field. Demeter is the nurse who is capable of giving immortality. The nursing of grains and the nursing of children are analogous. When men leave their fields, they turn to anti-production of war. When women leave their households, they turn to the madness of Dionysus. Divine madness in the wilderness is for women the equivalent of the avatars of the gods seen in the mele of battle. The other immortals may be served by the women within the sanctuaries of the acropolis. The madness of battle,

berserker, and the madness of the women in the wilderness are opposite expressions of the same encounter with the divine. This encounter occurs beyond the spring and the agora. These are the open places for men and women where they confront each other. The battle occurs after the assembly where the men agree to fight. The madness of the women occurs when women gather for more than washing, getting water and exchanging gossip. The gathering of women is dangerous because the men never know what will be unleashed. The group madness of women is very feared by the Greek men. It is seen as the very source of destruction, because in the end, it results in the destruction of the children entrusted to the women. In the agora, the speech of men wells up just as like at the wells the water upwells. Logos has always been associated with water. Both point to the sources that lie beneath the city in the unseen from which the cornucopia of forms emerge to be ordered and guided as the process of child raising and agricultural production. Where husbanding of these processes of nature may be related to Process Being, the openness of the springs and agora is at a meta-level above these processes. At this meta-level there is mutual recognition of men or of women as the guides of the production processes. The women bring back the water of life from the sources, and the men bring back the decisions from the assembly. The level of Hyper Being points to the hidden source of the city, always made into a primal scene in its founding myth. That source is called by Henry the “essence of manifestation,” the unconscious of the city which never appears. That essence is the source of the waters of life and the logos that rolls from the tongues of men. Here we see again the image of the well and the tree. Upon the acropolis in Athens was the olive tree of Athena. The acropolis is the sign of

the world tree, and that tree has at its base the well. From the hidden sources, both the well and the tree appear within manifestation. The tree shades the agora where men discuss their fate and make binding oaths fixed in the temples. So at the level of Hyper Being, we see the indication of the hidden sources as speech and the waters of life well up from them. The hidden sources are opposite the cornucopia of variety that unfolds and allows multifarious distinctions. When the cornucopia of variety cancels with the essence of manifestation, what is left is Wild Being, the nether limit of humanity itself. In Wild Being, the epiphanies of the gods are experienced, the wildness inherent in the nature of man himself, never totally obscured, appears again. There man confronts the chaos that can never be ordered which is in himself and binds him to the other elements of the positive and negative fourfold.

Now it is clear that the fourfold of the kinds of Being is not an accident. We see it inscribed, both in the articulation of the process of Hoplite battle, and in the static structure of the city. We see it as making manifest the inner human structure of the ecstasy of projecting the world. As such, we can now look within this structure for indications of its relation to the enframing of nihilism and the good, positive and negative fourfolds, the egg and the birds, the autopoietic ring. Here again, we see a four-part relation of quite a different type. It appears to be orthogonal to this other four-part relation that defined the inner structure of human ecstasy. Let us start by saying that the polis/battle complex occurs within the positive fourfold (heaven, earth, mortals, and godlike-ones). It is a nexus of the reciprocal mirroring of each part of the fourfold. The individual hero, like Achilles, also stands within this fourfold mirroring. In each case, the light of the positive fourfold illuminates the hero, making him stand out in history. It illuminates the city, making its name shine out in history, even in defeat. The unconcealment of the positive fourfold has, as its opposite, the concealment of the negative fourfold (night, covering, chaos and abyss). The negative fourfold denies transcendence. It is associated with women, as the positive fourfold is associated with

men. The world of men is acted out in the nexus of the polis/battle, projecting the positive fourfold as pure transcendence, will to power, domination. The world relegated to women is the opposite of this. It is the attributes of the essence of manifestation, pure immanence, where no transcendence is allowed and everything only turns in on itself, as in a black hole. But black holes are postulated to have as their opposite, white holes, that spew out the amazing light of the quasars. So the brightness of the positive fourfold must be balanced by the darkness of the negative fourfold. This overly dark, overly light pair are nihilistic opposites which are the basis of all other nihilistic opposites that appear in the world. If the positive fourfold is like a quasar, and the negative fourfold is like a black hole, then we see that each of these formations are articulated by the four kinds of being. This is because to get to the cornucopia of variety that is the root of the positive fourfold, or to get at the essence of manifestation (body-without-organs in the parlance of Deleuze and Guattari), it is necessary to step back away from the present-at-hand, to the ready-to-hand, then to the in-hand, defining finally the out-of-hand. This series of meta-levels allows the sources of the world to be articulated. The negative fourfold eclipses the Good. The positive fourfold is the field in which the nihilistic enframing is unleashed. The individual as hero, or the city/battle stands within the positive fourfold. If the hero, or city/battlegroup, cannot make non-nihilistic distinctions, they are lost. The hero, or city/battlegroup, must be able to stand within the landscape of the positive fourfold, and in spite of the nihilistic dimensions of existence, see the Good beyond the veil of the negative fourfold. So the nihilistic artificial landscape stands opposite the negative fourfold, and the genuine landscape of the positive fourfold stands opposite the Good. These four fundamental relations interact to produce the genuine drama of life.

The city and the heroic individual are artificial constructs. They are built on the true intersubjective strata of co-being that is represented by the household. The household is based on marriage -- the unity of the male and female roles within the city

-- the unity of the positive and negative fourfolds. The marriage vow is an unseen bond, which if recognized, is a prime example of the making of a non-nihilistic distinction. Non-nihilistic distinctions are always based on the recognition of the unseen landscape beneath the visible landscape. Marriage is Aphrodite bound. As we said, before when the negative fourfold is placed within the windegg, it becomes the nature of Aphrodite within her shell. The result of binding Aphrodite is that the family, like a flock of birds, is maintained as a natural human form based on natural reproductive processes. The woman is secluded so that Aphrodite may be bound. This causes the natural complexes of households to appear. These are the natural groupings of human beings prior to the advent of the city. Both the city and the individual are reifications of these natural groupings. They appear at the highest meta-level of Being. They appear within Wild Being, which is the wildness of the human that is never tamed, beneath the veneers of civilization. It is Deleuze and Guattari who have worked out the ontology of this level of manifestation. The windegg of Eros (Aphrodite bound) is like what they call the body-without-organs, and the flock of birds (natural complex of the household) is like what they call the network of desiring machines. It is Merleau-Ponty who first identified this ontological meta-level in his book The Visible And Invisible, but it was in Anti-oedipus and Thousand Plateaus that this level was for the first

time fully explored.

Now we are starting to see how the four kinds of Being relate to the series of steps which has as its center the autopoietic ring. The windegg may be seen as a torus. Occasionally Aphrodite breaks out of the windegg and appears in one of her five manifestations. These manifestations, taken together, form what has been called the autopoietic ring. The autopoietic ring is composed of five qualitatively different co-arising epiphanies. In the theology of Aristophanes, the epiphany was the arising of Eros. But we have seen that Eros is just one of the aspects of Aphrodite. For us the autopoietic ring is the key intersubjective structure. It is the basis for all intersubjective manifestation. It is signified by the ring of the wall of the polis itself. Autopoietic systems define their boundary in spacetime. The wall of the city is the center of the series of images that define the polis because it represents the self-organization of the city folding back on itself in a way that households can never do. The gates of the city are the places of epiphany of bound Aphrodite. Within the city, this most ancient of the gods is the source of all the other gods. Were it not for the love between Kronos and Rhea, and between Zeus and Hera, the others could not exist. The wall is defended by the gods and men because it is definitive of the difference of both from the wilderness in which only Dionysus is at home.

TABLE 17

Fullness	Communalism	Association	Movement	Community
Emptiness		Autopoietic Ring	Autopoietic Ring	
Wild Being	Body without Organs	Windegg Aphrodite bound Marriage	Birds Household	Desiring Machines
Hyper Being	Essence of Manifestation; blackhole; Unconscious	Negative fourfold	Positive fourfold	Catalyst; cornucopia; whitehole; World

TABLE 17

Process Being	Temporal Gestalt	Good	Enframing	Nothingness
Pure Presence	Spacetime	Good thing displaying Wisdom, Moderation, Justice, Courage	Nihilistic opposites	Timespace

In his review of the arguments surrounding the problem of intersubjectivity, Fred R. Dallmayr comes to the conclusion that these arguments define four types of intersubjective modes. He calls these communalism, association, movement and community in his book Twilight Of Subjectivity: Contributions To A Post-individualist Theory Of Politics.

Relying on suggestions contained in the previous discussion, I would like at this point to propose, in a tentative fashion, a four-fold typology of social interaction concentrating on these key modes of sociality or intersubjectivity: *communalism*, *association* (or associational society); *movement*; and *community*. The typology reformulates and expands Toennies' dualistic scheme; it also takes recourse to Weberian categories, but in such a manner that the focus is on modes of co-being and not on individual action and subjective meaning. My comments on the first type, communalism, can be particularly brief, since it figures least prominently in the reviewed writings. Only *History and Class Consciousness* explicitly makes room for this type, in its references to pre-modern social life-forms. As used in the present context, communalism to a large extent corresponds to the notion of *Gemeinschaft* with its emphasis on organic and quasi-natural factors (such as kinship, heredity, and ascribed status) as key determinants of social organization. Placed in an evolutionary framework, social life at this level is relatively homogeneous and non-specialized, exhibiting little differentiation between economics, cultural, and political dimensions of existence. In terms of Weber's classification scheme, communal interaction can be described as traditional, or governed by habitation, custom, or ritual; but one can also detect strands of "affectual" or "affective" behavior -- provided "affective" is used in a more poetic-imaginative sense than a psychological-emotional one. Given its non-intentional, presubjective and prereflective sources,

communalism seems close to Heidegger's (and Merleau-Ponty's) notion of anonymous co-being or interaction in the mode of the They; however as has rightly been pointed out, this notion does not fit a particular social structure, but is historically variable -- with the result that anonymity implies conformation with prevailing standards in different historical social settings.

In line with Toennies *Gemeinschaft*, association designates a social aggregate formed through purposive violation in which a loose juxtaposition of its participants; in view of the stress on violation and a sphere of presocial autonomy, the type assumes a relatively strong sense of individualism and the ability of members to differentiate between ego and Other, as well as between cognitive subjectivity and the world. Sartre's notion of collectives, and especially of serial collectivity, matches in large measure the associational mode; particularly intriguing is his emphasis on alterity or a general role-structure as common denominator and his assertion that in the series, "everyone is identical with the Other insofar as the others make him an Other acting on others." Sartre's and Lukas' descriptions of serial life clearly mark an advance over customary sociological treatments of association; the concepts of passive synthesis and second nature highlight the material and non-purposive matrix underlying individualistic designs -- the way that, as Sartre notes, the "discrete multiplicity of active individuals" in collectives is produced against the backdrop of "a material, inorganic object in the practico-inert field." However, one probably has to go a step further: instead of forming a mute background, non-intentional materiality (as manifest in economic class structures) needs to be seen as the reverse side of individual initiative, and thus, as inextricably linked with it. In comparison with communalism, association displays considerable heterogeneity and also a steady specialization of social subsectors (such as economics and politics). Viewed in the light of Weber's action categories, this type appears as the main arena for

implementing instrumental-rational stratagems and calculations; the social aggregate itself tends to be measured in terms of the utility derived from it by participants. Political authority is guided predominantly by procedural cannons, although at the beginning (during the establishment of market relations) a more absolutist regime may prevail. Using Heideggarian vocabulary, one might say that the interhuman relations in this context are permeated by deficient modes of care, or else by a pronounced degree of managerial solicitude, involving social and political manipulation.

The third type, movement, is distinguished from communalism by its reliance on deliberate intentionality, and from association by its stress on internal unity. Sartre's treatment of the group, especially the fused group, and Lukacs' discussion of proletarian class consciousness are pertinent to this type of interaction; Sartre's account even comes close to the terminology chosen here -- as when he portrays the group as moving totality or writes that "the group is defined by its undertaking and by the constant movement of integration which tends to turn it into a pure praxis while trying to eliminate all forms of inertia from it." As in the case of individualistic enterprise, the group or movement carries its own otherness as a correlate, an aspect to which Sartre obliquely alludes in his statement that, in the course of the cultural dialectic, group members "create their own anti-physis by unification so as to construct human power (that is, free relations among men)." It seems to me, however, this allusion needs to be much more strongly accentuated and developed. Group unification means the consolidation of human domination over nature and the material world, and also unification against non-members; although internally characterized by mutually recognized freedom and genuine devotion, movements typically treat both nature and the rest of mankind as either nonexistent or as deserving to be extinguished. Sartre himself acknowledges the sectarian and potentially violent character of groups when he depicts them as a form of "the Apocalypse" in which complete unity is supposed to be "always here." Among Weber's action categories the most relevant types are affective (in the sense of emotional) and value-rational action. Political authority in movements tends to be charismatic, with the leader (or leaders) embodying either unique

personality traits or intensely cherished social goals.

The final type mentioned above, community, is least developed in modern sociological and political theory; the tentative outlines of this type derive almost entirely from the contributions of the ontological phenomenological and quasi-ontological (or negative-dialectical) versions of critical theory. In contrast to association, community does not imply a simple juxtaposition of supposedly independent agents; at the same time, its relative deemphasis on subjective violation separates it from the sphere of movements or fused groups. As opposed to the homogeneity deliberately fostered in the movement, the communitarian mode cultivates diversity -- but without encouraging wilful segregation or the repressive preponderance of one of the social subsectors. Not surprising (in view of his individualism and philosophical skepticism), Weber did not make allowance for this type among his action categories. Following Heidegger's teachings, as further fleshed out by Merleau-Pointy, Derrida, and Adorno, the pervasive outlook or behavioral mode might be described as anticipative-emancipatory practice or as an attitude dedicated to letting others be -- a distinctive and peculiar mode since it is lodged at the intersection of activity and passivity. As a corollary of this outlook, community may be the only form of social aggregation which reflects upon and makes room for otherness, or the reverse side of subjectivity (and intersubjectivity), and thus for the play of difference -- the difference between ego and Other and between man and nature.

As the terms anticipative-emancipatory care and ontological anticipation indicate, the type envisaged here does not coincide with an empirically given or presently existing (or historically recorded) aggregate; nor, due to its concern with Being, can it be equated with a relative principle or abstract utopia. On the level of political theory, anticipation points toward the end of Politics in a dual sense: namely, the dismantling of political domination and the goal of politics, traditionally formulated as the good life. At least in its qualitative aspect, community evokes the criteria of a well-ordered polis provided by Aristotle: "The best way of life, both for individuals and for polities taken as a whole, is the life of goodness duly equipped with such a store of requisites (that is material and bodily



goods) as to render possible participation in the works of goodness.”

[pages140-143]

After defining these different types of sociality or intersubjectivity, Dallmayr drops the subject. But his suggested typology is very interesting, especially in the context that we are dealing with here. We are in a position to relate them to the polis and see them in the context of the nexus of intersubjectivity that the polis constitutes. In fact, we can see them as moments in opening of the autopoietic ring. There is little doubt that what is called communalism and referred to above as co-being is the nature of the closed autopoietic ring. With association the natural being that does not recognize an other, suddenly recognizes the other. At that point a crack appears in the otherwise smooth ring. The movement is the actual opening of the ring to reveal one of its phases. Community, which admits diversity, is the relation of the phases of the ring after all the different aspects have been manifest. The movement from a unified continuous ring to a differentiated ring with different phases working together is made explicitly here. This movement is related to the phases of emergence through the meta-levels of Being. The autopoietic ring itself may be stylized as sitting in emptiness beyond Being. It is the emergent event frozen in endlesstime. That emergent event, when expressed in the in-time realm, appears as four separate meta-levels of Being that are traversed by the emergent entity. These meta-levels of Being appear as the means of constituting the world. That world is constituted intersubjectively. The emptiness of the autopoietic ring, as a feature of existence is balanced by its fullness in terms of the modes of intersubjectivity that are manifested by it, either as autopoietic ring or emergent event. The autopoietic ring is a harmonic of the Indo-European worldview. It is expressed in the collapse of Primordial Being toward fused Conceptual Being as a point in which a minimal system of concepts appears momentarily. Other than as a moment in that collapse, the autopoietic ring has no reality. But for that moment the whole structure of the worldview appears to manifest within the worldview. At that moment we

suddenly see that the inner structure of the worldview is the structure of the intersubjective intentionality that projects it. That can appear as the autopoietic ring which has its own modes of sociality and modulation under the burden of projecting manifestation of the world.

Looking at the polis, we see that all the modes of sociality manifest within it. First, there is co-being of communality which is presubjective, prereflective and indistinct within the oikos. Each of us comes into the World immersed in this field. It is explored by Merleau-Ponty that recognizes it as the primordial social soup from which every infant emerges. Heidegger calls it the They. Deleuze and Guattari call it the socius which they grant reality along with desiring machines. At this level, individuals do not exist, nor the polis, as reifications. This is the foundation of the city wall on solid rock. However, as we gain our individuality and become reflective subjects, the oikos becomes an association imbued with alterity, and this alterity is projected on the rest of the polis as our means of relating to all of it. The modes of degenerate relations apparent in the They become manifest and end up like a serial collective where otherness permeates all relations. At this level, individuals exist as numerical others, and the polis exists as the collection of these others who are not completely Other. The relations of association are imbued with inherent negativity. These are the individual stones hewn to form the wall. In order to overcome this inherent negativity of the autonomy of others, a movement is needed that unites the intentionality of these others. Sartre calls this the fused group, where the unity of the pack bubbles up into existence. This is needed in order for the men to protect the polis. This occurs at the moment of crisis when the fate of the polis is at stake. This is the continuous extent of the ringing wall that crosses over all the individual bricks and sees them as one. Finally, within the wall, there is the community with all its diversity, the letting be of difference which is capable of unification into a movement. This is the opening out of the wall into the interior and out to the exterior of the projected world.

TABLE 18

	Communality	Association	Movement	Community
Wild Being	Socius	Encounter	Fused group	Spontaneous Gift Giving
Hyper Being	Mirror stage	Serial Collection: Queue	Statutory Group	Potlach vs Insurance
Process Being	Direct reproductive production and acculturation.	Indirect Groupings: Radio Broadcast	Organization	Helping Hands from those nearby
Pure Presence	Family	Class	Institution	Neighborhood

In order to understand the full panoply of relations between the modes of intersubjectivity and the modes of manifestation, it is necessary to produce a table of the cross relations. From this table we see that the city includes all the features that make it fully present-at-hand. It has the family, the classes, the organizations, and the neighborhoods. Each of these aspects of the polis demonstrate a different modality of sociality, all as static present-at-hand structures. If we move below those present-at-hand structures, we see the temporal gestalts that inform them. Beneath the family is the direct reproductive and acculturation activities that are the central concerns of the family. Beneath the Class which we have seen is so important to Indo-European societies, we see other indirect associations between people with commonly ascribed attributes. Beneath the institution, we see the active organization such as the governmental system of the city. The institutions of King, or Ephor, or whatever are dependent on the active use of power to effect ends. And Finally, the neighborhood always exists where very different types of people in the city might lend each other a helping hand just out of human decency and a feeling for one's neighbor and fellow citizen. Each of these modes of sociation have meta-level relations. For instance, within the Family it is the mirror stage as identified by Lacan that is the turning point in which the double binds of the family are set up. Thus, at this point the immersion in the mother is lost, and it is possible to see the different members of the family even though it is not yet realized that they form a

socially important production family that is reified into the family. The indirect collectives appear out of the possibility for direct serial collectives such as the queue. Here, the others of the collection based on an arbitrary similar attribute, such as spacetime copresence, are confronted rather than being merely conjectured or abstracted. The statutory group is brought together for a single purpose and then disbanded. If it is not disbanded, then it must take on the mantle of an organization that may be reified into an institution. In relation to community, the helping hands of neighbors may be seen as a kind of social insurance as Wendel Berry does, or as a means of self-aggrandizement as Batille does. This means that the self of the one in the community is gaming the system, either for future protection or in order to increase their self-importance. Working the system of mutual reciprocities is at a meta-level over the actual process of exchange.

At the level of Wild Being, we have the socius, the encounter, the fused group, and the spontaneous gift giving. These are different manifestations of the nascent social modalities. The socius is the social before the arising of subjectivities. The encounter is the chance meeting of two individuals where mutual recognition occurs. In Wild Being, the encounter is primary over the individuals engaged in it. The encounter is a situation that highlights situatedness in the world of others. The fused group is the upwelling of group action with no leadership. The spontaneous gift<sup>4</sup> giving is the basis of community within Wild

Being. It alludes to the essential freedom within the community. Each of these modalities of sociality at the various meta-levels of manifestation show us the unfolding of intersubjectivity into time within the polis. All four of the modalities are necessary for the polis to exist and are bundled together in its seemingly paradoxical nature.

---

4. cf [Community without Unity](#)



# THE INITIATION OF ODYSSEUS

---

Given the structures of intersubjective projection of the world stemming from Indo-European roots and the manifestation of the city and war in meta-levels of Being outlined in the last chapter, it is necessary to see where the utopia fits into these structures. And that is exactly the place for the recounting of the initiation for Odysseus. The journey of Odysseus is precisely the delineation of the structure we have articulated in images which have reciprocal relations that expose this structure of the inner constitution of the polis. The journey clearly delineates the interspace between the oikos and the polis. Our interpretation of this interspace is important to the understanding of the inner structure of manifestation. This structure has been laying before us since the beginning. It was understood by the ancients. The Epic was the edifice of the world. In it all the features of the world were constructed and maintained. That world had two limits -- the oikos and the polis -- in human terms these were the limits of experience. The proof of these limits was that all the bizarre experiences of Odysseus occur between these limits. The fate of one polis and one oikos, one lost and the other saved, are shown hung in the balance. And one man, completely human, journeys through all the fantastic places of the worlds to play a

crucial role in the fates of both.

The journey of Odysseus from Troy to Ithica and beyond must be seen not in its serial order of presentation, but instead in terms of complementary opposites. He sets out from Troy, and on the way home pays a visit to Ismarus which he sacks because they were allies of the Trojans. Because they did not leave as quickly as they came, there was a battle when the Cicones reinforcements arrived in which the warmongers suffered badly. We already know, although Odysseus does not mention it, that his fleet sided with Menelaus in the argument with Agamemnon, but then turned back again to attempt to rejoin Agamemnon. Thus, we see Odysseus oscillating between the two great leaders of the expedition to Troy, after sacking the city when they began to argue on when was the best time to leave. We note that in the first case Odysseus was on the side of Menelaus who preferred to leave quickly and sacrifice to the Gods later. However, when they sacked Ismarus, Odysseus made the error, or rather did not prevent his men from making the error, of not leaving quickly. Thus, in these actions, we see Odysseus oscillating between two positions, between Menelaus and Agamemnon and between quick and

slow departure. In this oscillation between nihilistic opposites, Odysseus gets lost. He is lost in a nihilistic landscape whose nature is defined by the chaos of the sea and the ever present danger of forgetfulness of home. The very first people that Odysseus encounters with his fleet are the Lotus Eaters who make some of his men forget home with their drug. This forgetfulness is embodied in the subsequent episodes with Circe and Calypso. These two nymphs, each in a different way, attempt to make Odysseus forget home. They each amplify the experience he and his men had with the lotus eaters. In order to understand them, we must see them as embodiments of forgetfulness. They stand as guardians of the crucial encounters in Hades and on the Island of Helios which occur between these two limits of forgetfulness. In fact, the whole interpretation of the journey of Odysseus must revolve around these two episodes. They represent the negative fourfold and positive fourfold respectively. One is the realm of intense darkness, and the other the world of intense light. Hades is guarded by Circe and her transforming drug which, when tamed, leads to forgetfulness. The other is guarded by Scilla and Charybdis, the very embodiment of the horns of nihilistic wicked dilemmas. These adventures separate the two extremes in communities -- that of the Cyclops and Scheria. The Cyclopes do not fear Zeus and do not treat strangers according to his law. The Scheria go to the opposite extreme and treat strangers too well for their own good. So we see in the adventures of Odysseus, there are a whole set of nihilistic opposites playing themselves out. The opposites are not one for one. But there are sub-bifurcations even within the opposites. So we see put into play a series of symmetry breakings which produce a nested structure. If we follow the fault lines in these symmetry breakings rather than the story, we get a picture of the inner structure of lostness. One is not lost just anywhere. One is lost in the WORLD. Thus, the structure of lostness in order to be utterly lost must display the structure of the world. One is utterly lost when one wanders the whole world, when one goes to the ends of the earth and even beyond. In order to go beyond the limits of the world, those

limits must be delineated. The Odyssey delineates the limits of the world, and thus has relevance for our appreciation of the Indo-European worldview.

The first symmetry breaking is forgetfulness. It is encountered by Odysseus and his fleet. This tells us that once one has entered into the interspace of nihilistic opposites, into the argument between Menelaus and Agamemnon and begun to oscillate between the two alternatives, then one begins to become forgetful. Forgetful of what? Forgetful of the proper relation between Oikos and Polis. Agamemnon wishes to sacrifice more before leaving because he fears the effects of the atrocities of the Achaeans. Menelaus wants to flee quickly. But though Agamemnon tarries, he only prolongs slightly his own death at the hands of his wife and lover. Though Menelaus hurries homeward, it is only so he can be blown off course and in the end return after his brother. So the one who tarries is the one who gets home first in order to find it no longer a home for him. The one who rushes forward finds he is thwarted, and he returns to live a long life with his dubious wife. Both of the brothers' wives are flawed. One because she kills him and betrays him at home, and the other because she runs off with another man, precipitating the war. In both cases, the oikos is flawed because of the flaw of marriage and ultimately because of the bad nature of women. But this nihilistic choice between two equally bad fates is what Odysseus becomes lost between. His own wife is as good as a woman can possibly be -- indecisive. She cannot decide whether to wait or remarry. She leads on the suitors, and yet puts them off. She weaves the shroud of Laertes by day, and unweaves it by night. The woman is oscillating while her husband becomes ever more lost. To Odysseus, lostness manifests first as forgetfulness in the land of the lotus eaters, and then it splits into being embodied by Circe and Calypso. Circe offers her hospitality after she fails to drug Odysseus and swears not to harm him. Calypso offers immortality. Forgetfulness is embodied by these two nymphs with similar but still different enticements.

Next, after encountering and unleashing

forgetfulness as the first kind of lostness, we see the City appear as its very opposite. The Cyclops and Laestrygonians are the very embodiment of anti-civilization. They appear as the anti-city. They stand opposite Scheria the utopia -- the ultra city which appears at the end of Odysseus' journey. This is another bifurcation between the primitive and the ideal city. In his lostness, having been tempted to forget his home, Odysseus encounters the extremes of anti and hyper civilization. These define the limits within which the real city appear. Odysseus and his men have destroyed a real city, and as they are threatened by forgetfulness, we see the limits that define that real city. Those limits are beyond what humans can achieve in barbarity and in civilization. Both these very different inhabitants are "close to the gods." Like the wilderness and the temples of the gods, they define the limits beyond what human nature is capable of attaining in the ghastly and the urbane.

The Cyclops and the Laestrygonians, as a pair, guard the Aeolian isle by appearing either side of it in the narration. The Aeolian isle floats around in the seas, and is the realm of the wind. Its King has six daughters and six sons who are married. They give Odysseus a bag of all the winds but one, so that he can get home. He almost makes it home when the crew, while it he is sleeping, open the bag thinking it is some precious gift. So within sight of their homeland, they are all blown back to the Aeolian land, only to be rejected by the king. I posit that this ring of winds, represented by the sons and daughters of the Aeolian king, is the representation of the autopoietic ring in the story. That the bag of winds which leaves only one out is like the windegg which manifests different aspects of Aphrodite. The opening of the bag is the undoing of the crew of Odysseus which throws them into utter lostness. Only one wind is manifest outside the bag. This fatal action of the crew is only undone when Odysseus knots up the jar of his presents on Scheria using a knot taught him by Circe at the bidding of the king's wife in that utopian land at the end of his journey. We see, in this configuration, the nihilistic opposites of the Cyclopes and Laestrygonians over against the

people of Scheria. But within the former extreme is the kingdom of the wind. Scheria is clearly a kingdom of the water, as the sea is no barrier to their ships. So we see that the tamed wind and the tamed sea provide the nihilistic opposites with their substance. The autopoietic ring of winds stands within the braces of the sub-human primitives. As the sub-human stands at the foundation of the utopian city, we can conjecture that the autopoietic ring is within this foundation. When the crew opened the bag of wind, they allowed the autopoietic ring to disperse. This is the opposite of the fate of Scheria which will be ringed by mountains, by Poseidon shutting off their access to the sea. The ring of mountains is equal to the vase sealed by a magical knot. It is the binding of the autopoietic ring which is the heart of every polis.

After the encounter with the nihilistic extremes beyond human experience of the limits of the city, we encounter Circe and the intensification of forgetfulness. It is at this point that Odysseus splits his party for the first time, and his opposite appears within the crew. His opposite, who is the leader of the other half of the crew, makes all the wrong decisions. He embodies the will to death and yearning for destruction. He leads the party who discovers Circe and who are turned into pigs. Odysseus goes to save them, and is helped by Hermes. Odysseus has the non-nihilistic solution to the situation in the help from the gods. He is told what to do and say by Hermes, and so turns an impossible situation into a good one. But the crew's being turned into pigs was merely a foretaste of their being lost in sensual pleasures and ease. When one of them finally is reminded of home, he spurs Odysseus to act. In this case remembrance comes from the crew. The encounter with Circe braces the journey to Hades. There the negative fourfold is experienced in its human form as the land of the dead. Odysseus goes beyond the Ocean's river to encounter the dead and hear his fate. There, in Hades, all is darkness, covered over by the earth, in the chaos of the forgetfulness of madness where the mind loses its reason, in the abyss that lies beyond life. Hades is the embodiment of the negative

fourfold in its most direct human terms -- as death. The white and black animals that Circe provides are the true opposites that lie beneath the nihilistic opposites. They are pure opposites, like night and day, which are offered here at the extreme of negative nihilism. There, in Hades, Odysseus meets a variety of humans who had died, and he sees the variety of good and bad fates displayed. On leaving, Odysseus returns to Circes isle. He buries his comrade who unthinking fell off the loft, and plants an oar on his burrow. A tribute to a needless accidental death far from home. This oar is the same as the oar Odysseus himself must plant in a land that does not know the sea on his last journey inland. That journey is left untold, but we know it must be the opposite of this one that has taken him across all the seas and to their nether limit. The limitless sea is nihilistically opposite the limitless land, and Odysseus will travel both on either side of his return home to Ithica. Ithica is the center. The oikos is the pivot of his life which embodies the nihilistic opposites of the enframing.

Next Odysseus sets out with his crew toward the island of the sun. On the way he must pass the sirens. There he plugs the ears of his men while he has himself tied to the mast to listen. This scene is the center of the storm of nihilistic opposites standing between Hades the realm of too dark and the isle of the sun, which is the realm of too light. It is a scene that Adorno and Horkheimer use well in their book The Dialectic Of Enlightenment to symbolize the bourgeois man who is given up to sensual pleasure while bound to the work of the proletariat. It is the very representation of the relation of reason to the desires. Reason is the inhumanly pure which must control the unruly desires that are too impure. Here, Odysseus embodies the nihilistic dilemma completely. He is bound to his crew. But he alone hears the transcendental song. Mind and body. Male and female. Greek and barbarian. Polis and wilderness. Embodying nihilism completely, -- this is the pain that Odysseus is fated to suffer in his initiation.

On the other side of the sirens we see the framing of

the gates of the Sun by Scylla and Charybdis. These represent very well the wicked problem where you must either risk the whole or sacrifice the part. Odysseus gets hurt by both sides of the horns of this dilemma. The first when he goes to the island of the Sun, and the latter when he returns after his ship is lost with all its crew as punishment for eating the cattle of the Sun who cannot die. On the island of the sun even cows have immortality. They are probably immortal because being possessions of the Sun the Sun never sets on them. It is the very opposite of the always dark Hades. The same leader who Odysseus placed over the other half of his crew convinces the men to choose destruction. They eat the cows that continue to moo even when they are cut up on the skewers. This is their doom. It occurs when Odysseus (reason) is asleep, just as when his men opened the bag of the winds. When they were in Hades, Odysseus controlled the eating of the shades, and now on the isle of the Sun, he fails to control the eating of his men. They are caught between starving and eating what is forbidden. They are in the same position that the Donner party experienced that ended in cannibalism. But some of that party survived without eating human flesh. So you see that there are some people who ate human flesh that died, and others that lived. There were some that did not eat human flesh that died, and others that lived. The dilemma is between life that is not worth living with the memory of cannibalism and death. But some people chose death rather than eat human flesh, and lived. Those are the charmed, who like Odysseus, are fated to return home in spite of the terrors of the wicked problem. The others are doomed whether they eat or do not eat. Odysseus recognized the non-nihilistic distinction of the immortality of the cows of the sun. He did not transgress that boundary as did his crew. In spite of the wicked problem, he endured and survived, where his crew perished by their own transgression of invisible limits of which they were warned of but did not heed. Through his recognition of limits, he is freed of his crew in the midst of the wicked problem related to the positive fourfold and the associated enframing. The enframing is represented by Scylla and Charybdis, while the positive fourfold is represented by the isle of

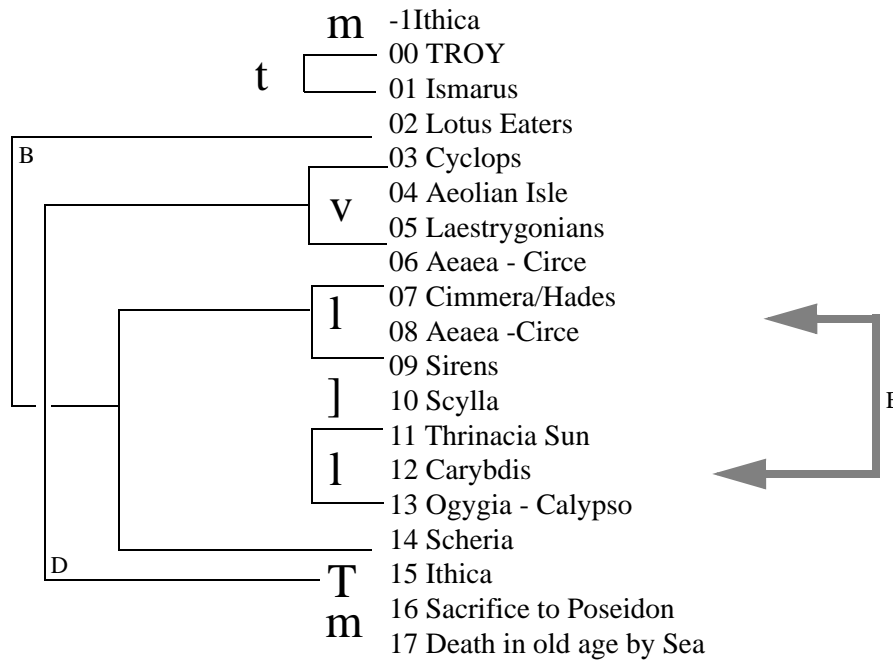


Thrinacia where the cattle of the sun numbering the same as the days of the year are kept. In the positive fourfold there are non-nihilistic distinctions covered up by the nihilistic enframing. If one recognizes these non-nihilistic distinctions, then one is saved. If not, then one is doomed. When Odysseus is freed of his crew (body), he may enter the isle of Calypso and be offered immortality which would mean complete forgetfulness -- forgetting home and being forgotten

at home. But immortality is yet another nihilistic opposite, the opposite of the wildness of lostness and the many savage lands in the world. So Odysseus rejects that alternative and begins to be remembered by the gods.

They send him on his way to the utopian city of Scheria. Poseidon attempts to destroy him at sea, and he is saved by the scarf of a sea nymph.

FIGURE 63 Structure of the journey of Odysseus



---

**THE INITIATION OF ODYSSEUS**

---

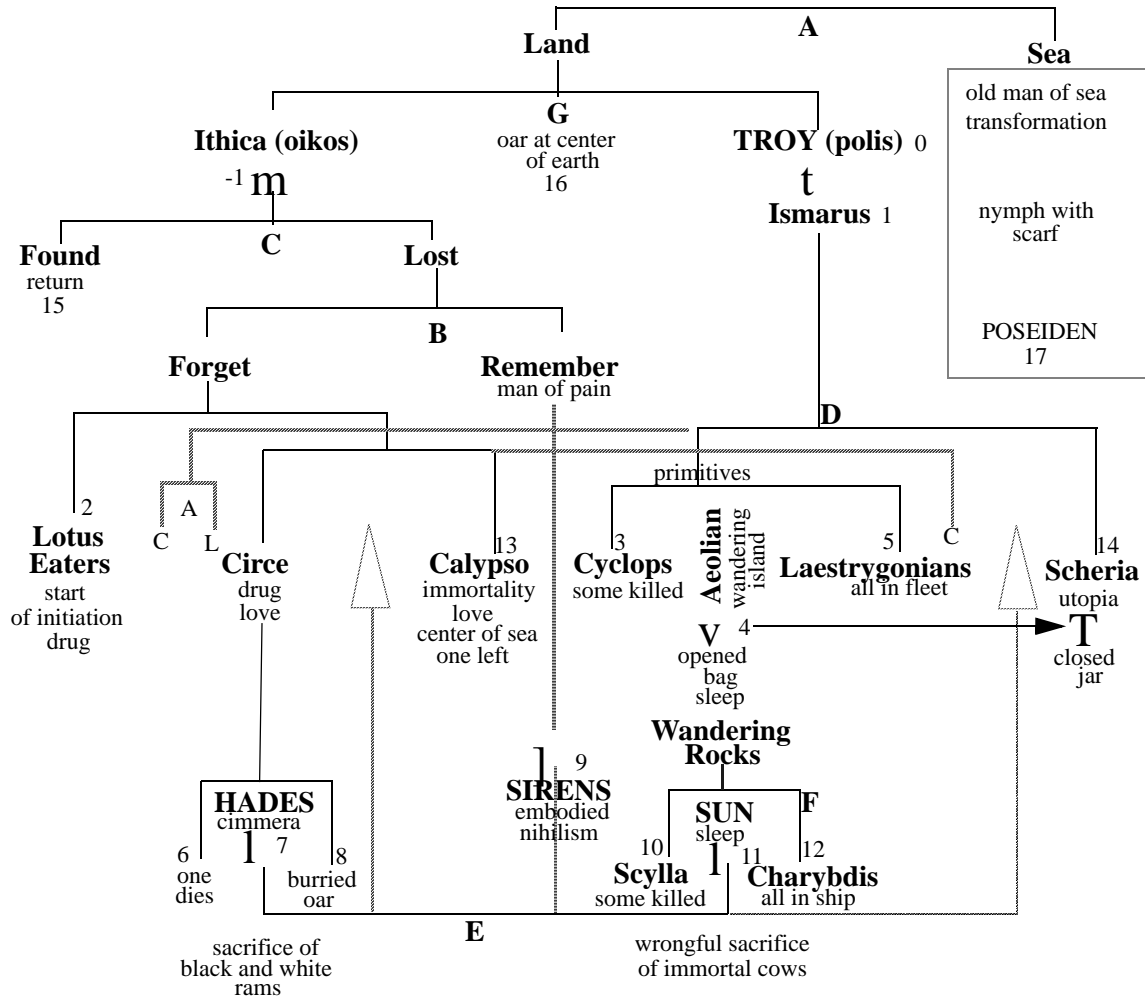
**TABLE 19** Discursive distinctions of the Journey

Identifier	Opposite	Inverse	Visit	Type of distinction
A	Land	Sea	0-14, 17 vs 16	naturalistic
B	Forgetfulness	Remembering	2, 6, 8, 13	naturalistic
C	Lostness	Found	4, 6, 13	naturalistic
D	Primitive	SuperPolis	0, 3, 5, 14	nihilistic
E	Too Dark (Hades)	Too Light (Sun)	7, 11	nihilistic
F	Scylla (risk part)	Charybdis (risk whole)	10, 12	nihilistic
	Mortality	Immortality	11, 13	naturalistic
	Captain	Crew	6, 9, 11	nihilistic
	Mobile	Fixed	4	
	Poseidon	Zeus (Athena & Hermes)		naturalistic
G	Polis	Oikos		naturalistic
	Aeolian (Wind)	Scheria (Water)	4, 14	naturalistic

We can see the structure of the initiation of Odysseus into the pain of nihilism if we carefully put together the opposites of the discursive landscape. This is first based on the distinction between land and sea. The old man in the sea is an important episode. Here Menelaus captures the old man in the sea by following the advice of a sea nymph. He transforms himself, attempting to elude capture. In his transformation and the necessity to hold onto him as he transformed, he is like Thetis who, in a similar way, attempts to elude capture by Peleus. We remember that Thetis is the mother of Achilles in the

Illiad. Thetis is a sea nymph with unaccountable power deriving from her special relation with Zeus. She saved him from binding during a revolt of the gods and set over him the Hundred-handed one as a guard. She also has a special relation to Dionysus and Hephestus, the two rejected gods. She provided a refuge for them. Thetis is powerful and helpless at the same time. She was forced to marry a mortal because of the prophecy that her son would be greater than his father. So both Zeus and Poseidon decided to let her marry a mortal so her son would not threaten their rule.

FIGURE 64 Structure of Discursive Formation



In the book *The Power Of Thetis* by Laura M. Saltkin<sup>1</sup> these themes are explored in their relation to the motives behind the action of the *ILIAD*. It appears that there is an interesting relation between the grief of Thetis over Achilles and Demeter over Persephone. In their grief, they both dawn the blackest of all capes which signifies the transformation of grief into anger. The shared attribute of the black cape of angry grief causes us to wonder at the relations of the myth of Persephone with that of Achilles. Is there a relation between these two myths which relate the initiation of young

men into warriors and the initiation of young women into the powers of their own inherent darkness? This is the other initiation which occurs outside the city to the youth which is contrast to the initiation of the older warrior into the mysteries of nihilism that we see occurring to Odysseus. Odysseus alludes to his own initiation in youth at the end of the epic when he recounts the boar hunt where he was wounded and received his name. The wounding is an important aspect of initiation<sup>2</sup>. That boar hunt was led by the wolfman. In the earlier initiation of his youth he got a name while in the later initiation he discovers the

1. (U. of California Press 1991)

2. See Michael Meade *Men and the Water of Life* (San Francisco: Harper 1993)

meaning of his name. In this later initiation, the old man of the sea plays an important role by giving Menelaus the first word of the fate of Odysseus. But that old man from the sea acts exactly like Thetis by transforming under the hands of Menelaus and his crew into “bearded lion, and then into a snake, and after that a panther, and a giant boar. He changed into running water too, and a great tree in leaf” [p. 76 between 438-513]. This holding onto the transforming old man of the sea is the essence of what we will call dynamic clinging. Later we will explore the myth of Thetis to see how this dynamic clinging is expressed in that myth. In the *Odyssey*, it is clear that one must be able to perform dynamic clinging in order to wrest the secrets from the elements of the pluriverse. The sea is ambivalent. The nymph with the scarf later helps Odysseus at a crucial point just after Poseidon has tried to destroy him. We must remember that the sea is *anathama* to Plato who wants his citizens in the *Laws* to have nothing to do with it. The sea, in effect, is the very image of chaos. The sea has all the elements of the negative fourfold -- its depth as are “wine dark,” it covers over things, when blown by the wind it becomes chaotic, it fills an abyss of unknown depths. For the seaman the sea represents the ever present danger of unknown death. So the sea is the manifestation of oblivion and death in the world. Women form the sea like the nymph with the scarf and women in the midst of the sea like Circe and Calypso personify this dark power of the sea. Even the sea’s will to destroy Odysseus is not constant, though it will destroy him in the end, in his old age, after his second journey wandering over the all the lands. The fact that both creatures that transform in response to being bound come from the sea is significant. The chaos of the sea is the basis for all the transformations seen in the pluriverse.

All the places that Odysseus visits are ports of call on the land. Yet not all of them have fixed places. There are the Wandering Rocks and the Aeolian Isles which have no fixed place. However, generally the land stands against the sea. The sea is the visible source of the random elements of fate. There is a dialectic between land and sea because from it come

the raiders and the sackers of cities. Those from the land use the sea to attack others and for the purpose of trade. Either way, the sea may be used as a way to gain wealth as well as a source of danger. The distinction between the sea and the land is a natural one. But the sea is invested with a special power which is related to the power of horses that the Indo-Europeans transferred to it. It has the character of wildness that untamed horses exhibit. Poseidon has a special relation to horses. He is also called earth shaker, for stampeding horses seem to make the earth shake like earthquakes. The ship riding on the torrents of the sea is in a similar position to the rider who tames the bucking bronco. A turbulent dynamical system will move between different regimes as it descends toward chaos. Dionysus lord of chaos arises from the sea at a yearly festival. Therefore, when the ancients saw arising from the sea the old man of the sea and Thetis, their vision was acute. They depicted the essence of the chaotic system as one that shifts between regimes, displaying different forms between structural transformations. Thus, the old man in the sea is a lion, and then a snake, and then a panther, and then a boar, and then running water, and then a great tree in leaf. These transformations of the old man in the sea are the deepest level at which the different elements of the pluriverse change into each other. It is the power that the gods harness in order to change their appearances on different occasions. In the course of the *Odyssey* we see Athena change forms many times. The power to transform from one form to another appears as a lacune in which the form momentarily collapses into chaos, and then out of that chaos emerges a different form. Since chaos was the first existent thing, it is in the nature of all things to be able to make these transformations. Thus, as Ovid records, there are many different metamorphoses of which the myths speak which go beyond the transformations of the gods. We see this as an aspect of mythology which is fantastic. But our formal-structural systems are precisely aimed at understanding these types of transformation. The ancients represented their understanding of this aspect of the world, as being able to transform, by what is to us the fantastical transformation of the jinn and men and other objects.

But the ability of one form to transform to another has been confirmed by modern physics. Fundamental particles transform from one to another by specific operations understood by structural models. The expression of the transformative power of nature is an important insight which the ancients understood very deeply. Transformation between forms is mediated by chaos. The land is the representative of the congealed form, and the sea that Odysseus traversed from one land to another is the movement through chaos between formations. The transformations of the old man of the sea are analogous to the transformations of the different lands that Odysseus visits. Likewise, Odysseus must hold on, in spite of the pain as the world is transformed around him by each landing from the sea. The old man in the sea is the opposite of the lands to which Odysseus travels. The single nexus of transformation that Menelaus and his crew can grip is contrasted with the transforming world that grips Odysseus. By this we see that transformation has two horizons: the old man from the depths of the sea at the root of the world, and the world itself. The old man in the sea had four animal aspects, and two aspects that were not animals. The animals are all land animals. The two non-animals are a great tree and running water. Here we see again the primal scene already explored in an unexpected place. The old man in the sea showing that he represents a source of the world, from within the negative fourfold appears as the elements of the motif tree and well. Thus, his transformation points back to endless time. He also appears as four animals reminding us that forms have a minimal system of aspects like the four views of the minimal system: tetrahedron, torus, mobius strip, and knot. These four faces of the minimal system are the ways the root minimal system, which is never seen, is manifest. From the chaos of the sea we have the binary and then fourfold division of the system tending toward chaos. This bisection goes on until, with the advent of a third thing, the whole falls into chaos. Thetis, when she is captured by Peleus, turns into fire, water, lion, serpent and Cuttle fish that squirts black sepia. Notice here there are both animal and non-animal forms. But significant is the form of the Cuttle fish

which contains black ink. There is little doubt that this relates to the black shawl that Thetis will put on herself as her grief turns to anger. The black shawl covers and is the color of night. It ripples chaotically in the wind and represents the abyss of anger in grief. Similarly the scarf of the sea nymph probably represents the negative fourfold. It is a scarf from the sea that Odysseus wraps around him when he is escaping Poseidon. It cannot leave the sea and gives the hero the power he needs to attain landfall. The scarf is the help from the sea which counteracts the power of the Sea God who is the personification of the dreadful aspects of the power of the sea to engulf, overwhelm, and finally cover over. Thus the scarf in some way the helping side of the negative fourfold. We do not know its color but both the shawl and the scarf represent the veil and effectively conceal the world in opposition to the manifestation of the world by the positive fourfold. So here we see in Thetis not the primal scene of the well and tree being alluded to, but instead the blackness that we cannot help relating to the negative fourfold. On the other hand the old MAN in the sea points to the primal scene which is the fundamental distinction from which the world emanates. Interestingly, lion and snake appear in both and remind us of the lion-headed snake encircled god of the Mithrists and Gnostics. Some of the meaning of this particular combination may be elucidated by referring to [The Lion Becomes Man](#) by Howard M. Jackson<sup>3</sup>. Here the main point is that the transformation of the old man of the sea and Thetis into different forms is the opposite of the transformation of the world as different lands manifest out of the sea. The source of this transformational energy comes from the depths of the ocean. For the woman, it refers back beyond the opposites of fire/water and lion/snake to the jet black ink of the negative fourfold. For the man, it refers back to the primal scene which makes the fundamental distinction in endless time that is the root of the positive fourfold. What the black shawl, scarf or ink and the primal scene cover over is the same origin seen from the viewpoint of the origins of the male or female aspects of existence.

---

3. (Scholars Press Atlanta GA 1985)

On land there are two kinds of dwellings for humans. There is the Oikos, whose center is woman, and there is the Polis, which is the construct of men working together. Men working together can defend or destroy the polis. Men are separated when they return to their respective households. The oikos in the Odyssey is obscured by lostness and forgetfulness. That lostness and forgetfulness manifests throughout the journey of Odysseus, but most strongly in the tales of the Lotus Eaters, Circe, and Calypso. These three together manifest lostness and forgetfulness and form the core of the discursive formation underlying the oikos. On the other hand, the city Troy is defined in relation to a different part of the discursive formation which contrasts primitiveness to the ultra-city. The limits of the polis are explored and defined by this contrast. Implicitly, there is a contrast between the polis as the males work, and the oikos, that is the females' realm. The females' realm embraces forgetfulness and lostness, as it is women goddesses who embody these characteristics. Thus, Penelopy is the subject of the finding, but her opposites are goddesses, so the lost and found, as well as forgetting and remembering, are bound to the female realm. On the other hand, within the cities both primitive and sophisticated, there are men who must be dealt with. The whole range of culture, from the most savage to the most sophisticated, is exhibited by men. So the discursive formation within the story divides oikos/polis along the male/female boundary and embodies therein two very different measures of existence -- lost/found//forget/remember on the one hand and primitive//sophisticated on the other. This is not a nature/culture distinction within the discursive formation. Instead, it is a distinction between the realm within which the polis appears, and the realm in which the oikos appears. The oikos appears out of the distinctions between remembering and forgetting or lostness and foundness. The polis appears in the midst of the spectrum of the possibilities for the level of civilization.

These two discursive sub-formations provide the background upon which the nihilistic opposition between too dark and too light appear. The nihilistic

opposition appears as the tales of Hades/Cimmera, the land of perpetual darkness, and the Island of the Sun. Hades is bounded by two visits to the island of Circe and so grows directly out of the female sub-formation as the embodiment of the negative fourfold. The episodes of the isle of the sun, on the other hand, are bracketed by Scylla and Charybdis which embody nihilistic distinctions that have become wicked, solutionless problems. From Hades, Odysseus gets a view of the dead, while on the isle of the Sun the crew of Odysseus transgresses all bounds by killing the immortal cattle of the sun which most critics agree represent the days and nights of the year. In Hades, the accepted sacrifice of the white and black rams is made, while on the Isle of the Sun the forbidden sacrifice of the immortal cattle is made. This sacrilege is punished by Zeus who destroys the crew when they set sail. Here we notice that the route by Scylla and Charybdis is contrast to the route not taken by the wandering rocks that Jason visited. We also notice that in relation to the two sub-formations, the episodes related to the positive fourfold has no single place. It is embraced by each sub-formation as shown by the dotted triangle. The episodes related to the positive fourfold are encompassed by each of the sub-formations, but appears to be floating rather than anchored with respect to them. This is highlighted by their relation to the wandering rocks which seems to have some correspondence to the Aeolian isle which floats itself wandering the ocean. The Aeolian isle is bracketed by the primitive and savage cultures on the spectrum of types of cities. Similarly, the episode of the Sirens is bracketed by the nihilistic opposites of Hades and Sun. In the episode of the Siren, as already discussed Odysseus embodies nihilism, completely giving us the perfect image of the Guardians in relation to the rest of Plato's higher utopia. It is the picture of the mind separated from the body. This occurred after the fundamental split in the body when Odysseus appointed another leader who ultimately betrays the crew by luring them to disaster. In the Republic, this split is symbolized by Cephalus and Thrasymachus who originally lure Socrates into conversation on his way back from Piraeus, the harbor of Athens. The higher utopia is more closely connected with the sea

than the lower utopia that is kept from being polluted by the sea. The Kakatopia is the result of the mind/body split. That split is clearly seen throughout the Odyssey in the relation of Odysseus and his crew. The Episode of the sirens is the center of the discursive formation which is parallel with the element of remembering within the background sub-formations. It stands out on the background of the hinged nihilistic opposites of Hades/Isle of Sun.

Looking at the full formation we see that there are two basic layers. There are the two sub-formations related to oikos and polis under the auspices of the land but immersed within the land. On top of this background there is the nihilistic opposites of Hades/Sun and the embodiment of the nihilistic situation with the episode of the Sirens. The foreground opposition and its synthesis are hinged to the background which encompasses the isle of the sun from both directions. This hinging of the nihilistic distinction between too dark (Zophos, west) and too light (Eos, east) but rooting it in the female-oikos side of the split background is significant.

Zophos is not as fully realized as eos. It is more a shadowy kind of substance than a person. It is the exact contrary of eos: the region into which the sun and its light descends and eventually disappears. Eos is a rising, zophos is a descent; eos is bright, zophos is murky; eos is movement, zophos stillness; eos sheds light, zophos encloses and hides it. Zophos is the sum of the attributes of the sun as it descends from its noontime meridian to its western disappearance.<sup>4</sup>

Here we catch a glimpse why Hades is hinged to Circe while the Isle of the Sun floats free. The eos moves across the heavens, while the descent of the sun to zophos is located in one place in the West. Though the sun arises from the East, eos is associated with the whole movement of the sun that it precedes. This is, of course, a model of manifestation. The nihilistic extreme of the sun, which cannot be looked at directly without causing blindness, manifests with eos and daily moves across the sky to descend finally into the murky realm of zophos, the ultimate of

which is Hades. The manifestation of things is linked to this daily progression of the sun. This means that their Being is a process of eos turning into zophos and vice versa. Thus, things move between the poles of eos and zophos. All things like the sun appear with the light and then disappear into darkness. This model of manifestation is linked directly to the positive and negative fourfold as an embodiment of that cosmic opposition. However, eos and zophos are naturalistic opposites that have been turned into nihilistic oppositions within the Odyssey. The manifestation process has been reified. It has also been summarized and contrast by the image of the sirens. There Odysseus embodies the schizophrenia of nihilism (mind/body split). He is lured by the song of the sirens which is yet another view of forgetfulness and lostness in some extreme form. Men are always lured by the female side of things. They must bind themselves to their duties and be prepared to die at their posts. They must become hard and resist the forgetfulness following Apollo's dictum to "know themselves" as men separate from the feminine oblivion. They must realize themselves as the builders and destroyers of cities. The whole sub-formation of the oikos appears summarized in that alarming song which must be avoided at all costs. The ship itself with the male crew appears contrast to the whole range of cities represented by the sub-formation emanating from Troy. This ship that brings destruction from out of the sea, and is vulnerable to destruction from the land and ocean, is a kind of prototype for all cities. It is like the army phalanx. It is an organization in which each man carries his oar instead of a spear and has his bench instead of a shield, but where all have to pull together in order to move across the sea which is analogous to the Mele in battle. The hull of the ship is a wall that keeps out the wilderness of the sea. The image of the ship reminds us of the Aeolian isle with its king and twelve sons and daughters who bind the winds into a bag. A ship is like a wandering island of civilization that also expresses in its destructiveness the anti-production of warfare. The ship sails across the sea like the sun sails across heaven. It has its eos at the bow and zophos at the starboard. It constantly manifests new things to the sailors and leaves things

---

4. ARCHERY IN THE DARK OF THE MOON by Norman Austin p 92-93

already seen behind to fade into oblivion. The sun is surrounded by the two sub-formations like the seas are surrounded by the lands.

This model of manifestation, that by implication exposes an interpretation of Being, has at its center representatives of the positive fourfold (the sun and land) and the negative fourfold (Hades beyond the land of the cimmerians and the sea). This appears on

the background of a more fundamental split between the range of civilization whose center piece is Troy. It also appears on the background of lostness and forgetfulness. Hades, we know, is at the center of this sub-formation related to the oikos which manifests forgetfulness and lostness. The sun, on the other hand wanders, making manifest the things of the world like cities and villages of savages and utopias.



---

This chapter concerns the Homeric utopia. It is the last stop on the Journey of Odysseus. It is the place where Odysseus acts as a bard or scop and tells his own tale. As far as the foreground action is concerned, Odysseus travels from Calypso's isle to Schiera and then to Ithica. The rest of his journey takes place within the tale he tells in Schiera. We do not know quite whether to believe Odysseus about the rest of the tale. From the many lies that Odysseus is seen making up to impress various hosts, the whole thing could just as well be a complete fantasy made up for the Schierians. But what happens in Schiera, the ultra-city, is in the foreground and coming directly from the bard who tells the whole story, it is more concrete. However, Schiera itself is not very believable. It is a place near the gods. Its citizens have power over the sea which they pass over without trouble. It is a place where the gods visit without disguises. It is far away from all the other inhabited lands, so the Schierians know no war. They moved hence to avoid the Cyclopes which Odysseus met at the beginning of his journeys. As has been noted, these two peoples represent the ends of the spectrum which defines the polis. It represents a city that knows no war. Its isolation, the extreme urbaneness of its people, the mastery of the sea, the

mastery of agriculture, the fineness of its architecture -- all these are the things that make it a utopia. But everything with Schiera is predicated on the avoidance of war -- and war is the fundamental assumption of both the higher and lower utopias of Plato. So if we wish too look for a contrast to Plato's imaginary cities, then Homer has already produced it for us. Schiera is a city that epitomizes what every Greek city would like to realize -- direct intercourse with the gods, mastery of technology, mastery of nature, and absence of the pain of war. This absence of pain puts them in direct contrast with Odysseus who is the man of pain. The entry of the man of pain into their land is for the people of Schiera a defining event which precipitates their fate.

Schiera in many ways stands opposite of Troy. It is the polis of the Odyssey in the way that Troy is the city of the Iliad. Troy was accessible to attack from the sea, whereas Schiera is too far away to ever be attacked from other cities. This accessibility to the sea is the key point of vulnerability. For from the sea, armies can come from ships to destroy a city. But Schiera is so far away that even being close to the sea holds no danger. But like Troy, Schiera is a sacred city. It has the complete form with its well,

farmlands, wall, astu, assembly, and acropolis. It has a gracious king and queen with untold riches which have piled up from years of peace. No war has ever emptied the coffers of this city.

One might think that beyond the idyllic setting and the wonders of wealth and technology there was little to say about Schiera. However, this is not true. The interaction of Odysseus has a very important lesson for us to unfold. The entry of the man of pain into the city free of pain is equivalent to an emergent event. So, as we trace the stages of the epiphany of Odysseus, we have a lot we can learn from the structure of the archetypal polis as it is entered by the sacker of cities. Odysseus starts his journey from the isle of Calypso. Poseidon attempts to destroy him with a storm that rends asunder his small craft. A nymph rescues Odysseus and helps him with a magic scarf. With the scarf Odysseus makes his way to the Phaeacian coast. He rides astride the broken beam of his ship. Upon arrival, he has a problem of approaching a rocky shore. The waves drive him in, and he is kept from destruction by holding tightly to a rock until the wave recoils from the cliff and takes him back out to sea. Eventually, he sees a river to which he finally makes his way, and that allows him to reach the shore in one piece. He returns the veil to the nymph Ino. Then he makes his way up the slope to where a tame olive and a wild olive grow out of the same stem. He crawls under the dead leaves and sleeps. This is contrast to Odysseus' entry to Ithica asleep. His treasures were unloaded and he was left by the Phaeacians without being awakened. What a difference between the entry to the polis and the island of his oikos.

In this way, Odysseus gained the shore close to the city of Schiera. Naked, alone, lost, wounded, and all but forgotten. While he slept, Athena put into the head of a princess of the city to wash clothes by the spring near where Odysseus slept. Nausicaa was the princess, and she and her fellow maidens made their way out of the city in a cart full of clothes to be washed. Odysseus awoke to the sound of the voices of the girls at playing ball after their washing.

“Alas!” he sighed. “What country have I come to now? What people are there here? Some brutal tribe of lawless savages, or kindly and god-fearing folk? And what is this shrill echo in my ears, as though some girls were shrieking? Nymphs, I suppose -- who haunt the steep hill-tops, the springs of rivers, and the grassy meadows. Or am I within hail, by any chance, of human beings who can talk as I do? Well, I must go and use my own eyes to find out.”

So the gallant Odysseus crept out from under the bushes, after breaking off with his great hand a leafy bough from the thicket to conceal his naked manhood. Then he advanced on them like a mountain lion who sallies out, defying wind and rain in the pride of his power, with fire in his eyes, to hunt the oxen or the sheep, to stalk the roaming deer, or to be forced by hunger to besiege the very walls of the homestead and attack the pens. The same urgent need now constrained Odysseus, naked as he was, to bear down upon these gentle girls. Begrimed with salt, he made a gruesome sight, and one look at him sent them scuttling in every direction along the jutting spits of sand. Alcinous' daughter was the only one to stand firm. Emboldened by Athena, who stopped her limbs from trembling, she checked herself and confronted him, while Odysseus considered whether he should throw his arms round the beautiful girl's knees and so make his prayer, or be content to keep his distance and beg her with all courtesy to give him clothing and direct him to the city. After some hesitation, he decided to that as the lady might take offense if he embraced her knees. It would be better to keep his distance and politely plead his case. In the end, his address was not only disarming, but full of subtlety:

“Mistress, I throw myself on your mercy. But are you some goddess or a mortal woman? If you are one of the gods who live in the sky, it is of Artemis, the Daughter of almighty Zeus, that your beauty, grace, and stature most remind me. But if you are one of us mortals who live on earth, then lucky indeed are your father and your gentle mother; lucky your brothers too. How their hearts must glow with pleasure every time they see their darling join the dance! But he is the happiest of them all who, with his wedding gifts, can win you for his home. For never have I set eyes on such perfection in man or woman. I worship as I look. Only in Delos have I seen the like, a fresh young palm-tree [pheonix] shooting

up from the altar of Apollo, when my travel took me there -- with a fine army at my back, that time, thought the expedition was doomed to end so fatally for me. I remember how long I stood spellbound at the sight, for no lovelier sapling ever sprang from the ground. And it is with just the same wonder and veneration that I look at you, my lady; with such awe, indeed, that I dare not clasp your knees, though my troubles are serious enough. Only yesterday, after nineteen days of it, I made my escape from the wine-dark sea. It took all that time for the waves and the tempestuous winds to carry me here from the island of Ogygia. And now some god had flung me on this shore, no doubt to suffer more disasters here. For I have no hope that my troubles are coming to an end; the gods have plenty in store for me before that can be. Pity me, my queen. You are the first person I have met after all I have been through, and I do not know a soul in this city or this land. I beg you to direct me to the town and to give me some rag to put round myself, if only the wrapper you may have brought for your linen when you came. And in return, may the gods grant you your heart's desire; may they give you a husband and a home, and the harmony that is so much desired, since there is nothing nobler or more admirable than when two people who see eye to eye keep house as man and wife, confounding their enemies and delighting their friends, as they themselves know better than anyone."

"Sir," said the white armed Nausicaa, "your manners prove that you are no rascal and no fool; and as for these ordeals of yours, they must have been sent you by Olympian Zeus, who follows his own will in dispensing happiness to people whatever their merits. You have no choice but to endure. But since you have come to our country and our city here, you certainly shall not want for clothing or anything else that an unfortunate outcast has the right to expect from those he approaches. I will show you to the town and tell you who we are. This country and the city you will see belong to the Phaeacians. I myself am the daughter of King Alcinous, who is the head and mainstay of our state."<sup>1</sup>

This meeting with women at the spring marks the boundary between wilderness and civilization. Odysseus fittingly arrives naked from the wilderness

which is identified with the wildness of the sea. The boundary was also marked by the wild and the tame olive sharing the same stem over where he slept. Odysseus must impress upon the woman his civil character with only his words. He covers his private parts. Thus, he is simultaneously concealing and revealing. In his speech, the phallic palm tree shoot rising at Delos that was a matter of awe indicates that his concealing may be more than a formality. Revelation of the instant goes in both directions as he sees her as a perfect example of the female form. She sees him as inwardly civilized but outwardly naked. He is described as a lion bearing down upon a fawn. Thus, the civilized exterior put forth in speech covers over his true nature -- the destroyer of cities. Nausicaa's perfection is our first hint that we have entered a utopia. Everything in Schiera is a perfect example. This meeting is highlighted as crucial in the story by the presence of so many references to Nausicaa's future husband and home, and Odysseus' wish for harmony to her. He says that harmony between husband and wife is much desired. There is nothing nobler than "when two people who see eye to eye keep house as man and wife." Here is the definition of the oikos. The ideal of the oikos is harmony of male and female -- between that which is from the dark and that which is from the light. Odysseus mentions this harmony when he sees a perfect example of womanhood. The harmony of man and wife benefits friends and confounds their common enemy. Justice, at the beginning of the Republic, was defined as what benefited one's self and hurt one's enemy. Justice begins by being defined selfishly. So, to the oikos, is defined selfishly against those who would do it ill and for those who do it good. Later Nausicaa hints that she is available for marriage. But Odysseus turns away toward home, turns away from the perfect example like he turned away from immortality. Odysseus wants his own home and wife; his own source of harmony with Penelope. Odysseus rejects the perfect example for a real wife who is oscillating and indecisive. What Odysseus has found with his real wife is better than what immortality or perfection can give. It can only be explained as an unseen bond that, through marriage, establishes unseen

---

1. ODYSSEY Book VI page 106 140-213

distinctions that take Odysseus beyond the nihilism he has become totally immersed in throughout his journey. Nothing will take the place of this unseen bond between mortals who belong together -- who have been made the Same though marriage. That Sameness is the foundation of the oikos.

Here the wilderness reminds us of Wild Being. The tame and wild olives grow out of the same stem. This reminds us of what Merleau Ponty calls the Chiasm. The point of reversibility of touch touching. Odysseus was like an ember buried in the leaves; his body was covered with the dead leaves beneath the chiasmic olive tree. As an ember, he was between the wildness of the sea and the wildness of the land. His naked flesh was fatigued until he was almost nothing but his body; his spirit was subdued within the body. In Wild Being, it is the intelligence of the body itself when bodily reason beyond the province of purely intellectual reason is manifest. We are embedded in the direct experience of our body, without the veil of conceptual structures projected on that experience. In that experience, we see the reflexivity of perception itself -- which hears its own words -- but that reflexivity has a moment of opacity that is irreducible. For Odysseus, naked in the wilds, his cunning mind is but an ember. He has a blanket of leaves which gives him warmth and makes his skin directly interface with the wild. There is no barrier between nature and culture; only a direct experience of the otherness of nature. No clothes, no shelter, no city wall.

Meeting Nausicaa, there is a two-way spectacle. Odysseus sees the perfect example of womanhood. Nausicaa sees a man at his most primitive and natural state. The only sign of civilization at first is that he covers his private parts. Then it is his speech that beguiles her with flattery attempting to appropriate her image of her self to make her want to have mercy on his plight. The covering of the male display is a sign of civilization. Maxine Sheets-Johnstone in The Roots Of Thinking<sup>2</sup> points out, perhaps for the first time, that not enough thought has been given to the

role of male sexual signaling in the development of our race. The erection is the clear sign of desire -- the presence of eros. By covering the private parts, this signaling is curtailed. We think of this as the bare minimum of civilization. The first thing missionaries try to do is get the natives to cover themselves, regardless of climate. Ironic, since the height of bourgeois culture is to go naked at the beach. But by establishing this sign and by giving an eloquent speech, Odysseus proves he is "no rascal and no fool." But the sign of civilization is upon a destroyer of cities. Part of civilization is the anti-production of warfare, rape and destruction of cities. Thus, the apparent awkwardness of the man covering himself is in stark contrast to the image of a lion going out defying the wind and rain in the pride of his power. Odysseus is hiding more than his nakedness -- he is hiding his true nature. His nakedness is a disguise for his inner reality based on his experience and daring.

Every emergent event arrives from the wilderness as both a revealing and a concealing. Its first sighting is a spectacle. The spectacle is reversible, like that between Nausicaa and Odysseus. In this case, it is the innocent perfect example meeting wily experience. But the emergent event is always a spectacle. It is a meeting of seer and seen. The event is twofold. It is itself a chiasm. Nausicaa has rejected all the men of her land, but is looking nonetheless for a husband. She sees a possible husband completely different from those she has rejected. Odysseus projects that Nausicaa has manhunting on her mind, and takes this as the center of his opening conversation with her. Odysseus attempts to align with what he thinks Nausicaa might be thinking about in order to be recognized by her. Odysseus does not attack her as a rascal might do. Nor does he act dumb and uncivilized as some fool. Odysseus, with his speech, puts on all the trappings of their common pan-Hellenic civilization so as to draw attention away from his own lack of the signs of civilization. Thus, as an emergent event, he projects normalcy. For Nausicaa it is strange to see any man not of her own people so the strangeness of the meeting is covered over by the gloss of civility.

---

2. (Philadelphia; Temple U.P. 1990)

This veil of normalcy is exactly why the first stage of emergence has the nature of a foreboding. There is something out there, but we do not know what it is. We see the spectacle, but it fits with what we are looking for so well that we cannot see the differences. We feel uncomfortable by the subliminal messages, but cannot put together what is bothering us because we are hiding it from ourselves. Nausicaa would have scattered like the others if she had known she was like a fawn confronting a lion. But she could not see the lion. She saw the naked and vulnerable man feigning civilization. She saw a candidate husband. She saw a helpless traveler. She did not see the cunning destroyer.

When he had thoroughly washed and rubbed himself with oil, and had put on the clothes which the young girl had given him, Athena, Daughter of Zeus, made him seem taller and sturdier than ever and caused the bushy locks to hang from his head thick as the petals of the hyacinth in bloom. Just as a craftsman trained by Hephaestus and herself in the secrets of his art takes pains to put a graceful finish to his work by overlaying silverware with gold, she finished now by endowing his head and shoulders with an added beauty. When Odysseus retired to sit down by himself on the seashore, he was radiant with comeliness and grace. Nausicaa gazed at him in admiration and said to her fair attendants:

“Listen, my white-armed maids, while I tell you what I have been thinking. This man’s arrival among the Phaeacians, who are so near the gods themselves, was not unpremeditated by the Olympian powers. For when first we met, I thought he cut a sorry figure, but now he looks like the gods who live in heaven. That is the kind of man whom I could fancy for a husband, if he would settle here. I only hope that he will choose to stay. But come, girls, give the stranger something to eat and drink.”<sup>3</sup>

Nausicaa gives Odysseus clothes and food, then leads the way toward town and explains to him the way he should enter the city. The first encounter with the emergent entity leaves it clothed in what the city expects to see. Now he is no longer natural, no longer able to signal sexually, no longer hungry and

ignorant. Odysseus knows how to approach the city, and Nausicaa goes ahead to prepare the way for him. Outside the city a connection has been made between the perfect example and the outcast moving inward. If we see this in terms of the emergent event, we see it as the casting the veil over the noumena by the perceptive system. That system acts as a filter on what can be seen. It goes out beyond what is actually seen and casts a veil over it, taking it out of a state of Wild Being which chiasmically relates the wild and the tame. Crisp delineation of the phenomena is made by clothing it in the familiar categories of things in the world, even before it is seen in the city.

On his return to Ithica, Odysseus has treasure which must be hid. He first meets Athena to whom he directly begins to lie about who he is. To Nausicaa, his speech has been unaccustomedly truthful. Athena, on that later occasion, makes him look broken down and distorts his figure instead of enhancing it. He first seeks asylum at the hut of a slave instead of the Palace of a King. The entry into the oikos is almost exactly the opposite at every point from the entry into the polis of Schiera.

“Our city is surrounded by high battlements; it has an excellent harbor on each side and is approached by a narrow causeway, where the curved ships are drawn up to the road and each owner has his separate slip. Here is the people’s meeting place, built up on either side of the fine temple of Poseidon with blocks of quarried stone bedded deeply in the ground. It is here, too, that the sailors attend to the rigging of the black ships, to their cables and their sails, and the smoothing of their oars. For the Phaeacians have no use for the bow and quiver, but spend their energy on masts and oars and on the graceful craft they love to sail the foam-flecked seas.”

Nausicaa and Odysseus part ways and, he next comes to a grove of Athena’s outside the city. There he was enveloped by a thick mist, and he meets Athena as a young girl carrying a pitcher. Athena, as the girl, leads Odysseus to the house of Alcinous, the king, through the city. She gives him advice on how to approach the King and tells him that it is the favor of the Queen that he must win. Nausicaa had given him

---

3. *Odyssey* page 108 verses 214-28

that advice before Athena. It seems that the center of power in Schiera, the city that has no need for the implements of war, belongs to a woman. Here we get some inkling that Schiera represents some other possible world where the Chalice dominates over the Blade<sup>4</sup>. Where women rule, we hypothesize peace, forgetting the war like Inanna and Aster and Athena. The name of the queen is Arete.

With this, Pallas Athene led the way at a quick pace, and Odysseus followed in the goddess' steps. The Phaeacians, those famous seamen, failed to observe him as he passed them by on his way through the town. For the Lady Athene used her formidable powers to prevent, shedding a magic mist round her favorite in her concern for his safety. As he walked, Odysseus marveled at the harbors with their well-founded ships, at the meeting place of the sea lords and at the long and lofty walls, which were surmounted by palisades and presented a wonderful sight.

When they reached the king's palace, the bright eyed goddess Athena turned to him and said:

"Here, sir, you see the house that you asked me to show you. You will find high born princes feasting here, but go straight in and have no qualms. For it is the bold man who every time does best, at home or abroad. Once in the palace, make straight for the Queen. Her name is Arete, and she comes from the same family as Alcinous the King. Nausithous, first of the line, was the son of Poseidon the Earthshaker and of Periboea, the loveliest woman of her time. She was the youngest daughter of the great Eurymedon, who was once king of that haughty race, the Giants, but led his headstrong people to destruction, and himself came to an untimely end. Poseidon made Periboea his mistress and by her had a son, Nausithous the Magnificent, who was king of the Phaeacians. And Nausithous had two sons, Rhexenor and Alcinous. Rhexenor had not long been married, and had as yet no son when he was killed by Apollo with his silver bow. But he left one daughter, Arete, in his palace. Alcinous made her his wife and gave her such homage as no other woman receives who keeps house for her husband in the world today. Such is the extraordinary and heartfelt devotion which she has enjoyed in the past and still enjoys, both from her children and Alcinous himself, and from the

people, who worship her, and greet her when she walks through the town. For she is not only the Queen, but a wise woman too, and when her sympathies are enlisted she settles even men's disputes. So if only you can secure her friendly interest, you may well hope to return to your native land, to step under the high roof of your own house and to see your friends once more."<sup>5</sup>

In the next leg of his journey into the city, Odysseus is hidden in a cloud of mist. This cloud allows him to walk through the city like Gyges' ancestor, unseen by the inhabitants. He sees the different parts of the city and mentions several key features that caught his eye. In fact, everything but the acropolis was mentioned. The mist is parallel to his disguise on the return to Ithica. In both cases, he is not recognized for what he is. In the case of the mist, he is not seen at all. It is a mist like that which Aphrodite wraps around Paris in the Iliad. The mist reminds us of the essence of manifestation which is pure immanence, that which is never seen. That is a special attribute of Hyper Being, the next type of Being that any emergent event must pass through on the way to the manifestation within the city -- intersubjective unity. Odysseus passes right through all the normal filters to arrive right at the center of power. This is apropos because the filters of the socio-technical system cannot catch the emergent event. It passes right through the nets because they were designed to catch already known dangers, not utterly unknown dangers. Odysseus has moved out of Wild Being into the realm of Hyper Being. He is moving through the filters of the system without being detected. Like invisible planes today which cannot be seen on radar, he has a magical technology which allows him to move undetected right to the entrance to the palace of the King. Also, his intelligence is very good because before he meets them, he knows something about them, whereas they know nothing of him. The emergent event is always at an advantage, as the system being attacked does not know what hit it, while by rendering itself visible, it has disturbed the environment enough to make its own nature plain.

---

4. See [The Chalice and the Blade](#)

5. ODYSSEY page 113-4 verses 60-70

Schiera is to some extent ruled by a woman; the king defers to his wife. Thus, here is a case where no revolt of the women is necessary. Women are respected and have a say in things. The king married the daughter of his brother. They are both sprung from Poseidon via their father. Poseidon impregnated the most beautiful woman of the time. A perfect example giving rise to Nausithous the magnificent. She is a wise woman. Thus, we see here an example of the harmony between husband and wife that Odysseus spoke of on meeting their daughter. This couple, standing opposite the marriages of Agamemnon and Menelaus, shows the harmony that those kings lacked. Here the women rule by becoming respected and by their wisdom being made evident that settles the disputes even of men. This is the best of all possible worlds where men and women are harmonious in marriage, and women exert power that does not unseat men from their rightful place in ancient Greek eyes. Schiera, like the Atlantis, is a powerful nation sprung from Poseidon. This explains their dominance of the seas. Being in harmony with the seas, it is closer to the feminine than to the masculine energies. But here those dark feminine energies represented by the negative fourfold that have much in common with the sea and Hades are brought to culmination in an alternative vision of society based on the "correct" rule of women as the power behind the throne. Outward order set up and preserved by men is enhanced by harmonious feminine energy. This for the Greeks could only happen in an ideal city -- a utopia where the city is ruled by a harmonious oikos. When the harmonious oikos is made the center of the city, then the whole is infused with harmony and peace as well as high technical achievement and wealth. When there is dissension in the oikos of the king, then there is trouble at the heart of the city.

Meanwhile, Odysseus approached Alcionous' splendid dwelling. His heart was filled with misgivings, and he hesitated before setting foot on the bronze threshold. For a kind of radiance, like that of the sun or moon, lit up the high-roofed halls of the great king. Walls of bronze, topped with blue enamel tiles, ran round to the left and right from the threshold to the back of the

court. The interior of the well-built mansion was guarded by golden doors hung on posts of silver which spang from the bronze threshold. The lintel they supported was of silver too, and the door-handle of gold. On either side stood gold and silver dogs, which Hephaestus had made with consummate skill, to keep watch over the palace of the great-hearted Alcionous and serve him as immortal sentries never doomed to age. Inside the hall, high chairs were ranged along the walls on either side, right round from the threshold to the chamber and back, and each was draped with a delicately woven cover that the women had worked. Here the Phaeacian chieftains sat and enjoyed the food and wind which were always forthcoming, while youths of gold, fixed on stout pedestals, held flaming torches in their hands to light the banqueters in the hall by night.

The house keeps fifty maids employed. Some grind the apple-golden corn in the handmill, some weave at the loom, or sit and twist the yarn, their hands fluttering like the tall poplar's leaves while the soft olive-oil drips from the close woven fabrics they have finished. For the Phaeacians' extraordinary skill in handling ships at sea is revealed by the dexterity of their women folk at the loom, so expert has Athena made them in the finer crafts, and so intelligent.

Outside in the courtyard but stretching close up to the gates, and with a hedge running down on either side, lies a large orchard of four acres, where trees hand their greenery on high, the pear and the pomegranate, the apple with its glossy burden, the fig and luxuriant olive. Their fruit never fails nor runs short, winter and summer alike. It comes at all seasons of the year, and there is never a time when the West Wind's breath is not assisting, here the bud, and here the ripening fruit; so that pear after pear, apple after apple, cluster on cluster of grapes, and fig upon fig are always coming to perfection. In the same enclosure there is a fruitful vineyard, in one part of which is a warm patch of level ground, where some of the grapes are drying in the sun, while others are gathered or being trodden, and on the foremost rows hang unripe bunches that have just cast their blossom or show the faint tinge of purple. Vegetable beds of various kinds are neatly laid out beyond the farthest row and make a smiling patch of never failing green. The garden is served by two springs, one led in rills to all parts of the enclosure, while its fellow

opposite, after providing a watering-place for the townsfolk, runs under the courtyard gate towards the great house itself. Such were the beauties which the gods had adorned Alcious' home.

This picture of plenty grows directly out of the presence of harmony. The ideal of never-ending plenty in food and wine is something any human who has experienced need can relate to as the most perfect conditions -- the best of all possible worlds in which the food ripens at the door step and never ceases to produce. In this kingdom, the reproductive powers are clearly under control and well tended. This garden lies just outside the palace and is tended by fifty women. It is divided into two parts, one dedicated to fruits, and the other dedicated to wine. The fruits are all ripening at different rates so that something is always coming to fruition. This shows us a land without seasons. A place where time has in some sense stood still. This lets us know that we are not in normal time that has seasons. It also tells us that the people of Schiera do not have to plan ahead. It is not only the experience of strife that they lack, but want in general. The door to the palace itself is impressive, being made of bronze, gold and silver. And outside this threshold stand two dogs made by Hephaestus, who are immortal guards. It is unclear if they are animate, but that is certainly implied as Hephaestus was famed for making animate women who helped him in his smithy. The guard dogs and the torch-bearing youths within the palace lend an aura of the strange and uncanny to the palace. The strangeness and the unending plenty go far to prove that the Phaeacians are "close to the gods."

Odysseus enters and goes straight to the Queen and embraces her knees to plead his case, then withdraws to the ashes of the hearth. He is accepted by the King after being reminded by one of his councilors. The sudden appearance of Odysseus out of nowhere was a shock to everyone. The King had been left speechless by it. After recovering, he makes Odysseus welcome and feeds him. Then he dismisses everyone and invites them back tomorrow for a sacrifice to the gods. In passing, he notes that the gods never disguise themselves around the

Phaeacians. Odysseus makes some short explanation in answer to the Queen's questions of where he has come from and why he is wearing clothes from that very place. This question from the Queen shows that she is sharp witted and clear sighted. Odysseus, sensing danger, tells the truth. But this point is interesting in relation to the appearance of the emergent event. It has gone directly to the heart of the socio-technical system undetected by the filters that would normally detect the passing of foreign objects. This is accomplished because Odysseus is a new kind of thing which the nets have not been constructed to catch, and so it misses him. This allows the emergent entity to go straight to the nucleus of the socio-technical system. Once there, the emergent entity appears as a shocking spectacle to those who normally expect a warning or at least an escort. Odysseus wants to make sure everyone knows he is no threat, so after clasping the Queen's knees, a ritual gesture asking for mercy, he goes and squats in the hearth, showing submission. He could have just as easily killed anyone there because of the factor of surprise. But he knows the way to get what he wants is to win these people over to his cause. They have the power to take him home which he could not do himself. But his intelligence and daring do not change the fact that the entry of Odysseus is a complete surprise. But that surprise, once overcome, leads to attempts to classify Odysseus by asking him who he is, where he is from, and where he got their very own clothes? The emergent entity comes dressed in the familiar. It is uncanny, but not completely strange. This gives the impression that the emergent event can appear as something ordinary at first. It is sometimes something familiar seen in a different way. It gains entrance because it was met at the periphery and given the clothing of the place to be entered. The emergent event is a combination of the familiar and the unfamiliar. It wears the veil of the ordinary and common. But under that veil lurks what is completely unknown.

We knew that when Odysseus returns to Ithica, he is searching for clothes. He takes handouts of clothes from the farmer he takes refuge with, and from Penelope. He gets the clothes at the center, not the



periphery. He does not travel unobserved. In fact, the dog almost kills him. If the watchdog had not been called off, he would have been killed. Whereas the watchdogs of Alcinous do not utter a peep so that we are even unclear whether they are animate or not.

This whole episode has served to elucidate the stage of emergence associated with Hyper-Being. The emergent eventuality passes unnoticed. It has an affinity with the immanent part of the socio-technical system, so it can walk through it without being detected. It walks through the blind spots, within the capability of the socio-technical system to render visible what is in the environment. Thus, when the emergent eventuality finally does appear, it is already at the core of the socio-technical system, and this is a shocking experience. Yet, once the shock is over, it is realized that the emergent event has certain familiar aspects. The initial response is to try to classify the emergent eventuality and accommodate it.

The next day is a feast where a bard tells tales of Troy and causes Odysseus to weep. So Alcinous suggested games, instead, to entertain the guest. In the games, Odysseus is challenged and throws the discus, giving vent to his anger when slighted. So Alcinous again changes the venue and suggests they watch dancing instead of competing. Here we move to a new stage of Being associated with Processes and the temporal gestalt. From the shock of first appearance and the attempts to classify the emergent eventuality, we have moved to the realm of action. In action, we are dealing with probabilities. Each discus throw is an actualization of a possibility. Odysseus, when challenged, states that he is willing to take on anyone except the King, his host. He is, after all, a man of action. The actions of the games are showcase processes. Even one throw of the discus is a whole series of different intertwined movements, highly coordinated and orchestrated. Like any act, we only know the whole in retrospect. In mid-stream it is a moving gestalt, tending toward completion in which all the accidents of real life come into play. A stumble could result in a bad throw. But of course, Odysseus makes a splendid throw, and in order not to be shown up by this man of

experience and pain, the King suggests they watch a spectacle of entertaining dance. When they do this, they switch from the ready-to-hand of action to the present-at-hand of observation. So during the games, Odysseus traverses the last two stages of Being necessary for every emergent event to cross. Having achieved this, and based on Odysseus' compliments on the dancing, he is rewarded by Alcinous with many gifts. In fact so many gifts that the Queen suggests he tie them up which he does, using a magical knot he learned from Circe. This binding essentially undoes the unbinding done by his crew when they opened the bag of winds. This puts Odysseus back into control of his destiny again.

In the dance, the bard tells the tale of Aphrodite and Ares being caught in the net of Hephaestus. Here we are reminded that Hephaestus has provided the watchdogs for the palace. The net has been constructed to catch the two gods in their illicit affair. We may interpret this as the building of a new set of filters which will trap new emergent events like that which has just arrived. The trapping makes it available for everyone to see. Odysseus himself has been caught out in his rivalry on the playing field. It was easy to rouse him to drop the pretense and display his violent nature. This nature is akin to Ares. Odysseus is attempting to win the favor of Aerte, the wife of the King. Although there is no sexual affair, there is still a play for her interest and goodwill. The bard may be hinting at this in his choice of tale to sing. But Alcinous, like Hephaestus, thinks he understands Odysseus now that he has seen his reaction to the challenge of his guests and by the fact that he offered to take on everyone but Alcinous. Thus, Odysseus is not considered a threat to Alcinous and so deserves to be put on his way before he can become a challenge. In the net of Hephaestus, we see the new filters being built by reason which now take into account the new information made available by the emergent event that was not available before, and makes it necessary to rewrite history. After being caught, Ares and Aphrodite can no longer sneak around as if Hephaestus did not know what was going on. Their whole affair was out in the open, and the history that

had excluded that fact had to be rewritten, which of course, shifts the significance of all the aspects of history, calling into being a new history.

Hermes claims that he would take the place of Ares in being bound to Aphrodite in the net, regardless of all the gods watching. This interesting facet of the story reminds us that this binding is like marriage. In marriage, there is an invisible bond which forges a connection between man and woman which causes them to lay together in private. The net over the bed is an inversion of marriage where the act of intercourse is made public, and the binding is visible instead of invisible. In marriage, there is no possibility of substitution which exists in the situation that ridicules the breaking of the bonds of marriage in adultery. The invisible bonds cannot be released. With the invisible bonds, whoever is bound always remains bound. The bonds of marriage is a non-nihilistic distinction which adultery destroys outright. It is the foundation of social life which makes trust possible between men and women, and which allows men to work together when it is observed because competition over women does not lead to the self-destruction of the society. This is part of civilization that goes hand in hand with the covering of the male sexual signaling.

That evening, there was another feast, and the bard again sung of Troy; this time the story of the wooden horse by which Troy was destroyed. This is of interest because the wooden horse by the story being told is brought to the center of Schiera as well. The wooden horse is the epitome of the emergent event. The Trojans saw this giant wooden horse, and themselves dragged it into their citadel after the Achaeans had been seen to withdraw in their ships. They argued what to do with it: pierce the frame with spears, throw it over a cliff, make it an offering to the gods. They finally decided to make it an offering to the gods. We already know that Odysseus had gotten into Troy by disguise before, and was found out by Helen. Also, we know Helen attempted to get the men in the horse to reveal themselves by calling to them by the voices of their own wives. The Trojans were destroyed because they did not destroy the

horse, and the Achaeans inside were strong enough to stand up to the siren's song of Helen. Odysseus covered their mouths lest they speak similar to the way he filled the ears of his crew when they approached the Sirens. He alone did not fall for this ruse. He alone did not need his mouth covered to prevent revealing himself to Helen who speaks with the voice of all women. So just like Odysseus entered Schiera in a mist unseen, so he entered Troy in a disguise and entered again on a Trojan horse. The Trojan horse is the symbol of the emergent event that completely overturns the regime of the city system. It is like the horse that Gyges' ancestor finds in the earth with the corpse with a ring. The horse made it possible to get beyond the walls without being seen. It made the army invisible by substituting for them another image which covered them. So too, Odysseus has managed to come into Schiera and win wealth and a passage home without revealing who he is. But his tears betray him, and he is asked to tell his story. Up to the point that he begins to reveal the story of his journey, the Queen has not accepted him. It is only through revealing himself that he gains that acceptance. In that tale, the Trojan horse that is Odysseus in Schiera is opened, and he takes the city's heart instead of its body, as he did with the wooden horse at Troy. Troy was famous for its wild horses, and this pride in horses led them to not see the danger that the wooden horse represented. Schiera is famous for its travels across the ocean which are painless, so its heart was won by the story of painful travels.

Finally, when the story is over, Odysseus is taken on his way and sleeps throughout the journey. This sleep is the opposite of his other sleeps in that it does not result in disaster, but instead, in the most painless of journeys home. This painlessness angers Poseidon who asks Zeus permission to wreak vengeance on the people of Schiera. He turns the ship to stone on its way back from the trip to Ithica and prepares to ring the City with mountains shutting off their access to the sea. That ring of mountains is for us the manifestation of the autopoietic ring. The emergent event of the arrival of Odysseus has changed the whole gestalt of the city of Schiera,

masters of the sea. Their access to the sea being cut off will change everything completely for them. The man of pain has brought them pain, in the form of the anger of the gods. Their ship that sailed so lightly on the seas have been turned to stone. They have gone from one extreme opposite condition to the other. From masters of the sea to being land bound. Swift ships turned to frozen rock. The whole gestalt has turned over because of the emergent event. That event passed through each of the stage's different kinds of Being and so proved itself genuine. Once it has shown itself to be a genuine emergence instead of an artificial emergence, then it spun out its tale of pain which began the unraveling of the world of the people of Schiera and their beginning to experience pain themselves. Their isolation when it is complete, if their sacrifices are not accepted, puts them in a city which has turned completely in on itself. It is bound up like the jar that Odysseus ties with a magic knot. It is turned in on itself like an autopoietic system by the ring of mountains.

Odysseus, on the surface of the tale, travels from the isle of Calypso across stormy seas to Schiera and then easily from there home to Ithica. He has traveled from the depths of forgetfulness and lostness to the ultra-polis, and from there to his home. So we see Odysseus traveling from the externally destroyed polis, to the polis that destroys itself through the seas of oblivion, to finally reach his own oikos and wife. There he again enters in disguise and overturns the situation, bringing a new gestalt at the dark of the moon when he kills the suitors. Here he is not an emergent event. He is the opposite of that. He represents the artificial emergent entity which rises above the diacritical differences between the suitors to reassert his rightful place. His righting of the situation returns it to what it was before he left. His leaving and then returning is a movement of artificial emergence where the diacritical social order has been rearranged. The significance of Odysseus has been revealed by his differences with the suitors. His going away caused that significance to be revealed. The turmoil that resulted always occurs when any diachronic changes in diacritical relations occur. The reappearance of the signifier, much delayed,

suppresses the turmoil of the ephemeron and reasserts the basic relations which held before his disappearance. The oikos is then the realm of diacritical stabilization, as opposed to the polis which is the realm of acceptance of emergent events.

This journey of Odysseus is not the last one. We know he will also journey in the lands to a place where they do not know the sea and cannot recognize an oar. There he will sacrifice to Poseidon, and when he returns, he will die in old age with his death coming from the sea. This other journey of Odysseus is interesting to speculate about. It must be the opposite of his journey across the seas. It is to the center of the lands as he went to the center of the seas. The oar he places there marks his making of a non-nihilistic distinction because it is the place where the oar is not recognized and is seen as a farming implement. When the oar turns into what it is not in the eyes of the inhabitants, then he can make a sacrifice. That sacrifice is probably not accepted because we know that his death comes from the sea anyway. However, by finding the heart of the land, he has completed his journey from one opposite to the other. Land and Sea in the Greek isles are intermixed. Odysseus, in his initiation into nihilism, goes to the extreme of the Sea and later will go to the extreme of the Land. Experience and pain comes from the working out of the nihilistic opposites. The initiation in manhood uses all the knowledges gained from the initiation of boyhood. Odysseus learned in his first initiation to know pain, but it is only in his second initiation in manhood that he learns that the meaning of that pain is total immersion in nihilistic opposition. In the West, this immersion is a daily experience which we all share. The ancient Greeks knew it well. It is what escapes from Pandora's box. It is the direct consequence of the way the Western worldview is constructed. A worldview we need to understand more and more deeply as we move deeper toward the site of the former initiation attempting to understand its form and sequence from the remnants that are left us in myth. Understanding both these initiations will put us into a position of having a comprehensive understanding of the Western worldview.

There is a final image that stands between the Oikos and the Polis in the Odyssey. It is the same image that Porphyry discussed concerning the cave of the Nymphs. When Odysseus awakes, he looks around to see the harbor on which he had alighted while still asleep:

and at the head of the harbor is a slender-leaved  
olive  
and near by it a lovely and murky cave  
sacred to the nymphs called Naiads.  
Within are kraters and amphoras  
of stone, where bees lay up stores of honey.  
Inside, too, are massive stone looms and there the  
nymphs  
weave sea-purple cloth, a wonder to see.  
The water flows unceasingly. The cave has two  
gates,  
one from the north, a path for men to descend,  
while the other, toward the south, is divine. Men  
do not  
enter by this one, but it is rather a path for  
immortals.

[Odyssey 13, 102-112<sup>6</sup>]

Reading the explanation of Porphyry, we are set to wondering at his explanation of the import of this image. To us the meaning is clear. We are confronted here with a precise description of the primal scene of the Well and the Tree. We have already explored the import of this primal scene in depth. Here the tree is an olive, and the well becomes a cave. The Norns have been transformed into Naiads. The looms are where the Norns weave the fate of mortals and immortals alike. The water of life flows unceasingly through the cavern as it does through the Urth's well at the base of Yggdrasil. And we also understand the two gates. The gods used to come down to Urth's well to hold council as it is the place where the divine decrees manifest. Men also have a route there, through introspection

---

6. See Porphyry: On the Cave of the Nymphs translated by Lamberton, R. (Station Hill Press 1983)

and reflection, as that well corresponds to their hearts. In this image, there are a few differences that must be noted. First, the clay has been replaced by honey. Honey is stored up in the well; it is food for both the gods and men. It is a medicine for all ailments. It is gathered from the tree rather than being plastered on its trunk as the clay was placed. But it is something solid that may come from the well as well as the waters of life. The honey like the clay, is something gathered, the opposite of the water that is continually scattering. Here we have separation and gatheredness at the heart of the image of the primal scene. The other point is that directions have been assigned to men and jinn. The jinn enter from the south, which is one of the directions of the sun. In fact, Porphyry assigns east, and west also, to the immortals. This we have seen are the directions associated with reality in Old English. On the other hand, men are assigned the north which is the land of nihilism and the cold North Wind. It is the place where days are too long and nights too long, where the opposites do not alternate properly. The land of the midnight sun. The north, with its bellicose winds, is the very embodiment of the ephemeron, where turbulence reigns supreme. The other directions take part in the correct alteration of eos and zophos reigned over and controlled by the immortals.

Thus, the image of the Well and the Tree appears exactly between the phase of entry into the utopian polis of Schiera and the Oikos at Ithica. The primal scene mediates between these two major Greek institutions which always are in tension. In Ithica we see the household has four major components that have held together all these years. There is the indecisive wife, the son, the keeper of the farm, and the keeper of the stores within the palace. These four elements have been faithful to Odysseus all this time in spite of giving up all hope of his return. These are the four key elements of the oikos. Of course, the servants are doing the work proper to the man and woman. As long as the work continues properly divided between men and women, then the oikos is preserved. The indecisive wife like the Naiads weaves, but she unweaves what was woven by day at

night. She remains faithful, though just barely, to her wedding vows. And finally, the son attempts to discover who his father was and where he is, thus becoming himself and a man, in his own right. The marriage bed of Odysseus is grown into the olive tree. This signifies a marriage that is written into reality itself, a marriage that is a non-nihilistic distinction, *par excellence*. Odysseus returns to gather up these pieces one by one and kill the suitors who are besieging the *oikos*, tempting his wife, threatening his son, and devouring his wares. The suitors are a monster representing the *ephemeron*. Odysseus kills them at the dark of the moon, at the beginning of the new year. Thus, a new epoch is inaugurated which will last until he must make his second journey across the lands.

Man can stand to go out into the world and be initiated into the nihilistic opposites he finds there, because at the center of his home he has a non-nihilistic distinction between his wife and all other women. That marriage is written into the nature of reality itself as the bed is bound to the living tree. As long as the major components of the *oikos* hold together, the faithful wife, the true son, and the separation of the work of women, in preserving, and the work of men, shepherding, then this non-nihilistic distinction is preserved and a man can stand the most intense manifestations of nihilism like those that Odysseus suffered. This picture shows us that the *oikos* holds within it a precious jewel, like the setting on a wedding ring. The *oikos* is a bulwark against the manifestation of nihilism in the world. In this way it is opposite the *polis* which is a stage for the manifestation of nihilism, as an arena competition between men. The wedding ring is like the ring of the city wall. It is the *autopoietic* ring. In marriage the union of man and woman that Empedocles speaks of occurs on an unseen level of reality, in eternity. This is a manifestation of the inner secret of our humanness. Men and women are complementary opposites. Greek society, like many traditional societies, emphasized that complementarity by structuring society so that men and women performed duties which emphasized their complementary roles. It is in the fitting together of

their differences that men and women realize that wholeness. As Odysseus said, that is the manifestation of harmony. The epitome of the *oikos* is the manifestation of this harmony. It is the site of harmony standing opposite the *polis* which is the site of disharmony and nihilistic suffering. Between these two poles of Greek society stands the primal scene of the Well and the Tree.

Within the external world, men get lost in the nihilistic landscape and forget their homes. That forgetfulness may come in many forms as a drug, sensual pleasure, or the striving for immortality. Those byways lead to the place of pure *Zophos*, Hades, which is the land of intense darkness beyond the seas. It is the place where the negative fourfold is manifest most strongly. Its opposite is the place of the manifestation of the positive fourfold which is the sunlit world of *Eos* itself. That world seems bright, but because it is always counterpoint to Hades and the Sea, it is clearly one horn of a nihilistic construct. These two nihilistic constructs themselves appear as the poles of manifestation within the world. Sea and Land. *Zophos* and *Eos*. Sunlight and Darkness under the earth after death. This is the clearing in Being which is always distinguished from the dark of the surrounding forrest. Within that clearing stands the intersubjective/interobjective structures of community. It lies on a spectrum between the most primitive and the ultra-sophisticated. Like sacred Troy, it is fragile. Men must come together to protect it, to protect the *oikos* within its walls. When the Trojan horse, the untamed, comes within those walls, the *polis* is destroyed. The city and its opposite hoplite warfare exist within the clearing in Being. Their structure is based on the differentiation of the kinds of Being. So there is a relationship between the dialectic between the positive and negative fourfold on the one hand, and on the internal meta-leveled structure of Being on the other. That structure allows manifestation as a dynamic process, which is sometimes catastrophic, to occur. It is a structure that makes emergence a necessity as regimes of the city come and go, continually being reordered on many different levels. We see that emergence in the entry of Odysseus into *Skiera*. It is

the opposite of his journey into his household. He comes to Schiera to destroy and bring a new catastrophic order like he brought to Troy. In both cases, it was the doing of the people of the city. In one case, it was the breaking of the laws of hospitality by stealing another man's wife. In the other case, it was the nihilistic opposite of being too hospitable and offending the gods by going too much in the other extreme. But Odysseus enters his oikos at Ithica to renew it. To return it to its proper order. To reestablish harmony between man and wife which is the center of the human world. Odysseus only destroys cities that have already internally destroyed themselves. His power to destroy so adeptly is based on the firm foundations of his marriage, strongly rooted in reality, embodying the non-nihilistic distinction at the root of the human situation. When the embodiment of the non-nihilistic distinction enters the utterly nihilistic landscape, the landscape reacts and turns over, presenting another completely different face. The emergent event is the sign of the non-nihilistic distinction.

Finally, we wished to find some hint of the other aspect of the roots of manifestation we picked up from Aristophanes. There is the small matter of the windegg that contains Aphrodite from which Eros breaks out and the birds that are the first creation. We have asserted that these are parallel to what Deleuze and Guattari call the Body without Organs and desiring machines. They represent that part of the roots of Being which manifest in Wild Being. We have posited that the autopoietic ring itself, of which Eros is a face, exists beyond Wild Being in projected in the Emptiness beyond being. It is a formation not effected by entropy, so clinging and craving is not necessary once this form which channels the neg-entropic solitons is achieved. Well, when we look into the cave, we see the Amphora and Kraters which hold the honey, and we see the bees themselves. Those stone vessels are like the windegg, and the bees are like the birds. Between these there lies something sweet that has an inherent appeal to men like Eros. With this link our image is complete. We can say that Aristophanes did not lead us astray with his strange parody on the Theogony.

He did indeed teach us something of wisdom. He has taught us that the positive fourfold is only the tip of the iceberg. That the actual structure of manifestation has deep roots with the positive fourfold being balanced by the negative fourfold. The enframing, site of the manifestation of nihilistic opposites (the assembly of men), is balanced by the sun of the good. The Windegg (amphoras and kraters) is balanced by the birds (bees). This metonymy makes sense of our talk of birds and bees as a euphemism for love. And this whole structure points toward the middle element which is the autopoietic ring of intersubjective/interobjective manifestation, called by Deleuze and Guattari the "socius." It is "emergent society" that G.H. Mead discovered at the heart of things. We must come to see that Plato understood this strange autopoietic possibility at the heart of this deeper model of manifestation first and wrote it into his Laws.

The city only becomes unified when the wedding ring that embodies the non-nihilistic distinction of marriage becomes the basis for the polis, the site of the manifestation of nihilism, by approximating the autopoietic ring within the community.

---

# INTERTWINING IMMORTALITIES

---

Returning to the Laws, finally we feel like Odysseus must have felt when he arrived back on Ithica. In the interlude, we have explored the origins of utopianism in Homer, and the nearer origins of Communistic utopias in particular in Aristophanes. This has led to a deeper model of manifestation than the positive fourfold of Heidegger taken from the theogony of Aristophanes where he has made a parody of Hesiod. We have seen in it evidence of the wisdom Aristophanes claims in the fact that this model has been borne out by our interpretation of the Odyssey. So we return to Plato's Laws looking for a particular metaphysical pattern to support our contention that he is describing an autopoietic ring in his lower utopia. We have also explored the lower utopia in the Republic, presented in the first wave of Socrates' argument. We shall now see that the lower utopia on Crete is different from that in many ways, even though it is similar in making the sharing of property its main focus. Unlike the Republic, the Laws does not destroy the oikos, but instead makes it a central element in its structure. The city of the Laws, like Troy, falls between the savages that Odysseus visits and the ultra-polis, Schiera. It is a city of oikos, so the tension between polis and oikos is there from the beginning. The city of the Laws must deal with this

tension in its institutions, accepting the family as part of human nature, not to be eliminated but built upon. In the Republic, this feature is brutally eliminated in a search for complete unity, and in order to destroy all diversity among citizens. When the family is accepted within the city, there is an implicit acceptance of some level of diversity.

We reenter the Laws at Book IV. There the three gentlemen have begun to discuss a particular colony and its proposed laws. The Stranger begins by asking about the surroundings of the colony. The book begins with a long rejection of the Sea by the Stranger. This is significant because it reminds us of Heidegger's rejection of the Sea in his positive fourfold. We note that Aristophanes describes the Ocean as one of the things created after the birds. It is the only thing of those that Aristophanes mentions that is not part of Heidegger's positive fourfold. This perhaps unwitting rejection by Heidegger aligns with the Ocean's association with the negative fourfold described by Aristophanes but forgotten by Heidegger. It is the negative of the image of Being. We associate it with the Essence of Manifestation described by Michael Henry. It is active covering, hiding, and oblivion associated with women in Greek

culture which is the opposite of the positive fourfold associated with men. It is the underside of the underneath of the fused concept of Being. Plato, in rejecting the Sea, is carrying on this tradition of sweeping the negative fourfold under the carpet. Heidegger senses that something is withdrawing. But Aristophanes explicitly names that structure of withdrawal that is opposite the structure of the clearing in Being. The major thing that Plato has against the Sea is that it leads to cowardliness, as men will save themselves rather than fight on when the ships are near. The Sea stands against the code of honor of the Hoplite warrior -- the do or die spirit which is so evident in the Indo-European male culture, and which Odysseus exemplifies. The Sea is the place of hiding of Dionysus and Hephaestus, the rejected gods. The Sea brings danger to the polis, which is vulnerable to attack from pirates and mercenaries. The sea brings wealth, but even that is problematic as too much wealth corrupts. But under all these superficial reasons, we can see that the Sea represents the domination by women and the opposite of transcendence, an active immanence which hides and distorts like the unconscious, or reveals dangerous visions like Dionysus whose advent is from the Sea.

The rejection of the Sea by Plato in the *Laws* sets a completely different tone from the *Republic* where Socrates was visiting Pireaus to see a spectacle. There is a going down in the *Republic* which reminds us that the beautiful city described there is really the very image of a Kakatopia where the body and mind are separated and Ontological Monism enacted. On the other hand, the city described in the *Laws* is meant to realize the possibility of the autopoietic unity which appears before complete fusion into Conceptual Being. This is a possibility hidden between the extremes of Ontological Monism which only knows the positive fourfold, and Ontological Dualism which knows both the positive and negative fourfolds as two images of the same. It is a possibility wherein a balance is struck between these two extremes which pushes beyond the four meta-levels of Being. It is a possibility where the intime realm, where Being attempts to grasp things,

intersects with the endless-time realm which is exposed by the cancellation of Being with the Void. The autopoietic ring is one of those sources that simultaneously exist and don't exist. From one point of view, it is a paradox generated by the four meta-levels of Being folding back on themselves multidimensionally. From another point of view, it is only empty. But from both points of view, it is something left when Being and Emptiness cancel each other out, an image of the intersection of the intime and endless-time. Ultimately, it is the ring by which the eternal recurrence of the same occurs. It is the ring of the waters of life circulating through the Primal Scene of the Indo-Europeans. It is the same as the non-nihilistic distinction represented by the marriage ring. It is that same non-nihilistic distinction as it occasionally and rarely appears as the intersubjective unity within society which embodies the structure of emergence within itself. When emergence is not something that comes from the outside, but is the very structure of the intersubjective unity itself, then the autopoietic unity of the UNI-verse has been internalized and realized as a social structure. Plato wants us to realize this possibility because it is the Wholeness around which all the Hollowness we experience revolves.

Once the Sea has been rejected, we know we are in the realm of Ontological Monism. In that realm, we will see a picture of the coming-to-be of the new lower utopian city. Significantly, Plato's *Stranger* asks where the colonists were from. He notes that they might all be from one city and be moving like a swarm of bees. Or they might be from all different places, in which case there would take a lot of time and trouble for unity to be achieved, so they acted like a team of horses. Of course, the migration of bees reminds us of the bees in Odysseus' cave of nymphs, and the team of horses reminds us of the team of horses on Parmenides' wild ride. The bees are seen as a natural phenomenon which has a pre-given structure and unity, whereas the horses must be tamed to become part of a team. These two horns of our dilemma both make founding a new city difficult. This inherent difficulty for lawgivers makes the act of founding the most perfect test of



manly virtues. It is a case where separation and gatheredness in the beginning are both problems. It is, in the end, only chance and luck that might make it possible for a lawgiver to succeed.

The Stranger goes on to describe the role played by luck, the gods and art in the work of founding cities. Real luck would be the coming together of a tyrant who is young, with good memory, a good learner, who is courageous, magnificent by nature, and moderate, who himself has good luck. The Tyrant's good luck would be to know a lawmaker that possesses the truth.

... the best city emerges out of tyranny with an eminent lawgiver and an orderly Tyrant. . .

All the Tyrant has to do is be a model himself, and others follow . . . out of fear . . . but this yields a change in society faster than any other way. After that, there are various orders of resistance from different regimes, ranging from monarchy, through democracy, to oligarchy which offers the most resistance. It is a rare event that there is a divine erotic passion for moderate and just practices in rulers. That event is naturally a particular type of emergent event which will transform the city which is always a mixture of regimes. Sparta has aspects of tyranny (ephors), monarchy (twin kings), oligarchy (the council), and democracy (the assembly). All real cities are far from being ideal types and are, in fact, mixtures of regimes. This is, in fact a significant point. The ideal regimes are glosses on the Real city. In there Real city some parts are enslaved to other parts, but not in a regular fashion. In fact, as Deleuze and Guattari remark, it is schizophrenia that is the foundation of all social forms. All the order is merely glosses on this fundamental chaotic regime of real cities. As mixtures, the real cities have all levels of susceptibility and resistance to the emergent event of founding justice at the same time. The city is producing the minimal erratic change of artificial emergence in order to maintain itself in visibility and in order to see its projected *uni*-verse.

In order to make the transition to the utopian city

with perfect order and form from the chaotic Real city, the Stranger invokes a myth of the time of Kronos. In that time, he said that the jinn ruled men because Kronos recognized that they could never rule themselves with justice. Jinn were at a meta-level above men and could order men's affairs as men order the affairs of tamed animals. In those days, men had everything without stint and spontaneously, like the people of Schiera. Happiness was the result for men. "There can be no rest from evils and toils for those cities in which a mortal rules rather than a god." Thus, Plato makes the case explicitly that men have served the jinn who were the source of their laws since the time of Kronos. We know that this is no idle statement by Plato. Mesopotamian tablets such as the Atrahasis<sup>1</sup> attest to this view that men were created to serve the gods. So all the regimes and their mixture come from the abandonment of the rule of the gods. But this point is not made to suggest that men return to the rule of the jinn. Instead, the point is that "we should obey whatever within us partakes of immortality, given the name 'law' to the distribution ordained by intelligence." So we shift from the so-called immortals who are other creatures in the pluriverse, to sets of admonitions made up by ourselves as the representatives of immortality. Immortality is no longer embodied by a living creature, albeit invisible, but written statements of injunctions. He concedes that there are as many laws as there are regimes, and that there is much trouble as people fight over offices and make law that serves their own interests. So he identifies what he means by laws as those which are for the whole city, not just some. And the rulers must serve the laws instead of the opposite. "Whoever is most obedient to established laws and wins victory in the city, we assert, be given the service dedicated to the gods." The survival of the city depends on it.

This whole argument for the immortality of the laws is contrast with the first law that the Stranger lays down about marriage toward the end of the book. In that law, all men who do not marry between 30 and

---

1. MYTHS FROM MESOPOTAMIA translated by Stephanie Dalley [Oxford U.P. 1989]

35 are fined and cannot gain honor within the city. Here it is argued that the “human species has, by a certain nature, a share in immortality.” Through marriage this immortality of the species over against the mortality of individuals is realized. This is a second type of immortality based on reproduction rather than rules written on parchment or cut into stone. It is the type of immortality of which Dionysus reminds us, whereas the immortality of law is closer to Apollo in nature. Apollo makes oracular statements like “know thyself” and “nothing to excess” which are like laws glosses on experience which guide praxis. So we see, here a reiteration of the structure of the choruses. Each god from the chorus has its principle of immortality. These principles are different in nature, as the immortality of the species involves constant experience of death, just like Dionysus himself dies by the hand of the Titans. In the myth of Atrahasis, a god is killed and mixed with clay to become men. The immortality of the species is an ever arising out of death and an ongoing immortality within the flux of life. On the other hand, the immortality of the law is of frozen and preserved words that appeal to the common reason and experience. As writing these words are always open to interpretation, so arises the legal profession along with them. The words describe a theory of ideal behavior and a set of rules for applying punishments. The Stranger argues that the rules should also always contain a positive element of persuasion as well as the negative enumeration of punishments. However, as laws, we are talking of something abstracted from human experience even further than the common laws which are basically socially accepted practices. In fact we are talking of two extremes of gloss which are divorced from direct experience. Humans do not experience the immortality of the species; they only experience their own families as a social context and their own death within that context. Humans do not experience ideal behavior, but only their own lives and behavior that they only have partial control over, depending on the programming of their desiring machines. Both of these types of immortality are abstractions from the lifeworld which are applied back onto it. On the one hand, it is the Apollonian imposition of order and law,

while on the other, it is the imposition of the chaotic immersion in the flow of life through Dionysian ecstasy. Nietzsche has explored this opposition already. We are drawn toward the order of the Apollonian, but continually fall back into the affirmation of negation represented by Dionysus. These are, of course, nihilistic opposites -- too light and too dark, and both abstracted from normal human experience.

However, these two types of immortality are fused in Plato’s lower utopia. And this is my proof that we are dealing with an autopoietic unity. The fusion of these two types of immortality give us a peculiar conceptual structure that is not all order and law, but is at the same time, embodied. In particular, it presents to us a living paradox, which life itself can be seen as embodying. In fact, this is the origin of the autopoietic model. Life is defined as self-organizing. Anything that is self-organizing is alive. And what is law but self-organization? Man makes laws for himself to guide his behavior. But the autopoietic must also make this self-organization occur in spacetime. What is the immortality of the species, but the flow of individuals through spacetime, engendering more individuals to carry on the flow of life beyond the lives of the mortal parents. These parents are living, and they give rise to the living. This is a lower level of autopoiesis already achieved. However, in the case of humans, like bees, there is a social dimension to the organism that is part of its own definition of life. In that social dimension, abstract laws form the basis of community which protects and fosters the reproductive unit. In the case of Greek culture, there are two separate structures, the *oikos* and the *polis*. The laws apply to all the *oikos* within the *polis* and come from the *polis*. The *oikos* is the locus of the reproductive unit. So, the two types of immortality arise through these specific social structures to intermingle in the kind of life, the life form, the lifeworld of the human beings.

These two types of immortality together form a paradoxical knot which is exactly like that formed by transcendence grounding itself in Ontological

Monism. In this knot, the two types of immortality are like the two sides of a mobius strip. In the knot they braid together to become indistinguishable. In the knot, they form a conceptual structure which is at once precise in form, and a lattice which arises from oneness and falls back into oneness. In the knot, they form a ring structure which appears to support a continuity like that of endlesstime. The autopoietic ring reaches beyond Being to be enveloped by emptiness and expresses the intersection of the intime and endlesstime realms. Immortality, ascribed by the jinn to themselves, means never dying. But if the whole universe is created and destroyed, then every eventuality within it must have a limit. All worldlines have beginnings and come to an end. So immortality is a gloss on the opposite of the intime realm which is endlesstime. We know endlesstime by imagining the opposite of the realm we are stuck in now. It is not no-time. But instead, a realm where time goes on forever, where worldlines have no beginnings or ends. In fact, our worldlines, which are linear in this realm, must be circular in the next world. Eternal return of the same. Not cessation. Cessation, or *pari-nirvana*, is the Buddhist ideal. It is out of cessation that the concept of emptiness arises when it is realized that the whole spacetime nexus of in-time and its opposite circular endlesstime realm is ultimately empty. They vanish before the overpowering out-of-time single source. However, if we are attempting to model the intersection of the in-time and the endlesstime, then we would imagine circular worldlines within the in-time realm. The eternal recurrence of the same gives us this double vision which allows us to see the intime linearity fold back through itself to become simultaneously an endlesstime reality. The autopoietic ring is such a structure. It is closed, like a singularity. It exists within the spacetime nexus. But within its closure, there is the circulation of information between the different nodes of the network which is circular and goes on as long as it is alive. Every autopoietic system exists as an intersection of the circulating information within the envelope of the system and the information that comes from the outside as perturbations. The autopoietic unity always returns to homeostasis, but

generates a dynamic which, because of its own internal information flows, may be completely different in each case. The autopoietic unity is inherently non-predictable on the basis of inputs and outputs. Inputs and outputs do not effect its own internal processing except as perturbations to be adapted to, depending on its own internal states. The two types of immortality represent the functional and autonomous aspects which are separated by the autopoietic theorists concentrating on describing life. But the intersubjective unity combines the cognitive and the autonomous together in a special way which allows them to form a higher unity than the life of individual organisms allow. The intersubjective unity observes itself and projects the world. For it the world, is a closed system, and the emergent event is a perturbation. The regimes of the world are the adaptations to the perturbations which are independent of the inputs and outputs that are rigorously filtered. Within the world, the organisms of the society are eventities to be observed. The society observes itself and projects norms and a culture. The immortality of the law is merely a functional projection across the entire society by which it attempts to organize itself. The immortality is achieved through the freezing of language into writing, which then can be preserved. Language is the basis of the cognitive facility of the observer. By taking language beyond its natural mode into the realm of traces as writing, an illusion of immortality as lasting social patterning is achieved. On the other hand, autonomy exists as individual organisms are produced. But these, for humans, can only be produced in a social context. Wolf children do not achieve the full capacities we expect of humans. So the immortality of the species is also a projection from the sexual reproduction of these two specific parents. Their offspring may die, but statistically, if enough children are produced, the species as a whole might appear to have some measure of immortality. But that is only really seen by extending the sexual reproduction of specific pairs out to the whole community and species beyond their own experience. So both kinds of immortality are glosses. The second type is an imposition of a pattern also. It is the pattern ensconced in the form of the humans

themselves as a form of life. Reproduction repeats that primal pattern in our genes. It occurs between individuals, and is thus also social. It occurs in multiple households as well, and so is a general normal way of life supported by powerful drives within each creature. So the autopoietic form combines these two types of patterning into a single weave. Like the cloth produced by the nymphs of the cave which has warp and woof, which is a wonder to behold, so to the autopoietic unity of the intersubjective is a wonder to behold. It has the warp of the Dionysian will to life idealized as the survival of the species, and the woof of the Apollian social patterning which projects a specific world idealized as law. Together, these ideal structures wrap around the couple who lives together and has children, following the social pattern of their own parents. Two arms of transcendence spring out from this simple social situation within the family to embrace the whole community with law, and the whole species with the ideal of everflowing life. This transcendence grounds itself because on the one hand, it produces the stability necessary for the oikos to survive within a hostile world by projecting the city as its protector. On the other hand, the men of the city are produced by the reproductive fertility of the oikos which nurtures, educates, and shapes them into those who would want to protect and engender others like themselves. Thus, the oikos and the polis need each other and provide the environment where they can flourish together. Without the polis, the oikos is weak and exposed. Without the oikos, there is no reproductive center to protect. The only other possibility is to make the polis and oikos one identical unity by rigorously suppressing diversity. When diversity takes over completely, we have the schizophrenic situation of the real city with multiple political regimes holding sway simultaneously, and where each family is a law unto itself, and where different parts of the city are enslaved to itself. What Plato seeks in *The Laws* is a special middle ground where both the polis and the oikos have their own clearest form which occurs when the form of self-grounding is clearest. This occurs at the stage just before the collapse into fused Conceptual Being when the trigrams of Primordial Being have partially

collapsed to form the minimal system of concepts that allows the autopoietic paradox, knot, ring, lattice to be defined.

The fusion of these two types of immortality, Apollian and Dionysian, into a single dynamic form which takes hold of the intersubjective social structure, is my proof that Plato is describing a specifically autopoietic form in the lower utopia. By producing the image of the fused social structure in the *Republic*, he has prevented our confusing the lower utopia with the higher kakatopia. The kakatopia occurs where there is no longer any difference between the oikos and polis. It lacks the play between these two limits of human experience. It lacks enough internal variety to produce the autopoietic structure. It lacks requisite complexity, and so is defective in spite of being more ideal. That very close approach to the ideal is its flaw. It is this flawed model that the West has taken as its own ideal instead of the autopoietic social unity, and this is why it has realized the worst which Plato had explicitly warned us against. We made the error of taking Plato's utopia, where mind and body are split, to be a real utopia instead of a hell on earth. By going down that path, we have realized a hell on earth in our own cities and lives. A hell on earth not just for ourselves, no matter how pleasant it may seem on the surface, but a hell on earth for every living creature and the entire planet. Plato shows us the difference between the holoideal lower utopia and the nihilistic higher utopia where everything has collapsed into the pit of Conceptual Being. In the higher utopia, Gyge's ancestor uses the ring of invisibility to break all the internal barriers within the city to gain power. The ring of the autopoietic unity is turned into the ring of political power.

In the next scene, the colonists arrive, and the Stranger begins to address them. He says, "God holds the beginning, middle, and end of all things and completes the straight course by revolving according to nature." This is again the very image of the intersection of the intimate with the endless-time realms, of mortality with immortality. The immortal holds the beginning, middle and end of the mortal.

The straight course intime is completed by the revolving within endless time according to nature. Here nature is the structure of things which makes them fated. "Following him is Justice avenger of those forsaken by divine law." Here we see again that Plato has some inkling of what Anaxamander understood. In the revolving of the eternal recurrence of the Same, there is justice where the wronged are repaid. The immortal law within the city has as its sole reason for being, the rendering of justice intime to avoid retribution outside time. So we see the two types of immortality really connect the intime with the endless time realms. The reproductive immortality is rooted in time. The immortality of the law is rooted in endless time as it constantly points to the retribution that will occur there if justice is not done within the city on a day to day basis. "The happy follows her in humility and orderliness, while the unhappy are abandoned by god and leap around overturning everything." Here Plato is speaking of the ultimately happy and unhappy. Retribution will happen in endless time. The happy follow willingly and do justice here and now to avoid having to requite the wronged at the ultimate end. The ultimately unhappy are abandoned because they have abandoned the guiding principle of justice by which all the worlds work. They leap about, overturning everything, thinking that oblivion will cover up the atrocities they commit.

Plato says, "like is dear to like if it is measured," but the unmeasured is dear to neither liken or different. He goes on to say that god is the measure of all things, not man, as some hold. The good men sacrifice to the gods. They only accept what is pure. The bad men waste their time sacrificing because the gods only accept the pure because they themselves are pure. He goes on to say that sacrifices are due to the Olympians, the Underworld deities, the demons, the heros, the ancestral gods, and parents. He concentrates on the debt owed to the parents the center of the two transcendent wings of immortality. These wings are represented again by the nihilistically opposite Olympians and Underworld gods. Demons, heros, and ancestral gods inhabit the spectrum between these two extremes.

Finally, the Stranger contrasts the Lawgiver and the Poet. The Poet has many speeches on the same subject, praising, depending on the audience he is trying to please. The lawgiver has only one speech on every subject, yet he must persuade as well as proscribe violence. Thus his laws must have a part that attempts to lead reason -- a prelude, and a somber part that dictates rewards and punishments. He likens this to the way a slave doctor treats, as opposed to the free doctor. The slave doctor commands his patients like a tyrant based on his opinions, then hurries off, much like most aleopathic physicians treat their patients today. The free doctor acts completely differently, more like a homeopathic physician, who investigates from the beginning, talks with both patients and friends, and teaches the sick one, persuading before giving orders. Thus, the Stranger discovers among the first four books the form his laws should take, and applies this form in much of what follows in his enunciating of the laws with persuasive preludes. It reminds us that Peitho both persuades and constrains. The laws, in fact, have all the aspects of Peitho. They persuade and constrain, but also they embody Justice and express a fate for those who transgress the laws and are found guilty. So the aspects of Peitho are still very much with us embodied in Plato's Laws. This is only right since they represent the differentiation hidden by Conceptual Being. This minimal system which Peitho represents is the face of the of difference beyond the identity of Being with itself. Here it is turned into the law which is one of the wings of transcendence grounding itself. But we can equally see it in the other wing where there is accommodation between man and woman in marriage and the agreement to have children. Here, there is fate in the coming together of just these two at this moment, with their respective genetic codes, so this particular sperm hits that specific egg. There is constraint in pregnancy and child rearing as in the work that allows a man to provide for his family. Each accepts their portion of that constraint. There is the persuasion which is constant throughout the relationship on both sides. Each modifies their behavior based on the requests, admonishments and cajoling of the other. Finally, there is justice because

each is expected to be only themselves. Justice is getting what is best for one's self, not some false ideal of equality. Justice is that sometimes the man is stronger, and the woman seeks protection and help within his arms; other times it is the woman who is stronger, and the man seeks solace in her arms. As the Quran says, beautifully, they are a garment for each other. So each of the aspects of Peitho apply to both wings of transcendence. It is Constraint that makes us male and female; it is fate that gives our species the life it has had and will have. The fitness of the individual that allows it to survive has an inkling of persuasion. The individual organism adapts as best it can to its environment, pushing its own plasticity as far as possible in order to fit into its niche. It is justice that each species has its own form that complements all the other species in other ecological niches around it so that each has its own food and degrees of freedom. Out of the application of peitho to the reproductive couple comes the application to the life of the species. It mirrors the application to the law within the society. These two clusters complement each other and form the knot of autopoietic unity. Dual projections of Peitho as transcendence projects away from the nuclear family, yet applies back to the nuclear family as well. The dual transcendent wings of this strange attractor provide the support for each other as this worldly flow of reproduction reaches toward the avoidance of retribution in the next world. And in the life world between the two wings, we see peitho at work between the couple that is the heart of the household. The two wings rooted in the life world extend out to form the wings of autopoietic paradox around the family, thus generating the autopoietic intersubjective unity that is the projection of the harmony of marriage within the city.

But Peitho is only one of the faces of Aphrodite. The others are longing, desire, eros and action. So Aphrodite, enclosed in her shell, appears in this instance as Peitho, persuasion, and at other times as one of these other faces. The autopoietic ring is really the sum of these different manifestations at different times. The closed windegg (stone amphora) is the essence of manifestation, pure immanence, the

unconscious within manifestation or consciousness. Within the social realm, different aspects of what lies within the closed system break out because of perturbations, and at each epiphany we discover a different face. When we take these together, we discover the five phases of the autopoietic unity beyond its external form as a minimal system. The pentahedron of four dimensional space lurks behind the tetrahedron of three dimensional space. The pentahedron is really five tetrahedrons bound together. We see only one tetrahedron at a time. But all are there folded together. The birds (bees) are the specific nodes of the autopoietic system which is self-organizing. In the case of the city, it is the oikos. The birds in flocks and the bees in combs and swarms are parts of a larger social organism. The oikos are part of the larger organism of the polis. These organisms are by definition partial, not completely viable on their own. Partial means social, and social means open to emergence. In the case of the autopoietic social organization, the group within the city has taken on the structure of emergence itself. But where the group shuns this form and attempts to attain the idealized unity of embodying conceptual being, self-grounding transcendence, directly then emergence is something that happens to the real city and the higher utopian city. In the real city, it is a change of regimes, a change of face. The real city, as we have seen, has all regimes mixed in itself, like the proto-gestalt. In the real city, one gestalt within the overarching proto-gestalt is emphasized. The higher ideal city, emergence is a shattering. In the higher ideal city everything is frozen into a single ideology or form. When the emergent event occurs, there is an utter revolution where everything melts away and has to be built up from the beginning. The ideal city is the intersubjective unity's cognitive projection of itself, the holoidal image separated and reified. The real city is the intersubjective unity's schizophrenic reality, the ephemeron. Both of these revolve around the lifeworld of individuals intersecting it and determining it in multiple ways that cannot be controlled by the inherently fragmented, and perspectival, technological systems. The true holoidal unreified image of the city is between the

extremes of the real city and the extreme ideal city. It is written in the functioning of the self-organizing intersubjective cohort which embodies the form of emergence and therefore does not experience emergence. This is a rare possibility, only attained by luck and the help of the gods as well as art. There the real city and the ideal city find their point of contact; where the holoideal and the ephemeron are not cut off from one another, but still form a unity which has a clear form. That form is the autopoietic ring as manifest as a network of self-reproducing, self-organizing, self-cognizing nodes which manifest an utterly unmanifest, unconscious and completely closed system floating within manifestation. The perturbations of this closed system appear as the separate faces of the autopoietic ring, as internal states of the closed system become manifest through the alterations of the open system which do not correspond to reactions to inputs alone.

As we have seen, what is within the closed system has been called Aphrodite. When the distinction between the closed and the open aspects of the system were created, the difference between Uranus and Gaia appeared. Uranus (the heavens) arose out of the earth as a kind of multidimensional supplement to the earth. Earth had to have folded over itself to create the space in which that multidimensional supplement could appear. When a piece of that conduit in which earth differed from itself broke off, as the penis of Uranus, and closed in on itself becoming a ring, then the trapped flow of the multidimensional supplement came to have a quality of its own called Aphrodite because it came from the attraction between Uranus and Gaia. That ring droplet of self-enclosed multi-dimensional flow is a closed system that does not recognize anything beyond itself. However, it appears within manifestation as an open system, because it has the attributes of life; it is self-organizing. Next, the closed system begins to speak. Its life-like animation is taken as a sign of what is beyond manifestation. The rustle of the leaves of Zeus' oak is taken as a sign. So as desire differentiates forming the regime of Kronos and Rhea, then Zeus and Hera, these are perturbations in the action of the closed system

which does not react directly to inputs. The difference in the reaction from the inputs is seen as a sign of what lies beyond the event horizon of the closed system. This is the speaking of the oracle. In this epoch, the closed system becomes the center of the world. Finally, the multi-dimensional supplement, becomes separated and closed in on itself, and then becomes seen as oracular and the center of the world, appears as the possibility of a city/oikos structure which welds together ideal wholeness and hollowness into a single form within the meshed interconnected perspectives of the intersubjective cohort. The center of the world becomes the whole world. The closed system becomes the one world, the *uni*-verse. That world is one where Ontological Monism holds sway. The Sea, or negative fourfold, has been banished so we can see the form of autopoiesis clearly. There, transcendence grounds itself as two mutually self-supporting wings of immortality. They reach out from the lifeworld of the human form of life. They mesh to form the knot, ring, lattice, mobius strip of the autopoietic unity. Here, it appears as Peitho projected as immortal law or immortality of species, or as the marriage contract itself which is a non-nihilistic distinction. When that non-nihilistic distinction is embodied by the intersubjective cohort, it is the autopoietic unity of the city, normally only achieved under threat, if at all.

The autopoietic unity is a form of formlessness. It is empty, like the marriage contract. It is emptiness that is a difference, a difference arrayed against all Being and thus crucial to everything. In that empty form, we go slightly beyond Being, arching out into the emptiness, because the emptiness is as close as the intime comes to the endlessness. The intersection of the intime and the endlessness is an illusion. Such an intersection is by definition impossible. But through the illusion of the intersection, the primal scene is embodied completely. We walk in and live the primal scene. The circulating of the waters of life have been appropriated by Being and turned into the means of clinging and craving, turned into Aphrodite limited to a certain small segment of spacetime instead of

flowing through the whole of space and time. This limitation, the attempt to contain the waters of life, is known as the fountain of youth, the philosophers stone, the tree of life, as if there could be one place in spacetime where these powers are gathered, which isn't where you are right now. This limitation is a prerequisite to the attempt to cling and crave, holding onto these sources of life and wisdom. But when one realizes that the primal scene is everywhere/nowhere, and that it is an image of the relation/non-relation between the intime and endless time, and this pair to the out of time, then one realizes that everything is empty and the antidote to Being, that subtle clinging, is applied. Homeopathically, the least cures the most. So all of Being, that miasma that overpowers and engulfs us, vanishes by the application of potentized of emptiness. This was the Buddha's wonderful discovery. Forms do not vanish. But BEING as clinging and craving does. The mantra of Being that lives inside our language is nullified, and we get a chance to see what is beyond the void.



# ATLANTIS RISES FROM THE SEA

---

Book Five of *The Laws* contains various preludes which are full of “wisdom sayings” regarding the soul, the body and property. These preludes will be skipped in the name of brevity of exposition, and we will concentrate on what occurs when the preludes are finished. After the preludes comes a purge. The city must be purged in order to be rendered pure. The citizens are likened to flocks of animals which are purged of the sickly so that they do not infect the healthy. The preludes have provided the criteria for these purges. Of purges, the harshest performed by a tyrant is best, but sending away those who are not worthy to become colonists elsewhere will do, as long as we get rid of all the undesirable elements. Prime among these are those who rouse the poor toward revolt and who want to force a redistribution of property. The colony is seen as a reservoir into which the water is flowing from every direction. The prospective citizens must be tested and gently purged in order to make sure they are as pure as possible.

The purge reduces variety and gets rid of the rif-raff. The reduction of human variety attempts to produce as homogeneous a population as possible. Here the testing occurs on entry instead of being part of the educational system, as we saw in the *Republic*. Plato

believes in testing human beings. This testing presupposes that humans do not change. That the good are always good and the bad always bad, and you can tell the difference by tests. Unfortunately, with human beings, the soul or interior is, as Plato says, the most important part, and it is notoriously difficult to test. I tend to agree with Eric Hoffer that it is the rif-raff who are the most likely to be creative. In his analysis, the preeminence of the United States comes from its being composed initially of rejected elements from Europe. In some cases, they are deported criminals, as in Australia. On the basis of the purge we are really setting up two colonies. The one the Stranger is building, and the anti-colony of the rejected human material. This second colony, the shadow of the former, is the place where the negative fourfold resides. It is opposed in every way to the pristine colony of the positive fourfold. It is the land of the rejected. It is, in fact, Atlantis.

We know that Plato attributes the communistic high utopia to ancient Athens through the tale of Critas. The enemy of ancient Athens was the descendents of Poseidon who founded Atlantis. The high utopia has an opposite which is described in great detail. Specifically, it is a polis where there is an

interspersed of land and sea within the polis itself. Here, the positive and negative fourfold are balanced instead of rejecting the negative fourfold for the dominance of ontological monism. Poseidon had five pairs of sons who were all kings. The eldest was Atlas. Each son ruled as a tyrant over his portion of Atlantis, but the laws governed the interrelation between the ten separate kingdoms. Here, we see an image of the autopoietic ring. Each part of the ring is closed and has its own quality according to its king. But they form five pairs instead of the twelve parts that the lower utopia will be divided into in the next book. In Atlantis, the polis is based directly on the form of the autopoietic ring. There are multiple rings of land and sea. On the center ring, there is a race course that goes around the whole island. This race course represents the internal flow of information around the autopoietic ring. There is a single input and output channel that has been cut through the rings of land. Poseidon created the rings of land to protect his mortal lover. A woman was the center of the structure, and thus, there is an essential reference to Aphrodite as the origin of the structure before the canal was cut. When the canal was cut, the Island accepted myriad foreigners and different types of humans. They made a terrible clamor and din. Ultimately, this led to the decay of the immortal part of the people and its being superseded by the mortal. Finally, this led to war and to the justice of Zeus who caused them to be defeated by the Republic of ancient Athens who guarded their own purity. The ancient Athenians held everything in common, while the Alantians kept everything separate with ten tyrants and their separate kingdoms. It is clear that the separation of the parts of Atlantis is the opposite of the unity of Ancient Athens. But it is also clear that one embraces only the positive fourfold, while the other embraces both the positive and negative fourfold. The lower utopia stands between these extremes. It also embraces only the positive fourfold, but has not taken the extreme of complete unity that breaks down all barriers. But within the lower utopia, there is a war against variety. The purge is only one example. Others have been named before this. Variety is accepted in Atlantis. The greatness of Atlantis is the ability to accept and make the most of

diversity and variety. First, it has the variety of the intermingling of land and sea. Then the ten kingdoms. Finally, the many people who come from many lands to this technological paradise. As we move from complete unity to the balance of negative and positive fourfolds and the support of diversity, we encounter within the positive fourfold a point where there is the minimal diversity necessary to display the structure of the autopoietic unity. Within that unity the autopoietic structure appears on a level of ideas as we have seen with the two types of immortality. But in Atlantis, the autopoietic structure appears in the architecture of the place. The autopoietic structure has become expressed in material terms, in the structure of the island and its technology. Atlantis embraces all diversity and balances the negative and positive fourfolds, which in the end, leads directly to war. In that war, unity fights diversity. Unity wins over diversity, showing its inherent strength. An earthquake plunges the combination of unity and diversity back into the sea. Atlantis shows us that the balance of negative and positive fourfolds is unstable. It demonstrates what happens to the rejected colonists if they try to build a kingdom based on the autopoietic ring.

Atlantis shows us a possibility, like that which was explored in the Republic, which is rejected. Both extremes are flawed in Plato's eyes. One extreme attempts to eliminate all variety and expresses the extreme fear of diversity in action. The other extreme attempts to accept all diversity and even balance the positive and negative fourfolds. The lower utopia of the Laws is between these two extremes. Atlantis is much like Schiera. The fact that Poseidon had ringed Schiera with mountains is significant in this regard. Both are masters of the sea. Both live in untold wealth and derive from matings with Poseidon. Both have great technology and untold riches and plenty. However, Atlantis has a structure which shows its relation directly to the autopoietic ring. Each segment of the ring looks forward and backward and so is thus twinned. This can be seen as related to the twinned Kings of each of the five sections of Atlantis. There is only one entrance to the ring where it manifests only one of its otherwise hidden regimes.

All the kings are balanced against each other, all threatening the others if any one of them attempts to go outside its allotted boundaries. Schiera we see only as the ultra-polis as opposed to savages. But this is enough to define the other end of the spectrum that would otherwise be missing. The savages are the end of the spectrum completely dominated by the negative fourfold. They live in caves. They do not honor strangers, and in fact, eat them. They live in the darkness of forgetfulness or ignorance of the Olympian gods. Their humanity is covered so that they do ruthless and blatant injustice to other humans. Their social structure never attains the unity of the polis and is thus always in chaos. They represent the abyss where no civilization has penetrated. Thus, the spectrum goes from the total unity and light of the positive fourfold of the higher utopia, through the minimal differentiation of the lower utopia which allows the autopoietic unity to appear, through the mixture of positive and negative fourfolds and the maximum variety of Atlantis, and on to the domination of the negative fourfold in the savages. Atlantis represents civilized savages who are engulfed by the negative fourfold in the form of the sea under the wrath of Zeus. Atlantis shows us what happens when the autopoietic ring becomes embodied instead of remaining the spirit of the city, as it does in the lower utopia.

Next, Plato's Stranger treats the touchy subject of the redistribution of the land, which in the case of the lower utopia, is a first distribution. In settled cities, this wicked problem cannot be solved because what everyone does will be wrong in someone's eyes. In the colony, there is the lucky circumstance that it is possible to make a first just distribution. He says it is necessary to determine the number of households first, and picks a number. That number is one which is not too big or too small, that will make the colony strong but not too strong. He picks the number 5040 for its easy divisibility. It has 60 minus one divisions, and all numbers between one and ten are divisors. We have likened this number to the birds in the theogony of Aristophanes. These oikos will be the center of fertility which will give the immortality that belongs to the species to the city. They will be bound

by the marriage ring. But the households are, by their nature, partial because acting alone, they cannot defend themselves. Thus, if they do not pull together into a formation like birds into a flock or bees into a swarm, they will be destroyed. Thus, the oikos needs a polis as an outward part to protect it from the world. But Plato places some heavy restrictions on the oikos. The first major restriction is that the number will never change. The second is that the land distributed to the oikos may never be alienated from it. It cannot either be bought or sold. Third, there must always be an heir to succeed the head of the oikos, even if it does not come from the same family. Fourth, no dowries are given or received so that trade in women from the oikos is limited. Finally, no silver or gold may be possessed in private by anyone. These restrictions on the oikos make it an unchanging feature of the landscape of the lower utopia. Here, instead of being destroyed, the oikos is frozen. The natural rise and descent of households we know in histories of the fortunes of families is contained by making the estate unalienable. Beyond that there are four economic classes which provide the range of variability in the fortunes of families. No one may own more than four times the worth of the homestead. All excess beyond that is given over to the state. So the oikos may grow and decay in these limits, but may not pass beyond these limits and so extremes of wealth and poverty are to be avoided. It is these extremes that are seen by Plato as the real danger to the polis from the oikos. In the preludes, he says individuals are to avoid these extremes as well.

The allotment is to avoid the precincts of the gods laid down by oracles or from ancient sayings. These precincts are allotted first. The lawgiver should not change any of these things. So the households which are fixed are immediately contrast with the lands allotted to the gods. We may see that the birds are contrast in the theogony of Aristophanes to the windegg which is unbroken. The windegg holds, we have postulated, Aphrodite which when broken, reveals one of her faces; in the case of the theogony: Eros. The lands assigned to the Gods are like the windegg. Like the windegg, they are unbroken by the distribution of the lands. The lawgiver cannot change

what has been laid down by the gods, but he goes on to make something that cannot be changed in his laws, which is the number of households. Thus, there are two levels of manifestation here. There is the manifestation of the gods apparent in their temples, lands, and sacrificial sites. Then there is the manifestation of the households which overlays that prior unchangeable distribution which itself strives to be unchanging. They are alike in their attempt to be unchanging, but they are different in that one is immortal and self-sufficient, a source, while the other is, by definition, partial because without the city the household cannot survive. The people of the households come together at the sacrifices, and this allows them to come to know each other.

He should give to each group a god or demon or some hero, and before he makes any other land distribution, he should set aside choice places for sanctuaries and everything that goes with them. In this way, when the various parts of the population gather together at the regularly established intervals, they'll be amply supplied with whatever they need; they'll become more friendly to one another, at the sacrifices, will feel they belong together, and will get to know one another. There is no greater good for a city than that its inhabitants be well known to one another; for where men's characters are obscured from one another by the dark instead of being visible in the light, no one ever obtains in a correct way the honor he deserves, either in terms of office or justice. Above everything else, every man in every city must strive to avoid deceit on every occasion and to appear always in simple fashion, as he truly is -- and, at the same time, to prevent any other such man from deceiving him.<sup>1</sup>

This little bit of wisdom, like so much that Plato says in the preludes, has a great deal of hidden meaning. Here we see the rejection of the negative fourfold again. It is the places of the gods which are sanctuaries where men from the oikos come together and become known to each other. This manifesting, where men stand together on the sacred earth looking toward heaven thinking of the immortals and displaying themselves as mortals, is the essence of the positive fourfold. Displaying means coming out

---

1. Plato LAWS p125 738d-739a

of the oikos into the open. The realm of women is left behind. Women are the very embodiment of deceit. Men should do everything to prevent deceit from happening because with deceit one enters the realm of the negative fourfold. The light makes visible their characters. When their characters are obscured, then they do not get their due honors. Nor do they receive proper justice from other men. So here we see the essential relation between the oikos and the realm of the immortals which is mixed throughout the city with the land distributed to the oikos. The oikos are havens for the darkness of the negative fourfold. The sanctuaries are the places where the positive fourfold is enacted. Manifestation is appearance of the men to each other. That manifestation must avoid deceit and even prevent deceit. The negative fourfold is banished into the partial oikos. But the negative fourfold also appears in relation to the sanctuaries. This is because these sanctuaries are established by oracles, by apparitions, by ancient sayings whose origins are lost. The negative fourfold covers the origin of the sanctuaries. Thus, the unalterable lands assigned to the immortals where the play of the positive fourfold takes place covers over this unknown and hidden origin which is lost in darkness surrounding the oracles, covered over by ancient sayings of unknown attribution, dispersed by chaos of history, and lost in the abyss of oblivion. So the positive fourfold appears between two locuses of the negative fourfold. One locus is the realm of women from which the men emerge to display themselves. But the other locus is the origin of the sanctuaries which lie hidden beneath the founding myths which are their primal scenes. The negative fourfold that covers over the always already lost origin of the space in which the positive fourfold operates, also serves as the place from which the men venture forth for every sacrifice. So, although the negative fourfold has been banished like the sea, it is, in truth, never far away.

Plato talks at great length about how this city is only second best. How the city that shares women and children as well as property in common is best. He tells us that we must strive to exclude what is private from all aspects of life. This exclusion is clearly the

exclusion of the negative fourfold. But by this exclusion women and men are no longer different, but become all but equal. This equality is best because it approximates the total fusion of Primordial Being into Conceptual Being. But it is best only in theory. In practice, it is impossible because the banishment of the negative fourfold obscures a side of humanity which, when suppressed, causes the horror stories of genocide. Here Plato says something very significant:

... if, insofar as possible, a way has been devised to make common somehow the things that are by nature private, such as the eyes and the ears and the hands, so that they seem to see and hear and act in common; if, again, everyone praises and blames in unison, as much as possible delighting in the same things and feeling pain at the same things, if with all their might they delight in laws that aim at making the city come as close as possible to unity -- then no one will ever set down a more correct or better definition than this of what constitutes the extreme as regards virtue. Such a city is inhabited, presumably, by gods or children of gods (more than one), and they deal in gladness, leading such a life.<sup>2</sup>

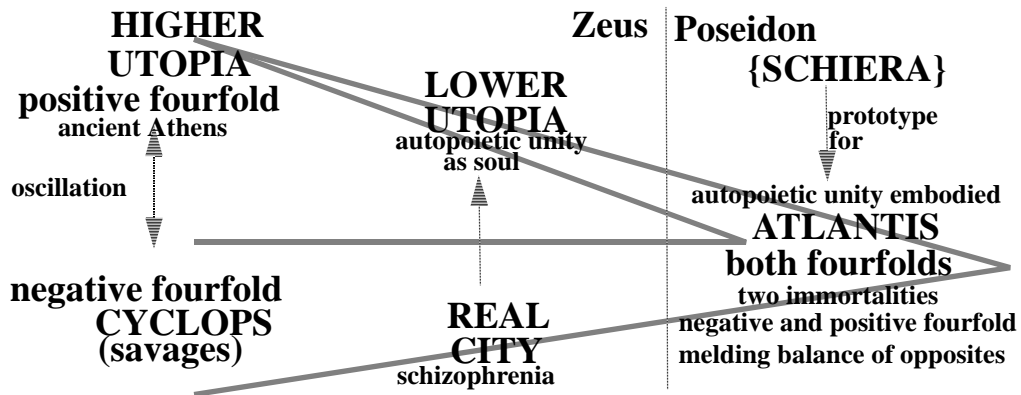
The point here is that unity cannot be achieved by men. The lower utopia is nearest to immortality and second in point of unity. He says the third will be examined after that. The third may well be the description of Atlantis. Like Schiera, it was close to the gods before it was destroyed. At any rate, see that eyes, ears, and hands are naturally private. The autonomy of organisms is written into human nature. The hundred handed ones and the cyclops were flawed creations. The perfection of the gods was that their number was twelve, and that they were different and independent but unified under a single ruler. But even they have wars and petty bickering which lead to wars among humans, whom they steer by their souls as cattle. The cyclops and presumably the hundred handed ones are without civilization and unity among themselves. So here the extreme that Plato proposes is clearly out of the question. In fact, there is a strange turning over into opposites where the representation of unity which reminds us of the

cyclops and hundred handed ones is what we earlier saw as the very embodiment of savagery. Total unity, leads to its opposite utter diversity and chaos. Total unity is a gloss that covers over genuine differences. Total unity, when entered, becomes like an abyss that throws one to the opposite extreme of complete disunity. Total unity is the nihilistic opposite of total disunity, and they are ultimately the same. Thus, the civilization which tries to become an ideal utopia turns naturally into a kakatopia. These two are again opposite Atlantis which attempts to balance the negative and positive fourfolds. There is oscillation between total unity and total disunity on the one hand, and there is destruction for Atlantis/Schiera on the other. This leaves the lower utopia as the only viable alternative left. It is just far enough away from unity to avoid the rolling over into the opposite. It has just enough difference to allow the autopoietic unity to emerge. But it is not so far away that the autopoietic unity becomes embodied -- instead it remains the nobler part -- the soul of the lower utopian city.

---

2. Plato LAWS page 126 739c-e

FIGURE 65

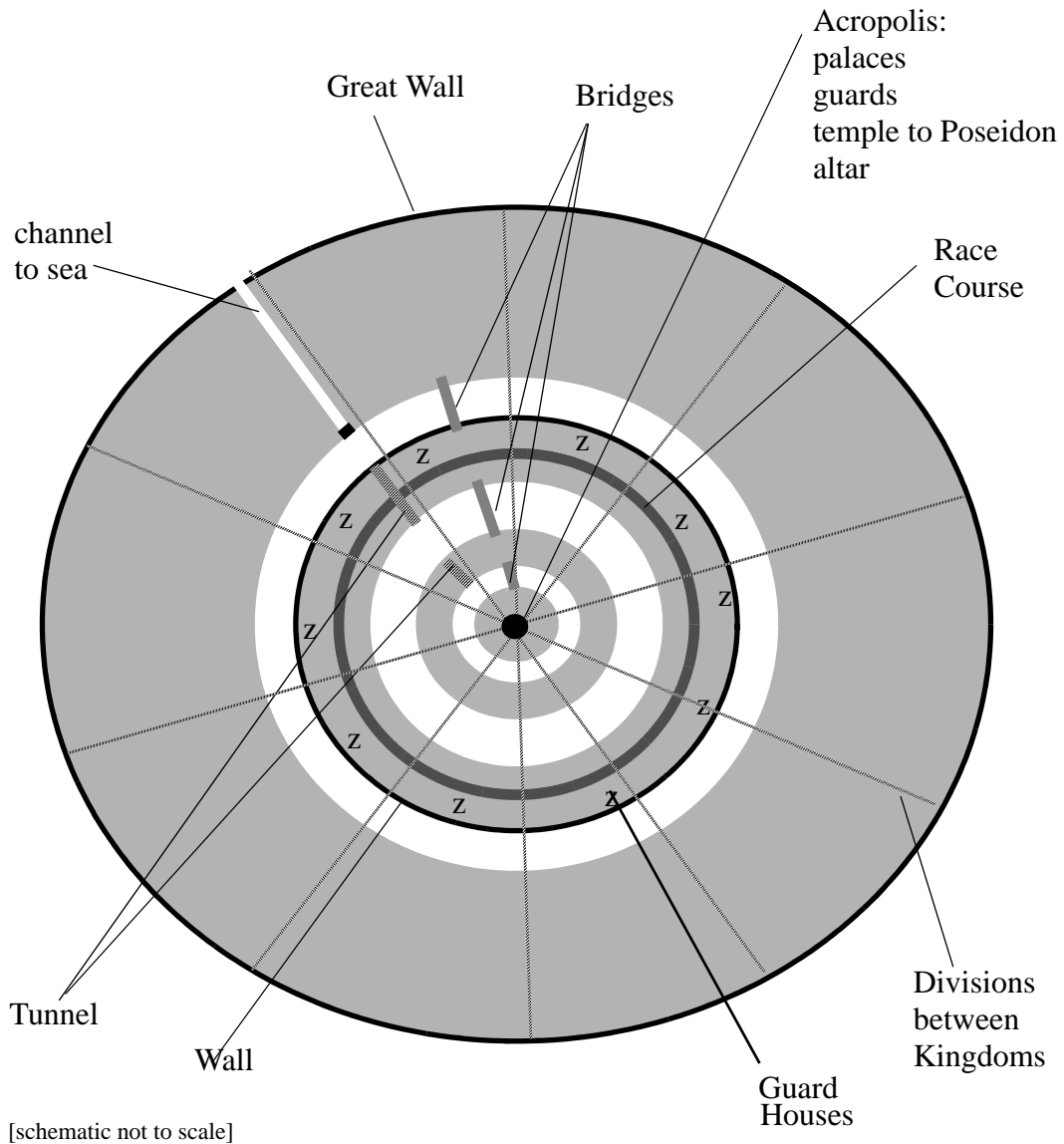


Each household is twofold. It has two lots of land near and far from the city, and two houses on each lot. The household's wealth varies within set limits. Those limits are defined to be of four economic classes. These classes are what is left of the castes which are important to Indo-European societies. Here, they become defined purely in economic terms. The point is that they do not disappear altogether. The link with the fundamental form of Indo-European society is maintained, albeit abstractly. The households are also divided into twelve districts that become tribes related to the twelve gods. So the unity and the facets of the gods become the unity and differences within the city itself. Here we see the perfection of the unity of the gods projected on earth, instead of the flawed extreme unity of the cyclops and the hundred handed ones. The sanctuaries are to Hestia, Athena and Zeus on the acropolis. In Atlantis

the sanctuaries are to Poseidon and his mortal wife, Clito. Hestia represents the Hearth of the oikos. Athena represents the polis as a protector for the household. Zeus, with his light and dark sides, represents the combination of the positive and negative fourfold where the positive dominates the negative. Poseidon, like Hades, represents the domination of the negative fourfold over the positive. In Hades, the negative has complete sway. In Poseidon, there is more positive, but still the negative is dominant. Earth is darker and denser than the sea. Only in Zeus' realm does the positive gain dominance. He bestows that on his cities. Especially cities which bring together the darkness of Dionysus or Hephaestus with the light of Athena or Apollo and balance the nihilistic opposites.

FIGURE 66

Map of Atlantis (after James Mavor Jr. VOYAGE TO ATLANTIS)



The fact that both fourfolds, positive and negative, are balanced and contained in the polis Atlantis, assures it will be destroyed as the opposites cancel. Four rings of water and four rings of land. They were set up by Poseidon. The four rings of land and water are dual, like the twin kings. Poseidon set up the rings to protect Clito. They center on the mountain where one of the men of earth who was Clito's father had lived. There Poseidon made two springs flow,

one hot and the other cold like the springs at Troy. The springs are at the center of the polis instead of at the periphery. There are two city walls, one around the whole land, and the other around the second ring of the island. No assembly area is described. Atlantis does not conform to the general schema of the polis. Atlantis arises from the sea through Poseidon and returns to it by the will of Zeus. The island was given to Poseidon with the distribution of lands to the gods.

The distribution of lands to the gods predates and underlies the distribution of lands in any city.

Of old, then, the gods distributed the whole earth by regions, and that without contention. That gods know not their several dues, or if they know them, yet some seek by contention to engross to themselves what more properly belongs to others--these are perverse imaginations. They apportioned to each his own by righteous allotment, settled their territories, and, when they had settled them, fell to feeding us, their bestial and flocks there, as herdsman do their cattle. Only they would not coerce body with body in the fashion of shepherds who drive their flocks to pasture with blows; they set the course of the living creature from that part about which it turns most readily, its prow, controlling its soul after their own mind by persuasion as by a rudder, and so moving and steering the whole mortal fabric. Thus diverse gods received diverse districts as their portions and reigned over them.<sup>3</sup>

Here we have a fascinating detail of the relation of men to jinn and how men were controlled when Kronos set them over us in that era of worlding. Athena and Hephaestus were both given Athens, and Poseidon was given Atlantis. Gods know their due, unlike men. Plato tries to tell us that they do not contend with each other. But from many myths, it is clear that Poseidon is always contending to increase his due. The story of the aggression let loose from Atlantis underlines this constant drive for more. From Atlantis, war and domination was unleashed when the autopoietic ring was breached by the later generations who inhabited Atlantis. Their lands were very rich, but still they were not satisfied. With their technology, they became imperialistic and took over Europe and Africa right up to Greece and Egypt. In Plato Prehistorian, Mary Settegast<sup>4</sup> attempts to adduce the evidence that such a conflict might have well taken place about 9600 BC. That evidence may be seen in various myths concerning the rivalry between Athena and Poseidon over Athens. The setting of these myths in the context of archeological evidence is of real interest. However, in the end, we are brought back to the fact that really all we know

about Atlantis is the description of the island. And that island has, as its most important feature, the intermingling of water and land in symmetrical circles. Those circles are like the frozen waves of a rock thrown into the ocean by the earth shaker. The whole unfolding of Atlantis takes place in a moment before Zeus allows the process to be completed, swallowing both the warriors of Athens and the whole island of Atlantis. With its four rings, it is the image of a minimal system, an interference pattern, in which unseen causation impacts the earth. In this case, the causation produces the minimal system of the autopoietic ring embodied, which when broken open, unleashes war and finally self destruction as its fate catches up with it. The rising from the sea and cataclysmic disappearance back into the sea is an emergent event, in which the whole life of Atlantis is lived out. The four double rings (land and sea) represent the four phases of emergence. At ground zero there is a sacred enclosure surrounded by a golden railing where it was forbidden to enter. There the conception between mortal and immortal occurred that engendered the five pairs of twins. Two springs, hot and cold, also appeared there. A pillar existed where the laws were written which made each king keep within bounds by the threat of all the others. Near the pillar, bulls, sacred to Poseidon, roamed free. Every five or four years, alternately, one of these would be captured and sacrificed so its blood ran onto the words of the law. Then the kings would swear allegiance to the law and take council with each other. Note here that blood is poured on the pillar of the law, as if it might be offered to the spirit of the dead, as Odysseus did to bring it alive again. Bulls roaming freely is contrast with the sacred enclosure where no man may stand. The conception of Poseidon is contrast with the pillar of the law. One clot of blood would be placed in the wine for each King. They would make libation with this special wine. After the sacrifice the Kings sit around the sacrifice on the ground in the dark, clothed in the blue like the sea.

Thus they gave and received judgement, if any charged any with transgression. Judgement given, when the morning came, they wrote the judgements on a plate of gold and dedicated it

---

3. Plato CRITAS in COLLECTED DIALOGUES page 1215 109b-d

4. [Lindisfarne Press1990]



and their robes for a memorial. Now there were many more special laws concerning the rights of the several kings, but the chief of these were that they should bear no arms one against another and that if any should essay to overthrow the royal house of any city, all should come to its help -- but ever in accord with the rule of their ancestors - they should take counsel in common for war and all other affairs, and the chief command should be given to the house of Atlas. Also, the king should have no power over the life of any of his kinsmen, save with the approval of more than half of the ten.<sup>5</sup>

We know that these laws are exactly the same as those that did not work for the three dynasties of which Sparta was the only one that survived. Here it is shown to be working. Second it is clear that the whole system is based on averting transgression. Each King has his land on which he is a tyrant. The whole point of the laws is to keep this division in force for all of time. It is clear that within the negative fourfold there is a concept of non-transgression as well as presented in the theogony of Aristophanes. The windegg appears, and eros produces the rest of creation by the transgression of the parts of the negative fourfold against each other. This transgression is clearly opposite the mutual mirroring of the positive fourfold. Transgression, and even penetration, is part of the feminine experience in a fundamental way. If this transgression does not occur, then nothing happens, and the negative fourfold exists as the Essence of Manifestation, pure immanence. The center of Atlantis is the point where transgression across the human female's bodily boundary occurred by Poseidon. That place may not now be transgressed. The islands were created to protect Clito, but also to imprison her. The islands were an oikos where the five twins grew up. The oikos became a city, and the statues of the wives of the ten original kings were set up along with the statues of the kings themselves. Poseidon himself appears in a giant statue with the Nereides. Thus, male and female is balanced in some sense at the heart of Atlantis. They set up kingdoms which do not transgress against each other, held in a kind of

dynamic balance where all are the deterrent to each. Each is a tyrant in his own land, but they come together every five or four years balancing the even and the odd. When they come together, there are two actions. One is the sacrifice of the bulls who are free. They cannot use iron to catch them, but only ropes and clubs. The kings themselves seem to be the ones that catch the animal. Out of the free herd, one is caught. This manifestation of one out of the free herd is like the cutting of the channel out of the islands. The island manifests to the outside world its warlike nature via the channel. Here, in the sacrifice, the kings are consecrating and renewing the law. The dead letters of the law are given life again like the dead fed by blood. The blood is spilt on the phallic column, which is like the breaking of the hymen, renewing the act of transgression by which Atlantis was founded. There is a curse on the column against anyone who breaks the law inscribed there. The origin of the law declares itself as still active in the law. We see here that the two immortalities that were intertwined by Plato in the last book we studied from the Laws are here brought into a union. The immortality of the law and the immortality of the species is made one thing. The law is continually being brought back to life as if it were a mortal who has died and can be renewed by libations of blood. The sexual act that is the basis of species immortality is also being reenacted at the same time. The blood not only flows upon the law pillar, but also is used in the libation. Each king is allotted a clot of the blood in the libation ritual. Then, once the law has been brought back to life and linked with the lost origin of the kings of Atlantis, judgements are taken according to the law against each of the kings, by a council of the rest. This taking of judgements occurs in the dark, with them sitting on the ground in dark blue robes. The sitting on the dark reminds us of the darkness of Night within the fourfold. Then we remember that the bulls roam freely which reminds us of the Chaos of the fourfold. The blue robes remind us of the Abyss of the sea over which Poseidon presides. The blood covering the inscriptions remind us of the covering of the negative fourfold. So we see in this ceremony, where the two immortalities are brought into union, that the

---

5. Plato CRITO in COLLECTED DIALOGUES page 1224; 120c-d

negative fourfold is very much dominant. The next day judgements are written on plates of gold. Then the positive fourfold is entered again. There is a transformation from the negative fourfold, after the union of the two immortalities, back into the positive fourfold. The robes are taken off and dedicated, along with the plates. The inscriptions of judgements makes the results of the court, all against one and one against all, known to the world.

In this strange ritual, we can see the closest possible mingling of the two immortalities and the transformation from the dominance of the negative to the positive fourfold. Here the ceremony covers over the always already lost origin of Atlantis in the conception of the five pairs of twins with Clito. The greatest among these was Atlas, who held up the world as a punishment from Zeus. The house of Atlas always presides in Atlantis. The holding up of the world is based on the ability to meld positive and negative fourfolds and to bring the two strands of immortality (Law and Species) into one primal scene. This melding is the opposite of the pristine unity which rejects difference, rejects the negative fourfold, makes the two wings of immortality into one, the only good gods of the Republic who do not have intercourse with mortal women. Such good gods become insipid and uninteresting. They are mere ideas divorced of the shenanigans of the jinn who continuously think up ways to divert the RTA from its proper course. In Atlantis, man/women, land/sea, positive and negative fourfold, the two immortalities are all balanced, and so they must cancel cataclysmically.

The Real city stands between savagery and Atlantis, as the lower utopia stands between the republic of ancient Athens and Atlantis. The Republic represents complete unity and is contrast with savagery. The savages are completely enveloped in the negative fourfold, as the Republic claims to be completely embodying the positive fourfold only. Atlantis is the balance point between these two tendencies. Because it balances, it is destroyed as opposites cancel. Between savagery and the higher utopia, there is an oscillation. These nihilistic opposites keep turning

into each other. It is like the mithraic double bind in Christianity. There is a schizophrenic alteration between their teachings of meekness and the mithraic distortions of Paul and Constantine which sends the army after the priests. This oscillation is what makes the ultimate utopia a hell on earth. Those which strive for the ultimate utopia are really the most brutal savages in disguise. It is only the penultimate utopia which stands back from complete identity and allows the autopoietic unity to appear as a possibility prior to the collapse into complete unity. Here, the autopoietic ring is the soul of the community. But if we drop one notch down to the third best, then we see the structure of Atlantis where aggression is based on technological superiority. This structure is doomed to the cancellation of opposites. But here is where the complete structure of Primordial Being appears. The primal scene, which covers over the single source, is sketched, projecting back the always already lost origin. We can see the oscillation between unity and savagery and catastrophic collapse as again nihilistic opposites. In fact, if you take these together, you get the basis of the formal structural system. Formalism may be seen because of oscillation between gloss and the particularities. Structuralism appears to bridge the catastrophic discontinuities. Between Savagery and Atlantis we see the Real city. The Real city is rooted in the negative fourfold. It has as its basis the endless schizophrenic production of variety. That cornucopia of diversity and variety arises from Pandora's box. In the Real city, the progressive bisection away from unity is breaking down into multiple regimes that are simultaneously present. It is one step away from complete chaos. The Real city, scattered households bound together for defense, strives toward the realization of intersubjective unity within its walls. That possibility is defined and bounded by the image of Atlantis on the one hand and the oscillation between unity and savagery on the other. The autopoietic unity is a non-nihilistic distinction, like marriage, and must exist in relation to the nihilistic background in order to be seen as completely different from that background.

When we look at this diagram which links the autopoietic unity as non-nihilistic distinction and the

nihilistic background, we see that the nihilistic opposites of positive and negative fourfold and the two nihilistic strands of immortality as glosses are balanced by the nihilistic oscillation between unity and savagery. Oscillation is nihilistically balanced against the intermingling in a primal scene. Here we have four types of nihilism against which the non-nihilistic distinction is arrayed.

- positive and negative fourfold
- immortality of law and species
- unity and savagery
- oscillation and melding within primal scene

These four kinds of nihilism form a minimal system which is the inverse of the autopoietic minimal system. They are a minimal system of artificial emergence, whereas autopoiesis is the minimal system of genuine emergence. These two are duals and directly imply each other. Artificial emergence is

only genuine emergence in another guise, and vice versa. In order to be free, we must escape the entire lot of inter-embedded nihilistic duals. This can only be done by embracing the Void and then going beyond the Void which is the antidote for the insidious structure of Being. The Void is the opposite of Being and still participates in the nihilistic mirroring. Only by getting beyond the cancellation of the Void with Being in all its nihilistic self-mirroring, can we be free of the disease what lies dormant within us and conditions our every thought, perception and action in the world. Even non-dualistic thought, perception, and action is not enough. We must get beyond the point where the lines are drawn between thought, perception, and action. Out beyond the void into the purely incomprehensible which comprehends us. Out beyond even the single source which is still a representation and an image.

TABLE 20

Aristophanes Theogony	Kinds of Nihilism	Philosophy Concepts
Good	Unity; Immortality of Law; Melding	Holoidal
Negative Fourfold	Negative and Positive Fourfold	Non transgression; Essence of Manifestation; Pure immanence
Windegg (amphora)	Sacred compound which may not be tread upon	Body without Organs; Intensities of experience
Eros (honey)	Aphrodite; sacrifice of bull whose blood runs on pillar of the law; Lost origin of race in mating of Poseidon and Clito; Self-organizing ring of kings who keep each other in order	Autopoietic Unity
Birds (bees)	Bulls roaming free	Desiring Machines; Partial Objects

TABLE 20

<b>Aristophanes Theogony</b>	<b>Kinds of Nihilism</b>	<b>Philosophy Concepts</b>
Positive Fourfold	Positive and Negative Fourfold	Transgression; Transcendence; Ontological Monism; Self-grounding
Enframing	Savagery; Immortality of Species; Oscillating	Ephemeron

---

It behooves us to look inside the household (oikos) before we pass on into the domain of transcendence beyond the household within the polis. We have had some small view of its internals from the Odyssey which showed us the four main constituents beyond the husband. They are the wife, the son, the housekeeper who guards the stores, and the farmer who produces the agricultural products. These are the remnants of the household which Odysseus finds on his return, and which he unites again. These structures within the household preserve the major functions. There is the reproductive function, and the storage or preserving functions, which are in the domain of the wife. There is the function of lineage preservation, and the productive function, which are in the domain of the husband. In the absence of Odysseus, his son stands in for him in the function of maintaining the lineage of the household. Note that two functions are productive either of fruits of the earth or fruits of the human body. Two functions are preservative, either of the fruits of labors that are stored up for later use within the house, or the best fruits of reproduction and education within the house to take over the lineage of the household. Genealogies were very important to the ancient Greeks as to many traditional cultures. Continuity of

the patriarchal line of descent maintains the connection of an individual household with the continuity of the species. This line of descent also represents those who will fight with others from the city for the polis defending the collective households. The preservation of the lineage means preservation and rendering safe all those within the household. Thus, the lineage is the connection between the household and the city. It is what is displayed outwardly and most proudly within the city by the males of the household. On the other hand, the reproductive function of the women is what is most hidden within the household, to the extent that upperclass women do not leave the household, staying all the time indoors, and out of sight. The agricultural and preservative functions may be split off from the immediate family members and assigned to trusted servants. These, likewise, are seen as male and female functions. Preserving may mean also preparing, taking raw materials and turning them into clothing or food or other types of articles produced by women. The household binds men and women together, but at the same time distinguishes them from each other. Each rules over an arena of production and preservation. What the one produces, the other preserves. This means that the two

functions are interlocking, not merely complementary. It is something more integrated than complementary opposites. In fact, it is a unity based on the autopoietic ring of Aphrodite which is bound by the non-nihilistic distinction of marriage.

One of the few views inside the household of ancient Greece is the idealized picture presented to us by Xenophon in *Oikonomikos* (The Estate-manager). This a Socratic dialogue on estate management produced by a contemporary of Plato. As we have nothing comparable from Plato, it is only right that we look at this dialogue for some indication of the inner workings of the household (oikos). As it turns out, this fits our needs very well as it is a conservative gentleman's guide to the right way to run an oikos. We do not read it to find out what Socrates thought about the matter, as it is fairly clear that Xenophon is putting his own ideas in the mouth of Socrates. But we have not been distinguishing between Plato's and Socrates' thoughts up to this point either. For us, Socrates is a fictional character only. The fact that the Athenian Stranger and Socrates act so similar is enough for us to identify them. They are masks for Plato who speaks through them, much like Xenophon, who appropriates one of these masks himself. Putting words into Socrates' mouth seems to become a major pastime by students after his death. This is probably because Socrates spent his whole career drawing out others. His students saw him as a vessel for the expression of themselves. Unfortunately, this leaves us with little idea what Socrates himself might have thought, beyond a few broad generalizations. The name Socrates covers over the origin of moral philosophy. Only through speculation is it possible to reach toward that lost origin. But if we forget the debate and again apply our ad hoc methods of hermeneutics, phenomenology, dialectics, and structuralism, then we begin to see the broad outlines of the foundations Western worldview which are writ large through the presuppositions of the writers from this age. We study them because so much of our worldview is derived from, or refined through, these sources.

The first conversation in the dialogue is between

Socrates and Critobulus. Within the dialogue, a earlier second conversation is recounted by Socrates which occurred between himself and Ischomachus, a truly good man. In approaching these two parts of the dialogue on estate management, we will follow our usual practice of skipping from point to point depending on the significance with which a particular passage strikes us, for there is no reason to recount what anyone can read for themselves. As we read, we are attempting to see the pattern which underlies these texts from Greek antiquity. It is amazing that Plato's texts are constructed so that every small detail means something, and the smallest detail may reveal a piece of the puzzle. But the pattern was not just a construct of that one individual because when we look at the *Odyssey* and the works of Aristophanes, we see the same pattern articulated in different ways. So too, with Xenophon. Because we are not interested in the content itself but only the way the content indicates the same metaphysical regime underlying that content, the pieces fit together in an astounding way. And our purposely ad hoc method uses what it sees as necessary from all the disciplines. Our ad hoc method is phenomenological because we always look for what the phenomenon has to say to us in the way it comes into being. Our ad hoc method is Structural in that it is constantly looking for underlying patterns. Our ad hoc method is Hermeneutic in that it takes the text as a whole and moves between the images attempting to see the significance they lend themselves. Our ad hoc method is Dialectical in that we are always looking at the relations between part and whole. Our ad hoc method is inspired by Heuristic Research in that it continuously attempts to act as a midwife for new ways of seeing the kaleidoscope of texts and their hypertextual linkages. A method of no-method, which means always looking afresh at the material, taking all the sidetracks, becoming lost and attempting to see the hidden pattern in the lostness itself. In this spirit, we jump into this dialogue of Xenophons with both feet, attempting to understand the nature of the household as well as possible before we move to the superstructure of the offices in the city, and the household becomes permanently lost to view.

The first part of the dialogue is a clever conversation between Socrates and Critobulus that is almost as good as we get in Plato. Socrates wraps Critobulus around his own words quite deftly. The whole point of the conversation is the definition of assets. Assets are what may be made use of for one's own good. Thus, what one owns cannot always be an asset. In fact, one's enemies may be of more use than anything else.

"So it follows from your argument that enemies, too, are assets for someone who is capable of deriving benefit from them."

"I agree."

"Therefore, it is the job of a good estate-manager to know how to make use of enemies, too, in such a way that benefit is derived from them."

"Indubitably."<sup>1</sup>

I think the significance here is not merely a theoretical point. I believe it is clear that the view of the Greeks is that what is within the household, i.e. women and slaves, are enemies. The Greek man must learn to use these enemies within to the best advantage for himself. Whatever he can use to his own benefit are assets, but whatever he has that cannot be used to his benefit are not assets, and may actually be detrimental in spite of being valuable and useful to others. Those who do not use their property to their advantage, including women and slaves, become slaves themselves.

"Of course they have masters," said Socrates. After all, they pray for happiness and want to do things from which they might derive good, but are prevented from doing these things by their rulers."

"And who are these invisible rulers?" asked Critobulus.

"They're not invisible at all." said Socrates. "They are exceedingly conspicuous. And even you must see that they are the worst kind of rulers, if you regard laziness and mental flabbiness and irresponsibility as bad. There are others too -- *mistresses* and deceitful with it -- who pretend that they are pleasures, such as

gambling and pointless parties; as time goes on, it becomes clear even to the victims of their seduction that they are afflictions disguised as pleasures, and that their rulership prohibits beneficial activity."

"But there are other people, Socrates, who do not have these masters to prevent them from working, but who in fact are very enthusiastic about work and about arranging incomes and are surrounded by difficulties."

"These people are slaves too," said Socrates, "with very harsh masters set over them; some are ruled by gluttony, some by sex, some by drink, some by stupid and costly ambitions. These are such harsh rulers of people they govern that, as long as they see them flourishing and capable of work, they force them to take the fruits of their labors and spend them on their own desires; and when they see that old age has made them incapable of work, they abandon them to wretched senility, and try to enslave others instead. No, it's just as crucial to fight for one's freedom against these opponents, Critobulus, as it is to fight against those who try to enslave you by force of arms. In fact, when people are enslaved by enemies who are truly good, they are often forced by their masters' reprimands to become better and to live the rest of their lives with fewer constraints. But *mistresses*, like the ones I've mentioned, never stop preying on people's bodies and minds and estates as long as they rule them."<sup>2</sup>

Here all the things which prevent good use of one's own property that comes from one's self are represented as female masters of men. Women and slaves which belong to a man are the enemies within and the portions of one's self that prevent one from controlling these, and making them useful (like laziness, mental flabbiness, irresponsibility, gluttony, sexual addiction, drunkenness, ambition, etc.) are seen as female rulers. Thus, all the factors which cause things to be un-useful to the man of the household, such as the defects in character of his wife and servants as well as his own, are seen to be from the feminine side of things. The struggle for mastery, utilitarianism, and freedom of action on the part of men operates within this realm.

---

1. The Estate-manager Xenophon p291

---

2. The Estate-manager Xenophon page 292, my emphasis

Next in the dialogue, Socrates contrasts his own contentment with the avarice of Critobulus. Critobulus has over a hundred times more than Socrates but still needs more. So even if the invisible rulers are under control, there is the natural avarice of men which draws them to want more and more because they must provide more and more for others. Those others, like the suitors in the *Odyssey*, only know how to take, and when Critobulus might be in need, they will act as if they no longer know him. Here we are looking at a particular household which is caught in a spiral of inflation, constantly needing more and more in order to function within the order of the city, whereas Socrates' household, on the other hand, may remain untouched by this positive feedback situation. The city, instead of sucking the life out of the household of Socrates, supports it and gives to it rather than takes. The difference is one of image within the city of the two men. One is the Sage and the other is the one who sees himself, and is seen by others, as important. The Sage is the source of wisdom, so he receives material goods, in return, from the city. He is the one, like Heraclitus and Democritus, who is concerned with educating his fellow citizens. The self-important one must conversely give material goods to the city because he is a sink of wisdom. The exchange of inward and outward must be conserved.

A city of households, like those of Socrates, might be able to maintain themselves in equilibrium as is necessary in Plato's lower utopia. But the tendency is to be like the household of Critobulus. Each household is either on the increase or decline. Households tend toward the extremes in this mainly because generally those who have get more, and those who don't have don't get<sup>3</sup>. The balance of wealth always unchecked leads to extreme imbalance. Capitalism is the name of this dynamic imbalance taken to extreme. All the laws relating to the four classes attempts to check this growth and decline by setting upper and lower limits. But those external limits say nothing about what causes these variations. They are produced, not by a psychology,

3. See COMPLEXITY by M. Mitchell Waldrop (Simon & Schuster 1992)

but by an "oikology." The oikos is a little system composed of ruler and ruled parts. When the proper ruler is instead ruled, then decline results from his unfreedom. But when the proper ruler actually rules the domain, then increase is the result. The "feminine" and "slavish" attributes that cause decline may come from the difficulties imposed by an unloyal wife and unruly servants, or from the dominance of the harsh mistresses which cause men to destroy themselves. In either case, it is the feminine, slavish and barbarian side of things that is to blame, whether they were internal or external. (Slaves were barbarians.) In the oikology, the feminine comes from both these directions, not just from the outside as we might expect.

This fact that the feminine comes from both inside and outside to engulf the manly control of the oikos, is very significant. It makes us realize that the inside of the oikos is very much like Atlantis, the third best city. In that city, the positive and negative fourfold were balanced. As we look into it, we see that in the Oikos these fourfold structures which represent the essence of man and woman are also balanced. Each produces what the other preserves. And we also see that it is not men and women per se that are at stake here, but the fourfolds and their intermingling. Men and women are markers, beacons, or signs that ride on the surface of this dynamic interface between opposite ontological regimes. The negative fourfold is the mask of pure immanence. The positive fourfold is the mask of pure transcendence. These pass through each other within the formation of the household. That men embody one and women the other, is merely a means of expressing by one of a myriad interlocking discursive distinctions the process of interface, interlocking, and passing through. The fascinating thing is that the higher utopia disgorges itself of the residue of Atlantis, and because of that, becomes one big household as shown by Praxagora. Ultimately, Atlantis and the higher utopia, Kaliopolis, are indistinguishable, and thus nihilistic opposites. The lower utopia, on the other hand, attempts to balance these two opposites in a dynamic which limits the negative fourfold to the inside of the households while preserving the



realm of pure transcendence in the interspace between the household and the city. When we look on the household from an ontological perspective, we see the interplay of positive and negative fourfolds as primary. It could have been expressed in any way using different kinds of cultural signs. But it settled in Greek society on the relation between men and women as the principle signifiers. What we must take from this is not that there is a war between the sexes as projected on the Amazons by the Greeks, or that the feminine has been culturally despised and thwarted. This is obviously true. But we must realize that these actors were engaged in the intertwining of positive and negative ontologies where the negative is no less important than the positive. But that these are nihilistic opposites which are too dark and too light, shows us clearly that the nihilistic view of the world was well entrenched at this time and has only become more entrenched as time has passed.

The brilliance of Greece comes from the intermingling and crossover between these two dominant ontological regimes which were polarized by the Greeks. And to make a very unpopular speculation, I believe that this whole formulation owes much to the Zoroastrian dualism as its foundation. Greece was a backwater of the Persian empires. The major tone of the region was set by the Persians with whom the Greeks were peripheral players on the stage of history in those times. The Zoroastrian dualism was the predominant view of the world which saw everything in existence as a war between the powers of light against the dark. The Greeks themselves had a culture that was a mixture of Indo-European and Semitic influences. We see these clearly in the various mythic complexes. But what we do not see there is the direct influence of Zoroastrianism. What little evidence there is for influence on the Presocratics from the Zoroastrianism has been ignored. But I would say that once the relation of the positive and negative fourfolds has been discerned strung throughout the mythic complexes as well as Greek culture, then it will become clear that it is in this guise that the war between Ahura Mazda and Ahriman became

inculcated as an organizing structure to the cultural domain of the Greek hinterland. In this way, the Greeks were merely viewing their own mixed heritage from the perspective of the dominant culture of their time. That viewpoint served to polarize and organize the cultural elements around the conflict between light and darkness, and those became aligned with male/female and other distinctions within the Greek spinoff culture. Though the Persians did not succeed in imperial struggles to subdue Greece, their influence was so great that they supplied the model around the universe of discourse, and discursive distinctions were organized. This is why the household is seen as a war between the light (positive fourfold) and dark (negative fourfold). What is at stake in the darkness is the covering, hiding, preserving, engendering. What is at stake in the light is displaying, controlling, preserving, growing. The fact that these major poles of presencing conflict and must be contained in a dynamic balance within the restricted space of the household is very significant. This means the household itself has a metaphysical structure that cannot be covered by the gloss of Conceptual Being alone. Where the negative fourfold exists, the rest of Primordial Being must appear. Conceptual Being cut off can only support the positive fourfold, and then only as a static purely present moment in time with illusory continuity. Outside the household, Ontological Monism may appear to rule, but it is constantly being undercut silently by the presence of the negative fourfold and the Ontological Dual within the city, in the dark corners of the household, kept out of view, but always there somewhere as the harsh mistress from within the self (fated), barbarian slave girl (constrained), legal wife (persuaded), girl child to be given away (dealt justly with).

Critobulus pesters Socrates to reveal why some are successful in farming and others are not.

“Well, I’ve seen both types -- I know them well - - but I am still just as far from joining the profit makers.”

“That’s because you watch them as you watch tragic and comic actors, which you do not do with a view to becoming a playwright, I imagine,

but to enjoy what you see or hear. That's how it should be, I suppose, since you don't want to become a playwright; but since you are forced to be involved with stud-farming, don't you think it would be stupid not to ensure that you tackle the business professionally, bearing in mind especially that where horses are concerned, those whose use brings advantage are also those whose sale brings profit?"

"Are you suggesting that I break in horses when they're young, Socrates?"

"No, of course not -- no more than I would suggest that you buy farm-hands and train them from childhood; but I think that there are times in the lives of both horses and people when immediate use can be made of them AND they can go on improving. Next, I can demonstrate that some people treat their wives in such a way that they gain their cooperation in the job of increasing their estates, but others treat their wives in a way guaranteed to maximize the destruction of their estates."

"And should one attribute this to the husband or the wife, Socrates?"

"If a sheep is in a bad way," replied Socrates, "we usually blame the shepherd; if a horse's behavior is unruly, we blame the trainer. As for a wife, if she has faults even though her husband has tried to teach her virtue, then we would probably be fair to blame the wife; but if he doesn't teach her what is truly good and then finds her ignorant of it, wouldn't it be fair to blame the husband? Now we're all friends here Critobulus, so you must be absolutely honest with us. Don't you entrust more of your affairs to your wife than anyone else?"

"Yes," he replied.

"And is there anyone to whom you speak less than you do to your wife?"

"There aren't many, if any."

"Didn't you marry her when she was very young indeed and had had the least possible experience of the world?"

"Yes, she was very young."

"So it would be far more remarkable for her to know how to speak or behave properly than for her to make mistakes."

"But what about the people you mentioned who have good wives, Socrates? Did they educate them by themselves?"

"There's nothing like inquiry. I'll get you to meet Aspasia, and she'll give you a far more knowledgeable account of all this than I can. My opinion is that when a wife is a good partner in the house, her contribution is just as beneficial as the husband's. For the entry of wealth into the house is generally due to the husband's activities, but expenditure is generally due to the wife's housekeeping; if both of these jobs are done well, households flourish; but if they are done badly, households suffer. And if you feel a need to know about any other branch of knowledge, I think that I can direct you to someone who does an admirable job in it."<sup>4</sup>

There are many points of interest in this passage. Critobulus is accused of treating his farming as something that is external to himself. Here, becoming professional means to begin to treat the estate-management as if it were something that one took seriously and endeavored to master. Thus, we see that there are those men who see themselves as one actor among many, and those who seek to become playwrights and bring all the players within themselves and harmonize their actions as well as taking responsibility for the course of events. Socrates is gently suggesting that Critobulus get serious if he wants to make a profit at his farming. But getting serious means taking control and achieving transcendence. It suggests that the other actors are mere phantoms of the imagination of the playwright with no will of their own only various types of naturally given characteristics to be molded into a suitable pattern by the master. Getting serious means producing a symbolic perspective that hovers above the whole household and dominates it. It means producing a continuity which comes from the master and envelops all those within the household. It is a type of Charisma which is later in the dialogue seen as a god given gift.

The analogy of horse taming is used throughout for the act of bringing the chaotic household under

4. The Estate-manager Xenophon page 298-300

control, and the essential act of taming is directed at the wife. Thus, the statement that Socrates is suggesting that he break his horses when young that seems like a non sequitur is really the first allusion to the training of the wife. The raising of farmhands from childhood is exactly what happens in the case of women. They were raised from childhood specifically to fulfill their role within the household. They move from one father to another, with marriage at an early age after everything had been done to keep them ignorant of the ways of the world. The idea was maximum pliability on marriage. The husband "broke the girl" by imprinting his own pattern on her innocent and unhewn character. But the taming of marriage took place based upon the initiation ceremonies of young men and young women which occurred outside the city. In those initiation ceremonies, there was an abyss between the house of the father and the house of the husband in which the young women and young warriors participated. The women themselves felt great anxiety over the change of living arrangements after marriage, and this built into an hysteria. In order to be tamed, they must first become wild. The initiation ceremony outside the city allowed them to become bears, and deer, and other totem animals. It also gave them an essential encounter with the young warriors which they were rarely destined to marry. It was the moment of their freedom as they moved from one prison to another. As they tasted that freedom, the normally tame women, confined all their prior life, would be inflamed with a certain wildness that would lend the marriage a certain excitement. The problem was to manage the transition from the prison of the father's house, through the wilderness initiation, back to the new prison of the husband's house. If all did not go well, then the women might escape entirely to become Amazons. From the woman's point of view her whole "real" life actually occurred in the short period of initiation. From the husband's point of view, he gained a woman who was not completely broken of spirit, but whose spirit had been inflamed by new possibilities that needed to be channeled anew. The initiation completely broke the patterning of the imprisonment with the father. With that pattern broken by the initiation, the woman was

at her maximum malleability. The woman's life was dominated by discontinuity between the regimes of two households. She actually crossed the liminal borders between households, ideally only once in her life. But the period of disruption between household regimes was the vivid experience of initiation in the wilderness. Men, on the other hand, never left the household. They were part of the preservation of the lineage. Thus, this major discontinuity is never passed. Yet a different initiation was necessary to bond the men for battle and prepare them to be warriors in the wilderness beyond the city defending the polis. So the initiation of the young warriors had to occur at roughly the next highest age group at the same time as the initiation of the young girls. These initiations were mock group marriages, as usually it was older men destined to become the husbands of the girls. But in some cases these were probably real marriages arranged between the sons and daughters of warriors who were friends. In fact, the latter practice probably degenerated into merely mock marriages. The marriages appear to have been fifty boys and girls at a time. The control over the wildness that was to be unleashed in these initiations was exerted through fear. From among the fifty, one couple were slated to meet their death. The myth of the Dannids reverses this. Forty-nine die, and one does not. There are other aspects of this initiation ceremony that will be discussed in the later parts of this series of essays. This is because the problem of what occurs in the initiation ceremony beyond the city is a mystery lost in the mists of time, but which is crucial for the understanding of the cracked foundations of the Indo-European worldview. Here, we are concentrating on what occurs within the city, but eventually when this is well understood, we must leave the city and understand the dynamics between male and female in the wilderness. These two dynamics are complementary duals, and together reveal the complete dynamics of the Indo-European worldview. The rupture at the border of the city, at the spring, is the fundamental rupture which all other distinctions attempt to displace. This wild/tame boundary is the one which Morris Berman calls our attention to in his book *Coming To Our Senses*. But in his ontological naivete he renders this distinction

as present-at-hand. We cannot even begin to understand what it means unless we push it back into the realm of Wild Being. There we see the cleft between the city and the wilderness as a deep abyss which all the forces of the positive and negative fourfold are lined up to defend, producing a stalemate reaching deep into the roots of the Indo-European worldview.

“ . . . bearing in mind especially that where horses are concerned, those whose use brings advantage are also those whose sale brings profit?”

“ . . . there are times in their lives of both horses and people when immediate use can be made of them AND they can go on improving. . . ”

These two related statements seem strange. Socrates is saying that “especially for horses” usability is directly related to profitability. Then he goes on to extend this to humans as well, saying that there is a time when usability and improvement go hand in hand. The translator says that this means you should buy them in poor condition, improve their condition, and then resell them in better condition for a higher price, as Ischomachus later recommends for farms. But I do not think that this interpretation is correct because we do not get people and humans in poor condition, but only look for those in the best possible condition, as they are organisms, and a prior poor condition is very difficult to remedy. What this harkens back to for us is the whole concept of completion in the NOW. There is a time when things are ripe by nature. In that condition, for things you do not eat directly, but only use peripherally without destroying, then, there is a time when they are at their maximum usefulness and one can go on using them, and they continue to improve before they reach their maximum in usefulness and begin to decline. Women are certainly of this nature if you consider them to be basically for procreation. The man uses the woman by impregnating her, and then may continue to use her to maintain the lineage for some time. This is the time of her maximum worth. In the case of procreation, the use is in maintaining the lineage. A similar principle applies to most things if you view them from a purely utilitarian basis. There is what we call the lifespan of a usable thing. During

this lifespan maximum use can be made, and you can keep using them. The professional concentrates on this lifespan of use to the exclusion of the rest of the existence of the thing. In this way, a technological system is set up with its highlighting of a particular aspect of existence and the filtering of other parts of the world. Socrates is suggesting not that Critomachus concentrate on the time when the horses, farmhands, and wives are children before they are useful -- nor presumably when they are too old to be used -- but specifically on the interval of usefulness of each thing attempting to get the maximum out of it as possible. This is really a similar approach then to what we saw before where those who achieved completion did injustice to those before and after completion. Here, the arena of completion is highlighted because for all things in the household they have a period of maximum prolonged and immediate use which should be treated as the object of a rigorous discipline. What is not useful is disregarded and thus unjustly discarded as too early or to late to be useful. At this point, the reason for some people doing well and others not becomes clear. Those who do well apply *techne*, becoming professional at what they do. Applying *techne* opens up a different world within which the positive fourfold is transformed into the enframing. In the enframing, too young/too old is contrast to usable. This highlighting that does injustice intrinsically as a means to squeezing a surplus or profit from things in the world replaces the mutual mirroring of the fourfold. Surplus is the result of injustice to the weak. This is because this surplus is really the provision of the weak which has been stolen. When the surplus is used as capital, it is used to create more surplus, turning back in on itself. Thus, the whole edifice of the Oedipus complex, explored by Deleuze and Guattari, is set up. The Oedipus complex stands in for ideation, for transcendence grounding itself.

Immediately after focus on injustice through implication by suggesting the technological control for usability of all things in the household, Socrates turns to the treatment of wives by husbands -- suggesting that there is a way that men might treat their wives to get maximum use out of them so that

they will help increase rather than destroy the oikos. The next analogies are to animals again -- we will notice that this is a trend. In the Republic, when Socrates plunges into the second wave where women and children within Kaliopolis is discussed, there are copious references to animals. Shepherds are to blame when their sheep are in a bad way. So husbands are to blame when their wives are unusable, except with the caveat that if they tried to educate them and failed, then the blame goes to the wife herself and is a flaw in the material to be worked. So with a woman, education is the key to making best use of her to the ends of the man. We should expect this with Socrates. For him, education is always the key. Much of the dialog focuses on what that education for women should be like. Ischomachus gives the model for this in his lectures to his wife. His wife, like that of Critomachus, is young and impressionable. He is at the advantage because he knows the world beyond the house. The education really brings something of that outer world into the house and attempts to implant it in the mind of the woman. It attempts to modify her nature as the one who embodies the negative fourfold and stands for pure immanence. Positive fourfold attempts to take over the realm of darkness within the household, bringing a nomos to the oikos through a logos that has all the aspects of Peitho.

Socrates mentions Aspasia when Critomachus asks where good wives come from. Plato tells us that this courtesan of Pericles was the teacher of Socrates in Rhetoric. A speech of hers is reported by Socrates in the Menexenus. It is a wonderful example of rhetoric, in this case speaking of the dead warriors fallen in battle. In that speech, Aspasia says after recounting the great history of Athens in war and admonishing the children and parents of the dead to carry their grief lightly for the sake of the fallen:

“This, O ye children and parents of the dead, is the message which they bid us deliver to you, and which I do deliver with the utmost seriousness. And in their name I beseech you, the children, to imitate your fathers, and you, parents, to be of good cheer about yourselves, for we will nourish your age, and take care of you both publicly and

privately in any place in which one of us may meet one of you who are the parents of the dead. And the care of you which the city shows, you know yourselves, for she has made provision by law concerning the parents and children of those who die in war; the highest authority is specially entrusted with the duty of watching over them above all other citizens, and they will see that the fathers and mothers have no wrong done to them. The city herself shares in the education of the children, desiring as fair as it is possible that their orphanhood may not be felt by them. While they are children, she is a parent to them, and when they have arrived at man's estate, she sends them to their several duties, in full armor clad; and bringing freshly to their minds the ways of their fathers, she places in their hands the instruments of their fathers' virtues. For the sake of the women, she would have them first begin to rule over their own houses arrayed in the strength of the arms of their fathers. And as for the dead, she never ceases honoring them celebrating, in common for all, rites that become the property of each, and in addition to this holding gymnastic and equestrian contests, and musical festivals of every sort. She is to the dead in the place of a son and heir, and to their sons in the place of a father, and to their parents and elder kindred in place of a guardian -- ever and always caring for them. Considering this, you ought to bear your calamity the more gently, for this you will be most endeared to the dead and to the living, and your sorrows will heal and be healed. And now do you and all, having lamented the dead in common according to the law, go your ways.

You have heard, Menexenus, the oration of Aspasia the Milesian.

MENEXENUS: Truly, Socrates, I marvel that Aspasia, who is only a woman, should be able to compose such a speech -- she must be a rare one.”<sup>5</sup>

Here the woman is at once present, yet absent. In the speech, Socrates is relating it to another man. In the speech itself, there is an address to those who are prior to and after completion, the children of the deceased and their parents. The crux of the speech is the promise that the city will take care of them, both acting for the deceased warriors. Thus, the city

5. Plato MENEXENUS page198, 24Collected Dialogues

becomes the one who cares for the weak, standing in for the warriors who have been killed at the height of their completion. Here the city becomes the one who nurtures, called “she” over and over, and thus becoming a mask for the woman Aspasia herself. But exactly what is missing is any mention of the rights of the wives of the soldiers. The wives are not mentioned at all, not even in passing. So here we have a woman who is silent about women when she composes her oration delivered by a man. I think that silence is significant. It is parallel to the talk about use. The woman is used by the man when she is in the zone of completion, but on his death does not appear among those who the city will nurture, even in a speech written by a woman. This silence, non-appearing, shows that the woman is in her essence the embodiment of the negative fourfold, pure immanence, that which does not appear. She is used, but when the user disappears, she is not mentioned as those who will be secured. We suppose she is expected to marry other men and join other households, leaving her children and husband’s parents to the city’s care. How about her care? She is not in any position to care for her children or the parents of her dead husband. She has no independent action whatsoever. The city takes over her function of nourishing and care for the elderly.

Aspsia is a rare woman. She is the one who teaches Socrates how to use the logos. She is a woman who educates the Sage rather than being educated by her husband. She prepares speeches that her husband is proud to deliver. She is a woman who has achieved the same stature of her husband without competing with him. Each shines in their own light, and together they complement each other. Socrates says that when a wife is a good partner, then her contribution is equal to the husband’s. Socrates says Aspasia is more capable than he of saying where good women come from. But he goes on to comment that income is related to the man, while expenditure is related to the woman, and these must be harmonized for the household to run smoothly. Thus, the input and the output of the household is given their male and female valances. The increase of input and decrease of output causes surplus to occur. The

opposite causes the eventual destruction of the house. Restricting outflow is part of the job of preservation. Increasing the inflow is part of becoming professional, applying techne, to production.

In section four of the dialogue is a discussion of the relation between agriculture and war, using the King of Persia as an example. Here, the complementarity between agriculture and warfare is emphasized by showing how the King of Persia gave equal importance to both. The King boasts that he does agricultural work himself in his enclosed gardens called pairi-daeza (from which our word paradise comes). This short description of the walled gardens gives us a different view of the estates as an attempt to create paradise on earth. Bringing nature into a cultured state in order to produce the most harmonious interface for mankind -- this is a completely different motive for organizing the household from the profit-oriented utilitarian motives underlined by Xenophon’s Socrates.

The rest of the conversation with Critomachus sings the praises of agricultural pursuits. Critomachus presses Socrates to tell him how to do well in agriculture. So, the dialogue moves on, then, to the conversation between Socrates and Ischomachus, a truly good man. This conversation reveals an idealized conversation between a man and his wife concerning their joint duties in running the household. Ischomachus, at the beginning of the conversation, says that he spends all his time outside because his wife is perfectly capable of running the household by herself. Socrates asks him how she learned to do that.

“How on earth could she know that when I received her, Socrates?” he asked. “She wasn’t yet fifteen years old when she came to me, and in her life up till then considerable care had been taken that she should see and hear and discover as little as possible. Don’t you think one should be content if all she knew when she came was how to turn wool into a cloak, and all she’d seen was how wool-spinning is assigned to the female servants? I was content Socrates,” he added, “because when she came, she’d been excellently coached as far as her appetite was concerned, and

that seems to me to be the most important training, for the husband as well as the wife.”<sup>6</sup>

Here we see ignorance on the part of the young woman was an essential ingredient in her make-up. She was seen as essentially raw material for the man to impose his will upon. Ischomachus goes out of the way to note how his wife was “good” material to start with, having been schooled in the control of her appetite and knowing how to spin wool. Ischomachus starts to train her, first by sacrificing to the gods along with his wife who vowed to become a model wife. Ischomachus says he “waited until she’d been broken in and was tame enough for a conversation” before he spoke to her. Here, again, the image of taming the woman. The woman is the embodiment of the wild. She is the wild one within the household who threatens the city from within. Even a woman who vowed to be a model wife needs to be tamed. Taming obviously refers to the initiation of sexual relations. Significantly, Ischomachus begins by asking his wife why her “parents gave you to me?” He says that surely each could have easily found someone to share their beds. It was for something else that they got married. It was because Ischomachus was looking for the best person to share his home and children with, and because her parents had her interests at heart. Thus, it is established from the beginning that marriage is about more than sexual relations, even though taming must occur before a home can be set up.

“But what we share now is this home of ours, and we share it because I make all my income available for both of us, and you have deposited all that you brought with you in the same common pool. There is no need to tote up which of us has made the greater contribution quantitatively, but we must appreciate that whichever of us is the better partner contributes more qualitatively.”<sup>7</sup>

Here we finally get some insight into what Xenophon thinks is the essence of the household, and he defines it as a “common pool” of resources. Ischomachus

goes on to say that both of them must act responsibly “to ensure that their property is in the best possible condition and is increased as much as fair and honest dealings permit.” So the goal is to preserve and make grow the common pool of resources. The wife understands how she can preserve, but not how she can increase the pool. So Ischomachus goes on to describe her contribution as being the same as the queen bee in the hive.

“What talents do you mean?” she asked.

“Ones which, in my opinion,” I said, “are far from worthless -- unless the jobs over which the queen bee of a hive presides are worthless! I’ll tell you what I’m getting at, my dear. I think that the gods exercised especially acute discernment in establishing the particular pairing which is called ‘male and female,’ to ensure that, when the partners cooperate, such a pair may be of the utmost mutual benefit. In the first place, this pairing with each other is established as a procreative unit so that the animal species might not die out. In the second place, human beings, at any rate, are supplied with the means to have supporters in their old age as a result of this pairing. In the third place, human life, unlike that of other animals, which live in the open, obviously require shelter. But if people are to have something to store in this shelter, then they need someone to work out in the open: ploughing, sowing, planting, and pasturing are all open-air jobs, and they are the sources of the necessities of life. Now, when these necessities have been bought under cover, then in turn there is a need for someone to keep them safe and to do the jobs for which shelter is required. Looking after newborn children requires shelter, as does making bread from corn and clothes from wool.”

“Since both of these domains -- indoor and outdoor -- require work and attention, then God, as I see it, directly made woman’s nature suitable for the indoor jobs and tasks, and man’s nature suitable for the outdoor ones. For he made the masculine body and mind more capable of enduring cold and heat and travel and military expeditions, which implies that he ordained the outdoor work of man; and God seems to me to have assigned the indoor work to woman, since he made the female body less capable in these respects. And knowing that he had made it the woman’s natural job to feed newborn children, he

6. The Estate Manager Xenophon page 311-2

7. The Estate Manager Xenophon page 313

apportioned to her greater facility for loving newborn infants than he did to man. And because he had assigned to the woman the work of looking after the stores, God, recognizing that timidity is no disadvantage in such work, gave a larger share of fearfulness to woman than he did to man. And knowing that it would also be necessary for the one who does the outdoor work to provide protection against potential wrongdoers, he gave him a greater share of courage. But because both sexes need to give as well as receive, he shared memory and awareness between them both, and consequently you wouldn't be able to say whether the male or the female sex has more of these. He also shared between them both the ability to be suitably responsible, and made it the right of whichever of them, the man or the woman, is better at this to reap more of its benefits. Insofar as the two sexes have different natural talents, their need for each other is greater, and their pairing is mutually more beneficial, because the one has the abilities the other lacks."<sup>8</sup>

Here we see the complementarity between man and woman made explicit. The natural differences between them are used as a means of justifying the cultural roles assigned to each. The major distinction is between work indoors assigned to woman and work out of doors assigned to man. The argument is that each sex is naturally fitted to do their respective assigned tasks, and that this assignment has been made by the gods. In the next paragraph he argues that society also supports this arrangement which causes the household to come into existence. The first reason for the household is that procreation is based on this unity. The second is that people need support in their old age. Each generation looks after the next. The parents do justice to their children by taking care of them when they are young, and the children then reciprocate by taking care of the parents in their old age. But the third point is that the human needs shelter. If they are going to have something to "bring into" the shelter, then someone must work outside to get it, and then someone else must be inside to store and protect what is brought in. In this way, the two kinds of complementary production are related to each other. They form a

balanced symmetry. And this is very important for the Greeks. There is a balanced symmetry like the golden mean between the roles of men and women. The golden mean makes one side of the ratio naturally bigger. So it is with the relations between men and women. Since the outside beyond the confines of the house is bigger, more dangerous, more difficult, and than the inside of the house the men have a natural advantage and dominance over women. Each is expected to inhabit their realms and harmoniously interface and integrate their roles and responsibilities to make the household work. And that work involves the increase of the common pool of resources within the household. Ischomachus goes on to show how the work of the woman does is like the queen bee.

"How are the queen bee's tasks similar to the ones I should do?" asked my wife.

"In that although she stays in the hive," I replied, "she doesn't allow the bees to be idle: those whose duty it is to work outside, she sends out to their work. She has acquaints herself with everything that every bee brings into the hive, receives it and keeps it safe until it is required; when the time comes for it to be used, she distributes a fair proportion to each bee. She also oversees the construction of the honeycomb in the hive, making sure that it is constructed correctly and quickly; and she looks after the growing brood, making sure that it reaches maturity. When it does so, and the youngsters are capable of working, she sends them out to form a colony, with a queen to rule the company."

For us the analogy of the queen bee is very fortunate. This is because we have already seen that in the *Odyssey* in the cave of the nymphs which reiterated the Indo-European primal scene, there were bees in the cave. So we know that bees were an important addition to this image for the Greeks. Here, we see another aspect of that image being exploited in order to make the oppressed woman appear as if her lot were the best possible one, given her natural abilities. Ischomachus has found a clever sophistry to encourage his wife by persuasion to fulfil the role assigned by society. She has to imagine herself a queen in her household. She rules over everything

8. The Estate manager Xenophon page 313-4



that is “inside.” However, if we throw our minds back to the cave of the nymphs, we see the parallels. There are the amphoras that hold the hives with honey and are like the cells that the bees themselves make in the comb. The amphora is the storage jar within the house, like the cell is a storage container in the comb. The wife comes knowing how to weave, and the nymphs, too, weave their purple cloth. The cave is a shelter for the nymphs, as the house is a shelter for the human woman. Bees do indeed have queen bees that are the center of their society, even if they do not do exactly the tasks Ischomachus describes. In that society, the queen bee is the center of the reproductive powers of the hive. To what extent she orders the hive, or is ordered by it, is debateable. But for Ischomachus, the relation between taking in, preserving, ordering, and justly distributing is the key role he assigns the woman. And his analogy is a clever way to make it look as if that is a gift of responsibility for the woman which will make her proud and happy in her role. He notes that the queen bee never leaves the hive except to move the whole colony, and that new queens will be established if the hive expands to new colonies. The matriarchal basis of this analogy is clear. You get the image of society expanding by the establishment of new queens in their own households. Men, especially the servants, are the working drones.

The analogy to bees is a complex one. It allows us to see that the cave of the nymphs is a surrogate for the household. Storage and Weaving are sheltered. The olive trees that are on the farm are the domain of men. Together, men and women, like the Tree and Well, fit together into a whole picture. From the perspective of the right-thinking woman, she is the center of this whole activity, even though superficially it appears that she is a cultural prisoner.

“And the most gratifying thing of all will be if you turn out to be better than me, and make me your servant. This will mean that you need not worry that, as the years pass, you will have less standing in the household; instead you will have grounds for believing that, as you grow older, you will have more standing in the household, in proportion to the increase in your value to me as a partner and to our children as a protector of the

home. For it is virtue rather than physical beauty of youth that increases true goodness in human life.”<sup>9</sup>

These words seem to suggest that perhaps this is not mere sophistry on the part of Ischomachus. It is apparent that women may reach the status, like that of Aspasia or the Queen of Schiera, in which they rule through the respect they are held in by the people. This invites us to consider the extent to which the lot of women, which apparently had so little external freedom, may have offered other positive aspects that we cannot easily estimate from our non-traditional standpoint. This traditional culture had strong roles for men and women. It is the opposite of the ideal in modern cultures. It is hard for us to look at these traditional roles and see the positive aspects they might have had for all their lack of external freedom. But if we consider that internal freedom may be inversely proportional to external freedom, it is possible that these women enjoyed something that modern women cannot even begin to appreciate. As Germane Greer saw the sisters of the traditional Indian family, she realized that Western women did not know what sisterhood really was. So traditional cultures made femininity something completely different from modern cultures. Here, we are not interested in which is right, though we suspect that the modern cultures concept is a distortion, based on the fact that everything else about it is a distortion. Here, we are only interested in how the signifiers of men and women line up to expose the basic distinctions that underlie the Western worldview as it were unfolding at this point in the history of the Aryan peoples. The distinction is very important. Woman is domesticated, like cattle, and then rendered wild, in order to be tamed. She becomes the center of the household which is her prison, but from there has the possibility of attaining great respect to the extent she enters into her role and masters it. Affirming cultural values is rewarded. This is because the role of the woman underlies the whole of the society. She trains the children and holds together the household. She assumes the role

9. The Estate manager; Xenophon page 316-7

of embodying the negative fourfold and making it a significant part of Greek society. The household is a shelter, a covering. Inside it is darkness cut off from the light of the outside world. The darkness allows the possessions to be hidden and kept secret. The covering allows them to be protected from the elements. The woman is more fearful and emotional than the man. This fearfulness is a sign of the chaotic emotions of the woman which may be given over to madness if infected by Dionysian frenzy. Dionysus is related to the holiness of the stream of life, flowing through humans. This stream crosses over the abyss of mortality and death to achieve immortality for the lineage. So the woman, by becoming completely her culturally defined role, brings the negative fourfold into proper balance with the positive fourfold. When this balance is not achieved, we only need to turn to tragedy, such as the Oresteia trilogy, to see what the results can be. When the powers of darkness within the household are unleashed, then there is terrible suffering and tragic consequences.

Ischomachus goes on to relate what occurred when he asked for something once which his wife could not produce. He uses this occasion to introduce order into the house. Ordering the house is likened to the packing of a ship in which it is crucial for everything to be well ordered and compactly stored as well as accessible. He likens it also to the organization of the army in readiness for war.

“What a fine impression is given by footwear of all different kinds when it is kept in rows! What a wonderful sight is clothing of all kinds, and blankets, and metalware, and tableware, when each item is stored separately! What a wonderful sight is the regular display of jars all kept nicely separate! ... This regularity explains why everything else too looks more beautiful when it is arranged and ordered. We are faced with a dance-troupe of utensils, and *the unobstructed space between them all is beautiful too*, just as the dancers in a circle-dance are not only beautiful to watch themselves, but *the space in the middle also looks beautiful and clear.*”<sup>10</sup>

We have seen that perhaps there was a kind of inner

freedom which the women of Greek traditional society gained in spite of the outward imprisonment by taking on their role and living it completely and in earnest. Part of that may have been the adoption of professionalism on the part of women who kept the home ordered, and thus imposed something of the positive fourfold within the domain of the negative fourfold. Ordering is something that displays the thing within the opening created by the positive fourfold between heaven and earth, mortals and immortals. Ischomachus describes the beauty of that space which is created when outward things are ordered. Greek architecture and vases display the epitome of such artful ordering. In that ordering, the earth comes and shows itself in the space of the heavens. The immortal and mortal aspects of things, their endlessness and intimate dimensions become clear. Ischomachus wants to import this into the household which is essentially a disordered environment. It is disordered because it must endlessly display humanity at close quarters in their intimate interactions, which are anything but neat. However, every household has its own dynamic equilibrium between order and disorder. But it is clear that once Ischomachus begins to talk of order, we have left any hopes of discovering anything about the negative fourfold. Especially when *categories* of things are invented to make the ordering easier and inventories are taken. This cannot end except by the introduction of law within the household itself.

“Once all this was behind us, Socrates, I told my wife that none of it would be any good unless she made herself responsible for everything staying tidily arranged. I informed her that in countries with orderly constitutions, the citizens don’t stop at enacting a fine legal code, but also elect *guardians of the law* to keep an eye on things and to commend or punish legal or illegal actions respectively. *So I instructed my wife to think of herself as a guardian of the law within our household.* I told her to inspect our utensils, when she had a mind to do so, just as the commander of a garrison inspects his troops; and to assess whether or not each item was in good condition, just as the Council assesses the cavalry and their mounts; and to behave like a queen who, on the basis of the authority that is hers, commends and rewards anyone who deserves it,

10. The Estate-manager; Xenophon page 320; italics mine

and reprimands and punishes when necessary. I also told her that, where our property was concerned, she shouldn't be annoyed at my giving her more jobs to do than I gave the servants. I pointed out that servants' involvement in their master's assets is limited to fetching, looking after and protecting, but, unless their master lets them, they don't have the right actually to make use of any of the assets -- it is only the master's right to make use of anything he wants. Therefore, I explained, the person who profits most if assets are safe and sound, but loses most if they are destroyed, should take the most responsibility for those assets."<sup>11</sup>

Socrates goes on to say that Ischomachus' wife has the mind as good as a man's. This is because the positive fourfold has been transferred into the oikos which normally only exists between the limits of oikos and polis. In the ideal society here described, there would not be any negative fourfold but everything would be light. This unfortunately does not describe human nature. The light and dark must balance each other. Especially when the light and dark are artificially produced nihilistic opposites. This means the balancing is more violent and sometimes results in the cancellation of everyone being dead at the end of the Tragedy.

Finally, there is a point of aesthetics where Ischomachus asks his wife to stop making herself up because those who make themselves up to appear to be something they are not, are less beautiful than those who allow their natural beauty to shine through. This is the earthen aspect that complements the order which is imposed in the positive fourfold. The immortals were sacrificed to at the beginning, and the whole discussion has been about the most intimate things concerning mortals and their fated nature. Thus the whole of the speech by Ischomachus is an exercise in the importation of the positive fourfold into the realm of the household. The rest of the dialog concerns farming, and Ischomachus goes on to attempt to show Socrates that he already knows how to perform agriculture, that it is common knowledge with no secrets of the

trade that are kept hidden. That part of the dialogue will not concern us, except to note that Ischomachus says in the end that even though agriculture is clear to everyone, only some people have the charisma that makes others want to follow them, and that this god given gift gives great advantage to some over others.

"Imagine someone who is completely unaware of what the land is capable of growing, and who can neither see its crops and tress, nor hear any accurate information about it. Even so, isn't it far easier for any person to find out about the land than about a horse, and isn't it far easier than finding out about a human being? For when the land shows something, it doesn't do so in order to deceive, but in a straight forward fashion it gives clear and accurate information about what it is and is not capable of. And I think that, because the land makes everything easy to know and learn, there is nothing better at exposing people who are bad rather than good. You see, it is not like the other arts, where it is possible for people to plead ignorance if they fail to achieve anything; everyone knows that if you do good to the land, you will achieve good results, so failure on the land is a clear indictment of a bad character."<sup>12</sup>

Ultimately, the land exposes goodness because it reflects the one who owns and works it. Those are good who can utilize their assets to make them increase. Goodness is increase of the common pool. That increase ultimately flows from the source of all good things. The household is the place to which the goods from the cornucopia flow, a reservoir from which they may be taken when they are needed and used. That reservoir sustains the ready-to-hand aspect of the using work of those in the household. The present-at-hand aspect is the ordered storeroom with its beautiful clarity of the openspaces between categorized and counted objects.

11. The Estate manager; Xenophon, page 323-4; italics mine

12. The Estate-manager; Xenophon; page 354



# THE DISFUNCTIONAL HOUSEHOLD

We have seen how men would order the household, bringing light from the city indoors, along with order to make women like men. But we only have to look at the *Oresteia* to gain some insight into the darkness the house holds. Here, Aeschylus makes it clear what a dysfunctional household is in which the negative fourfold holds sway. Through three tragic plays (*Agamemnon*, *The Libation Bearers*, and *The Eumenides*) we see unfolding the curse of evil actions begetting further evil. And in it we learn what darkness is. We need to taste that darkness in order to counterbalance the idealization of *oeconomicus*. But it is clear that these two views are themselves extremes and nihilistic opposites. However, there is a difference in that the view of Aeschylus strikes deep into our humanity, whereas the view of Xenophon skims the surface without telling us any more about who we really are.

What we really need to do is to trace the interplay between the positive and negative fourfold through the plays. Remember, the positive fourfold is identified by Heidegger as *Heaven/Earth//Mortals/Immortals*, while the negative fourfold was put forth by Aristophanes as *Night/Covering//Chaos/Abyss*. We have previously shown how these two opposite

ontological configurations are at work in other settings. Man and the cities he defends stands between heaven and earth as a mortal oriented toward the immortal, whereas women within the household are the creatures of night who must remain covered and who embody chaos and the abyss. This is not our judgement but the cultural judgement of the Greeks. Women, unlike men, are more at home in darkness where they reveal their charms to their possessors. They live under cover, wearing veils when outside, but mostly remaining inside the house in order to deserve the epitaph “white armed.” They are uncontrollable, disorderly, irrational, and emotional. Finally, they cause men to become oblivious to their duties to the city and other men. These characteristics are embodied by women when they are at their best. When they are at their worst, these characteristics combine to produce a monster like the Gorgon Medusa. The opposite of transgression between the aspects of the negative fourfold are their embedding and intensification until they represent evil itself. Women are the enemy within. In the *Oresteia*, all these characteristics are embodied by Clytaemnestra. She is the wife of Agamemnon who kills him on his return from his triumphs in the Trojan war. She is the opposite of

Odysseus' wife who is true to him and welcomes him home with open arms. Penelope represents the best a woman can be: indecisive. She leads on the suitors and generally oscillates between waiting and not waiting. Her weaving and unweaving at night signifies this lack of self control. Women are seen and see themselves, it seems, as needing a man to guide them. When that man is not present, they are ill prepared to enter into a man's world. The presence of the suitors shows that Penelope was unable to stand up for herself and take charge of her own household. Clytaemnestra, on the other hand, is very much in control. So much so that she devises an early warning system to signal her husband's return. Beacons from the mountain top to mountain top bring the message of victory all the way from Troy to Argos. When a woman becomes like a man in the house, except in the superficial sense that Xenophon would instill, she becomes dangerous. Her self-control makes her have an interior which is an intensification of darkness. All the aspects of the fourfold meld together to make her an embodiment of the essence of manifestation. Darkness on darkness. The watchman says in the first lines of the play about Clytaemnestra "That woman -- she maneuvers like a man." This is just one of the many ominous notes that lead up to the dastardly deed she perpetrates of killing her husband.

It is interesting that the Agamemnon play starts much like the Assembly Women. Like Praxagora, Clytaemnestra is up in the night with torches lit, making preparations. In the latter case, it is because she has been warned by her sentinels that Troy has been taken, and she is making sacrifices. Thus, instead of private preparations, she is making very public ones. But it is significant that the action in both plays starts at night, because for the Greeks the night was more appropriate to the work of women. Throughout the plays are myriad references to night time, sleep and dreams. So many, in fact, we cannot catalogue them all. Similarly, the references to stealth, which is the form in which covering appears, are myriad. Since her deed is one of entrapment of her husband, the references to the net she has cast or the web she has woven in secret are many. Chaos

appears as fury, frenzy and torment which ravages all the characters in the tragedy. Finally, the abyss appears as Fate which is continuously being appealed to as the source of all this misery, haunting the family throughout the generations. The tragedy is that this family, through the deeds of the ancestors, has fallen into a terrible fate visited on each generation as it attempts to revenge the injustices of the last generation. This fate is an abyss because it consumes everything, and through it everything is lost in oblivion. The positive fourfold appears in the last of the plays in which the relation between man and the gods (in this case Apollo, Hermes, and Athena) restores order on earth and finally undoes the curse. In fact, we can see that in the tragedy man loses his balance between heaven and earth and falls under the influence of the Cathonic gods becoming like the Titans, or in the grip of the Furies. In doing so, they become embroiled in a situation where men challenge fate and reap the rewards. Even the gods cannot influence fate. So once men lose their balance and fall into the vortex of fate in which successive generations pay for the wrong actions of their ancestors, there is not much the gods can do for them but watch and perhaps mediate with the old gods when the time is ripe. Thus, we see that falling into the overwhelming power of the negative fourfold involves a loss of balance between heaven and earth and a loss of contact with the immortals and their sphere of influence.

Perhaps the best way to read the Orestiea for our purposes is backward. In this essay we will concentrate upon the last of the three plays. We should start with the court scene in which Athena sets the Athenians to judge between the Furies and Orestes. For Athena, it is a wicked problem. If she judges against the Furies, then they may attack men, especially the people of Athens. But on the other hand her sympathies are toward Orestes and his protector, Apollo. So Athena sets up the court so men will make the decision instead of herself. Once the men have voted, she says she casts her vote as a tie breaker, and sure enough it is a tie. Half the jury of men vote for Orestes, and half for the Furies. Mankind is perfectly divided on this issue, whether it

is that the man should be able to kill his mother if she kills his father. Or whether such a man should be hounded and driven crazy by the older gods who inhabit the dark earth and who revenge the killing of flesh and blood. They maintain that the killing by Clytaemnestra of her husband was not a blood murder, i.e. they were not of the same blood being from different families. But when Orestes killed his mother, it was a blood murder, and no matter what the reason, he should be punished and hounded by the Furies. The Furies came into existence when Uranus was dethroned. Their law destroying the blood murders is more ancient than the law of Zeus. They dance around the condemned, driving them crazy and forcing them to roam the land mad. But when they lose the court case and Orestes is set free from their influence, then Athena persuades them to let go of their anger and find a home in Athens, becoming the guardians of marriage and the source of good rather than evil.

This transformation of the Furies from the source of madness and death into the source of good and the defender of marriage is the crucial point which the plays have to make. It makes us realize that the Furies are an image of the autopoietic ring. Their dance is the dance of the ring. Heidegger speaks of the "round dance of the fourfold." And through the Furies we realize that this dance can function for good or evil. Either it destroys those who break blood ties, or it supports those who make marriage ties and it is marriage ties that lead to blood ties. These two kinds of ties form a cycle where marriage begets children which create blood ties, and those children then eventually marry and so on. When we first see the Furies, it is at Delphi. The Pythoness gives a prayer to the gods and then enters the doors of the oracle. When she reappears a moment later, she looks shaken and says:

I'm on my way to the vault,  
it's green with wreaths, and there at the Navlestone  
I see a man -- an abomination to god --  
he holds the seat where the suppliants set for purging;  
his hands dripping blood, and his sword just drawn,  
and he holds a branch (it must have topped an olive)

wreathed with fine tuft of wool, all piety,  
fleece gleaming white. So far it's clear, I tell you.  
But there in a ring around the man, an amazing  
company --  
women, sleeping, nestling against the benches . . .  
women? No,  
Gorgons I'd call them; but then with Gorgons  
you see the grim, inhuman . . .  
I saw a picture  
years ago, the creatures tearing the feast  
away from Phineus --  
These have no wings,  
I looked. But black they are, and so repulsive.  
Their heavy, rasping breathing makes me cringe.  
And their eyes ooze a discharge, sickening,  
the idols, sacrilege! even in the homes of men.  
The tribe that produced that brood I never say,  
or a plot of ground to boast it nursed their kind  
without some tears, some pain for all its labour.

Now for the outcome. This is his concern,  
Apollo the master of this house, the mighty power.  
Healer, prophet, definer of signs, he purges  
the halls of others -- He must purge his own.<sup>1</sup>

Here we get a picture of the RING of women around Orestes who is seeking purification from the god. They are seen as Gorgons or Harpies. The Pythoness does not know which. But the main thing she does know is that they are repulsive and BLACK. Their eyes discharge puss, and they are not dressed properly for the house of the gods, not even for the houses of men. The Furies have been put to sleep by Apollo in order to give Orestes a head start toward Athens. But here they are around the Navelstone of the earth. That stone may be seen to represent the windegg or amphora. It is the autopoietic ring as a closed system. The Furies, on the other hand, represent that same system opened up in some unnatural way. Normally, we see only one aspect of the autopoietic system at a time. But when the autopoietic system is forced open, it reveals a terrible

---

1. The Eumenides; Aeschylus; page 232-3; lines 40-65

inner reality of self-embedded darkness on darkness. The Furies are neither Gorgon or Harpie, but something indeterminate *without* wings. Something apparently human but not dressed properly, lurid as well as repulsive. They are asleep. They have driven Orestes here from Argos at the behest of his dead mother who cursed him before he killed her. Apollo addresses them in their sleep:

Now look at these --  
 these obscenities -- I've caught them,  
 beaten them down with sleep.  
 They disgust me.  
 These grey, ancient children never touched  
 by god, man, or beast -- eternal virgins.  
 Born for destruction only, the dark pit,  
 they range the bowels of Earth, the world of death,  
 loathed by men and the gods who hold Olympus.

Nevertheless keep racing on and never yield.  
 Deep in the endless heartland they will drive you,  
 striding horizons, feet pounding the earth forever,  
 on, on over seas and cities swept by tides.<sup>2</sup>

Here we see the Furies as virgin women who were only born for destruction; they are likened to a dark pit or abyss explicitly, and are shown to roam only within the bowls of the earth which is the world of death. When they manifest above the earth, it is only to plague those who have broken the blood tie. They were born when Kronos dethroned Uranus and was the first to break the blood tie, killing his father. They are loathed by the gods of Olympus and men. They are specifically female, and they will drive their quarry deep in the endless heartland or across the seas. They follow those who break the ancient laws of family ties forever.

So we see that the Furies represent ties that occur within the household, ties between parent and child. When these bonds are broken, the unspoken contract of those giving life with those receiving life, then the Furies are unleashed. They are unleashed when the autopoietic ring is broken. They are the fury that is

the obverse of Aphrodite. They were born at the same time in the same act of Kronos. They embody the rage of the wronged parent and their curse on their own children. As such, they are the glue that holds the autopoietic ring together and keeps it viable. They are the manic, desperate need for closure. When the windegg breaks, it reveals a face of Aphrodite. But when it is crushed so there is no place to hide any longer, then the Furies are revealed. They are the action of the Essence of Manifestation when exposed completely. When the immanent is made manifest, it appears as total madness seeking reprisals, the self-embedded aspects of the negative fourfold. Tragedy exists to bring these negative aspects of existence suppressed by the positive fourfold to light. Tragedy always harkens back to fate and to the Cathonic powers, and shows the terrible destruction that occurs when they are forced into the light. Tragedy is itself the bringing to light of terrible deeds which are then able to be resolved. Unless they are resolved, then the split between the Conscious and Unconscious breeds destruction and madness.

Clytaemnestra attempts to rouse the sleeping Furies.

You -- how can you sleep?  
 Awake, awake -- what use are sleepers now?  
 I go stripped of honour, thanks to you,  
 alone among the dead. And for those I killed  
 the charges of the dead will never cease, never --  
 I wander in disgrace, I feel the guilt, I tell you,  
 withering guilt from all the outraged dead!

But I suffered too, terribly, from dear ones,  
 and none of my spirits rages to avenge me.  
 I was slaughtered by his matricidal hand.  
 See these gashes --

Carve them in your heart!  
 The sleeping brain has eyes that give us light;  
 we can never see our destiny by day.

And after all my libations . . . how you lapped  
 the honey, the sober offerings poured to soothe you,

---

2. The Eumenides; Aeschylus; page 233-4; lines 70-80



awesome midnight feasts I burned at the hearthfire,  
 your dread hour never shared with gods.  
 All those rites, I see them trampled down.  
 And he springs free like a fawn, one light leap  
 at that -- he's through the thick of your nets,  
 he breaks away.  
 Mocking laughter twists across his face.  
 Hear me, I am pleading for my life.  
 Awake, my Furies, goddesses of the Earth!  
 A dream is calling -- Clytaemnestra calls you now.<sup>3</sup>

We see that Clytaemnestra has made special sacrifices at midnight to the Furies in order to rouse them to action before she was killed by her son. These sacrifices were made at midnight because it was a time not shared with gods. Thus, the Furies govern the nadir, the furthest point from noon. Clytaemnestra has made a contract with these creatures of the darkness which smacks of witchcraft. The negative fourfold, when it becomes self-embedded, turned back in on itself through torment and anger, turned in upon itself, produces the opposite of the contracts of men and gods. These are spoken in the temples to seal all kinds of transactions. But the sacrifices at the hearth fires to cathonic deities at midnight represent the production of evil. Clytaemnestra is reviled by all the dead for her deeds. She feels the guilt with which they sentence her. But she says she has suffered too, and hopes the Furies will avenge her after her death. Once avenged, she can stand on her own against the other dead. The judgement against one after death appears to depend on the outcome on earth.

Apollo drives the Furies from his shrine:

Out I tell you, out of these halls -- fast! --  
 set the Prophet's chamber free!

Or take  
 the false and stab of this, this flying viper  
 whipped from the golden ford that strings my bow!

---

3. The Eumenides; Aeschylus; page 235-6; lines 97-120

Heave in torment, black froth erupting from your  
 lungs,  
 vomit the clots of all the murders you have drained.  
 But never touch my halls, you have no right.  
 Go where heads are severed, eyes gouged out,  
 were Justice and bloody slaughter are the same . . .  
 castrations, wasted seed, young men's glories  
 butchered,  
 extremities maimed, and huge stones at the chest  
 and the victims wail for pity --  
 spikes inching up the spine, torsos struck on spikes.

So, you hear your love feast, yearn to have it all?  
 You revolt the gods. Your look,  
 your whole regalia gives you away -- your kind  
 should infest a lion's cavern reeking blood.  
 But never rub your filth on the Prophet's shrine.  
 Out, you flock without a herdsman -- out!  
 No god will ever shepherd you with love.<sup>4</sup>

No picture could be so horrible. The Furies preside over what is worst in human nature. But the point which is most important is the fact that where they preside there is no difference between Justice and bloody slaughter. Justice is when *Right* or *Rta* prevails. We have accepted *Cosmic Harmony* as the definition of *Rta*. So when actions that lead to death and destruction are out of harmony with the cosmos, then they come under jurisdiction of the Furies. Sometimes death and destruction are for just causes. For example, the sacking of Troy was *Just* because the ruler of the city had violated the laws of Zeus concerning guests by kidnapping Helen. The Trojans had disregarded the marriage vow between Menelaus and Helen, a king and queen among the Greeks. They had upset the cosmic harmony which was dependent upon the harmony of the sacred marriage between king and queen. For this outrage against the laws of guests and the laws of marriage, they deserved to be destroyed. It was just to do so. It was right. Rightness is an ideal. Agamemnon ruptured this illusion of rightness when he took away Achilles' war prize and plunged them into nihilism.

---

4. The Eumenides; Aeschylus; page 238-9; lines 175-195

It causes the Indo-Europeans to pursue extreme actions in order to set things right. Setting things right means to make things approximate the ideal state of affairs. For the Angels, knowing what is right comes naturally. They have no free will to cause them to become derailed from the pursuit of Rta. For jinn and men, there is knowledge of what is right and what is wrong, but many forces from the inside and outside that derail men and jinn from carrying out their vision of right action. What is right is the *holoidal*. Cosmic harmony is approximated in steps: logical consistency, interaction, mutual support, and interpenetration. With each step, the distinctions become finer and finer. The RTA is what promotes or drives the cosmos toward these refinements in harmony. It is what points to or signifies the Good, either the whole of virtue or in part. In this part of the first play we have Apollo, the one who is wise because he follows the dictum “know thyself” and the one who is moderate because he does “nothing to excess,” speaking about the necessity to distinguish the just from bloody destruction. Justice is one part of virtue. When the cosmos approximates harmony, is when it serves as a mirror to the Good. That harmony should always point, ever renewed, toward the Good. When this pointing occurs, RTA is realized, the Cosmos is in harmony, and Goodness is embodied. Men and jinn are making non-nihilistic distinctions continuously.

What Apollo says is that where the Furies are concerned, there is no distinction between justice and bloody slaughter. One cannot distinguish the difference between killing that is right and what is wrong. So the Furies, are in some sense, the embodiment of the ultimate nadir of the *ephemeron* against the *holoidal* ideal of Justice and the rest of virtue which brings the world of men into harmony with the rest of the cosmos. The cosmos covers the entire pluriverse without any bias toward men. The world is how the cosmos is seen by men. The universe is the extreme reduction of the world so that only the concerns or measure of man are taken into account. Rta is an attempt to have a world that is in tune with the entire pluriverse. It takes the principle fostered by the angles as the measure of all things.

For the angels, the destruction of those who are sowing corruption in the earth is correct and may be a means of restoring the RTA. When men or jinn stand up against the corrupters of the earth, they are doing what is right. But when men or jinn kill for the sake of killing, then the Furies are invoked, especially if that killing destroys blood relations. If the participants cannot tell what is Just, then they are lost in a sea of nihilism. Killing for its own sake as in *Little Murders*, the play by Jules Feiffer which portrays random murder as the norm in society, is an excellent example. The drive-by shootings so prevalent in American society today are another example. It indicates a society taken over by the Furies where just destruction cannot be distinguished from murder for its own sake, which pulls up the roots of life for no reason.

LEADER: Matricides: we drive from their houses.

APOLLO: And what of the wife who strikes her husband down?

LEADER: That murder would not destroy one's flesh and blood.

APOLLO: Why, you'd disgrace -- obliterate the bonds of Zeus

and Hera, queen of brides. And the queen of love you'd throw to the winds at a word, disgrace love, the source of mankind's nearest, dearest ties Marriage of man and wife is Fate itself, stronger than oaths, and Justice guards its life.

But if one destroys the other and you relent --

no revenge, not a glance in anger -- then

I say your manhunt of Orestes is unjust.

Some things stir your rage, I see. Other

atrocious crimes, lull your will to act.<sup>5</sup>

Here, Apollo places his finger on the problem with the Furies. They are arbitrary as to what crimes they punish. They do not punish crimes that bear on marriage which Apollo holds up as just as terrible as those of blood murder -- murder of one's own blood relations. Because of this imbalance, Apollo says that their pursuit of Orestes is unjust.

---

5. The Eumenides; Aeschylus; page 240; lines 205 - 221

A major point is the identification of marriage with FATE. Apollo says marriage is *Fate itself*. That justice guards its life. We have seen in the earlier plays the destruction of the family from within. Husband kills daughter. Wife kills husband. The ring of marriage is broken. But this does not unleash the Furies. Only when son avenges father's death, are the Furies unleashed on him. This is the ultimate dysfunctional household. In this play, the Furies come to embrace marriage as well as a key tie deserving their rage. Surely, all this refers to the matriarchal lineages that the Indo-Europeans submerged under the dominance of patriarchal lineages. The Furies are associated with the old matriarchal lineages, and do not recognize the newer lineages based on marriage. Apollo calls them imbalanced or unjust because they only are aroused for crimes against one and not the other. Through the action of the play, the Furies become balanced and accept marriage. In doing so, they lose their anger. It is the anger of a culture subdued by the Indo-European invasion, with its lines of transmission through the mother fouled by patriarchy. But as Apollo hints, there are two ways of descent, and they each deserve to be preserved. Preservation of both is just. Of course, the Indo-Europeans thought their own lineage system was the one in harmony with the cosmos. Matriarchal systems many times leave the husband as an outsider. Many times the wife does not go to the husband's father's house, but stays with her own family. The husband visits the wife's father's house and remains a guest. Marriage, in the Indo-European model, is the means of extracting the wife from her father's house and moving her to the husband's house. The difference is that the woman, instead of leading a life of continuity in which the husband is peripheral and the father is the dominant force, moves to a situation in which she has to put up with a major discontinuity in her life. The move from the father's house to the new house is traumatic. The husband must become a surrogate father instead of being free of responsibility. In Indo-European society the whole focus of life has changed from that supported by the Old Europeans. This change makes marriage a much more important institution. It emphasizes the interface between the sexes. In the

old system, the interface between the sexes was not as important. The uncle, not the father, was the important figure to the children. The father becomes important only in the patriarchal system. So Orestes revenging his father's death is important from the point of view that it supports patriarchy and is a revolt against matriarchy. This becomes clearer when later in the play Apollo denies that the child has any part of the mother and that the origin belongs wholly to the father. This extreme doctrine, so obviously contrary to natural fact, alludes directly to the enforcement of patriarchy over matriarchy. Patriarchy to some extent enhances the relations between man and woman. The woman in matriarchy is visited only occasionally and usually for the sole purpose of procreation. This visiting for the sole purpose of procreation continues in the Greek household which maintains strict separation between wives and husbands by an inner split in the household that is mirrored by a split in the female psyche<sup>6</sup>. Sometimes in a matriarchal society the women who are wives must be visited by stealth. The father does not figure in the raising of the children. The whole allegiance of the children is toward the mother and her brothers and sisters. (Parenthetically, I have suggested that we return to the matriarchal social pattern to my wife and told her it would mean that she had to go back to live with her parents. I promised to come and visit between big game hunts but this idea did not appeal to her for some reason.) In patriarchy, the man and the woman begin to live together, the marriage becomes a tie of greater importance than those to the wife's relatives, and the father becomes the center of the children's upbringing instead of the uncle. Patriarchy stresses sexual differences not accentuated in matriarchy. Patriarchy is a revolt against matriarchy. (As an aside the male answer to feminists who deplore patriarchy is that it is a way of life that is only a few thousand years old, whereas matriarchy has been tried for many thousands of years. Therefore, it seems only fair that women give men a chance to work the bugs out of such a new social program. Men need to demand equal time. We deserve a

---

6. See Eva Kuel [The Reign of the Phallus](#)

chance to make our social program work. Women had their chance. Now when we just get started after only a few thousands years of this great social experiment they are calling for a return to matriarchy. And if matriarchy was so great why was it given up? Over twenty five thousand years of matriarchy and not one light bulb.) It must be brought about by force. It is dependent on the kidnapping of the wife. Thus, there is an essential confusion in Indo-European society between kidnapping and marriage. From this perspective, we see that the kidnapping of Helen was perfectly justified from the point of view of Paris. However, because she was kidnapped from other Indo-Europeans, he did not count on the importance of marriage to the Greeks. So important was the marriage tie that a major war was fought for possession of the queen in order to prove the significance of that tie. Once kidnapped, the wife was not allowed to be kidnapped again. In the father-in-law's house and husband's house the wife becomes a servant normally ruled over by the mother of the husband until that lady dies. Life could be miserable for women in these circumstances. A far cry from the situation of the woman who remains in the place of her birth and becomes the bearer of continuity as in the matriarchal scheme. Woman was torn from continuity and given to discontinuity and life in an alien place. The recompense was love. Love is a concept of the bond between man and wife. In later Western culture, it is perverted into romantic love, the obsession with the unobtainable. But love itself is a distortion. It refers to the bonding between man and woman where sexual differences have been overemphasized; where the interface between man and woman have become the center stage of the household rather than a peripheral event. Love, Apollo says, is the source of "mankind's nearest and dearest ties." These ties are created when woman has only her husband to support her against the rest of his household within which she is a stranger. So for woman there is a radical dependence. To survive the woman must turn all her attention to pleasing the husband so she will have at least that one defender in the alien environment forced on her. So love is born out of extreme dependence, not out of independence.

In the matriarchal system, the woman has a "room of one's own" in her own house supported by her father. She is on an equal footing with her husband and can afford to give as good as she gets. In the patriarchal system, the wife is totally dependent on the husband's good graces. Her life can be hell if the husband sides with his family against her. So she must do everything she can to make sure this does not happen, and that psychologically puts the man in a dominant position and the woman in a weak and subservient position. Love is this relationship between the sexes within this overall social context which embodies dualism, or asymmetrical power relations. Love is from the wife toward the husband who, by necessity, does everything she can to please him. Love from the husband to the wife and her children is a gift when it occurs. The husband is under no constraint to return the affection. The husband in his patriarchal situation is naturally the beloved not the wife. Romantic love reverses this patriarchal love and makes the unobtainable wife of another the beloved. Still the wife loses out in relation to her own husband. Only in modern times has love become a bidirectional non-power centered relationship between husband and wife. Unfortunately this relation has been contaminated by the concept of equality of the sexes which is a devaluation of both the male and the female. It covers over difference and is a tyranny as great as dualistic patriarchal love or its opposite forbidden love. Love is the sign of the weakness of women within the patriarchal system. In the matriarchal system, love does not occur. Instead, there is barter and exchange between equals on an even playing field. Love becomes the sign of cosmic harmony within human relations. Love is an illusion of persuasion within a field of constraint. The wife is forced to move from one household to the other. Within that context, if she plays her cards right and fosters a sense of communion with her husband based on her bearing of children to extend the lineage, then there can be the illusion of harmony, or love. Love has always been problematic in Western culture. For many people it is the be all and end all of their lives. But it is a distortion of basic human relations, and is based on dualism and dominance. It

is the tactic of the person who has no power with those who have complete domination over them attempting to cajole them into treating them fairly and amicably. But in terms actual power relations, it is a conjured illusion. It attempts to invoke the *holoid* in human relations in order to stave off the stark realities of the economic trade of women. It is like the *holoid*, the elusive wholeness, which is the opposite of the ever present hollowness produced by unrelenting dualistic power relations. The importance of marriage is primarily in the support of the male lineage. The intimate relations are on the whole secondary, and dispensable to that ultimate goal. (It might be said in passing that much of Islamic law is concerned with the protection of women in the patriarchal regime.) Apollo says that marriage is stronger than oaths. This is because it involves the establishment of a non-nihilistic distinction between the married and unmarried woman. The married woman is bonded to a lineage. This bond needs to be strong because patriarchy is in some sense unnatural. You know who your mother is because you are born from her and are nurtured by her. But you can only know who your father is by the isolation of the mother from all other men. In a matriarchal society, this identification is not important. But in a patriarchal society, it is crucial. The isolation of women is the basic foundation of patriarchy; isolation before marriage in their father's home so they will be virgins; isolation after marriage from all other men to assure that the children born are a continuation of the lineage. But you cannot tell a married woman from an unmarried woman by just looking at her, unless there is some external culturally approved sign. The hymen has always served as the external sign even though it is, in fact, a poor indicator of virginity. So this is a non-nihilistic distinction. No such distinction is necessary in matriarchy. Patriarchy forces Indo-European society to make non-nihilistic distinctions in human relations. This is the one important difference between the two systems. Going "against nature," the patriarchal system introduces artificial relations between human beings. The marriage relations are twisted into dualistic power relations. But the important side effect is that Indo-European society is

forced to make non-nihilistic distinctions between women that are not necessary in other kinds of kinship systems. The over emphasis on this relation makes the marriage bond more important. The tragedy of the Oresteia underlines this shift by transforming the Furies from guardians of blood ties to guardians of marriage ties.

There he is!

Clutching the knees of power once again  
twined in the deathless goddess' idol, look,  
he wants to go on trial for his crimes.

-- Never . . .

The mother's blood that wets the ground,  
you can never bring it back, dear god,  
the Earth drinks, and the running life is gone.

-- No,

you'll give me blood for blood, you must!

Out of your living marrow I will drain  
my red libation, out of your veins I suck my food,  
my raw, brutal cups --

-- Wither you alive,

drag you down and there you pay, agony  
for mother-killing agony!

--And there you will see them all

Every mortal who outraged god or guest or loving  
parent:

each receives the pain his pains exact.

-- A might god is Hades. There at the last reckoning  
underneath the earth

he scans all, he squares all men's accounts  
and graves them on tablets of his mind.<sup>7</sup>

Some say that it is at this time that the introduction of retribution after death is introduced into Greek thinking. We have already seen it in Anaximander's fragment, and here it is again clearly expressed. The Furies want "blood for blood," and they say "each revives the pain his pains exact." This reckoning, if it does not happen on earth, then occurs at the last reckoning beneath the earth. The Furies want to exact their punishment now in this world. Clytaemnestra wants them to do so in order to save

---

7. The Eumenides; Aeschylus; page 243; lines 255-275

her honor among the dead. But the gods act toward this retribution to delay it. The retribution in this world appears as a cancellation. Blood wipes away the stain of blood. Pain answers pain. The Furies are the agents of cancellation, the desire for revenge left even when there are no other agents to enact revenge. Cancellation is, of course, the means of remaining invisible of the unconscious. What is symmetrical causes difference to disappear, and without difference there is no consciousness or manifestation. This is because symmetry is exactly the inability to tell whether a transposition or transformation has been made after the fact. Likewise cancellation erases differences. Thus, after a cancellation it is impossible to tell that the things that cancelled were there before. They each cancel each other exactly like a wave and its opposite. Where there was motion and difference, now there is no difference and an artificial calm that suppresses the differences that existed before the cancellation. So the essence of the Furies' action is cancellation, which is anti-manifestation. Their work is to hide. It is the opposite of the work of Aphrodite who represents the strong attraction between men and women that overpowers and destroys the marriage vow. Here the Furies support the maternal relations and ignore the marriage linkages through overpowering cancellation which de-manifests all those who break the ancient law forbidding murder of blood relations. The closed autopoietic system remains closed by mustering the strong powers of anti-manifestation. Using these powers, it closes in on itself and keeps itself closed, cancelling anything that seeks to break it open.

Leader: Now hear my spell, the chains of song I sing  
to bind you tight.

Furies: Come, Furies, dance! --  
link arms for the dancing hand-to-hand,  
now we long to reveal our art,  
our terror, now to declare our right  
to steer the lives of men,  
we all conspire, we dance! we are  
the just and upright, we maintain.  
Hold out your hands, if they are clean  
no fury of ours will stalk you,  
you will go through life unscathed.

But show us the guilty -- one like this  
who hides his reeking hands,  
and up from the outraged dead we rise,  
witness bound to avenge their blood  
we rise in flames against him to the end!

Mother who bore me,  
O dear Mother Night  
to avenge the blinded dead  
and those who see by day  
now hear me! The whelp Apollo  
spurns my rights, he tears this trembling victim  
from my grasp -- the one to bleed,  
to atone away the mother-blood at last.

Over the victim's burning head  
this chant this frenzy striking frenzy  
lightening crazing the mind  
this hymn of Fury  
chaining the senses, ripping cross the lyre,  
withering the lives of men.

This, this is our right,  
spun for us by the Fates  
the ones who bind the world,  
and none can shake our hold.  
Show us the mortals overcome,  
insane to murder kin -- we track them down  
till they go beneath the earth,  
and the dead find little freedom in the end.<sup>8</sup>

The Furies are a manifestation of Clytaemnestra when she is killed. She called them up as a spell by her unholy sacrifices to Cathonic spirits at midnight. Now they work their magic on Orestes by their dance and singing. As we go deeper into the realms of the negative fourfold, we see more and more that it is linked with the dark magic of women, with witchcraft. Women who are powerless within a patriarchal society call back to their own gods for help. Those are the gods of the earth which hold the dead and are the source of living things which spring

---

8. The Eumenides; Aeschylus; page 246; lines 305-340

up seemingly parthenogenetic. These are the gods of the Old Europeans, female gods of the earth who dance together and sing, forming a ring which resonates. The autopoietic ring. The Furies must act together to call up their magic spell. They have no identity alone, but only as a group, and that identity stems from the exercise of their potent magic. Magic which is deep like that of Varuna, but naturally feminine magic that flows from the life springs they represent. The Furies are like the mad women who follow Dionysus. In fact, we can see that Dionysus arrives late to the ceremony and puts a male face on it. It is the song of the Sirens that draw men on to destruction. It is the old song that rings and protects the woman as she gives birth. But as we see it here, the power comes from the Fates, and it is the power to bind. This is Varuna's power. Apollo claims that marriage is Fate. That it comes directly from the Fates, this man gets this woman, *that* is Fate, and by that he claims precedents of the bonds of marriage over the bond of kin. But clearly we see that either way, the power of binding which comes from the angel can either be expressed in a feminine way or a masculine way. The Furies express it in a feminine way, and it is the binding of the autopoietic ring together into a closed and sacred circle. It is a magic learned at the hearth at midnight, at a time not belonging to any of the gods of light. We shall later see how the son of the king also learns this magic of Varuna in order to bind the Indo-European society together.

So the centre holds.  
 We are the skilled, the masterful,  
 we the great fulfillers,  
 memories of grief, we awesome spirits  
 stern, unappeased to man.  
 disgraced, degraded, drive our powers through;  
 banished from god to a sunless, torchlit dusk,  
 we drive men through their rugged passage  
 blinded dead and those who see by day.

Then where is the man  
 not stirred with awe, not gripped by fear  
 to hear us tell the law that

Fate ordains, the gods concede the Furies,  
 absolute till the end of time?  
 And so it holds, our ancient power still holds.  
 We are not without our pride, though beneath the  
 earth  
 our strict battalions form their lines,  
 groping through the mist and sun-starved night.<sup>9</sup>

The center holds -- this is a key phrase. Through their dance they establish the center. This makes them self-organizing; alone they are nothing. But acting together they can produce a center and revolve around that center making Fate manifest in those who have transgressed the ancient law. They themselves do not destroy their victim. They merely hound him, driving him on and on without respite until he destroys himself. It is restlessness, a madness that they visit on their victims. Thus, the Furies action is cognitive, not physical. In the autopoietic system, there are these two aspects. The actual physical self-organization through reproduction, and the cognitive view of the observer. But with our own life we are our own observer, and it is this function that goes awry with the action of the Furies. The murderer becomes obsessed with his action, and turning in on himself, moves ever on toward self destruction (like McBeth's wife who says "out, out damn spot"). It is as if when the reproductive mechanism is destroyed, the associated cognitive function goes astray, turning in on itself to destroy those who broke the reproductive mechanism that came from that very mechanism. The Furies are the trace in the cognitive realm of the reproductive mechanism in the offspring.

Athena arrives to take charge of the situation when the Furies have found Orestes clutching the knees of Athena's idol pleading for mercy. Athena calls for a trial to judge the matter, and then realizes that it is a wicked problem which gives an unsatisfactory answer either way, so she decides to shift the blame to men and calls for a jury of mortals. The last speech of the Furies before the trial sums up the problem eloquently.

---

9. The Eumenides; Aeschylus; page 248; 390-407

Here, now, is the overthrow  
of every binding law -- once his appeal,  
his outrage wins the day,  
his matricide! One act links all mankind  
hand to desperate hand in bloody licence.  
Over and over deathstrokes  
dealt by children wait their parents,  
moral generations still unborn.

We are the Furies still, yes  
but now our rage that patrolled the crimes of men  
that stalk their rage dissolves --  
we lose a lethal tide to sweep the world!  
Man to man foresees his neighbor's torments,  
groping to cure his own --  
poor wretch, there is no cure, no use,  
the drugs that ease him speed the next attack.

Now when the sudden blows come down  
let no one sound the call that once brought help,  
"Justice, hear me -- Furies throned in power!"  
Oh I can hear the father now  
or the mother sob with pain  
at the pain's onset . . . hopeless now,  
the house of justice falls.

There is a time when terror helps,  
the watchman must stand guard upon the heart.  
It helps, at times, to suffer into truth.  
Is there a man who knows no fear  
in the brightness of his heart,  
or a man's city, both are one  
that still reveres the rights?

Neither the life of anarchy nor the life enslaved by  
tyrants, no  
worship neither.  
Strike a balance all in all and god will give you  
power;  
the laws of god may veer from north to south --  
we Furies plead for Measure.  
Violence is Impiety's child, true to its roots  
but the spirit's great food health breeds all we love

and all our prayers call down, prosperity and peace.

All in all I tell you people  
bow before the altar of rights  
revere it well.  
Never trample it underfoot, your eyes set on spoils;  
revenge will haunt the godless day and night --  
the destined end awaits.  
So honor your parents first with reverence, I say,  
and the stranger guest you welcome to your house,  
turn to attend his needs,  
respect his sacred rights.

All of your own free will, all uncompelled,  
be just and you will never want for joy,  
you and your kin can never be uprooted from the  
earth.

But the reckless one -- I warn the marauder  
dragging plunder, chaotic; rich beyond rights:  
hell strike his sails,  
harried at long last,  
stunned when the squalls of torment break his spars to  
bits.

He cries to the deaf, he wrestles walls of sea,  
sheer whirlpools down, down with the gods' laughter  
breaking over the man's hot heart -- to see him  
flailing, crushed  
now will never clear the cape and steer for home,  
who lived for wealth,  
golden his life long,  
rams on the reef or law and drowns unwept, unseen.<sup>10</sup>

With this speech we realize that the gods themselves partake in this heritage. Kronos kills and dethrones Uranus, and Zeus does the same to him. Thus, the whole structure of the positive fourfold is founded on the kind of wrong against parents that the Furies guard against. Heaven and earth were separated by Kronos who is the equivalent to the Sumarian Enlil in this act. That cleavage is made by Kronos who is repaid by his own son Zeus for his own injustices.

---

10. The Eumenides; Aeschylus; pages 253-255; lines 505-570



Now men are oriented toward the immortals who are the product of this history of injustice to parents based on the prior injustices to children. The Furies were born out of the injustice to Uranus by Kronos, the first example of such a wrong. It is at that moment that the Furies split from Aphrodite as she was produced. It is Aphrodite that gives drive to the reproductive mechanism, and it is the Furies that stand guard over the progenitors of every generation taking part in that reproductive mechanism. The Furies, as has been said, represent the cognitive dimension of the autopoietic system. But the positive fourfold, from the point of view of this older law, is totally unjust; thus, the children of Zeus from the Furies' point of view should have no power to prevent them from carrying out their mission. The positive fourfold is built on suspicious foundations, and the Furies point this out during the trial. Apollo can only reply with outrage when the dethronement of Kronos is mentioned. But this should lead us to suspect the positive fourfold. From the point of view of the negative fourfold, the cleavage between heaven and earth is a sacrilege. Then the immortals can only stand over that cleavage by the second injustice of Zeus. Each injustice creates the distinctions that make the positive fourfold possible. In this manner, we can impute that the light of the positive fourfold is perhaps not all sweetness and light. It is a harsh light, the harsh light of reality which is mentioned several times in the plays. It is a light tinted or contaminated with injustice. The negative fourfold is nothing other than the state of affairs where these injustices have not been perpetrated to create the artificial distinctions upon which the world is based. With no separation of Uranus from Gaia in the first place, then all would have been eternal night. The Furies allude to this in calling on Mother Night. When Uranus appeared parthenogenetic from the Earth, he covered it, introducing a double darkness. When Kronos unmanned him in order to allow manifestation to unfurl, then chaos was created. The Furies are the manifestation of that Chaos. Again when Kronos was dethroned, he was thrown into the Abyss so that the oblivion of Tartarus appears. Each stage of injustice is related to a stage of the negative fourfold.

Without the injustices of the gods, neither the negative or positive fourfold would appear. Before the unfolding of these dual faces of manifestation, the world had some other essential form not tainted by injustice.

It helps, at times, to suffer into truth.  
Is there a man who knows no fear  
in the brightness of his heart,  
or a man's city, both are one  
that still reverse the rights?

This is a significant statement. It relates suffering to truth as they appear related many times in the plays. It says that it is good for those who commit crimes to learn the consequences of their acts. But it goes on to say that a man who knows no fear in himself is one with the city that knows no fear. This equation is exactly that which Plato makes a foundation of his philosophy -- the identity of the self and the city, especially in the case where the Good reigns. The Furies go on to say:

Neither the life of anarchy nor the life enslaved by  
tyrants, no  
worship neither.  
Strike a balance all in all and god will give you  
power;  
the laws of god may veer from north to south --  
we Furies plead for Measure.

The Furies go on to say that we must strive for a middle road between anarchy and enslavement by tyrants. These are nihilistic opposites of complete freedom and lack of freedom related directly to binding. They say god will give you power if you strike a balance. But this god cannot be the jinn from Olympus mentioned in the next line. It must be Varuna who is the one who binds and from whom the Furies gather their power. The god behind the Olympians who is usually identified with Uranus. For the Hittites, this was not the first god in the series, but the second. The important point is that the gods of Olympus create laws that may change and vary, but the old law expressed by the Furies does not change. It sets free those who do no wrong, and binds those who transgress its boundaries. It is

dispassionate and constant. It is unlike the laws of the jinn which seem to be completely arbitrary. The arbitrariness of the tyrant combined with the anarchy which flows from the feuds between the gods themselves. The measure of the Furies is a constant one, which says that blood relations should not destroy each other. It is the Furies that make retribution in this world for wrongs by children to parents. The Furies stand against the positive fourfold which embodies injustice completely. They stand for the old law which existed before the jinn took control, for the law of angels that kept the Balance of Cosmic Harmony. That law supported the matriarchy which, in the era of Kronos, worshiped Aphrodite, prior to the advent of Delphi, and the navel of the world. When the Furies stood at the shrine at Delphi there was a powerful image of the confrontation between these two “cultures.” In the harsh light of day, these creatures appear to be monsters. But from the other perspective, it is the new gods, whose very power is based on fratricide, who are the monsters. As even Freud says Patriarchy is based ultimately on fratricide.

LEADER: Zeus, you say,  
 sets more store by a father's death? He shackled  
 his own father, Kronos, proud with age.  
 Doesn't that contradict you?  
 Mark it well. I call you all to witness. (*to the judges*)

APOLLO: You grotesque, loathsome -- the gods  
 detest you!  
 Zeus can break chains, we've cures for that,  
 countless ingenious ways to set us free.  
 But once the dust drinks down a man's blood,  
 he is gone, once and for all. No rising back,  
 no spell sung over the grave can sing him back --  
 not even Father can. Through all things else  
 he can overturn and never strain for breadth.<sup>11</sup>

Here is Apollo's outrage to the crucial point the Furies have against the gods of Olympus. The Furies say mark it well, because in it is a clue to the sham of the positive fourfold and its foundations in injustice.

The Furies are detested because they can bring this truth. And perhaps their detestable shape only appears in the harsh light of the positive fourfold where that light is tinged with injustice. Perhaps where injustice does not hold sway, their beauty is the same as that of Aphrodite. In fact, perhaps in the depths of the earth they are Aphrodite. All the hags and female monsters of Greek mythology are twisted by the harsh light of the positive fourfold that make all women monsters, when the negative characteristics imputed to them are merely the obverse of the characteristics of the positive fourfold. Every dualistic domination calls for something subservient to be devalued. For the Western worldview, it is women who take the brunt of this abuse. But when we see that Aphrodite and the Furies are the same, it throws the question back on the positive fourfold to answer what distortions it has introduced to make one lovely and alluring, and the other repulsive. Alluring and repulsive, like all the opposites in the enframing, are nihilistic, too extreme, sham, opposites which is written in to cover up genuine gender duality with the mask, now ugly, now with trumped up beauty which, when one looks close, is itself repulsive as well. Apollo gives everything away when he says that they have ways to unbind. Varuna is the binder, and Zeus' claim to sovereignty is the ability to unbind. Kronos broke free, then Zeus likewise. The jinn always claim that their magic allows them to violate the RTA and act freely without fear of binding. For the immortal ones, it is binding that is their greatest fear. It is interesting that when Zeus was bound by a revolt by Apollo himself, it was Thetis who had the power to unbind him. And she set one of the hundred-handed ones over him to protect him from being bound. So what Apollo says here is not exactly true. Thetis is the one who has these ingenious powers, and later we will explore exactly what those powers are and why they are important. Apollo, in the same breath, indicates the major limitation to which the gods admit which is that they cannot reverse death. It is a secret that they themselves are vulnerable to death, a secret that Dionysus gives the clue to, and exactly when Zeus will be overthrown is known only to Prometheus, the friend of Mankind. Together, these

---

11. The Eumenides; Aeschylus; page 260; lines 650-660

three statements in the speech of Apollo give an incredible picture of the relation between the positive fourfold and the powers of binding from Varuna. In this harsh light, Aphrodite appears grotesque and in multiplicity as the Furies. The gods boast that they cannot be bound, which is not strictly true, because it is Theits who holds the power to unbind. But they admit to be foiled by death, the binding of fate. And we know from other sources that their immortality is a lie as well. So we wonder whether both their ability to unbind and to allude death are illusory and related.

Here is the truth, I tell you -- see how right I am.  
The woman you call the mother of the child  
is not the parent, just a nurse to the seed,  
the new-sown seed that grows and swells inside her.  
The MAN is the source of life -- the one who mounts.  
She, like a stranger for a stranger, keeps  
the shoot alive unless god hurts the roots.  
I give you proof that all I say is true  
The father can forth without a mother.  
Here she stands, our living witness. Look --  
(exhibiting Athena)  
Child sprung full-blown from Olympian Zeus,  
never bred in the darkness of the womb  
but such a stock no goddess could conceive!<sup>12</sup>

This famous speech is clearly wrong to anyone who has seen how all children bear resemblance to mother as well as father. It is an extreme statement which Apollo throws down to win his case. Later unfortunately Aristotle argues for the same position. But like the two statements that aroused our suspicions before, this one is attempts to justify murder of the mother in the most blatant of ways. Pure rhetoric insults all women, in the tradition of the Greeks, but this is a particularly blatant example. This disenfranchisement of women is what creates the split between the negative and positive fourfold. Here the god of light uses Athena as an example of the ability of man to produce children without a woman. But he does not mention Hephaestus who it is rumored was generated by Hera alone. This is why

---

12. The Eumenides; Aeschylus; pages 260; lines 665-680

Athena and Hephaestus are a pair. Both come from Zeus and Hera as creations without their mates. Athena is the nihilistic opposite of Dionysus. In them, we have woman as embodiment of the positive fourfold, and man as the embodiment of the negative fourfold. Here masculinity and femininity have traded roles with respect to the normal faces of manifestation associated with either sex. The darkness of the womb is used to represent the darkness of the negative fourfold which is found in the houses, in the caves, in the wilderness. The clearing-in-being, produced by the positive fourfold, is dependent on the surrounding darkness of the forrest. Without the contrast the light in the clearing cannot be experienced as intensified. Athena (and Dionysus) represent the rolling over of opposites into their opposites; the negative fourfold turning into the positive and vice versa. At that point of transition the masculine/feminine and light/dark polarities are exchanged to show ambiguousness. Athena is the extreme of the positive fourfold, extremity of light representing the intellect.

The lots of the judges are equal, and Athena, because she has no mother, breaks the tie with a vote for the patriarchy, betraying her sex who Apollo has disenfranchised. She is her father's favorite. After Orestes has left, getting off scott free, Athena attempts to convince the Furies to stay in Athens and make it their home. Slowly she persuades them, and they give up their hatred for the rewards she promises.

Let me persuade you.  
The lethal spell of your voice, never cast it  
down on the land and blight its harvest home.  
Lull asleep that salt black wave of anger --  
awesome, proud with reverence, live with me.  
The land is rich, and more, when it first fruits  
offered to heirs and the marriage rites, are yours  
to hold forever, you will praise my words.<sup>13</sup>

She seems to bribe the Furies with gifts, but she keeps offering them part of marriage as theirs to

---

13. The Eumenides; Aeschylus; page 268; lines 840-845

guard and keep. Finally they accept.

And the lightening stroke  
that cuts men down in their prime, I curse  
but the lovely girl who finds a mate's embrace,  
the deep joy of wedded life -- O grant that gift, that  
prize  
you gods of wedlock, grant it, goddesses of Fate!  
Sisters born of the Night our mother,  
spirits steering law,  
sharing at all our hearths,  
at all times bearing down  
to make our lives more just,  
all realms exalt you highest of the gods.

ATHENA: Behold, my land, what blessings Fury  
kindly,  
gladly brings to pass --  
I am in my glory! I love Persuasion;  
she watched my words, she met their wild refusals.  
Thanks to Zeus of the Councils who can turn  
dispute to peace -- he won the day.  
Thanks to our dual for blessings;  
we win thorough all.

FURIES: And the brutal strife,  
the civil war devouring men, I pray  
that it never rages through our city, no  
that the Greek soil never drinks the blood of Greeks,  
shed in an orgy of reprisal life for life --  
that Fury like a beast will never rampage through the  
land.  
Give joy in return for joy,  
one common will for love,  
and hate with one strong heart:  
such union heals a thousand ills of man.

ATHENA: Do you hear how Fury sounds her  
blessings forth,  
how Fury finds the way?  
Shining out of the terror of their faces  
I can see great gains for you, my people.  
Hold them kindly, kind as they are to you.  
Exalt them always, you exalt your land,

your city straight and just --  
its light goes through the world.

[The Eumenides; Aeschylus; page 273275; lines 968-1011]

Athena sends the Furies back to the core of the earth, persuaded that it is better to adopt marriage as an institution and accept the home and gifts of Athens. Fittingly, the women of Athens escort the Furies back to their home in the earth.

On, on, good spirits born for glory,  
Daughters of Night, her children always young,  
now under loyal escort --  
Blessings, people of Athens, sing your blessings out.

Deep, deep in the first dark vaults of Earth,  
sped by the praise and victims we will bring,  
reverence will attend you --  
Blessings now, all people, sing your blessings out.

You great good Furies, bless the land with kindly  
hearts,  
you Awesome Spirits, come -- exult in the blazing  
torch,  
exultant in our fires, journey on.  
Cry, cry in triumph, carry on the dancing on and on!

This peace between Athena's people and their guests  
must never end. All-seeing Zeus and Fate embrace  
down they come to urge our union on --  
Cry, cry, in triumph, carry on the dancing on and  
on.<sup>14</sup>

The dance of the Furies is the representation of the autopoietic ring. It is the source of Good because it becomes a stable platform for pointing toward the Good. Between the Fate from the single source and the positive fourfold of Zeus' reign, the Furies, like Aphrodite, stand as intermediaries. Athena turns the Furies into sources of good for Athens, just like Plato

---

14. The Eumenides; Aeschylus; page 276-77; lines 1043-1057

attempts to appropriate it for his lower utopia. What the Furies have shown us is that manifestation has two sides. The positive and negative fourfolds are completely intertwined as a single system. The women are disenfranchised by the Patriarchal system and become the objects of dualistic power relations that render them victims. Agamemnon killed his daughter for the sake of pursuing war. Women are crushed under the weight of these dualistic relations, slaves both at home and when taken captive in war. They are projected as the embodiment of the negative fourfold which is really just the dark underside of the structure of ontological monism. The same characteristics are projected on slaves, barbarians, workers in other than agriculture, and all *Others*. It is the darkside of the Greek fear of diversity. But light and dark form a single nihilistic dualistic system which destroys humanity by disenfranchising all those who do not hold power, and equally destroying those who hold power through the awful pall of denied retribution hanging over their heads.



---

# THE OBJECT OF DESIRE

---

Two models of woman have been explored. The first was the woman made over in the image of man. The second was the woman who destroys man. Now we will begin to explore another image of woman which lies between these extremes. This other image is the ultimate vision of woman in the Greek worldview. It is the vision of Helen of Troy. It turns out that there is not much literature about this important archetype of womanhood. But, the crucial bit of evidence is that she is actually Draupadi and is a goddess made into a human form by the epic poet. From this, we see that she embodies the position of fertility within the city, and that her two brothers are the twin gods which are related to that position of fertility. In the epic, these brothers are replaced by her husband and his brother who come to rescue her, playing out the central Indo-European myth of the abducted woman. So the Iliad and the related epics play out a war in order to win back this prize. She had the ceremonial position of the source of fertility within the Greek society, and she was abducted by Paris and taken back to Troy. This set off the Trojan war fought over the prize of the ultimate archetype of womanhood.

We first see her in the Iliad weaving a scene of the war. The war is the metaphor for her, and she is the

metaphor for the war. She weaves the war and is woven into the fabric of the war. Thus, we cannot consider Helen without considering the war she IS. That epic, standing opposite the Odyssey we have already explored, is a long and complex story. Therefore, like the Odyssey, we must skim over its surface to look for the key points which advance our thesis. One point is that most people only read the Iliad and do not go on to read Quintus of Smyrna's completion of the epic. We will treat the whole story as one and also include the relevant parts of the Aeneid. It is all one story which forms the fundamental basis of the poetic foundations of the Western worldview. And we will see in it the fundamental character of the Indo-Europeans surface in this tale. A people cannot help but show who they are in their literature. It is just a matter of taking the right viewpoint on their work to see who they are within it. All through this story, Helen is the pivot, so even though she is not mentioned often, she is present throughout as the underlying cause against which every action within the story is balanced.

The first key point that must be made is that in these stories the negative fourfold is clearly present. This is important because we see that the story itself

frames the relation between Heaven, Earth, Man and Gods in a clearly defined way. The gods are the motive forces that control the fates and fortune of the men. The war takes place upon the earth outside Troy, under the heavens, which we all share. The earth is described in detail in the myriad descriptions of people and things. The heavens are described in terms of the turning of time from day to night as the action of the Battle proceeds. Men make themselves known within the confines of space and time where they fight for glory and revenge. The gods also act upon this stage and interweave their actions in the fates of men. In the process, glory is realized as the lighting of the positive fourfold. This is the surface of the story which we all read as an adventure. The positive fourfold is clearly defined as the confluence of the actions of men and gods on the earth at a particular time. But our thesis is that there is another structure which is opposite the positive fourfold which should also be found in the story if it has any reality. That other structure has been suggested by the parody of the Theogony in Aristophanes' Birds. In that theogony, there are four primal archetypal principles related to women instead of men. These are Night, Covering, Chaos and the Abyss. And we see these within the story of the Trojan war. We see Night clearly in terms of the advent of darkness that causes the hostilities to cease each day. We see Covering in the mists which the Gods use to protect their favorites in the battle. We see Chaos in the confusion of the battle itself. And we see the Abyss in the falling into death of the fighting men who came to win glory. If our hypothesis is correct, these elements of the negative fourfold are the points which represent Helen throughout the story even where she is not mentioned.

The war begins at the wedding of Peleus and Thetis. Eris sets a golden apple between the attending goddesses which says, "for the most beautiful." Paris chooses Aphrodite, and for that gets Helen as a reward. Hera and Athena are outraged and become bent on the destruction of Troy, the home city of Paris, to which he takes Helen. Out of the marriage of Peleus and Thetis comes the hero Achilles who is the major contender in that war and about whom the

Iliad is written. The story itself is a meditation on the meaning of death within the context of the heroic tradition. But that story embodies both the positive and negative fourfolds intertwined with each other. There is not only the manifestation of the Gods, but also their hiding and covering their favorites in mists. There is not only the Heavens of light when most of the action occurs, but also the Night in which raids occur under protection of darkness such as the actual sacking of Troy. There is not only the Earth as it defines that place, but the Chaos of the battle itself which changes that earth through unbridled destruction that weighs heavily on that earth. There is not just men strutting and posing, but also men meeting death in large numbers. Many people mentioned in the Epic are named only when they die. They appear in the story just as they fall over the threshold into oblivion. The mortality of men is brought to the fore by their dying throughout the story, both namelessly and as named individuals.

The fate expressed in the Iliad and its attendant stories has to do with both fourfolds and their intertwining. In fact, it is clear that if both fourfolds were not present, the story would not be as dynamic. It expresses both light and darkness as it expresses itself in the human condition. The dynamism between these two poles, most likely harkening back to Zoroastrian origins, is subtly presented within the story. The struggle between dark and light are not embodied in the two sides fighting. Both sides fighting are human and inhuman by turns. The struggle of darkness and light occur in the way manifestation occurs within the story. It is not possible to do a complete study of manifestation in the epic here. But manifestation is more than mere showing and hiding. There is something which is always hidden in the story that influences it at every point. That hidden thing is Helen. She occupies the place of the essence of manifestation, or the immanent. The whole tumult revolves around her in every sense. She is weaving the tapestry of the war at every point. This is because she appears as the elements of Night, Covering, Chaos, and the Abyss within the action of the Battle and its nightly breaks.



The next key point is that the story expresses dynamic clinging. It expresses that in a very clear way. The Trojans and the Achaeans fight a bloody indecisive battle for the city on the plain. It is only when the Achaeans withdraw and resort to trickery that they are able to actually take the city. Their withdrawal is an apparent letting go of the object they wish to control. They move their war to an intellectual plane from the plane of pure strength and physical prowess. This is one of the fundamental lessons of the war. If you want to win a war of attrition, you must be clever like Odysseus and take your fighting to the intellectual level of stratagems and tricks. They withdrew and presented the horse in the same movement. This shows that the ruse has both background and figure. The Trojans took the horse into their citadel themselves. They defeated themselves because they did not rise to the level of stratagem at the same time as their opponents. This message of dynamic clinging by letting go of what you want most to keep is enforced by the story of the conflict between Achilles and Agamemnon. Agamemnon took the woman prize of Achilles when his own had to be given up. Achilles let go of his beloved war prize but turned to his mother, and through her, to Zeus to punish the Greeks for the wrong of Agamemnon by making them lose until they begged him to join him and would restore his prize. This again shows a letting go in order to hang onto in the stratagems of Achilles dealing with the leader of the expedition. Achilles becomes idle, and as their best fighter, this severely hampers the Greeks. But within the story, Achilles loses something he values more, his friend Patroclus, as he gets only half his wish from the Gods. This triggers Achilles from passiveness into action, and that action was brutal and inhuman murder upon the battlefield, resulting finally in the death of Hector the defender of Troy. Achilles, in his move from idleness to overreaction, gives a definitive picture of the Indo-European craze for senseless destruction. Achilles becomes the monster which lies dormant in the heart of every Indo-European as determined by the deep structure of Indo-European culture. He does this in reaction to the destruction by Agamemnon of the possibility of heroic action. Agamemnon creates a

nihilistic landscape by essentially doing what Paris did to Menelaus within the army attempting to right that wrong. By taking the woman prize of Achilles, who stands in for Helen within the Achaean camp, Agamemnon destroys the difference between the two armies for Achilles. Achilles cannot fight on in the face of such a wrong which destroys all meaning to what they are doing. A fight for glory becomes to him just a bloody brawl instead of an assertion of Right (Rta). Achilles goes into inaction to such an extent he alienates even his own men and best friend, Patroclus. Patroclus begs him to appear to scare the enemy back away from the ships. Patroclus stands in for Achilles when he refuses to do that service, and caught by his own success, does not pay heed to the orders of Achilles and is killed. Achilles enters a deep grief for his friend and enters the fray again in order to seek revenge. He enters a state which is like the rampage of the bezerkers. In that state, he kills without mercy many Trojans until he finally kills Hector who killed his friend. In the epic, he is described as becoming like a lion and like a fire. He is described as becoming simultaneously like a beast and like a god. He passes beyond the human condition and becomes pure destruction in the madness of blood lust, so characteristic of the Indo-European culture. Achilles embodies all the nihilistic opposites. He is the best of the Achaeans. But he is disarmed by their commander who destroys his reason for fighting by destroying the difference between the Achaeans and their enemy. Agamemnon produces a nihilistic landscape of meaninglessness for Achilles out of the battlefield. Achilles goes into the extreme of idleness, and from that to the overreaction of brutal berserker. In his berserker rampage, he moves to become simultaneously one with the beast (lion) and the gods. He becomes inhuman, embodying at the same time, two nihilistic opposites that define man. Finally, Achilles returns to his humanity as he restores the body of Hector to Priam, and the two weep together. This leaving the realm of the human and the return to humanity is the pinnacle of the story.

In one set of myths surrounding the story of Achilles, he abducts Helen at one point before she becomes the

wife of Menelaus. Helen is said to have had five husbands, just like Droupadi. Achilles is one of them. Thus, Helen and Achilles are soul mates, and there is a constant tension between them. Achilles embodies the positive fourfold, and Helen embodies the negative fourfold. As such, Achilles' whole life and work is surrounded and inundated with nihilistic opposites. This is clear because Achilles is the result of the dynamic clinging of Peleus in his subduing of Thetis. In his going beyond the opposites that define humanity, Achilles is expressing the essence of dynamic clinging which causes the man to die and fade into the system to which he is clinging. In the case of Achilles, the system is the Chaos of war. Achilles becomes like Ares, the pure embodiment of war, and thus loses his humanity in that process of identification. But notice that Chaos is an attribute of the negative fourfold. Achilles has left the positive fourfold defined by Heaven, Earth, Man, and Gods, and instead becomes identified with one of the feminine immanent principles. In this act, Achilles is practicing dynamic clinging and is vanishing into the realm of the feminine like his father did before him. Achilles also confronts death and himself falls into that Abyss after watching his best friend do so and the many others that he killed in revenge. The grief of Achilles and Thetis is a direct response to death. This is again an aspect of the feminine negative fourfold. It is a deep aspect as Thetis is related to Demeter, and Achilles is parallel to Persephone. Both are children who confront death directly and enter into it. Their mothers grieve for them and put on the black robe of anger at fate. Achilles regains his humanity at Night when Piriameus calls upon him to attempt to gain back the body of Hector. Achilles spends his nights with Briseis, his woman prize, who stands in as a captive woman, like Helen, for her. He draws his humanity from his tenderness toward this woman and toward Priam. He draws his humanity from the night. Achilles is finally killed by Apollo. Apollo is hidden, as are all the gods, and shoots him with his arrows when Paris fails. Paris is the one who fights at a distance, using arrows and who is constantly being protected by mists by Aphrodite. Achilles is the only one who is killed directly by a god. He had to be killed because he trespassed the

bounds of humanity. Apollo destroys him by hitting him in the ankle, his weak spot. The arrows come out of nowhere from an invisible bowman. Thus, death comes at Achilles from under cover of the cloak of invisibility of the gods. Here we see that Achilles confronts the negative fourfold directly as does no other character. He can do that because he has already known Helen and perhaps been one of her husbands. He moves beyond the bounds of the positive fourfold in order to experience what lies beyond it in the feminine realm where the four fundamental principles rule in the interstices between the patterns of light defined by the positive fourfold. Achilles does this at the same moment that he embodies dynamic clinging, letting go of the feminine principle in order to know it all the better as he embodies and meets its underlying components.

The letting go of the city of Troy in an act of dynamic clinging corresponds to that of Achilles. Thus, Odysseus, too, in his own way, as a survivor, confronts the negative fourfold through his stratagem. He covers over his fleet who leaves and hides beyond the headland. It is darkness inside the Horse that he leads the choice men who will hide there until night when all the men of Troy are drunk. That drunkenness of the men of Troy is another kind of Chaos dialectically related to the chaos of war, as we have seen in Plato's *Laws*. The Achaeans take advantage of the chaos of drunkenness to storm the city and to defeat it from the inside. Of course, the Abyss is the destruction of the city whose death is analogous to the death of men because it entails the death of men and because it destroys the social framework completely. The dynamic clinging to Troy, through a stratagem or trick, participates in the negative fourfold directly and avoids the positive fourfold. The gods do not participate in the sacking. Men do not win glory through it; in fact, they violate the sanctuaries. The relation between heaven and earth, which is predicated on the presence of the city, is disturbed when the city is burned and becomes a ruin. The positive fourfold is violated in the final sacking of Troy, and that only occurs through a dynamic clinging which lets go at one level while gathering more tightly at another intellectual rather

than physical level. The utter destruction of the city is in some way inhuman like the berserker experience of Achilles. The destruction of the sacred unity of the city, along with the violation of its sanctuaries, is the prototype for all Indo-European colonialism down to the recent centuries when the West has taken control of the world, destroying many cultures and replacing them with pale images of itself. This destruction is the archetypal fear of defeat and enslavement which causes every city state to continually prepare for war.

The destruction of the sacred city transforms it from the embodiment of the positive fourfold for which it is the nexus into an embodiment of the negative fourfold. The city is destroyed when its social patterns are made chaotic through the action of anti-production. When the city is turned into a ruin, its autopoietic unity is dissolved, and it falls into the abyss of oblivion until it is brought to light by archeologists. The city becomes literally covered by dust and dirt, and becomes indistinguishable from the earth itself. When that occurs, the light of the positive fourfold is eclipsed, and darkness falls over human society which has been dissolved. Without the synergy and protection of the city, it is impossible for the humans to maintain the same level of culture. The ruined city represents the negative fourfold manifest. But that potential lies dormant in every city. Helen embodies that potential for Troy. She is its ruin, living within it and eating away at it every day, and she recognizes that herself. That is why she compares herself to a dog. Over and over the threat is that the dogs will eat the flesh of the hero. Helen is the dog that eats the flesh of the city, making it vulnerable from within. She is a monster because she is the essence of desire, the object of desire that men will cross the seas and fight ten years to possess. But with her what they possess is the negative fourfold. Attaining her means coming to terms with the negative fourfold and encountering it genuinely and completely as Achilles did.

A telling incident is one that does not appear in the Iliad where Achilles meets and falls in love with the Amazon in battle as he kills. This scene is very

poignant because it is the point at which Achilles meets the embodiment of the negative fourfold on the battlefield. As Hector is the embodiment of the positive fourfold, so the Amazon is the embodiment of the negative fourfold. She is the anti-type to Helen who is a different type of monster. Helen and the Amazon are two nihilistic presentations of the same monstrosity inherent in woman from the point of view of the Greek male.

But what makes Helen the object of desire? What is desire? Anne Carson in *Eros: The Bittersweet* comes closest to answering this question as anyone I have seen. She starts by studying the poetry of Sappho and finds within it a definition of Eros as the Bittersweet. Bittersweet means that it has two opposing qualities at the same time. Eros is, in fact, a quality experiencing nihilistic opposites simultaneously with intensity. It is summed up by the saying you sometime hear about women: "You can't live with them and you can't live without them." It is the definition Alkibaedies gives in his description of his relation with Socrates in the Symposium. The definition that Socrates gives of Eros as lack is not good enough. It is lack and overabundance at the same time. It is being too near when the lover is with the beloved and being too far away when they are apart. It is acerbated in the case of Alkibaedes by the lack of response by Socrates. Here the lover has become the beloved, and Alkibaedes thinks he can win Socrates with his body alone without training his mind. Alkibaedes is sorely disappointed. But the erotic attraction goes on unabated. This is the experience of eros which goes beyond all the intellectual definitions of it given by the other speakers in the symposium. It is this picture that both Sappho and Alkibaedes capture. But they live in a world where homosexual love is seen as the height of human relations because of the dramatic split between the male and female worlds. This is the worlds of Athena, the dike, and Dionysus, the queen, who come out of the head and thigh of Zeus. This is the world where Yang splendor and closed Yin predominate. Where things are too bright or too dark. In this case, the male portion of the female consciousness, Athena, which appeals to the

male, represents too much light, and the female portion of the male consciousness, Dionysus, represents too much darkness. This is the realm of dissatisfaction in eros. In these homosexual relations, there is too much Yin or too much Yang, and life is out of balance. Eros, as paradox, comes out of these unsatisfactory sexual relations. It is infinite arousal without release. This kind of eros is a very subtle form of self torture. We can compare it to the Taoists who seek to conserve their vital fluids by experiencing arousal but not the release of orgasm which they believed led to immortality. Homosexual relations from a perspective of Chinese medicine is similar. When Yin and Yang do not mix, but Yin is increased in Yin, or Yang is increased with Yang then one gets an imbalance which builds and builds without end. The natural rolling over into opposites which occurs with yin and yang is prevented. Mere sexual gratification of one sex by the same sex is only part of the picture. The relationship as a whole must be taken into account. We notice that in homosexual relations, one partner will mimic the excluded sex. This is an attempt to achieve Yin/Yang balance within the relation. That balance cannot be achieved when the passage between Yin and Yang have been blocked by the action of Yin on Yin or Yang on Yang. The fact that this natural harmony is not clearly seen in our culture is a symptom of its great sickness.

The hypothesis here is that the form of eros elucidated by Alkibaedes and Sappho is an outgrowth of the extremities of homosexual relations which we have applied in our culture to heterosexual relations. Love itself is a perversion which comes out of the patriarchal relation between man and wife where the man is the only ally of the woman in the household of the husband. The unequal power relation means that the woman must work hard to keep her only ally, and so there is, in love, a natural dominance of the man who does not have to reciprocate. Love is the natural province of the woman due to her dependence in the patriarchal home situation. Eros means arousal. It is the intensification of love which actually causes bonding, usually sexual bonding. But when arousal

is exacerbated and made ecstatic, then it becomes the type of Eros that is defined as bittersweet. That is the paradoxical eros that is an emotional and bodily singularity of infinite arousal without any possibility of satisfaction. When this is projected back on the heterosexual relation, it becomes romantic love of the type that appears in the Greek novel.

This form of eros, which is bittersweet, can only exist as long as there is a lack. When it is fulfilled, it vanishes. But it is, of course, defined so it cannot be fulfilled. It is by definition unsatisfiable. It is the opposite end of the spectrum from normal sexual relations between men and women which appears as an urge, and is satisfied by mutual consent and then allows the partners to get on with other things without their entire lives being colored by sexuality. The bittersweet eros is sexual addiction, a bane of our culture that leads to pornography and other types of exacerbating insidious commodities. If the lack is ever filled, then through satisfaction this eros self destructs. Thus, the situation must be created where the lack will never be filled and self-destructive consumerism goes on forever. This is the essence of the consumer society that consumes itself. In the case of pornography, it kills girl children and destroys lives through prostitution. Like alcohol, drugs, and cigarettes, this is one of the self-destroying pits one can fall into in one's life on which capitalists make the largest profits (we could also mention gun running).

Socrates would have us believe that in the state of erotic arousal we can orient ourselves toward the source form of the beautiful, and perhaps even the good. Helen is this source form. She is the image of the archetypal beautiful woman. Here beauty is seen as *terrible* like that of a goddess by the men who see her passing on the walls of Troy. She is the incarnation of the beauty of Aphrodite. But Aphrodite is a goddess, whereas Helen, in the case of the Iliad, is seen to be just a woman. So here we are talking about the source form of human female beauty incarnated. We know of that beauty by its effect on the world. It causes a great war. It is the beauty of Droupadi in the Mahabharata. In fact,

Helen is identified as being the same as Droupadi. But the relation to this source form of human female beauty invokes eros, and this is what gives it its power. Eros is a relationship. The source form of human female beauty itself has no power. We could appreciate it aesthetically. But only if we enter into an erotic relation with it, especially one of the type that is bittersweet, that we become fascinated and obsessed by that beauty. Thus, eros itself is the key factor and not the nature of Helen herself. Helen is, in fact, a variable. We know she is a source form because in the *Odyssey* she takes on the voices of all the wives of the men in the Trojan horse and tempts them to betray themselves. We know she is a drug which causes forgetfulness because she gives Menelaus and the son of Odysseus “nepenthe,” a drug which makes them turn their minds away from the horrors and losses of the great war. Helen describes her self as a bitch dog several times. She is self deprecating before the Trojans. But it is the dog which is always seen as eating the corpses of the heroes after the battle. Thus, Helen sees herself as the destroyer of heroes because they are perhaps fighting over an empty illusion. Helen is the epitome of the empty, illusory nature of the world and its myriad goals and effort which come to naught. She is like the grapes that tempt Tantalus. She is the one always slightly out of reach. She is like the vision of the Beautiful that Diotima holds before Socrates. It is a vision that can never be grasped and held. Thus, it epitomizes the object of clinging within the world which always eludes us.

In many ways, Helen is the essence of woman as projected by the Greeks. She is not the woman that the Greek men feared, nor the one they thought they could make in their own image. Instead, she is the one who all men wanted but could not ever have, but who made them go to untimely deaths for her sake. She weaves the scenes of war against a death-like black background. Like the eros of Diotima which is a diamond half-way between the men and the gods, Helen is half-way between the image men have of themselves that they sometimes project on women, and the woman as radically other Husband and Child killer. Of course, we know that Clytemnestra’s first

husband and child were killed by Agamemnon who forced her to marry him. He then went on to sacrifice their daughter. So the emotions what drove Clytemnestra to kill her second forced husband were called up by Agamemnon. They are clear motives that are in reaction to the destructiveness of the male who takes the woman he wants as Agamemnon took the woman prize of Achilles when he was deprived of another woman prize of his own. The motives of Helen are not so clear. She has her defenders and detractors. It is unclear whether she was kidnapped or went willingly with Paris. Her ambiguity is somewhat like the indecisiveness of Penelope.

Helen is the one who embodies the source form of all feminine beauty and with whom we set up, if we are not careful an erotic, bittersweet, relation from which we cannot escape. It is like a spider’s web that once you are caught in it is almost impossible to get out again. That erotic relation must be compared to the relation of the true marriage which Odysseus risks all to regain. The difference between the kidnapped woman and the lawful wife as to faces of the source of woman’s beauty runs deep in the Greek worldview as they represent the split in the feminine psyche forged by men.

We would expect this embodiment of the female source form of beauty to also embody the negative fourfold. We can see this is the case because Helen is the cause of war or Chaos in the world. She is an embodiment of a source form. In fact the immortal source is Aphrodite which Helen, like Pandora, acts as a gate of troubles into this world. The source itself that she represents is an Abyss, but she, as the representation or gate to the abyss, is a Covering which hides the Abyss. And night comes into play because men die and go to perpetual night over this one woman. She is the perfect example for whom others are sacrificed. The darkness is manifest all around the bright illusion of her form with which men set up erotic relations and which brings them to their destruction. Helen is the very embodiment of the negative fourfold as a singularity within the positive fourfold which draws men to their deaths, extinguishing the light. As a perfect example, she

herself is ripe for sacrifice. So that if she does not cause death around her, then more than likely she will be slated for death herself.

Helen and Droupadi are the epitome of outward female unity idealized by Indo-European society since time immemorial. The death of men around such a female occurs because they exhibit inward male separation. That alienation and anomie of men from society manifests itself as a social structure which cannot but fragment and split over the control of the female. These are women whose beauty will launch a thousand ships, but only because of men falling into the trap of erotic, bittersweet, relations with the embodiments of the source of beauty. That is only possible because of the contamination of heterosexual relations with the infinite arousal without satisfaction of homosexual relations. It is only because too yin or too yang relations can exist that the possibility of infinite clinging without attainment is seen as a possible mode of existence.

The question I would like to consider at this point is why the negative fourfold takes the form it does. Why is it defined as Night, Covering, Chaos and Abyss? This form is different from that of the positive fourfold which is Heaven, Earth, Mortals, and Immortals. In fact, the negative fourfold gives us more insight into the structure of manifestation than the positive fourfold. Manifestation is the opposite of Night in that it assumes light of day as the essential place of Manifestation. The sun, of course, is part of the heavens. Manifestation is an uncovering. Aleithia assumes that there is something to be uncovered, something buried and a place for it to be buried, i.e. the earth. Manifestation is an ordering which struggles against the disorder. This ordering is known to flow out of nature as physis and out as man as logos. Ordering and patterning is an essential nature of man as tool maker who orders his universe as a specialization of the ordering of nature itself. Man is a meta-ordering creature. It goes beyond what other creatures who impose patterns on their environment do, because man can learn and create new patterns. Manifestation assumes the ordering of nature and the meta-ordering of man as

an essential way of revealing. Chaos blocks the revelation of the inner nature of things that appear though showing of intrinsic ordering in terms of structure and relationship. Manifestation also assumes what goes beyond man. The gods are just one aspect of what goes beyond man. Angels are another aspect. The One God is another aspect of what goes beyond man. Man is a center of an open horizon which reveals what goes beyond that center. Through his death, man contrasts with what does not die, and we get the concept of immortality, the essential lie of the Greek Jinn. But we can see Helen's beauty contrast with the beauty of Aphrodite. By naming Aphrodite the most beautiful of the goddesses, he won the most beautiful of the human women. The beauty of goddesses is an open horizon that escapes from the beauty of mortal women by way of our imaginations and our ability to abstract. The Abyss is a negative escape as opposed to a positive one. The abyss escapes but without leading us anywhere positive. It is the opposite of the positive escape toward openness.

The clearing-in-Being is the place where the daylight shines, unlike the dark within the surrounding forest. The clearing-in-Being is the place which is uncovered and revealed where no underbrush or trees obscure our view of what is within the clearing. The clearing-in-Being is open and clear for ordering to appear unhindered. The clearing-in-Being escapes toward the heavens and is not like a gorge or crevasse which escapes downward, giving us no ground. The clearing-in-Being allows Being to provide our ground in a natural way without our being aware of the fall toward groundlessness. The clearing-in-Being allows clear differentiation of heaven from earth. It is lighted by the sun in the sky. It shows us in that light the content and variety of the myriad things of earth, each having space to reveal itself fully. The clearing-in-Being is a place where man stands as one thing among others, and as the one who projects the clearing at the same time. The clearing-in-Being is the place where the positive openness and escapes beyond man can occur unhindered, escapes to jinn, or angels, or even toward God.

In this way, we can see that together the positive and negative fourfold give a more robust definition of Manifestation than the positive fourfold alone. The inverse of the negative fourfold tells us as much, or more, about manifestation as the positive fourfold does. The positive fourfold shows us the concern of men who are actively dominating the earth and aspiring to storm heaven; who rather than accepting mortality, attempt to make themselves immortal in glory to rival the gods who they believe are given that distinction naturally. The negative fourfold shows us the concern of women, the dominated. The dominated wish to hide from the harsh light and escape scrutiny by the dangerous dominators. The negative fourfold, by reversing manifestation, shows us how to avoid scrutiny -- by seeking darkness and night instead of daylight, by being covered instead of naked, by producing disorder to block the showing of order, and by making escapes and openness negative instead of positive. These four anti-manifestation tactics, taken together, provide the place for the dominated to hide from those who are so hostile and dangerous in their production of the world where women have only the narrow confines of their prison within the household for safety. But more important than these aspects of anti-manifestation is the concept of immanence. This means the non-crossing of the boundary between these categories of anti-manifestation. It is this crossing of the boundary that produces eros according to Aristophanes. Each of the four features of anti-manifestation stand alone and are not compared or mixed with each other. When they are mixed, then the egg of eros arises, and then the birds and finally the elements of the positive fourfold. Thus, the elements of anti-manifestation form a minimal system in which there is no relation between the elements. It is exactly this lack of relation which is the essential element of the negative fourfold and which stands opposite the transcendence of the positive fourfold of Heaven over Earth and Immortals over Mortals. So even though the elements of the negative fourfold are merely the reversal of the elements of manifestation, the essential message of non-transcendence and Ontological Dualism is unique to the negative fourfold as the utter opposite of Ontological monism

and dualistic dominating transcendence. Thus, we can say that the positive and negative fourfolds both define manifestation. The negative fourfold by defining it negatively as the opposite of manifestation gives us an image of pure immanence.

In this way, too, we can see Helen as a projection of the negative of the world of men. She stands as a woman reduced to the category of prostitute, but who has dishonored the Greeks, and so they are willing to fight and die to get her back in order to restore their honor. Her tarnished reputation is equal to the dishonor of the Greeks, and so, in a way, represents that reputation. She is contrast to Andromache and Penelope who are the dutiful wives of Hector and Odysseus, as well as the Prize of Achilles, Briseis. These women acted correctly, and are either sought after or defended as a part of that same honor. Odysseus attempts to return to his wife and rejects all the goddesses that try to detain him. Odysseus prefers the beauty of a woman to whom he is wed to the beauty of goddesses offering immortality. Hector prefers the woman who bore him a son as all good women do. Achilles prefers a woman who is the prize awarded as a special honor by the troops as a mark of recognition of his glory. Each of these men prefer real women with whom they can have a deeper relationship than that offered by Helen to Paris. Helen produces no son. Helen does not stay true to her man when he is present, less well when he is away. As soon as Paris is killed, she marries again. Helen is a prize given by Aphrodite, not won in war by acts of glory, but for a judgement of a beauty contest among the goddesses.

Glory is illusory, fading quickly and lost in the mists of time like Helen's beauty. Glory, in fact, is presented as the most positive of things within the world of Homer. However, glory has the same aspects as the negative fourfold. We speak of glory covering the person who has attained it. It is seen as an intensification of light within the clearing-in-Being, but that intensification is equivalent to the taking away of light. One man's glory is another man's degradation. A man is known as the killer of another famous person. Thus, Glory is a darkness

that falls from the winner on the loser. Glory can be gotten only in war which is chaotic to the extreme. Glory sends other men into the Abyss, and may as in the case of Achilles, send the hero into the abyss of death as well. Glory is an intensification of the light in the clearing-in-Being which is equivalent to anti-manifestation and has the same illusory nature as Helen's beauty. What beauty is to women, glory is to men. Glory is, in fact, inglorious to the extreme. It is the reveling in anti-production or destruction. Through glory, Achilles gains his beautiful prize. Through glory Hector protects his malechild-producing dutiful wife. Through glory, Odysseus returns to his human wife for whom he longs as if for his other half after many trials. In each case, glory is in effect a trail of destruction which only one of these heroes survives. Glory actively negates life.

The fact that Glory has the nature of the negative fourfold tells us something very important. Above and below the clearing-in-Being are the nihilistic opposites of immanence and overachieving glory. These are the two poles of manifestation where it turns into its opposite. These are the too dark and too light extremes of the clearing-in-Being. The epitome of woman's beauty, and the epitome of man's achievement, both destroy the clearing-in-Being, negating it in an essential way. Overachieving transcendence turns into immanence as heroes meet the barrier of death that can only be crossed one way.

The Greeks are continuously attempting to rescue the reputation of Helen. Euripides whisks her off to Egypt and sends a phantom to Troy. Gorgis makes every excuse for her in his speech in praise of her. They must be in love with her because she is the object of desire who makes possible their glory as they pursue that object of desire. The desire is an embodiment of simultaneous nihilistic states. The juxtaposition of Helen as object with glory as ultimate end is an intoxicating erotic relation. Helen is the sign of fecundity within the city which is stolen by another city. Glory is the retrieval of the prize representing source of fecundity within the city. The city is destroyed without that controlled source of fecundity, i.e. male offspring. But the very act

necessary to retrieve the source of fecundity invokes the same destiny as the source of fecundity itself. In other words, the negative fourfold as represented by Helen, is invoked also by glory. Thus, glory is merely the outward manifestation of the opposite of the negative fourfold by the men in order to retrieve the source of the negative fourfold. In the city, where the source of fecundity has not escaped, or been kidnapped, the negative fourfold remains hidden and glory is not necessary. So in the appearance of the negative fourfold and glory, we are seeing the inner structure of manifestation appearing for the first time as the city undergoes stress.

It is important to note the difference between Achilles and the other heroes of the Iliad. He is the son of a goddess. Particularly, he is the son of the goddess who symbolizes dynamic clinging and who his father, Peleus, subdued. Achilles was fated to be greater than his father, and for this reason Zeus and Poseidon gave up their rights to Thetis and sanctified the marriage. Achilles is more than human, and thus goes beyond what is human in both his inaction and his action. When he loses his war prize, he goes into seclusion and refuses to help his friends. For Agamemnon's taking away Briseis from Achilles destroyed the purpose of the war for Achilles because those who were attacking Troy became no better than those whom they were attacked. Achilles is forced to confront the nihilistic aspect of the situation, which he does, by withdrawal from battle and by questioning the ethic which makes human beings destroy each other within the nihilistic situation for no real reason. The first loss, of his war prize, a woman slave, is what drove Achilles into inaction. The second loss was the lover of Achilles, Patroclus. Patroclus was the elder and surely was the lover, while Achilles was the beloved in a homosexual relationship<sup>1</sup>. When the lover of Achilles is killed, he goes berserk with rage and becomes both sub-human (like a lion or fire) and supra-human, like a god. At that point, he embodies glory in its purist form. His lethargy is converted into pure action in which words leave him. This simultaneously sub-

---

1. This theory appears in Plato's Symposium.



and supra-human glory can only be achieved by Achilles because he is the son of a goddess. The height of his ascent into brilliant glory is balanced by the depth of the grief of his supposedly immortal mother in the depths of the sea. This glory is not the same as the normal glory to which humans may aspire. Normally, humans cannot leave their humanity. They cannot convert into pure action without words. There is always some residue of words which keep them from becoming gods, animals, and natural forces like fire. Humans may be like these non-human limits, but not identical with them. The nothingness at the center of consciousness which Sartre identifies is always there to some extent taking us beyond our grief into humor despite ourselves or into words beyond action preventing us from dwelling completely in any state. We are always in ecstasy beyond ourselves -- this marks us as human. Achilles becomes metaphorically related to these limits rather than related just by analogy. Achilles *is* a lion. Achilles *is* fire. Achilles *is* immortal. Through metaphor, Achilles identifies with the unity which we know as Conceptual Being which mere humans may approach but never become completely one with in life. So where we see the negative fourfold as equivalent to the glory that humans can aspire to, we see its opposite as equivalent to the glory Achilles achieves. The brilliant glory of Achilles is the opposite of Night in that it is a pure and brilliant light. It is the opposite of covering in that it uncovers and reveals. It is the opposite of Chaos in that it reveals order arising out of chaos. It is the opposite of an Abyss in that it appears to give a firm foundation to action beyond words. The brilliant glory of Achilles is identical to Conceptual Being. It is a truth forged out of the reality of war and destruction by pure action. In that action Achilles' self is forged into a unity which will allow him to remain immortal. Thus, they say in death he was taken to the Isles of the Blessed. His death merely sealed the unity of his glorious self. He had defined the limits of Glory by forging the illusory continuity of pure glory as the limit of all human glory. Human glory tends toward that defined limit but never can reach it. What prevents human glory from reaching that limit is the nature of

the negative fourfold that informs human glory. Human glory is shot through with purely negative aspects of the Greek experience of the feminine. Achille's glory manages to purge itself of the aspects of the negative fourfold. Ironically in this purge glory comes to be just like what has been purged from it. It is a glory that is purely positive and masculine, perfectly exemplifying the positive fourfold in the aspects which are usually only described negatively, i.e. Light, Uncovering, Order, and Foundation. For Achilles, the fear his corpse being eaten by "dogs" vanishes. For all human heroes, this fear, directly related to the bitch Helen, is always present as the possibility of glory being robbed of them after death. When Achilles becomes a "dog" in his berserk episode, he assures that he will not be vexed by dogs in death. He will have a proper burial and games in his honor. Becoming an animal/god wards off the feminine animal and allows the transformation from human glory to supra/sub-human glory. But this warding off is accomplished by glory taking on all the attributes of the feminine fourfold itself.

Understanding the nature of the limits of Glory defined by Achilles and human glory, allows us some insight into the relation of the positive and negative fourfold. These two aspects of manifestation are intimately related. They are, in fact, views of the same thing. The negative fourfold merely takes aspects of the positive fourfold not emphasized by the positive fourfold and treated their opposites. Women as Other are seen as the embodiment of the opposite of manifestation. But that opposite can only be defined as the opposite of manifestation itself. It has no positive attributes of its own. All that it can claim of its own is the immanence that is opposite transcendence. It defines the four aspects of the negative fourfold only as a means of stating the principle of non-transgression. Thus, the true opposite of transcendence is posited by taking aspects of transcendence, stating them negatively, and saying that these categories may not transgress against each other in order to define immanence purely and precisely. Of course, the purely immanent cannot be distinguished into parts. So we

know that the distinguishing of the parts of the negative fourfold must, in truth, be from the description of transcendence. Transcendence dominates even the definition of the negative fourfold by lending it the pieces which distinguish it. But what this tells us is that manifestation is completely structured around non-manifestation. The structure of manifestation is governed completely by the hiding and guarding of pure immanence. So it is with the males of Greek society. They are completely defined by their relation with women who they imprison and protect. Their going out for glory is directly related to the inglorious females that they are either trying to rape or trying to protect from rape. Thus, in the structure of manifestation when we see it right there, is laid out for us the non-structure of anti-manifestation which is just the other side of the coin.

Achilles has four losses. He loses his war prize, he loses his male lover, he loses his father who he cries over with Paris, the father of Hector, who he has slain in revenge. But he also loses the Amazon who is his last major killing before he dies. Achilles falls in love with the Amazon at the moment he kills her, and he grieves for her. She was a woman worthy of him, the total antithesis to all other women. He had to meet her because in killing her, he completely rids his glory of the negative fourfold to produce the equivalent of Conceptual Being, the pure continuity of Glory forever. The four losses -- War Prize, Lover, Amazon, and Father -- represent the field of Achilles' eros. Achilles does not grieve over the loss of his mother. Instead, she grieves for him. He does not grieve over the loss of his wife who has produced a son to take his place when he is killed in battle. The eros of Achilles is directed toward his war prize who is a woman slave who represents his prowess in war. It is toward his male lover, Petrocles, of whom he is the beloved. Thus, the rage of Achilles is produced when he is no longer adored because the one who adores him is taken away. Both of these are narcissistic aspects of the self of Achilles which is the field of his eros -- the one who signifies his prowess in battle, and the one who from male society adores him. His slave woman loves him because he

is kind to her. His kindness to her and his honesty show the purity of his nature. On the other hand, the love of the Amazon whom he has killed, and the father whom he will not be able to care for in old age, are loves where Achilles goes outside himself. He recognizes that in order to win pure glory, he has had to kill the feminine aspects in his own nature. In order to win pure glory, he has had to break the lineage of the father which will be carried on by his son, but he will not be able to fulfill his duty to take care of his father or will he be taken care of by his son. The continuity of lineage is broken, and his father will grieve and die if he is not already dead. The field of Achilles' eros and grief is balanced between men and women. It shows us a balance between the negative and positive fourfold. Woman as slave and war prize is balanced by the wild untamed woman. The male lover is balanced by the father. Thus, the pleasure of male society is balanced by the responsibilities to the father and lineage. It is a field of loss and eros which gives a microcosm of Greek society. It embodies the split between the two sides of the house that Eva Kuel shows us in [The Reign Of The Phallus](#) which will be analyzed in depth in a later essay. But against this field of eros and loss, the figure is the pure glory of Achilles won by action in his rage. That pure glory is forged immortality, like the unity of Conceptual Being. In the Odyssey we see Achilles in Hades, saying he would rather be a slave than dead. The glory that he has produced in life has not helped him in death by this account. By another account he is taken to the Isles of the Blessed. Regardless of the relation of his glory to the ultimate outcome in death, Achilles managed to define the limits of glory for the Greeks. All glory is compared to his gory feats at the gates of Troy that led to its destruction through the killing of Hector. In the forging of that pure glory, the nature of manifestation and anti-manifestation are defined in the starkest possible terms. Human glory is shot through and through with anti-manifestation. In the midst of battle, Achilles manages to forge the limits of inhuman glory by purging it of anti-manifestation. But the setting up of these never attained limits only serve to define human glory more perfectly as the appearance of anti-manifestation

within manifestation.

Understanding the relation between the clearing-in-Being, anti-manifestation, human glory, and inhuman pure glory, allows us to wonder if there is any myth that perfectly summarizes these relationships which give depth to the positive fourfold by articulating its opposite -- the negative fourfold. Indeed, there is such a myth although it is not attested in the Greek myths in its complete form. This is the myth of the Phoenix. It is a significant myth for our argument because it displays all the elements we have been attempting to understand in a single narrative. We will note that Odysseus mentions a palm tree named Phoenix when he meets Nasucha, which he says he saw rising when he visited Delphi, and he says it was one of the most amazing things he ever saw. Also, the old man who accompanies Achilles to continue his education is called Phoenix. These two references are very peripheral and might be very subtle hints for the initiates only. Our hypothesis is that the myth of the Phoenix is a subtle allusion to the secret of the mysteries of Eleusis. These hints in the Iliad and Odyssey point to a strata of the story that is not made explicit in any way. All that occurs is the dropping of a name. This strata is purely immanent to the narration of the stories. However, what Odysseus sees at Delphi is related to what Achilles is being taught by his mentor. What it is remains completely hidden. It is purely immanent in the stories. Thus, it assumes the position of the negative fourfold when the transgression of transcendence does not occur. When we turn to the later myth of the Phoenix as related by Lactantius, we see an image of the negative fourfold which bears amazing resemblance to what was discovered in the theogony of Aristophanes. This image of the negative fourfold, and the emanation of the positive fourfold through stages which manifest the windegg, eros, and the birds that has been laid out in prior essays, finds amazing confirmation in this myth and allows us to push even deeper our understanding of the relation between the negative and positive fourfold which has been enhanced by an understanding of the object of desire and the forging of pure glory.

Reading the translation by Sister Mary Francis McDonald of Lactantius: The Minor Works<sup>2</sup>, we can only touch upon the most significant aspects of the myth as related by Lactantius, an early church father. We are assuming that this is a very old myth which only finds full expression very late. Also, the imposition of Christian elements into the exposition seems to be only at minor points. For the most part, this appears to be a purely pagan mythology, taken up and reexpressed by an early church father because the essence of the myth and mystical Christian teaching appear to him to be in harmony.

The Phoenix is a special bird which lives in a paradise on earth. In that paradise, there is a Well and a Tree. The bird bathes and sips of the well, and sits in the upper branches of the tree waiting for the sunlight. When the sunlight appears, the bird sings and then keeps the time of the day with variations in its song. This bird lives for a thousand years. Of interest, is what occurs when it reaches the end of its life of a thousand years. The bird flies to Syria through trackless deserts to a hidden and secret place. At that place is a very high palm (Phoenix) tree. The tree rises so high it reaches through the heavens to a pure place. In that tree the Phoenix bird builds a nest or sepulchre. And that nest is filled with aromatic spices. When the nest is built, the bird dies. The body of the bird is destroyed by a spontaneous fire which reduces the bird's body to ashes. The ashes then form into a worm that curls up into a ball like an egg. The egg goes through metamorphosis into a new Phoenix which is nourished on ambrosia from a star-bearing pole (the north pole star). When the bird becomes big enough, it gathers up its own remains and takes them to the city of the Sun. Then it flies with a flock of birds back to its original tree and well in paradise.

The important thing about this strange and exotic bird is that it is self-producing. It gives rise to itself. The writings of Lactantius are very explicit on this point.

---

2. (Washington D.C.: The Catholic University of America Press;1965)

This grove, these woods, are haunted by a unique bird, the Phoenix. She is unique, inasmuch as she lives renewed by her own death.<sup>3</sup>

Then she builds for herself either a nest or a sepulchre for she dies that she may live; in fact, she produces herself.<sup>4</sup>

In the meantime, her body, destroyed by a producing death, grows warm, and the heat itself gives birth to a flame, and from the aetheiral light afar off it conceives fire; it blazes, and when scorched, it dissolves into ashes.<sup>5</sup>

Ah, thou bird of happy lot and purpose, to whom God Himself has granted the power of being born from herself!<sup>6</sup>

Happy indeed is that bird, whether male or female or neither; she fosters no pacts with Venus. Death for her is Venus; her sole pleasure is in death. In order that she may be born, she desires first to die.<sup>7</sup>

She is offspring of herself. She is her own father and also her heir. She is nurse of herself and ever a nursing for herself.<sup>8</sup>

She is herself, indeed, but still not the same, and neither is the same herself, for she has acquired life eternal by the good of death.<sup>9</sup>

Are these not poetic descriptions of autopoiesis? Certainly the Phoenix is seen as a self-producing bird. That act of self-production occurs after an epoch of one thousand years. It certainly has all the signs of an emergent event. We know from our own studies that the autopoietic system has the structure of an emergent event. Here we get a view of a very special narrative that relates the bird to the egg which is transformed by fire and produces itself by the Eros of death.

Here we see self-production or autopoiesis specifically called out. And the stages of autopoiesis relates directly to the stages of the theogony of

Aristophanes which made us first aware of the negative fourfold and its relation to the positive fourfold. In the theogony, there is an emanation in which first there is an egg formed by transgression of night against covering. Then Eros is born, which uses chaos and the abyss to produce the primal bird, who then gives rise to the other elements of the positive fourfold such as Heaven, Earth, Gods, Men and Ocean. What is added to this picture by the myth of the Phoenix is a connection between the positive and negative fourfolds and the primal scene of Well and Tree. It appears here that the paradise in which the bird dwells is in some sense the point of reversibility between the positive and negative fourfold. We note that the Phoenix sounds much like the eagle that lives in the top of Yaggdrasil which is opposite the serpent or dragon who lives in Hel. Also added by the Phoenix myth is the reversibility between the egg and the bird which is fire. The Phoenix is famous for arising out of fire. The bird goes from the paradise of the primal scene to Syria, a place of trackless deserts. The trackless desert reminds us of nihilism, the situation where one cannot make distinctions or discern tracks. In the midst of the trackless desert is a secret place with a special tree which reaches to heaven. There the bird burns and arises from its own ashes. It is said that the bird does not know Venus in the sense that it does not need sex to produce offspring. It is its own offspring. For it, death is Venus or eros. Thus, here eros appears as the resolution of nihilistic opposites of normal eros, the bittersweet by the opposite of life, i.e. death. Eros appears as Thantos. This is in keeping with the distinction between super/sub-human glory in relation to human glory. Eros transforms into Thantos at the point were it becomes more than human.

---

3. page 214

4. pate 216

5. page 217

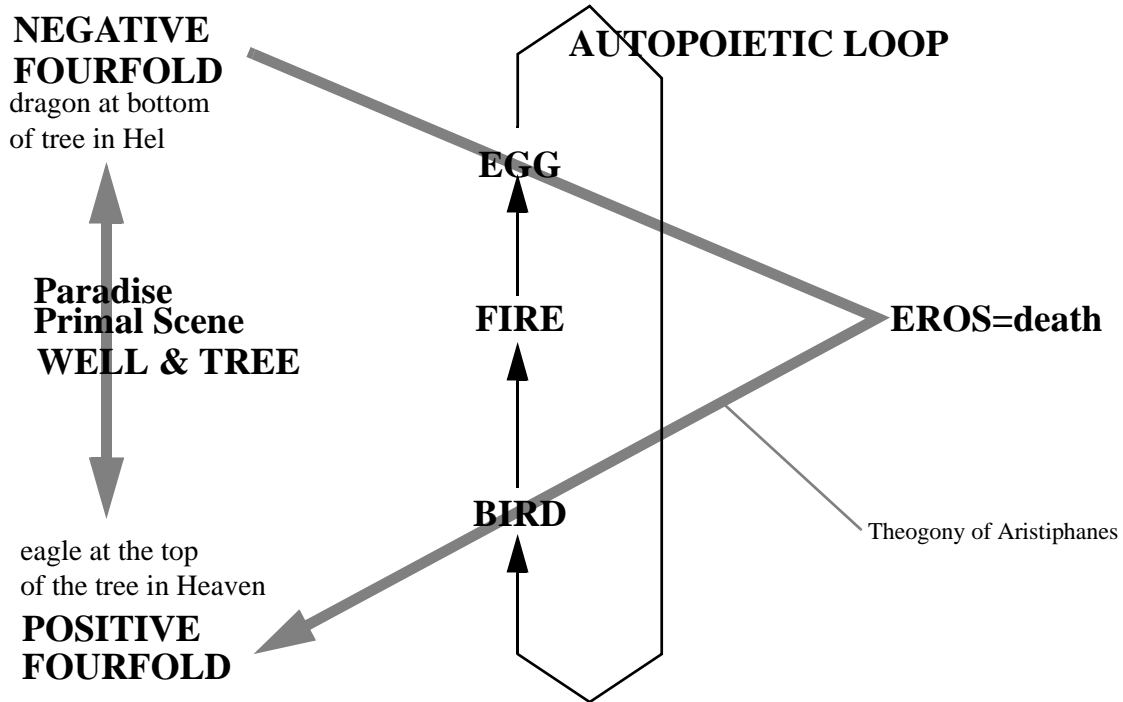
6. pate 219

7. page 219

8. pate 219

9. page 220

FIGURE 67



| This image is what we would expect from Dionysus, as the kind of immortality associated with the species. It is the immortality within the life force itself. The other kind of immortality is that which is associated with Apollo. It is the immortality of the law, of order within the city. When Dionysus, king of the underworld, unites with Persephone, these two orders are mixed and the result is a golden child who represents the autopoietic unity. The Phoenix is red like the pomegranate. It is the pomegranate that is contrast to the ear of corn in the myths of Demeter and Persephone. Demeter is the goddess of agriculture which is dependent on the order of the seasons. Persephone's spending one third of the year in Hades, i.e. winter, shows that she is the embodiment of this seasonal order. Dionysus represents disorder and chaos of life which eventually leads to death. But there is, in the species, a kind of immortality that comes straight out of the nature of life that triumphs over death. Hades is the king of the dead who does not know this triumph of life over death. Dionysus is the king of the dead who does know this triumph, who knows that life arises

out of its own ashes. Later, we will see that in the myth of Demeter and Persephone, it is Dionysus not Hades that is the secret abductor of the maiden. This understanding of life arising out of death is exactly the same as the understanding that ultimately eros is Thanatos. The drive to eros that produces the generations of the species is what allows life to triumph over death at the very moment of its own defeat. This is symbolized by the substitution of the ear of corn for the pomegranate in the Eleusian mysteries. The order of the corn and its yellowness for the redness and disorder of the seed's pomegranate. The Phoenix bird is both red and yellow as described by Lactantius. The fire that brings death and the fire of lust have an inner relation. Achilles stood in this place. He became the fire that brings death completely, and he defined himself through the field of his lusts, or eros toward the slave woman, male lover, wild woman, and human father. The fire is the inhuman glory that runs within life. All human glory seeks to attain that inhuman glory. Just the same, the autopoietic ring has its whole being in relation to Conceptual Being,

its limit. It is continually forming the ring and dispersing right at the threshold where the collapse into Conceptual Being occurs. It is a differentiation just this side of that threshold between closure and fragmentation into separate nodes of the autopoietic network. The birds represent the separate fragmented nodes, and the egg represents the closed autopoietic system. The autopoietic system is continually oscillating between these two poles through its process of self-production. In that process, Eros as Thanos manifests out of the closed ring as the means of producing the nodes of the autopoietic ring. Eros as Thanos unifies the two immortalities: the one within the species and the one which exists as law and order within the community. The bittersweetness of nihilistic Eros cancels as Thanos (cosmic indifference). Here the positive and negative fourfolds cancel. Here we do not care which came first, the chicken or the egg. The ultimate object of desire is the self. Achilles in Hades wants back his self. He has acted out the play

of opposites within the positive and negative fourfold and taken them to their limits, thus defining the Western worldview in definitive terms. But Achilles cannot achieve autopoietic unity, and thus live forever. Only a community can even attempt that and aspire to the thousand year life of the Phoenix. Plato attempts to show us how it is done in his lower utopia in the Laws. The entire universe of discourse of the ancient Greeks was set up to articulate this possibility of the articulated autopoietic unity prior to the collapse into the identity of Conceptual Being. This is the vision of the Phoenix hinted at in the Iliad and Odyssey. It is the essence of the vision in the Eleusian mysteries, though how it was achieved we do not know. It is the axis around which the Greek version of the Indo-European worldview spun, and we hypothesize that it has been the axis of that worldview from the very beginning because it is a knot which summarizes the structure of the whole worldview as a flawed perception of existence.

---

# THE STRUCTURE OF TRANSCENDENCE WITHIN THE CITY

---

Book Six of the Laws moves from a concern with the household out to the general controlling structures of the city. The Stranger describes this as a mythic discourse which must be completed by supplying the head so that it does not remain shapeless. The first order of business is the election of the thirty-seven Guardians of the Law. Nineteen of these are to come from Knosis, and the rest from the rest of the cities underwriting the new colony. The description of the election of this most important office is of interest.

Eligibility to share in the selection of the magistrates is to be extended to all who possess heavy weapons, cavalry or infantry, as well as to those who have taken part in war as long as the capacity of their age allowed. The selection is to be carried out in the temple which the city considers most honorable. Each is to carry to the altar of the god a little tablet on which he has written the name of the candidate, his father's name, his tribe's name, and the name of the district where the candidate resides. Adjacent, each is to write his own name in the same way. *Then, during a period of not less than thirty days, anyone who wishes may remove and set out in the marketplace any of the written tablets that doesn't please him.* From the tablets that have thus been judged suitable, the magistrates are to take the first three hundred and display

them for the whole city to see; from these the city is to select again, in the same way, each carrying up whoever he prefers. After this second round, they are to display to everybody again the one hundred preferred names. In the third round, anyone who wishes should carry up his preference from among the hundred, by walking between the parts of a sacrificial animal. The thirty-seven who receive the most votes, after being scrutinized, are to be appointed to office.<sup>1</sup>

Notice that this voting procedure is deterministic and will be contrast to others in which there is use of the lottery. The significant features of the election is that there is a positive and negative vote. Each person can place a tablet and carry one away. Tablets are taken from the temple and displayed in the market, and then on each round new tablets are taken into the temple. Thus, there is a dialectic set up between the temple and the agora. This is emphasized because on the last vote the voter walks between the parts of a sacrificed animal. In each case, the voter's choice is connected directly to the one for whom he is voting and it is no secret. Taking a tablet from the temple and placing it in the market strikes at a particular man's vote. Everyone knows who voted for whom.

---

1. Laws; Plato; page 138-9; 753b-e

Each successive vote is a filtering process until the final thirty-seven are produced, with the highest vote on round three. So here we see Plato's idea of how the city as a teleonomic system moves toward the Good, in each case reducing the pool of possible selection. The process includes the concept of cancellation where individual voters may cancel each other's votes. One may imagine a voter seeing his vote in the marketplace and finding out who did the going and getting of that person's vote and purposely cancelling it. The cancellation of opposites leads toward a middle way in the voting process. It is unclear whether cancellation occurs at all three steps, but it at least appears at the first step as an integral part of the voting procedure. Contrast this with the voting for the Council.

The council is to number thirty twelves, for three hundred sixty would be an appropriate number for the subdivisions. By dividing the number into four parts of ninety each, there will be ninety councilmen elected from each of the classes. The first vote will be for men from the highest class, and all are to be compelled to vote: he who doesn't obey must pay the appointed fine. When the voting is completed, the names voted for are recorded. Then, on the next day, they are to vote for men from the second class according to the same procedures as on the day before. On the third day, anyone who wishes may vote for men from the third class; while the upper three classes are to be compelled to vote, anyone who belongs to the fourth and lowest class and doesn't wish to vote is to be let off free of any fine. On the fourth day, everyone is to vote for men from the fourth and lowest class, but there is to be no fine for anyone from the third or fourth class who doesn't wish to vote, while anyone belonging to the second and first classes who fails to vote must pay a fine. In the case of someone from the second class, it will be triple the first fine and, in the case of someone from the first class, quadruple. On the fifth day, the magistrates will display the recorded names for all the citizens to see, and every man must vote on this list or pay the first fine. One hundred eighty are to be elected from each class; *half of these are then to be chosen by lot*, and after being scrutinized, these are to be the Councilmen for a year.<sup>2</sup>

Notice in the election of the Council, there is a similar progression through three stages in which each class elects some number which are then reduced to 180, and these are further reduced by lot. Thus, the extra element here, which is chance, and comes at the end as cancellation, came at the beginning of the other voting process. In both cases, there is a showing of the shortlist to the whole body of citizens. However, in this later procedure, there is a division of the city along class lines that did not exist in the former procedure. Between these two very specific procedures there is the election of the generals which is done by a show of hands.

Now voting is very important in the city of the Laws. It is what distinguishes this city as a democracy. By voting, everyone takes a hand in guiding the city on its course. The voting process in each case reduces the field, and thus the possibilities, until the requisite number of offices have been filled. Three hundred and sixty in the case of the Council, and thirty-seven in the case of the guardians of the laws. The Generals are three with twelve Rank Commanders, one for each tribe, that are elected by a show of hands. In voting, the citizens are displaying themselves to the whole city. Either by show of hands or writing their name on a tablet, they are making their presence known. Those who are nominated for office are also being presented in the limelight before their fellow citizens. Their names appear on the short lists displayed in the market. Progressively, they are weeded out by their fellow citizens, so in the end, everyone knows what everyone thinks of the candidates. By this selection, the city is picking from its possible human servants and actualizing a certain set of possibilities. This selection will determine the course of events for the next year or few years, depending on the office. However, because groups of men and not a single man are being chosen, in each case the make up of the team will tend to balance things out, and the self of no one person will be imprinted on the city. This is very unlike the household where the husband's self form is dominant. Here the structure of the political system prevents tyranny, but in each case it calls for those elected to work together, which may or may

---

2. Laws; Plato; page 142-3; 756b-e



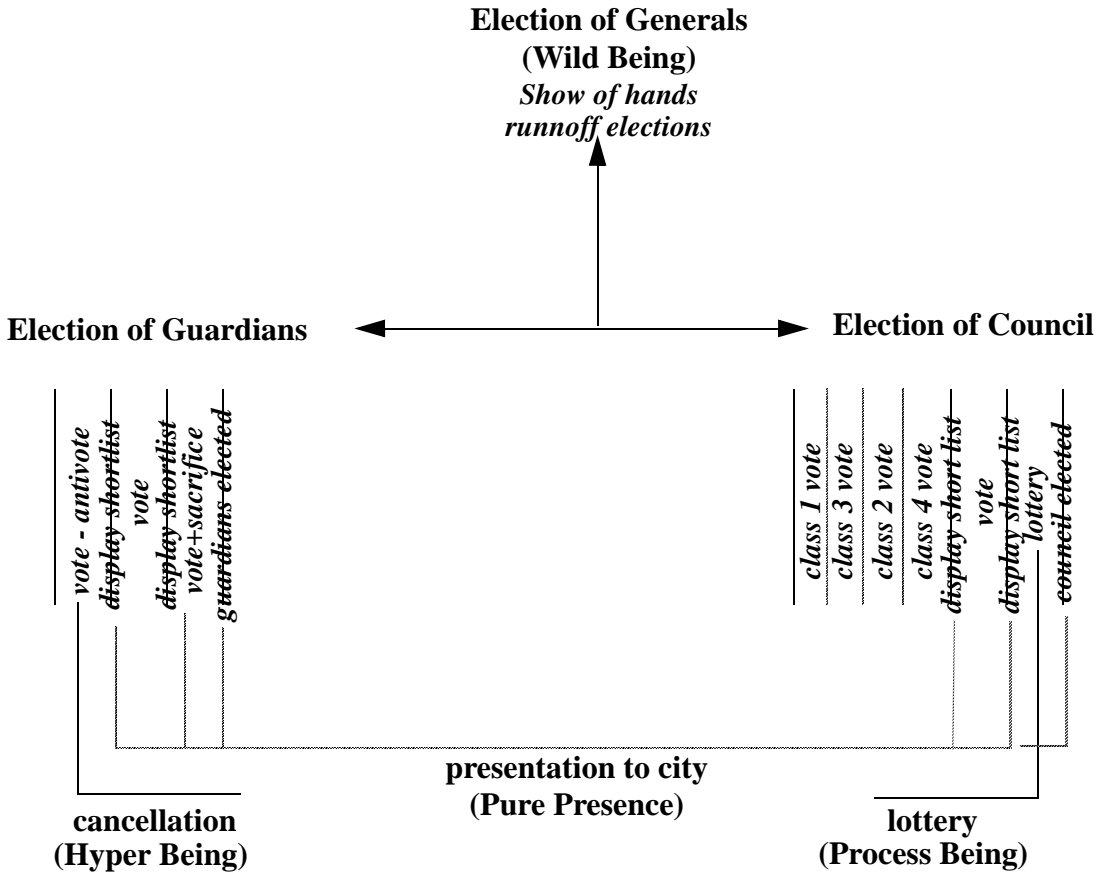
not occur smoothly.

But let us look at the mechanism of the election process. Plato has very carefully structured these so they unify, yet at the same time separate the people of the city. Between the two formal procedures, there is an informal way of selecting the Generals. What can we make of the inclusion of cancellation and the lottery within the two procedures? Their strangeness draws attention to these aspects of the voting process which otherwise is very normal. Well of course, we shall fall back on the ontological interpretation of voting. This procedure for voting is the process by which the transcendental power structures that dominate the city are set up. We might expect them to be an ontological statement as well as a political one. We already know that the ontological categories suffuse everything. Now we first notice that the showing of the names on the shortlist at every stage is important, and this is easily related to the present-at-hand modality of Being. That written notice is a pointing at certain individuals within the city. Now voting itself is a process which has stages that end in the presentation of the shortlists. In the end, the process ends up with a determinate set of elected officials. Thus, there are a set of progressive presentations leading toward a final presentation. This progression is a filtering where the city acts as its own teleonomic filtering device. Teleonomic filtering is the action of a structural system which determines its own future in a piecemeal fashion, not knowing where it is going, but slowly reducing possibilities. This teleonomic filtering is indicative of the ready-to-hand modality of Process Being. Now we are presented with two opposite filtering processes. One looks to the long-term and elects the Guardians of the Laws. The other looks to the short-term and elects the Council. The long term procedure uses cancellation in the voting process and unifies the electorate. The short term procedure uses a lottery and splits the electorate along class boundaries. These are means of augmenting the filtering process to introduce random mutations. This is known as a genetic algorithm. Not only are small genetic changes produced by the voting process itself, but through the unexpected

actions of cancellation and lottery, unexpected results may appear. Now in the case of lottery, the aspects of chance coincides with the nature of Process Being. However, cancellation points toward a different kind of Being called Hyper Being. Hyper Being is the realm of cancellation. When nihilistic opposites cancel, it results in the manifestation of Hyper Being (called by Heidegger ~~Being~~ crossed out). Thus, the quirks in the opposed voting procedures contrasts unity with Hyper Being to class separation with Process Being. This suggests that the procedures are attempting to reach higher and higher meta-levels of Being. In many ways, the selection of the Generals and Rank Commanders are the most important decisions that the men of the city can make together. We suspect that the show of hands with its lack of formality is meant to represent Wild Being. It is Wild Being that manifests in war as the mele of battle. The show of hands is certainly more natural than the other voting procedures. It is closer to the way decisions would be made by troops on the move. It is informal and represents what is left when the two opposite voting procedures that frame it cancel each other out. In the midst of the city is the army of men who protect it. They bear an informal relation toward each other which grows out of suffering the rigors of battle together. Around these, a structure is projected which shows us the other types of Being which appears as a superstructure of transcendence within the city that is ultimately dependent on the informal relations between warriors. Thus, we see here Wild Being as the root from which the formal structure of Process, Hyper and Pure Presence, as types of being, unfold. So at the heart of the city, we see the structure of the whole city repeated. We see it in the coming into being of the officers of the city.

FIGURE 68

Types of Election in relation to kinds of Being.



The Athenian Stranger goes on to emphasize the point by declaring the difference between two types of equality. One type makes everything exactly equal by measure, weight and number. The second type gives the greater more and the lesser less in proportion to its nobility. "It gives due measure to each according to their nature." He says the selection procedure attempts to strike a balance between these two types of equality in order to balance the monarchic against the democratic. He says it is necessary for every city to blur the distinction between these two to avoid civil war. In cancellation, every man is equal, and all the citizens are considered as a pure plenum of humanity. Each man can cancel the vote of another and open himself to having his own vote canceled. This is perfect

equality in number. It applies to long-term offices, and thus, long term goals of the city. In selecting the Council, each class votes for its own representatives. The upper classes are given an advantage by being required to vote. The apparent concession to the lower classes actually weakens their hand in politics. But the advantage given to the upper classes is restricted by making the lottery choose in the final runoff. Thus, there is a balance between the two types of equality in the election and an overall balance between classes on the Council.

The lottery gives some leeway for the gods to intervene in the affairs of men. Their oracles are seen many times in chance events like the actions of birds. This shows us the blindness of statistics.

Statistics assumes you do not know what is really going on. It sticks to blindness, and based on, that attempts to draw conclusions about the form that actualizations will take. However, we see that this blindness is the way that the universe is imposed, and the creatures of the pluriverse are excluded from our world. Those who watch for omens attempt to read meaning into particular incidents and their attributes. But this merely lays a level of interpretation on top of the knack of paying attention to particularities and accidents of existence. Through these, the Ancient Greeks allowed the jinn to steer their souls. The Stranger says that they can prey that the gods will steer the city toward what is best through the lottery.

Plato goes through a whole set of offices, their rules of election and their duties. These offices are transcendental structures that appear between the limits of oikos and polis. It is interesting to compare them to the structures discussed by Stanford Beer in his cybernetic management book called The Heart Of Enterprise. In this book, he produces a set of meta-level structures that he says every viable system must have in order to steer itself in the world. It is interesting to note how close Plato's offices come to this theoretical ideal. By comparison, we are able to see how the structure of transcendence works within the city. Transcendence is not a monolithic structure, but a series of metalevel systems that interlock to make the city as a whole viable. Without this structure of transcendence, the city could not be a cybernetic unit that steered itself through the world. The whole idea for having offices is to allow the city to act as a single entity instead of a horde or swarm. It is precisely the constellation of households which acts as a set of semi-independent series that is turned into an institution that has a monolithic action within the world. There are a discrete series of functions that must be performed by any such meta-system for it to work. Beer comes closest to identifying the purely theoretical function of these structures, and here we will note the correspondences so that we might come to an appreciation of just how far-sighted Plato's management structures are. This indicates that they deserve deep contemplation rather than being dismissed as anachronism. Plato was the first

to understand the nature of the fine structure of transcendence. In the beginning of the tradition, these Greek thinkers were far more far-sighted than we. We need to think hard about how that can be.

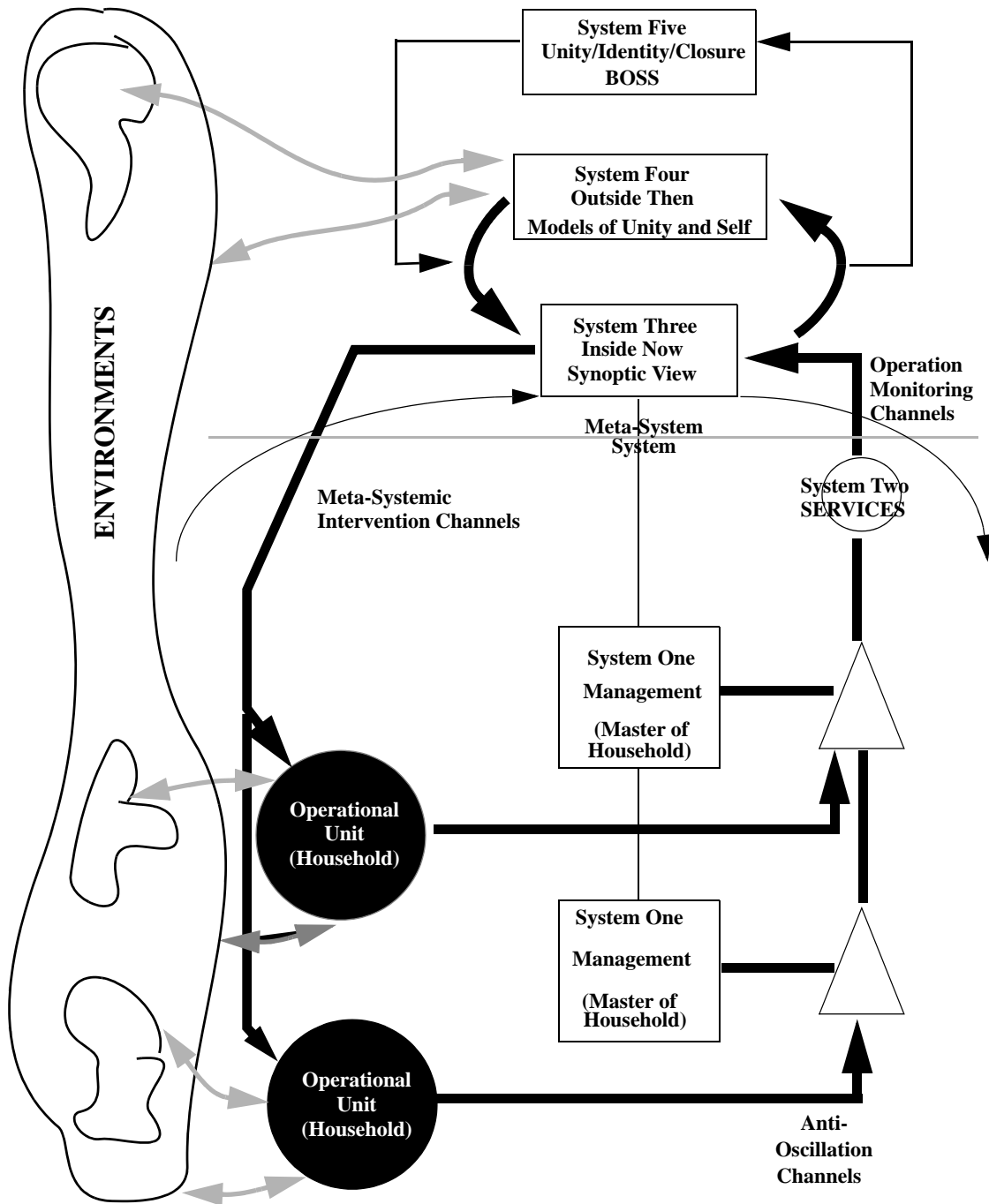
Notice that the core of Beer's description of management structures are three elements:

- Local Management
- Operations Unity (Muddy Box)
- Appropriate Environment

These building blocks form the descriptive elements by which any human system is constructed, including the polis. For the city in the Laws, the operational unit is clearly the Oikos. It is, as Stanford Beer describes it, a "muddy box" mostly opaque to those outside it including the management which is mostly concerned with inputs and outputs. We have seen in Xenophon's work that the Greek man was indeed interested in the input-output matrix of the household and arranging things so that it increased rather than decreased. It is indeed muddy because it is a mixture of the negative and positive fourfold. It is the place where everything is swept under the carpet. Clearly, every household has its own particular environment consisting of the other households and the other aspects of the city. Also, there is a global environment which is the city itself which is the total system which all the operational units compose. The management of the Oikos is the Greek man who was master of his household.

FIGURE 69

Stanford Beer's Cybernetic Management Meta-levels



One of the most interesting points that Beer makes is that Humans are producers of variety. He elaborates on Ashby's law of "requisite variety," and shows that every system produces the necessary variety to be complementary with their environment. Thus, the household is producing not just a profit, but also variety in its differences from all the other households. Each environment is different, and each household's adaptation to its environment is unique. The household is a cornucopia of the production of differences which, as Plato says in relation to the Real city, needs to be adapted to a common culture that reduces the variety within the city. Variety is also damped through anti-oscillatory channels which appear as public services. The differentiation of work within the city dampens the oscillations of the system by centralizing whatever work may be brought together into a specialized service. Specialization, like the common culture, serves to reduce variety. Individual sub-systems are not faced with an infinite variety of choices. Choices are deliberately reduced by the overall system. This system of distribution channels and centers of production is called by Beer, System Two. In the body, it corresponds to the digestive, blood, respiratory, lymphatic and other body regulatory systems.

The rest of the systems that Beer introduces are all meta-systems. They control the controllers of the operational units. The most direct of these controllers is System Three that is concerned with getting a holistic or synoptic view of what is happening *inside* and *now*. It monitors all the individual management units and will make meta-systemic interventions directly in the affairs of the operational units, if necessary, or, more likely, along the chain of command. The next meta-level, System Four, is the opposite of the last one. It is, instead, concerned with what is *outside* and *then* (past or future). It interacts with its own external environment to check for itself the conclusions of local management. It also monitors the global environment not considered by the local operational units. It has an model of how the system is operating and of the system's goals and ideal functioning. It

constantly compares the functioning of the system to those goals and makes adjustment in what System Three is doing right now to the local sub-systems in order to steer it toward the global or long-term goals. Finally, System Five mediates between System Three and Four. It is the symbolic unity of the system as a whole and represents closure, making all ultimate decisions that cannot be made in the system itself.

This structure of transcendence allows the cybernetic system to maintain its viability which means its independence of action. All organizations which remain viable over long periods of time must exemplify this fine structure of transcendence. However, that may be done in a myriad of ways, and all the regimes that Plato discusses are ideal types of different ways of providing these functions. We are not so interested in how this is done specifically, but more interested in the fact that transcendence can be seen to have a specific fine structure, and that these functions are identified and taken care of by Plato in his lower utopian city. This finally shows that Plato is projecting the whole of the transcendental complex which is explored piecemeal throughout the rest of the metaphysical tradition. Thus, it is true what Whitehead said about the whole of the metaphysical tradition being a footnote to Plato. So when we have dealt with Plato, we have, in effect, dealt with the whole of the tradition of Western metaphysics. All the other subsequent philosophical positions may be seen as surface phenomena. The surface phenomena is the working out of the dialectic of opinions within the Western tradition. They all take place within the realm of the unfolding of Ontological Monism as the history of the interpretation of Self-grounding transcendence. However, this realm is always dogged by the shadow of the negative fourfold, what Nietzsche calls the Dionysian side of philosophy. This dialectic between the foreground of the positive fourfold and the background of the negative fourfold, gives rise to an infinite variety of opinions and descriptions of transcendence within the Western scientific and philosophical tradition. Once we grasp the central problematic, then it is not necessary to follow all the nuances of its unfolding. We can,

instead, turn to deeper problems of the structure of the underpinnings of this formation of self-grounding. In fact, it is exactly these foundations that will occupy the later parts of this series of essays.

This structure of self-grounding transcendence is autopoietic. That means for human organizations which pattern themselves, the meta-system must have a certain formation. That formation, at the same time, produces its products and its own organization by which it is renewed. System Three, with its operation monitoring channels and meta-systematic intervention channels, forms the closed autopoietic ring out of the network of partial sub-systems. That network is homeostatic and will tend to right itself around its own internal variables, no matter what the outside influences are. The homeostatic aspect of the system is represented by System Two which allows the network to cross-communicate outside the normal structures via the use of services. It is, in effect, a closed system impervious to the environment unless it is strongly perturbed. It is System Four that appears as if it is reacting to the environment. For human systems, part of the environment is itself, and the cognitive dimension is irrevocably welded to the living aspect, not merely isolated in the observer. System Four is the open system, recognizing inputs and outputs from the environment. System Five welds the cognitive side of the autopoietic ring together with the blind side. It welds together the windegg (amphora) and the birds (bees). It is the point of illusory continuity, the symbolic generalized other. It is ultimately an illusion, and thus, like all mirages, is empty. However, autopoietic ring as a whole, which melds the closed nature with the scattered network, is an important image of self-grounding transcendence. It summarizes an important paradoxical structure which pervades all of Western metaphysics and fascinates us, even today, with expositions of it such as that in Godel, Escher, Bach: The Eternal Golden Braid. The Social Autopoietic system in which Cognition and Life are fused, is the secret heart of the city, the intersubjective unity that projects the *uni*-verse and structures the world in which we live.

Going back to Plato, we can see it more clearly, now for the first time. Ontological Monism and Dualism are nihilistic opposites. Either the positive fourfold ignores the negative fourfold and swallows its own tail like the snake at the edge of Ocean in Norse myth, or it recognizes the negative fourfold and calls it unknowable immanence, as does Henry, the other mystics of the ilk of Meister Eckhart. However, by going back into the history of the Greek worldview that we have inherited and elaborated, we have been able to see that the positive and negative fourfold do commingle in the household and in the third best city, Atlantis. This can lead to cancellation and self-destruction which means the manifestation of the Abyss within transcendence. But it also leads to the non-nihilistic distinction of marriage which represents the sacred blending of these powerful opposites. In fact, this blending itself is the source of riddles that we will discover later and has a fine structure of its own, more interesting than the fine structure of transcendence. Transcendence is the gloss of Conceptual Being. That gloss has a substructure and foundation that is now hidden to us and which we must explore in depth. If we continue with the rest of the history of Western philosophy, we will never approach that depth and its profound nature. Our quest is not with the superficial aspects of what has been called Ontological Difference within which the forgetfulness of Being occurs. Being as manifestation, i.e. Process Being, calls up its opposite Nothingness and cancels. Nothingness must appear between each gestalt of a new interpretation of Being in the history of metaphysics. The very fact that Being may be reinterpreted means it is not ultimate. Once Being fragmented, then we knew that the End of Metaphysics had occurred. But no one knew what was next. It is only walking out into Wild Being that appears after that cancellation occurs and looking out over the edge into the Void that it is possible to see what lies beyond the metaphysical.

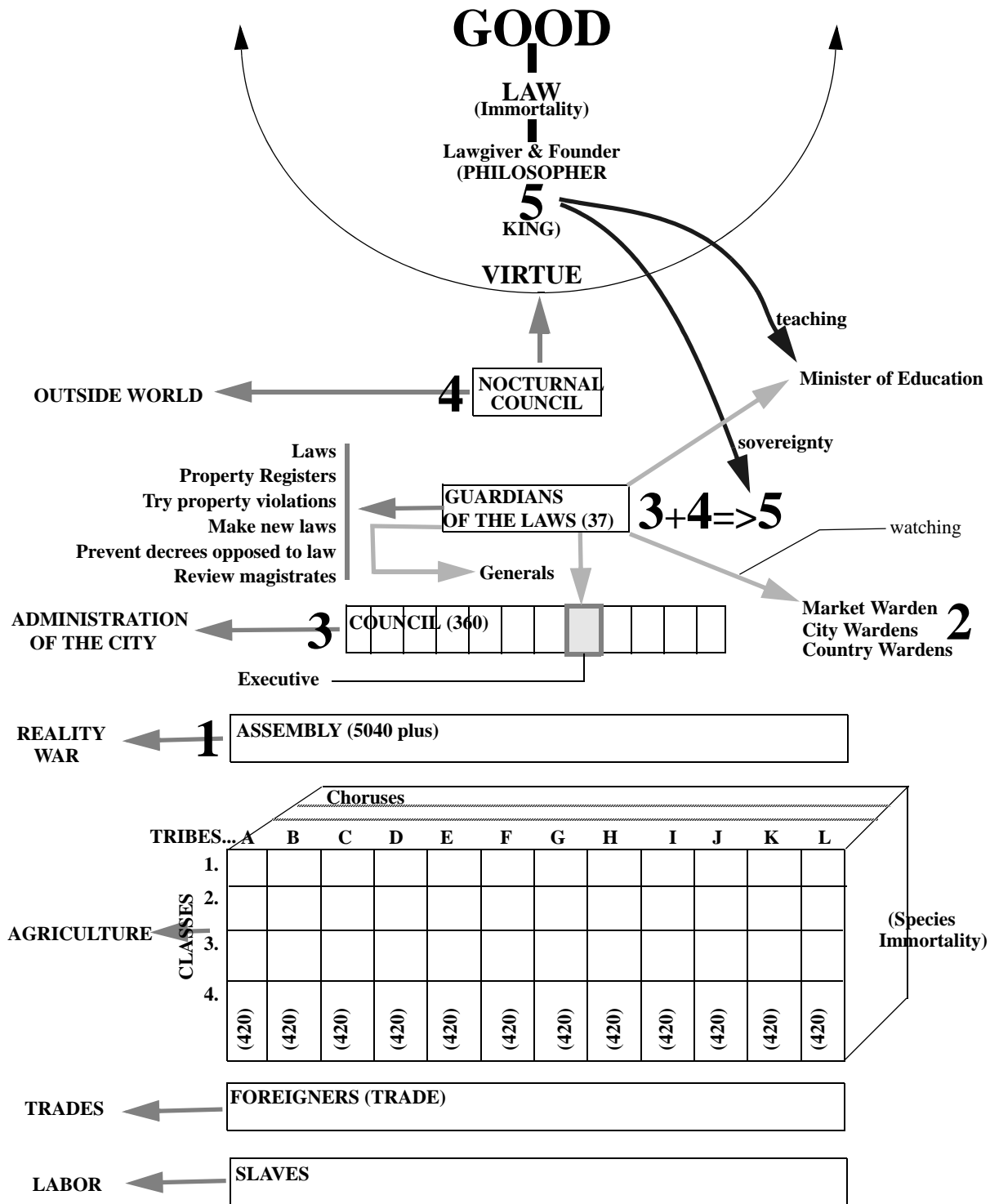
[What lies beyond may be the era of the Dajall, the anti-Jesus, who appears as the one who can give life. This is the end of history from the Islamic perspective. Or again, some other epoch may

intervene between the end of this epoch and that ultimate end, only Allah knows. But within the monolith of the United States, are the empty ones. In them the will to power of self-grounding transcendence and its shadow have cancelled, and only emptiness remains. They are idle, because they are idel (Old English for *empty*). Buddhism has taken root here. Islam is making inroads. Within the heart of the Beast is its opposite, so the time is nigh for the monster to vanish in a torrent of cancellation, leaving the land weary of its heavy hands, making our bodies wild again.]

When we look at the offices of Plato's lower utopia, it is clear that all the systems mentioned by Beer are present. For instance, as has been mentioned, the households are the operational units, and the householders are the equivalent of local management. The various wardens for the market, city and country districts represent the System Two structures. The Council and its monthly rotating Executive Committee clearly represents System Three, concerned with what is going on here and now. On the other hand, the Nocturnal Council, with its spies to the outside world and its discussions of virtue, is clearly the embodiment of System Four. System Five is a problem for Plato. He clearly prefers the model of the Philosopher King as detailed in the Republic. However, in the lower utopia, this power and wisdom combination needs to be broken up. So he creates the Guardians of the Law which have some of the functions of System Three and Four and gives them Sovereignty from the Philosopher King. He also creates the Minister of Education and imparts the Wisdom to this most important function within the state.

FIGURE 70

Transcendental Fine Structure of the Lower Utopia





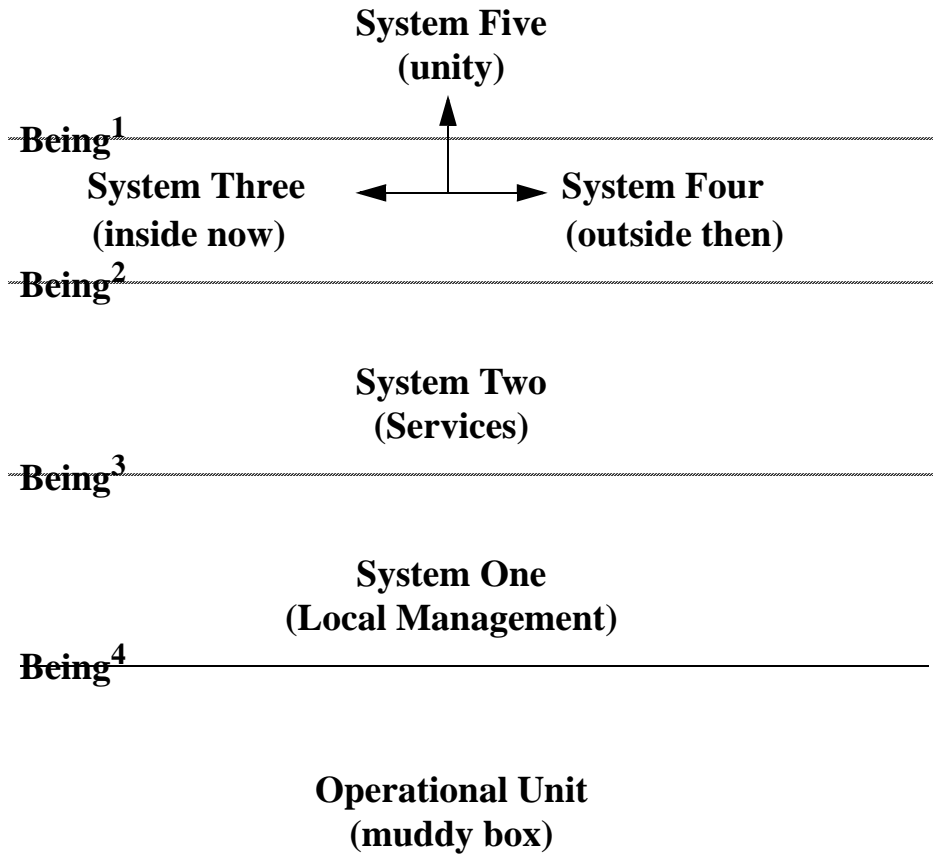
So each kind of management system that Beer identifies in his ideal model is present. The Guardians of the Laws mediate between the Nocturnal Council and the Daylight Council. This is where Plato makes room for the operation of the negative fourfold within the city. The nocturnal council are the ones pulling the strings behind the external events within the city. They never appear, but are the real source of direction for the whole polis. They are looking at the world situation and what is occurring in other cities which may be a threat. They are exploring the nature of virtue. They are the ones capable of looking at the dark side of the city and attempt to keep the world of light afloat on the waters of the abyss. They are the ones who have, through the elder chorus, become acquainted with Dionysus, whereas a good number of those within the Daylight Council will be from the Apollian chorus. The Guardians mediate between these two forces, and because they guard the law, forming new laws as the situation demands, they are the ones who are the meta-level watchers and actors within the city. They also have sovereignty because they make the laws and make sure everyone else executes them. They have a model of what the system should be in the Laws and a model of the city as it is now in the registers of wealth. This makes them a System Four activity. Their synoptic view of what is occurring within the city makes them a System Three activity. The fact that they have sovereignty makes these two attributes weld together to make them the embodiment of System Five, mediating between the Nocturnal and Daylight Councils, between the action of the positive and negative fourfolds on the city.

This whole structure is present at hand. There is no depth to the portrayal of transcendence here, as is normal for a representation locked into Ontological Monism. We will have to look deeply to find the traces of the fragmentation of Being. It is there in the lingering differences between the classes. It is there between the different types of systems and meta-systems. It is there in the interstices in Plato's model, but unless we look closely, it is easy to miss it. However, it is exactly these interstices that must be delved into. There, the mixture of positive and

negative fourfolds are played out. The Guardians of the Laws are there to prevent the negative fourfold from inundating the lower utopian city which has rejected the sea and attempted to embrace Ontological Monism. But beneath the surface, Ontological Dualism is recognized and a place left for it so it will not overwhelm the city completely. However, the unwritten task of the Guardians of the Laws is to keep balancing the positive and negative fourfolds so the regime of the positive fourfold does not become inundated by the feminine element.

FIGURE 71

How meta-levels of Being relate to the five levels of system.



Now that we have an overview of the structure of transcendence within the city and how it relates to the ideal forms presented by Stanford Beer, we can return to look at the rest of the points Plato makes in this book. He uses the analogy of a ship for describing the need for someone to be constantly alert with the city's interests at heart. One twelfth of the council performs this job and may be said to exercise the executive powers for the city. It is their job to interact with the representatives of other cities or other people from abroad wanting to transact business with the city.

They will also be ready to contend at anytime with the innovations that are constantly wont to occur in cities everywhere; if possible they'll forestall them, but if they can't, they will at least

see to it that the city knows about them as soon as possible, and can cure the sickness. That is why this presiding part of the city must always have the authority to convoke and dissolve the public meetings -- both those that meet regularly according to the laws, and those the city needs on sudden notice.<sup>3</sup>

The autopoietic system which Plato outlines is frozen, attempting to forestall all change. It can do that because it has the structure of emergence itself. Emergence does not occur within the autopoietic system from its own nature, as it does in other cities. Rather, emergence can only occur due to the natural production of variety by human beings and random mutations. But unlike the Real city, this lower utopia

3. Laws; Plato; page 144; 758c-d

attempts to prevent all innovations because they will cause it to deviate from its autopoietic form.

The focus next moves to the country wardens. They are the secret service for the city. Each group handles a slice of the land for a month, and then they rotate. It is seen as a two-year tour of duty in which the young warriors are initiated into manhood. There are five Field Regulators with twelve young men each for each section of land. These men and boys do public works and oversee the farms of the populace. They are rotated so they become familiar with all the land. They eat common meals together and may not leave without permission. They are considered to be in slavery to the city. About this, Plato says the following:

Indeed, every real man must understand that no human being would ever become a praiseworthy master unless he has been a slave, and that one should be more attentive to the adornment that comes from a noble enslavement than that which comes from a noble rule. The first enslavement is to the laws (for this is really an enslavement to the gods), and the next is that of the young to their elders at all times, and also to those who have lived honorable lives.

In the next place, someone who has served his two years among the Field Regulators should have developed a taste for a daily ration of humble and uncooked food. For once, the sets of twelve have been chosen and put together with the sets of five, they must resolve that since they themselves are like domestic servants they will not have their own domestic servants and slaves; they won't use the servants belonging to the other farmers and villagers for private tasks, but only for public tasks. When it comes to the rest, they must resolve that they are going to live by their own efforts and as their own servants. In addition, they are to scout over the whole country with their heavy weapons, summer and winter, so as constantly to guard and get to know all the districts. It's likely that no learning they pursue is more important than that which gives all of them accurate knowledge of their own country. It's for this reason, as much as for the rest of the pleasure and benefit such activities bring to everyone, that a young man should go in for hunting with hounds and the rest of hunting. Now these men -- they and their functions -- can

be called the Secret Service, or the Field Regulators, or whatever one likes; whatever it's called, this is the service that every real man, everyone who's going to defend his city adequately, should serve in, with an eager spirit and to the best of his ability.<sup>4</sup>

The "Secret Service" which was mentioned in an earlier book is the locus for the initiation of the young warriors. The exact nature of this initiation is unknown, but it is in some way equivalent to the nocturnal council within the city. Both are hidden and secret, but one is inside the city and the other is outside the city. This is in contradistinction to the Republic's higher utopia which brings the same group within the city and unifies them into what are called the ruling Guardians and their auxiliaries. We do not know the nature of their initiation by any explicit text, but only by various allusions in mythology. However, this initiation outside the city is what the rest of this series of essays will focus on, attempting to delve deeper and deeper into its structure. This initiation ritual outside the city was the basis for all the structures within the city. One place where the illusion to the initiation is strongest is when Odysseus tells how he received his scar in the Odyssey.

Years before, Odysseus had received a wound from the white tusk of a boar when on a visit to Autolycus and his sons. This nobleman, his mother's father, was the most accomplished thief and liar of his day. He owed his pre-eminence to the god Hermes himself, whose favour he sought by sacrificing lambs and kid in his honour, and in whom he secured a willing confederate. He went over once to the rich island of Ithica, where he found that his daughter had just given birth to a son. Eurycleia put the baby on his grandfather's knees as he finished supper, and said: "Autolycus, perhaps *you* can think of a name to give your daughter's son, whom we have so long been praying for."

By way of answer, Autolycus turned to his son-in-law and daughter and said: "Yes, let me be his godfather. In the course of my lifetime I have made enemies of many a man and woman up and down the wide world. So let this child be called

---

4. Laws; Plato; page 149-150; 762e-763c

Odysseus, 'the victim of enmity.' And when he has grown up and comes to his mother's old home at Parnassus, where I keep my worldly goods, I will give him a share of them and send him back a happy man."

This led in due course to a visit from Odysseus, who went over to receive his grandfather's gifts. Autolycus and his sons gave him a friendly welcome. They shook him warmly by the hand, and his grandmother, Amphithee, threw her arms round his neck and kissed him on the forehead and on both his eyes. Autolycus told his sons to make preparations for the banquet. Nothing loath, they quickly brought in a five-year-old bull, which they flayed and prepared by cutting up the carcass and deftly chopping it into small pieces. These they pierced with spits, carefully roasted, and served in portions. And so they banqueted for the rest of the day till sunset, all sharing alike and all contented with their share. When the sun sank and darkness fell, they went off to their beds to enjoy the blessing of sleep.

Early next day at the first blush of dawn Autolycus' sons accompanied by the good Odysseus set out for the chase with a pack of hounds. Climbing the steep and wooded heights of Parnassus, they soon found themselves on the windswept folds of the mountain; and it was just as the Sun, fresh from the deep and quiet Stream of Ocean, was touching the plough-lands with his first beams that the beaters reached a certain wooded glen. The hounds, hot on a scent, preceded them. Behind came Autolycus' sons, and with them the good Odysseus, close up on the pack and swinging his long spear. It was at this spot that a mighty boar has his lair, in a thicket so dense that when the winds blew moist, not a breath could get inside, nor could rain soak right through to the ground, which moreover was littered with an abundance of dead leaves. However, the boar heard the footfalls of the men and hounds as they pressed forward in the chase. He sallied out from hidden and with bristling back and eyes aflame, he faced the hunt. Odysseus was the first to act. Poising his long spear in his great hand, he rushed in, eager to score a hit. But the boar was too quick and caught him above the knee, where he gave him a long flesh wound with a cross lunge of his tusk, but failed to reach the bone. Odysseus' thrust went home as well. He struck him on the right shoulder, and the point of his bright spear transfixing the boar, who sank to earth with a

grunt and there gave up his life. Autolycus' son took charge of the carcass. They also carefully bandaged the brave young prince's wound, stanching the dark blood with a spell; and before long they were back at home.

Under the care of Autolycus and his sons, Odysseus recovered from his injury and in due course, loaded with presents, was given a happy send-off to his own home in Ithica. His father and his gentle mother were delighted to see him back. They asked him all about his adventures, in particular how he had come by his scar, and Odysseus told them how in the course of the chase he had been gnashed by a boar's tusk on the expedition to Parnassus with Autolycus' sons.<sup>5</sup>

This is all we hear of Odysseus' initiation. We are alerted because his grandfather is called "Wolfman" or "self-wolf" and he is characterized as a thief and liar. Notice here the resonance with auto-production. Self-wolf is the mythopoeitic era's precursor to self-production in the metaphysical era. In the mythopoeitic the major transformation is of the human through the stages of life where as in the metaphysical it is the transformation of the other than human, the physical or practico-inert under the dominance of the *meta*. Self-wolf is self-transformation though the encounter with the liminal, in Odysseus' case the boar. Notice that in the night raid in the Iliad Odysseus dons a helmet passed down from his grandfather and when he returns he wears the wolf-skin taken from his enemy. Here the training of the grandfather manifests in Battle as the only night raid. It is seen as justified since both sides engage in the same ruse. However, raids at night is against the code of war and manifests the "lawless" tactics of the Secret Service. Those within the secret service are not just beyond the city but beyond the law. They have obtained a transcendental position which is the prototype for all dualistic relations within the city. Also, the initiation occurs while they are hunting in the wilds. Odysseus' name means "man of pain," and the initiation gave that name meaning. The initiation gave him a wound<sup>6</sup> by which he might be recognized. We will delve deeper

---

5. Odyssey; Homer; page 298-300

into this initiation process as it appears in other sources later in this series of essays. But here we note that Plato's Secret Service gives the young warriors the same kind of experience as Odysseus received from his grandfather the wolfman. We note also, that in giving him his name, there is some transfer of guilt occurring whereby the Grandfather is magically making the grandson suffer the punishment for his crimes. This transfer of guilt was also an Indo-European tradition. It explains why his suffering is so great when his own crimes are so little. He is suffering the retribution against his grandfather, who pays him with many gifts on his visit to the island. Thus, whatever the initiation ceremony is it involves the transfer of guilt. Walter Burkhardt in Homonecans speaks of the transfer of corporate guilt for human sacrifices practiced among the Indo-Europeans. We have already seen that this occurs in the Cheos ceremony with regard to Dionysus, the god who is killed. The wolfmen were hunters who operated in the wilderness and preyed on strangers and other cities, who were, in effect, lawless bandits and thieves. They followed no law but their own. Both Homer and Plato refer to this important part of the city and the young warriors' initiation only obliquely. It remains a puzzle that we must piece together ourselves.

The Stranger goes on to discuss the other appointments of the Magistrates until he gets to the Minister of Education which he calls the greatest office in the city.

For everything that grows the initial sprouting, if nobly directed, has a sovereign influence in bringing about the perfection in virtue that befits the thing's own nature. This holds for the other growing things, and for animals -- tame, wild, and human. The human being, we assert, is tame; nevertheless, though when it happens upon a correct education, and lucky nature, it is want to become the most divine and tamest animal, still, when its upbringing is inadequate or ignoble, it is the most savage of the things that the earth makes grow. This is why the lawgiver must not allow

the upbringing of children to become something secondary or incidental, and since the one who is going to supervise them should begin by being chosen in a fine way, the lawgiver should do all he possibly can to insure that he provides them with a supervisor to direct them who is the best person in the city, in every respect.<sup>7</sup>

The minister of education performs the role of one half of the philosopher king. In the higher utopia, sovereignty and wisdom is united, whereas in the lower utopia, sovereignty and wisdom is split. The Minister of education retains the portion of wisdom, and sovereignty is given to the guardians of the laws. This is an example of how the lower utopia is backed off of complete unity which the higher utopia is posited to have achieved. Notice that education is seen as a question of taming of the children. But the men cannot be too tame or danger results. So the initiation of the young warriors is meant to sanction lawless and wild behavior necessary in the defenders of the city. So too the young women are seen to need to become wild as well. Ken Dowden tells the tale of their initiations in his brilliant study called Death And The Maiden<sup>8</sup>. Taming and rendering wild are the two poles of behavior that the city is built around. The rendering wild of the young men makes it possible for them to defend the city. The rendering wild of the young women makes them more interesting for their husbands and makes it possible to endure their life-long imprisonment.

The Stranger discusses the setting up of the Law Courts, then he pauses in his discourse to discuss the fact that the laws being promulgated are incomplete. Like a painting, they may need touching up occasionally. Since the lawgiver does not live forever, he will have to teach the Guardians of the Laws how to make changes which are improvements. So the Guardians of the Laws become lawgivers as well. This means that the Founder hands over sovereignty to them. This is done upon extracting an agreement from the Guardians of the Laws:

---

6. See Michael Mead *Men and the Water of Life* (San Francisco: Harper 1993) concerning the importance of wounds in initiations for men. In effect the wound causes the boy to bleed like his sister who begins menstruation.

---

7. *Laws*; Plato; page 153; 765e-766a

8. (Routledge 1989)

“Dear Saviors of the laws, we will leave out many things as regards each to the matters for which we have established laws. This is inevitable. Still, in all but the small points, at least, and on the whole, we will do all we can not to leave the outline sketch, as it were, unfinished. You must hear now where you should look when you carry out this task. Megillus here, and I, and Kleinias, have said the same things to one another not infrequently, and we are in agreement and your attention as our pupils, so that you will look to the things we have agreed together should be looked to by a Guardian of the Laws and a giver of the laws.”

“In brief, this was the substance of the agreement: in whatever way a member of the community, whether his nature be male or female, young or old, might ever become a good man, possessing in virtue of soul that befits a human being -- whether this be as a result of some practice, or some habituation, or some possession, or desire, or opinion, or certain things learned at some time -- toward this, which we are describing, every serious effort will be made throughout the whole of life; no one of any sort is to be seen giving precedence in honor to any of the other things that are impediments, *not even, finally to the city* if it appears necessary that the alternative to its destruction is either willingly tolerating the slavish yoke of being ruled by worse men or departing from the city in exile. All such things must be borne, and suffered, rather than allowing the regime to be changed into one whose nature is to make human beings worse.”

“These are the things we agreed to in our previous discussions, and now you must look to both these goals of ours as you pass our laws in review. You should blame those that aren't capable of effecting these goals, but those that are capable, you should welcome and, gladly adopting them, live under them. As for other pursuits that aim at other things among those that are said to be good, you must proclaim good-bye to them.”

The Guardians agree to fill in the outline only and to always orient the laws toward what will produce good in human beings. The Guardians will make sure that no one gives precedence to anything else other than virtue, not even the city itself. The city must fight until its dissolution to preserve the order

that is imposed on it by the founder, and never suffer, allowing the regime to be changed into one that will make human beings worse. The autopoietic unity is the best organization that human beings may hope to attain. It must be preserved at all costs. All other things held to be good must be forgotten, and the Guardians must have a single-minded purpose of preserving the Laws that make the autopoietic unity possible. This agreement of the Guardians is like the marriage vow; it is a contract that puts the laws into force.

Once the laws have been set up and the Guardians have made their vow, then we see the autopoietic ring set in motion. This is done by setting up a rotation of monthly twin sacrificial processions. The 5040 households are divided by the 12 tribes and 12 parts of the city. Altars are set up and visited in rotations to two per month. This makes the number 5040 be diminished by two each month which renders it 5038 which is divisible by eleven. The number 5040 is divisible by every number up through twelve except eleven (5040 is also seven factorial as well as ten things taken four at a time). This rendering sacred of two hearths a month allows the number to be divided by eleven also. But the divisibility by eleven adds a dynamism to the autopoietic ring. The prime number eleven acts as the third thing setting the wheel of 5040 divisions in motion. Within the sections of the city within the tribe, two households are visited. When 5040 is divided by 12 and then 12 again, this leaves 35. There are thirty-five households that share an altar. Any one of these households may be chosen for the honor, and, in fact, the honor probably rotates among them. Two out of the 144 divisions are chosen each month, probably also by rotation. Thus, like the Mayan calendar system we see wheels within wheels. The Mayan calendar system, was based on 20 day names and 13 sacred places. The places and days would rotate so that on a particular day one would go sacrifice at a particular sacred place. After 260 days, one had gone around the entire circuit. Plato is suggesting something similar here. He has a similar wheel of pairs of houses which are rotating around the city, bringing sacred processions to all

parts of the city, one after another. This reveals in succession each face and facet of the city.

This is similar to the manifestation of the faces of Aphrodite from out of the autopoietic ring. That ring has five faces. This structure is equivalent to the Pentahedron in four dimensional space. It is a hyper tetrahedron composed of five tetrahedrons, ten triangles, ten lines and five points. It has a group structure identical to that of the Icosahedron<sup>9</sup> which is the very embodiment of the golden section and which has 60 elements called A5. This polytope in four-dimensional space is composed of two intertwined mobius strips. As such, it is the perfect model of the fusion of life and cognition in the social autopoietic system. This group structure appears from the fusion five minimal systems into a single higher dimensional entity. That is one minimal system for each breakout of the ring to reveal a different face. We noted that Plato attempts to get a number (5040) that is divisible by every number between one and twelve. He uses a ruse to get this number to be divided by eleven. Eleven is an odd number prime, and therefore apt to be the number that sets the autopoietic ring in motion. That motion shows two different ones of the 144 facets each month. One household is chosen on the basis of the rotation within the city and the rotation with the tribe. But perhaps the other rotation is chosen on the basis of the 60 cycle group of the icosahedron and the pentahedron. This cycle would break up the city into groups of 84 houses. It would tie the city to the autopoietic ring directly. This is the number of the wardens (5 times 12) for each of the parts of the country. They rotate around the city once in one direction, and then back in the other direction for two years. Given the normal rough but ideal figuring that a year is 360 days, this is 720 days. This is also the number of men for all twelve territories ( $12 * 60 = 720$ ). The number 720 is the amount of angular momentum in each type of minimal system: knot, mobius strip, tetrahedron, and torus. The 720 men rotating around the city, and the 720 days of their stint, suggests that there is a correspondence between

space and time being suggested here. The same object has two projections, one into space and the other into time. Similarly, in the movement of the sacrifices, there is a relation between the 144 altars and the progression of the year. It takes 210 years for the complete circuit of all the households to occur. It only take six years for all the altars to be used. The dual mobius strips of the pentahedron in four dimensional space is a fitting embodiment of this dual projection. Each mobius strip alone has 720 degrees of angular momentum. But both mobius strips cannot be seen in three dimensional space at the same time. Thus, the higher dimensional figure has two separate projections. One of these may be seen as the mobius figure itself in space. The other may be seen as the transformation between the two mobius figures which would result in a change in time. The 720 degrees is twice around the 360 degrees represented by the council in the laws and which from Babalonian times represented the standard division of the circle. The number 360 is 60 squared. There are 360 cells in the matrix that is needed to represent the group operations of the group A5. The Babalonians had a numbering system with a base of 60. It was the basis of their counting. In order for the other movement of the altar to visit all the households, a second cycle must be added. Two cycles of 60, one inside each other like the two cycles of 12, would divide the households into groups of 14. Since there are 35 households per altar, this means two such groups would be equivalent to five groups of 14.

This arrangement is, of course, a speculation as Plato does not say how the two special households are chosen. It merely shows that the key cycle of 60 may easily be fitted into the structure that Plato does describe. And the reason for wanting to do that is to fit the structure of the Autopoietic ring directly into the cycling of the network of households. If there are two households singled out a month, we can guess that it is started by some random selection. We would expect the two cycles to be different but complementary. The cycle described by Plato of two cycles of 12 within each other represents the structure of the city around the pattern of the gods.

---

9. (dodecahedron too)

The second hypothetical set of revolving circle within a circles fits the description of the revolving of the wardens and the relation of the council to the degrees of the circle. The first creates a smallest cycle of households with a size of 35. The second hypothetical one creates a smallest cycle of 14. In both of these, the number seven is prominent. There are seven 720s in 5040. So we see that the households might, by this way, be divided by the number of days in the week to produce pairs or groups of five. Of course, pairs of households are produced by marriage, and five is a prominent number in relation to the offices of the city, like the number of country wardens for instance. The set of five households is, in miniature, an example of the autopoietic form underlying the whole city. The pairs of households allow the five to become the ten which makes the self-dual pentahedron able to manifest. A pentahedron is composed of ten pairings of five things. This is the number of relations between any five things. The number seven appears to be the pivot of the twofold cyclical system, just as the number 11 decenters it and sets it in motion.<sup>10</sup>

Whether both cycles are identical, or we admit that there may be another different cycle for one of the houses chosen for the procession that allows the network of households to be directly related to the structure of the autopoietic form, is actually not relevant to the crucial question of why multi-division into whole parts is a sought-after quality of the city. Plato says it is necessary in order for the city to know itself.

Let's make sacrificial processions to two of these altars. Each mount twelve for the divisions within the tribe and twelve for the divisions of the city. We should do this first for the sake of pleasing the gods and the things connected with the gods, and second we would assert, for the sake of every sort of intercourse.<sup>11</sup>

The city is the embodiment of the positive fourfold: Heaven, Earth, Men and Immortals. Nothing so perfectly embodies this positive fourfold than the

sacrifice in which animals are dedicated to the gods, their flesh eaten by men and their bones given to the jinn. The twice monthly sacrifices are the occasion for this ritual that takes place on the altar of earth, looking up to heaven, giving to the immortals in exchange for their gifts performed by mortals. In this positive fourfold, everyone is manifest to everyone else, and they all get to know each other in this epitome of social events. Plato makes these occasions the dynamism of the city. Each household has its chance to be the one leading the sacrifice. Every month there is a gathering at two of the 144 altars in the city. And although this process of manifestation of the households supports all kinds of intercourse, the most important that it supports is marriage.

For indeed, with regard to community and commingling of those who are married, it is necessary to dispel the ignorance concerning the bride's people, the bride herself, and the people to whom they are giving her. Everything possible must be done, to the best of one's ability, to prevent any mistakes at all being made in such affairs. To achieve such a serious goal, play must be devised that consists of choral dancing by the boys and girls, where they can see and be seen, in a reasonable way and at an occasion that offers suitable pretexts. Both sexes should be naked, within the limits of a moderate sense of shame sets for each. The supervisors and regulators of all these matters ought to be those who rule over and give laws to the choruses; in cooperation with the guardians of the Laws they can arrange whatever we have left out.

Plato goes on to speak of marriage . . .

So when anyone anywhere has passed twenty-five years of age, has observed and been observed by others, and trusts that he has found someone who pleases him and is appropriate for sharing and procreating children, let him marry. And everyone is to do so by the age of thirty-five. First, however, let him hearken to an account of how he should seek what is fitting and harmonious. For it is necessary, as Kleinias asserts, to preface each law with its own prelude.

KL: You've reminded us in a very splendid way, stranger, by choosing what seems to me to be an

---

10. This section on numbers above needs to be reworked.

11. Laws; Plato; 159; 771d



opportune and especially well measured moment in the argument.

Well spoken. "My lad" (lets address someone who has grown from good parents), "one should make a marriage of the kind that is held in good repute by prudent men, who would counsel you not to avoid someone of poor parents nor to pursue especially someone of rich parents, but, other things being equal, always to give precedence in honor to the less highly placed of your prospective partners. For this would be in the interest of the city, and also of the hearths that are being united; for the even-keeled and the commensurable are distinguished ten thousandfold from the unrestrained when it comes to virtue. A man who knows himself to be too impatient and hasty in all his affairs should be eager to become related by marriage to orderly parents, and one whose natural disposition is the opposite should proceed to ally himself with the opposite sort of in-laws. In general, there be one myth regarding marriage: in each marriage what must be wooed is not what is most pleasant for oneself, but what is in the interests of the city. It is according to nature that everyone always be somehow attracted to what is most similar to himself, and because of this the city as a whole becomes uneven as regards wealth and the dispositions of characters. The consequences of this, which we wish to avoid for ourselves, are very prevalent in most cities.

To enact by law, through discourse, that a rich man is not to marry from the rich, and a man capable of doing many things is not to marry someone similar to himself -- and to compel those of hasty dispositions to join in marriage with those who are more phlegmatic, and the more phlegmatic with the hasty-- besides being laughable, would stir up the spiritedness of many. For it is not easily understood that a city should be mixed, just like the drinker's bowl: the wine, when poured in, is throbbing with madness, but under the chastening of another, sober god, it forms a noble partnership that creates a good and measured drink. No one, so to speak, can perceive that this also holds of the commingling that produces children. That is why it is necessary to leave such things out of the law, and instead try to use enchanting song to persuade them that each should value more the similarity of their children than the equality in marriage which is insatiable in money. One must use blame to dissuade anyone who is seriously bent

on getting money through marriage; but one shouldn't apply force through written law.

So let these things be said to encourage marriage, in addition to what was said a while ago, to the effect that one must partake of the eternal coming-into-being of nature by always leaving behind children of children, whom one leaves as one's successors in serving the god. So someone would say all these things and yet more about marriage, about how it is necessary to marry, if one were giving a prelude in the correct way.<sup>12</sup>

Plato moves from the manifestation of the autopoietic ring within the network of households that forms the actual structure of the autopoietic network back to marriage. As has been noted, the autopoietic ring is the projection of the marriage ring upon the city as a whole. Kleinias says that this is an opportune and especially well-measured moment to speak of marriage. In that speech, he says the arrangement of marriage is beyond the law, but that ideally, that marriage should seek to iron out inequalities of all sorts within the city. He likens marriage to the mingling of wine and water. Wine is water that has "spirit" in it. This spirit may be either on the man or the woman's side, but it should be evened out by bringing together opposites rather than likes. Bringing together likes is, in fact, social disaster and causes great imbalances in the city. The boys and girls must be made visible to each other as naked as possible. The light of the positive fourfold allows each one to see the other and find the one he or she desires. This display reminds us of the group marriages recorded in Greek mythology in which groups of 50 would be married at one time. The myth of the Dannids is a prominent example of this ancient practice. But Plato does not mention group marriage. But he puts marriage outside the law. It is the refusal to marry he punishes. Marriage is an essential part of the lower utopia as it is outlawed in the higher utopia. It is outside the law because it is the source of the other wing of immortality that the city depends upon for its existence. The law of nature that makes procreation possible is sanctioned by the law of the city. But unlike the higher utopia,

---

12. Laws; Plato; 159-161; 771d-774a

this law does not regulate procreation. In the higher utopia, the law of nature has become controlled by the law of man. In the lower utopia, they are still separate. The law of nature has its own separate basis which is dependent on human desires rather than some eugenics program.

As for walls, Megillus, for my part I would go along with Sparta, and leave the walls sleeping in the earth, and not set them up. The reasons are these. It's a fine poetic argument that people sing about them, to the effect that walls should be made of bronze and iron rather than earth. What is more our plan would justly incur much ridicule--the plan to send the young out into the countryside in yearly relays, making trenches and ditches and certain buildings to thwart enemies, as if they weren't going to let them cross the borders--if we were still to put up a wall, when a wall is, first, not at all beneficial to cities from the point of view of health, and in addition, usually instills a certain habit of softness in the souls of those who dwell within it. The wall tempts men to flee within it instead of standing against the enemies, and makes them think they needn't always keep up a guard, night and day, in order to thus obtain safety, but can have the means for real security by going to sleep fenced in behind walls and gates. They think they were born not to toil, and knowing that ease really comes as the result of toils. And the fact is, I believe, that toils naturally reappear as a result of shameful ease and softness of spirit.

But if some wall is necessary for humans, then it ought to be created by constructing the private homes at the beginning so as to form the whole city into one wall, with the evenness and uniformity of all the houses as they face the street providing good defense. In presenting the appearance of one house, it would not be unpleasant to look at, and would on the whole make a difference in every way as regards the ease of guarding and providing security.<sup>13</sup>

From the wedding ring we move to the walls that ring the city. This concept of all the houses of the city arranged in such a way to make up the wall of the city themselves, so that the wall is no different from the households of the city itself, is the an

amazing image of the autopoietic ring. Each household is part of the wall which is the autopoietic ring that is identical with the city itself. Need we go any further to demonstrate that Plato had the autopoietic ring structure in mind when designing his lower utopia? The wall that separated the houses from the outside of the sacred city in Plato's city becomes one with the houses of the city. This unification of the houses and wall is mirrored by the splitting of the land beyond the walls into near and far allotments. Deftly, Plato maintains the internal balance of the sacred city but changes the structure slightly to embody the autopoietic ring.

---

13. Plato LAWS; page 167 778d-779c

---

In this essay, a hypothetical structure of the autopoietic system will be explored. This structure has been alluded to throughout the foregoing metaphysical development of the importance of the autopoietic concept. But it is good to have a purely structural model to refer to in order to develop the metaphysical concepts at a more concrete level of the general architecture of autopoietic systems. This development will depart from the structure given by Plato, and will attempt to give a model that is clearer and more internally coherent, developed from first principles. This is not to say that all autopoietic systems necessarily have this form, but that it is closer to the archetypal form and more clearly of an axiomatic simplicity and purity. It is posited that autopoietic systems may take an unknown variety of forms, and that we are merely giving one which is closest to the threshold of minimality. Much of the contents of this essay owes its insights to work cited earlier on software development methodologies and software development work process. This concrete discipline lent itself to developing these ideas in unexpected ways. Some steps toward the position stated here may be found in my series on *Software Engineering Foundations* and the article on *The Future Of Software Process*. In the latter article, I

attempted to articulate what an autopoietic software process might look like. In the course of developing those ideas and realizing their connection to the work on software design methods, the following approach to defining the autopoietic system arose. But what is presented here is meant to be completely independent of any particular field and owes much to the synergetic thinking of Buckminster Fuller who taught me to think of theoretical systems from a geometrical viewpoint. Geometry of thought is a convenient way to approach the inner relations between theoretical concepts which still hold when the geometrical scaffolds are taken down and the pure structure considered independently.

Let us start by considering the Pentahedron of four dimensional space. This figure is the simplest Platonic solid in fourth dimensional space. It is composed of five points, ten lines, ten triangles, and five tetrahedrons. This figure has been our model for the simplest autopoietic system. The five points are taken to correspond to the five transformations the Chinese call the five Hsing which are Earth, Water, Wind, Wood, Fire. These Hsing correspond to five distinct viewpoints which describe any general system which may be called Catalyst, Function,

Agent, Event and Data. It turns out that the last four of these are the necessary viewpoints any real-time software design. But we can extrapolate these as general viewpoints on any general system that exists

in spacetime. It has already been shown in an earlier essay how Software Engineering and General Systems Theory are dual meta-disciplines.

TABLE 21

HSING	VIEWPOINTS	Meaning
EARTH	Catalyst	Distinctions
METAL	Agent	Autonomy
WATER	Data	Space
WOOD	Function	Intentionality
FIRE	Event	Time

The major realization that occurred to me was that adding another viewpoint to those I knew were important for describing real-time systems, allowed me to generate the five essential transformations that occur in software engineering as an autopoietic ring. These transformations are Requirements, Design, Implementation, Integration and Test. In my paper of *The Future Of Software Process*, I attempt to show that these form a ring structure with bidirectional flows of information, and that these achieve closure when a development team clicks and begins working well together. I believe that these autopoietic rings occur generally in the world of work process as intersubjective differentiations of the work to be done in the world into essential transformations. So for instance, I think the scientific method is a similar structure. My work on software engineering starts from the premise that it exemplifies many of the characteristics of science found in philosophy of science. Any time people get together to transform things in the world by working as a team, it is possible for autopoietic rings of essential transformation to appear unless they are suppressed by social control structures. Of course, this is a hypothesis which needs to be tested by isolating other examples of autopoietic rings produced by intersubjective cohorts working as a team.

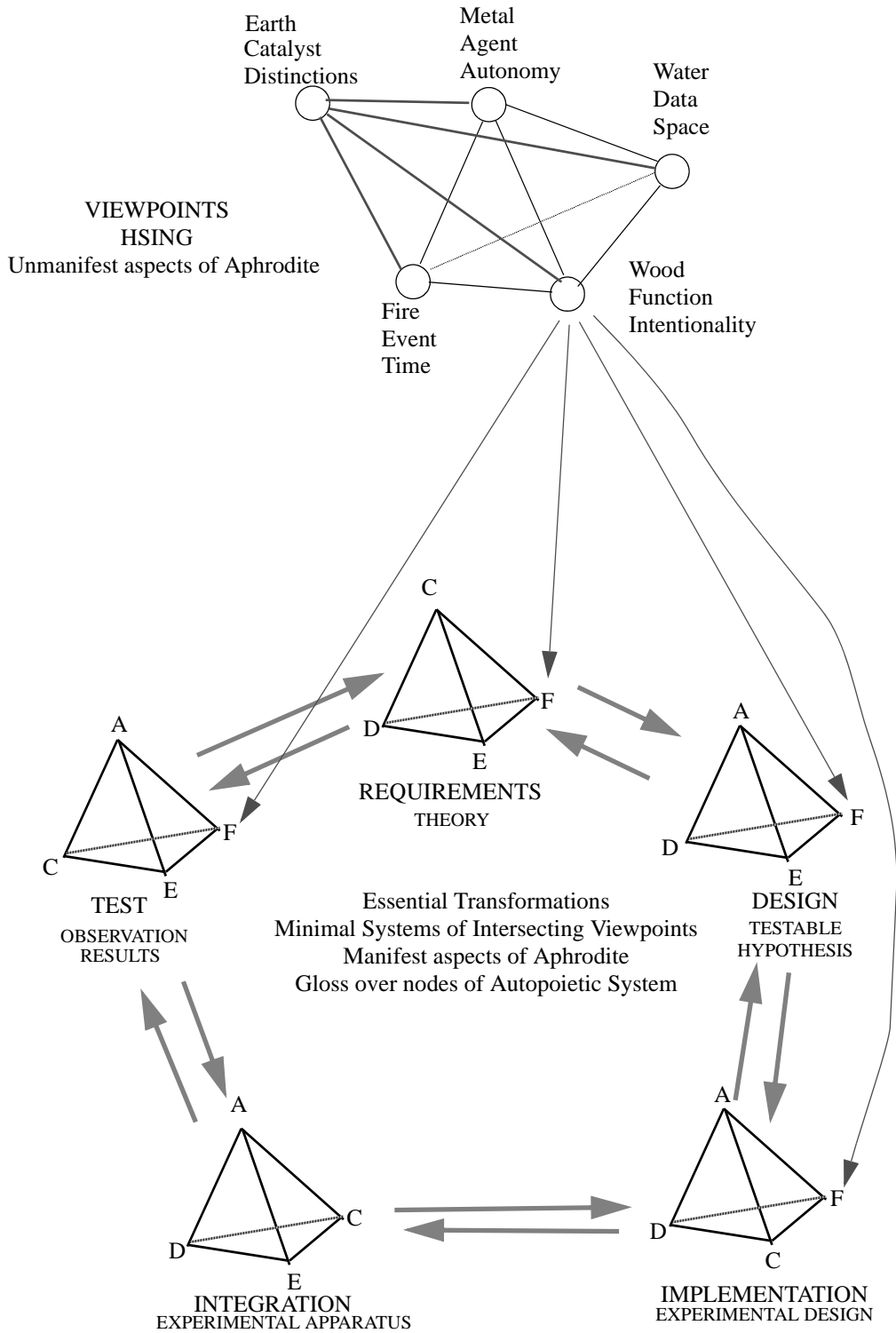
may be produced by permuting five viewpoints, and that these viewpoints are equivalent to the five Hsing which the Chinese have isolated as their major categories for understanding the world, was a major step forward because it finally made the five Hsing comprehensible and showed how the pentahedron of four dimensional space articulates both the five viewpoints and the five essential transformations. The pentahedron in four dimensional space has been clearly the form on which the five Hsing was based ever since it was realized many years ago that the pentahedron were two intertwined mobius strips. These intertwined mobius strips have exactly the same relationship with each other as the production and control cycles that appear in the Chinese theoretical constructs out of 32 permuted possibilities. What was new in my thinking was the fact that the pentahedron's five tetrahedrons were defined by permutations of the Hsing (viewpoints), and that these tetrahedrons were the five essential transformations which form autopoietic rings like those that occur in software engineering. This finally related the five Hsing to elements that could be seen as important from the perspective of general systems theory such as that of George Klir. Here, for the first time, East met West in a compelling connection between basic theoretical structures. We see here how viewpoints are connected to the minimal systems of essential transformations. Viewpoints are

The realization that these essential transformations

the duals of the essential transformations which are generated out of the permutations of the viewpoints. From each viewpoint, some specific aspect of the system being viewed is seen. Other aspects not associated with that viewpoint only appear when we change to other viewpoints. Any higher dimensional Platonic hyper solid simplex may produce a similar structure, and we may hypothesize that more complex autopoietic rings are the embodiments of these hyper simplexes. The pentahedron with five viewpoints and five essential transformations represented by minimal systems (tetrahedrons) is merely the simplest possible of all these structures, and therefore will here represent the class.

In what went before, we saw that the windegg represented the autopoietic ring's closure, and we hypothesized that what lay inside that closure may be identified with Aphrodite. When the closure is smashed, we get the manifestation of the Furies. When closure is partially obviated, then we get the manifestation of one of the five aspects of Aphrodite: Longing, Desire, Eros, Action and Persuasion. In the theogony of Aristophanes, it is Eros that appears out of the crack in the cosmic egg. From Eros arises the birds, or bees, or partial objects, or desiring machines. These would form minimal systems when understood conceptually. The pattern upon which the minimal system is projected is a constellation of either a swarm (bees) or flock (birds) or some other rough hewn formation of the nodes of the autopoietic network. What is added to this picture is the conceptual gloss that sees how the five unmanifest aspects of Aphrodite are conceptualized as viewpoints, and how the different swarms of nodes that appear after manifestation are conceptualized as minimal systems within the field of a particular manifesting aspect of Aphrodite. So the geometric idealization is laid down on the rough hewn formation revealed in the spoof theogony of Aristophanes that we have taken seriously.

FIGURE 72



Once we recognize that it is possible to gloss the relation between the aspects of Aphrodite inside and outside the windegg with the structure of the Pentahedron (or some other higher dimensional simplex), then we have a basis for conceptualizing the structure of the autopoietic system. The unglossed autopoietic system is difficult to deal with conceptually. But once it is glossed by this geometrical metaphor, it is possible to extend our analysis and produce an elaborate model of the autopoietic system. In what follows, I will attempt to develop this elaborate model in brief form. In doing so, we move away from the implications of the autopoietic system for understanding manifestation to a model of a generalized autopoietic system with specific features. This exercise is somewhat like the formalization done by Plato in his lower utopia. But here we will not develop a utopian social model, but will instead stick to the geometrical analogy.

The next development of the pentahedral model of the autopoietic system is the realization that each of the five minimal systems representing essential transformations has four faces. The tetrahedron is just one form or face through which the minimal system might be viewed. The other complementary forms or faces are the Knot, Mobius Strip and Torus. These four figures share the attribute of having 720 degrees of angular change embodied in their form. These are four completely different, orthogonal ways of viewing the minimal system. The 720 degrees (4 pi) is an important threshold from a topological point of view.

The concept of curvature helps to characterize minimal surfaces. Because each point on a minimal surface must have a mean curvature of zero, such a surface must be either flat--as a plane or a cylinder--or shaped like a saddle. In saddles, the surface at each point smoothly curves both away from and toward the pint. A four-legged creature standing anywhere on a true minimal surface would find two of its legs sliding down and away from its body and two edging down and closer to its body. That would happen at any spot on a minimal surface, unless the surface happened to be perfectly flat. In terms of soap films, saying that the mean curvature must be

zero is equivalent to noting that the pressure on both sides of a soap film is the same.

Another important measure is that of total curvature. An ant following a circular path tuns itself through 360 degrees over the course of one complete circuit. That total amount of turning can be expressed as the number  $2\pi$ , which represents the total curvature of any circle., regardless of its radius.

Twisted, closed loops of wire have a total curvature that may be greater than the curvature of a simple circle. A wire that loops around twice before its ends join, for instance, has a total curvature of  $4\pi$ . As one step in solving the Plateau problem, mathematicians have been able to prove that for curves or contours with a total curvature of less than  $4\pi$ , only one disk-type minimal surface is bounded by that contour. However, if the total curvature of a curve is even slightly larger than  $4\pi$ , then quite wild and unimaginable things can occur.

Surfaces also have a total curvature. In the case of a sphere, it turns out to be  $4\pi$  and is again independent of radius.<sup>1</sup>

The sphere has a curvature of  $4\pi$ , or 720 degrees of total curvature. It is a very important threshold beyond which myriad forms appear. It is the minimal surface that gives the simplest possible form. The Knot, Mobius Strip, Tetrahedron and Torus take this 720 degrees of angular change and spend it in different ways, but still adhere to that threshold. These different ways of expressing the minimal structure are orthogonal to each other. They are totally independent forms. Their independence shows, according to Deleuze, that there is some expression of the true unconscious in the emanation of these forms.

Realizing that each of our essential transformations which are glossed as minimal systems may be seen in any of these four faces, or deformations of the sphere, allows us to view the tetrahedrons that represent each phase as faces of the minimal system rather than sets of permuted viewpoints. This means that there are five minimal systems, each with four

---

1. Ivars Peterson THE MATHEMATICAL TOURIST (NY: WH FREEMAN, 1988)





the minimal system serve specific purposes in representing the salient features of the generic autopoietic system.

Another important point that came out of the study of the relation of the viewpoints on software systems to General Systems Theory of George Klir is that the viewpoints do not all have the same ordering capability. Specifically, there is a lattice of what Klir calls methodological distinctions for support variables. The different viewpoints appear associated with different methodological distinctions in this lattice.

Generally, the less order, the more meaning or significance is attributed to the viewpoint. Thus, the Catalyst viewpoint is the source of all the semantics of the system which is expressed in terms of Autonomy and Function as Linguistic patterns. Full ordering has the least significance. The different ordering characteristic of the viewpoints contribute to the differences between the essential transformations described by sets of these viewpoints. This also explains some of the differences between the five Hsing. Generally, we may associate the three different layers of ordering with the levels of the analogy of the Geode. The Catalyst viewpoint is the cornucopia from which all the possible orders and permutations of the possible configurations of the system unfold, so it is related to the empty core of the Geode. The Function and Agent viewpoints are related to the crystalline structure of the Geode. The Event and Data viewpoints are related to the surface of the Geode. The Geode is the analogy for the meaning structure of things where everything with meaning is seen as empty. The Catalyst viewpoint represents a positive view of the essence of manifestation. When we view the essence of manifestation not as a blackhole but as a white hole or source of forms within the world, then we get a picture of what the Catalyst viewpoint is all about. The outer layer of things is their spacetime/timespace organization. The structuring of things relates to their embodiment of autonomy and intentionality from a human perspective. The ability to make distinctions characterizes the Catalyst

viewpoint. These distinctions are the source of the semantics in the system and the selector of the specific forms out of the myriad possibilities may arise from the cornucopia of the sources of the system. The Catalyst viewpoint is what drives the form of the system in a particular direction in its embodiment of Autonomy and Intentionality in the spacetime continuum. The Catalyst viewpoint gives that specific embodiment its semantics through its relation to all other possible structures and forms.

Once we see that the essential transformations are minimal systems with different faces related to different viewpoints which each have their special relation to ordering and to the bestowal of significance, then it is possible to make another leap in our path of unfolding thought about the structure of the autopoietic system. That leap is to realize that just as the minimal system has four faces, so to, the pentahedron itself may have four different faces that correspond loosely to the faces of the minimal system. We get some inkling of this when we note that the two mobius strips glued together in the form of the pentahedron are really a Kleinian bottle in four space. This Kleinian bottle has been studied and has various forms when projected on threespace as shadows. These forms are called the Etruscan Venus, Roman surface, Boy surface and Ida surface<sup>2</sup>. These four surfaces are transformable into each other and represent the Keinian Bottle's form in fourspace. This is the pentahedral equivalent to the mobius strip face of the minimal system. Looking for the equivalent of the Knot and Torus faces are not so straightforward, but there is a way to see them. First, note that the pentahedron may be seen in terms of the permutation of Yin and Yang in five places, producing a set of figures like the Hexagrams of the I CHING only with five instead of six solid or broken lines. This is the 2<sup>5</sup> level of the progressive bisection. Such a system of 32 figures can exhibit mirroring and substitution transformations, and may be seen to exhibit some of the dynamics of an interference pattern and so represent the knotlike face of the pentahedron. Also when we turn to group

---

2. Ivars Peterson ISLANDS OF TRUTH (NY: WH FREEMAN, 1990) pages 35-46

structures, we see that there are five groups of order 20. These groups may be seen to form a ring of logical types were the 20 elements are combined under five different operations. A group with two operations is called a ring. This super-ring has five different operations on 20 elements. It is like the torus in that the elements of the groups form a closed system that no operation takes us beyond. Thus, the group exhibits closure and some of the same relations between opposites that can be seen in the 32 pentagrams. In fact, it is possible to see the 20 elements as the fore mentioned combination of the Hsing with the Greek elements, and these act as places to hold the qualities of the pentagrams. In this way, all four faces of the pentahedron may be represented concretely.

It will be noted that the Sporadic Group J2 of order 604800 elements, which is  $4 \times 5 \times 6 \times 7 \times 8 \times 9 \times 10$ , or the number of seconds in a week, is of particular interest in the way it encompasses all the discrete elements in the faces of the pentahedron. The pentahedron has the group A5 along with the icosahedron as its symmetry group. This group prevents all equation with more than four variables from being solved except by analysis. It is the major closed door of higher mathematics. J2 is A5 times a group of order 32 which is a quaternion times a dihedral. Also, J2 can be analyzed as a group of order 6048 times 100. This 100 can be seen as five groups times 20 elements. J2 functions for this model of the autopoietic system as the 5040 households of Plato's model. It is a larger number, but is divisible by a large number of divisors. J2 offers a way to encompass and relate all the discrete elements of the different faces of the minimal autopoietic system.

When we begin thinking through this model of the autopoietic system based on the faces of the Pentahedron in fourth dimensional space, the first striking thing is that our concept of the windegg must alter radically. We now see that the windegg is the Kleinian bottle in four dimensions. Unlike that same bottle in three dimensional space, this higher dimensional version does not have to pass through itself. Using the tricky relations between things in

four dimensional space that allows us to travel from the inside of a sphere to the outside without crossing the boundary, the Kleinian bottle can achieve its aim of having a single surface which is both inside and outside without passing through itself. This is what makes the Kleinian bottles' surface so complex in the fourth dimension. But if we take this mathematical fact and read its ontological implications, we immediately realize that wind egg is this Kleinian bottle, and that the inside and outside of the windegg is the same surface without any edge like a mobius strip. This means that there is really no inside different from the outside except in the sense that any two points on opposite sides of the surface are differentiated by a journey around the surface in order for them to coincide. Inside and outside is relative in all cases. It is not like the kinds of eggs we see here in the third dimension which definitely has an inside and outside. It is not even like the sphere that can be manipulated to pass its boundaries without touching them. It is a special system where the inside IS the outside. When we think of the soliton and its channel, we might say that this surface is the endless channel which is negentropic. We know it is possible to have perpetual motion machines in the fourth dimension. Well, here, the Kleinian bottle is a in four-d serves as that channel such that both sides of the channel, the inside and the outside, are both the same channel. Here soliton waves move endlessly across a channel that is endless but is not entropic, thus making perpetual motion possible. Reading this back into our metaphysical model, we see that talking about Aphrodite being inside the windegg, and Eros being a manifestation of an aspect of Aphrodite, and the Furries being a broken cosmic egg is nonsense. The egg is a strange mirror surface that allows the distinction between points on one side and the other, but every point is in some sense transformable into every other point without crossing any boundary. Crossing the boundary is, in some sense, meaningless. The boundary is a distinction in which the two sides of what is distinguished are the same thing and this is true of all the points on the surface that might be distinguished. This is a remarkable property which tells us that whatever the negative

and positive fourfold refers to, does not really have any hidden part as opposed to the exposed part. Everything is equally hidden and exposed. What is hidden at one moment may be exposed by an operation of transformation. Gliding over the surface gives a showing and hiding effect without ever finding a singularity or hidden point that cannot be transformed into a seen point. But from the viewpoint of the third dimension, this perfect showing and hiding mechanism with no hidden workings becomes full of singularities and catastrophes. Thus, the folding and crossing through itself of the Etruscan Venus, Roman, Boy and Ida surfaces which are shadows in three-d of the four dimensional Klienian bottle. In these three dimensional models, there is something always hidden in the folds of the three dimensional projection of the four dimensional surface. These three-d surfaces may be transformed into each other by moving the folds, but in all cases, the folds and singularities prevent smooth showing and hiding transformations.

The projection of the four-d surface onto three-d space causes the immanent aspect of the windegg to appear. It appears to us because we are inherently limited. If we were not limited, we would see the pure showing and hiding of the four-d Klienian bottle. This says that it is our limitations that places the essence of manifestation in play. It is not a feature of the windegg itself. The darkness is something we project on manifestation. It is not all sweetness and light, but the unconscious aspects come from our limited perspective and are not built in from the first. The windegg or Klienian bottle in four-d is a surface that separates night and day, but this distinction is purely relative, and night and day may be interchanged by moving across the surface. The windegg is a covering and uncovering simultaneously because to uncover all you have to do is move across the four-d surface. Whatever is on the other side and out of sight locally is covered. Uncovering means moving around the surface to see what is on the other side. The windegg, or Klienian bottle, has a strange order dictated by the structure of four dimensional space. That order is strange but not

chaotic. Perhaps the projection into three dimensional space makes it appear chaotic but it is, in fact, very carefully ordered in a non-intuitive way. The windegg, or Klienian bottle, is both abyss and foundation simultaneously. What is like an abyss is that it makes a never ending distinction, and as such, it provides its own support. It is in some ways a perfect model of transcendence grounding itself. The flow of the solitons in the channel is endless, and the channel wraps back on itself precisely as an Escher waterfall, only in this case, what is outside the channel on one side is inside on the other. Rolling across this surface is a never ending fall as in the Abyss of Tartarus, but the never ending surface is itself a foundation where nothing has to be on the other side. No elephants or turtles holding up the world. The other side is the SAME as this side, only different. This is an example of a difference where what is different is simultaneously the same without paradox. So the positive and negative aspects of the manifestation model are seen to be a chiasm in which in each case the difference drawn is a difference in the sameness. The principle of identity cannot comprehend these seemingly paradoxical surfaces which are, in fact, structures within the world but at a higher dimension so that the projections we must deal with appear different from the source of those projections. It is the limitation of our point of view that makes these structures appear complex and folded in on itself.

If the windegg is different from what we expected, then let us look at the pentahedron view of the same object. This view immediately makes us consider the group A5 which is the bane of all mathematicians. It is a closed door in mathematics which prevents equations with five or more variables from being solved except by analysis. We cannot rotate the answer in from the unseen as we can with four or fewer variables. Thus, where the windegg is seen as an open surface in four-d, there is associated with it a real barrier from the group structure aspect. This barrier is like the unconscious itself because it is a complete denial of access except by trial and error, luck or subtle pattern recognition. This closed door is the opposite of that which the heroes tread to

Hades. It is a closed door that inherently cannot be opened. Thus, the pentahedron has a hidden aspect that will always remain hidden. Thus, while the windegg appears to make showing and hiding accessible and the culprit our limitations of three-d perspective, the pentahedron's symmetry group displays an obvious barrier to manifestation which can only occasionally be crossed in special cases. This same symmetry group connects the four-d pentahedron with the three-d icosahedron. The icosahedron embodies the golden mean in multiple ways which is based on the square root of five. Thus, here too, there is a projection into the third dimension from the fourth, but in this case, the very group that prevents access to higher order equations is exactly the same group that provides the mapping from the fourth to the third and vice versa. The golden section is the ideal relation between two parts of anything. It appears as the Fibonacci series where parts of parts are related by the same ratio. Thus, the very denial of access to higher order equations solution gives us a view of how the part and whole should be ordered. The disorder of higher order equations is balanced by the perfect order within the three dimensional realm. Permanent hiding is balance by perfect showing in which each part has its proper due in a perfectly complementary relation.

We can see that ordering as well in the way the five viewpoints generate the five essential transformations, how the five hsing interact with the four greek elements, how each of the five minimal systems have four faces as orthogonal geometrical objects. The pentahedron multiply orders its elements in a very subtle and sophisticated way. An example of this is how with only five points, the 20 points of five tetrahedrons are defined. With only ten lines, the 30 lines of five tetrahedrons are outlined. With only ten triangles, the 20 faces of five tetrahedrons are shown. This reuse of points, lines and surfaces in higher dimensional figures reveals how the same element may appear again and again, doing double duty many times over. Thus, manifestation has an unfolding property out of a super coherence that makes it like a self-embedded multifaceted jewel. In that jewel, the facets have

perfect harmony with each other, expressed in the presence of the golden section. And that jewel has an aspect that hides forever the inner coherence of its hidden facets. This model tells us something deep about the nature of manifestation. It is an infolded, perfectly ordered jewel with inherently hidden aspects.

The aspect of the pentahedron that is like a knot which shows us the characteristics of an interference pattern relates the pentahedron in the form of the five Hsing with their Yin and Yang qualities. According to the Chinese, there are ten celestial stems (5 Hsing times 2 Yin/Yang) and 12 terrestrial branches. The terrestrial branches can be seen in the structure of the icosahedron that has a lattice of 1-12-30-20-1. The 12 points or faces in the icosahedron or dodecahedron duals may be seen as the 12 terrestrial branches. In the Chinese system, the 12 branches are permuted with the 10 stems to give a cycle calender with 60 different combinations (order does not matter). So here in the Chinese system, the precise relation between the pentahedron and icosahedron through the group A5 is mirrored. The assignment of Yin or Yang to each of the five Hsing allows us to generate the 32 pentagrams which are like the hexagrams of the I Ching. The pentagrams stand for different qualities, where the different Hsing are either present or absent. The presence of all the Hsing is major Yang, and the absence of all is major Yin. In the pentagrams, because they are odd, there can never be balance like there is in the hexagrams. The pentagrams always tip the balance one way or the other like the golden section which is not ever equally weighted either. All the other 30 pentagrams show us a spectrum of all the possible combinations of the five Hsing. This spectrum gives a picture of different qualities of combinations of the five Hsing. Applying the same rules of combination of hexagrams to pentagrams, we see that the result is a set of qualities that can be combined to transform into each other. Studies of the I Ching show that this is a ring with two operations, and that these operations (substitution and inversion) allow any one pentagram to transform into another pentagram through the auspices of a third pentagram. The third

pentagram is invisible in the operation, but appears as the reconciliation between the two pentagrams that are operated on. It is as if the third pentagram is the glass that separates the two combined pentagrams from their result. Thus, we get a picture of a structure where the quality contained in a compartment is enclosed by other qualities which sometimes act as wall, and other times act as qualities. The saying that “the wine is the glass” is actually modeled here. So we get a picture of the interconnection of quantity and quality here, which is very rare. It says that manifestation is a process of intertransformability in which the same 32 qualities may act as either container or contained. This gives a picture of manifestation which is like a hologram in which the parts are, in some sense, mirrors of the whole, and the whole has a transparency which comes from the use of the same elements as either quality or containing quantity. Manifestation in this vision is the process of transformation between the poles of quantity and quality where qualities role over into their opposites by a binary logic. This picture of manifestation has been present in the Chinese philosophy rooted in the I Ching for millennia. But here we find that it is part of our understanding of manifestation in the West, as we see the opening up of the windegg into the manifestation of Eros in terms of the transformability where the different hidden aspects of Aphrodite are each counted as on the inside or outside, as Yang or Yin. Full manifestation of all the aspects of Aphrodite may be seen as Yang Splendor which is also seen as the manifestation of the Furries, whereas the complete closure is closed Yin where nothing is revealed which is pure immanence.

The final way in which the pentahedron appears is as the five groups of order 20. Here the five groups may be seen as a ring of higher logical types so that major changes in regime appear as movement from a lower to a higher group, but that the levels form a closed ring with only five layers. The elements are the points that appear in the five minimal systems and are also closed. Thus, the group structure is closed in two directions like the torus. This structure exemplifies closure and transformation at the same

time. It is like the group structure of the pentagrams in that way. But here, the group structures exemplify the relation of opposites to each other more strongly. Each element has its opposite, and there is a mirroring with the identity element. Thus, the structure of the dynamics of the opposites is clearly made visible within the closed system of the fivefold ring. This exemplifies the closure of the autopoietic system as the four-d Kleinian surface exemplifies its strange openness. But this closure is Algebra-like rather than physical like the torus. It says that manifestation deals in opposites and the mirroring of opposites in the identity element. Here the five identity elements represent the five Hsing, each of which is a locus for the transformation of opposites within the 20 basic elements which are closed. The dynamic of opposites, and the change to higher logical types, gives the system a certain freedom in spite of its constraint of closure. When an impasse is reached, then move to a higher logical type and execute a different group operation. Thus, the rolling over of opposites does not need to stall and become fixed as it would if there was only one or two group structures mapping the same elements. What is an identity element in one group is just a regular opposite in another group, so there is perpetual motion within the process of opposites rolling over into each other via the two kinds of closure.

Each of the views of the pentahedron gloss can be seen to tell us something significant about manifestation. We need to pay close attention to these lessons because they are largely forgotten in the older mythic representations of the autopoietic system. Here we have a concrete model of autopoiesis to exploit and explore. It has a mathematical realization which we can interpret from an ontological perspective and see that there is deep meaning there. We do not have to construct a society as Plato did in order to embody this model of manifestation. It is important to note, however, that the orthogonality of the different views is important, both in the tetrahedron and in the pentahedron. This orthogonality guarantees that they are direct manifestations from the essence of manifestation. The fact that they are reconciled by the larger J2

group does not disturb this important aspect of these geometric analogies. The J2 reconciliation merely allows us to see the different discrete elements of the views of the autopoietic system as a single global structure without sacrificing the independence of the different views. This can only be achieved in a group structure where the nested sub-groups remain independent groups even as they partake in larger group structures. This overall coordination of the different discrete aspects is seen even in the distinction of the Kleinian bottle surface, since J2 is part of a larger group that contains two J2s. The overall coordination of elements tells us that manifestation is coherent in all its aspects and it is not ever incoherent. Whatever is manifesting one place is balanced by a counter manifestation somewhere else. Also, J2 gives ultra divisibility which allows all the elements to be seen as wholes, as they are parts, no matter how they are grouped. This is the aspect of manifestation that is like the *Holoid*. The Janus faces of the *Holon* appear in the

relation between opposites imposed by the golden section. The cycle of 2XJ2 (1209600) is like the great year of the Hindus which appears in Plato as well. This is the manifestation of the *Epoch*. The jewel-like character of the pentahedron reminds us of the uniqueness of the *Integra*, while the fact that the autopoietic system has the structure of the emergent event reminds us of the *Novum*. The actual operations of the autopoietic system take place in space and time so these remind us of the *Eventivity*, whereas the Kleinian bottle in four-d has some of the characteristics of *Essencing* forth. It is the orthogonality which reminds us of the *Ephemeron*. The autopoietic system has all the characteristics of the trigrams of Being because it is the minimal representation of transcendence, attempting to ground itself as it wraps around pure immanence in the fall toward identical and unified Conceptual Being.

## GOOD CITY FORM

---

We have had a detailed look at the Plato's lower utopia. The purpose of that study has been to show that within Plato's Laws there is a description of the city which manifests fully the metaphysical form of Conceptual Being. In the course of this perusal, we have discovered the autopoietic ring which exists just before full fusion occurs. The lower utopia manifests the form of this autopoietic ring, whereas the higher utopia of the Republic manifests the form of complete fusion. The autopoietic ring is a lost possibility which has been forgotten and ignored within the metaphysical epoch. But by reviving this possibility, we have seen that Plato has projected the full structure of the metaphysical era from the beginning. That full structure is even more complex and sophisticated than all the later attempts to represent the form of the metaphysical within this epoch. Thus, it is not necessary for us to cover in detail the intervening history of metaphysics between Plato's day and our own. It is truly a footnote to Plato's amazing work. His acuteness of vision, seeing all the possibilities in the unfolding of the possibilities implicit metaphysical is truly astonishing. Not only does he portray in the Republic the analogy of the fusion of Conceptual Being using the city as an example, but he unfolds

the lost possibility of the autopoietic ring which haunts the hollowness of the Western will to power with the promise of wholeness. This contrast between the human utopia and the kakatopia has served to channel our development of the possibilities within the metaphysical era. We have realized the kakatopia taking the Republic as the idea, and forgotten the possibility of the autopoietic unity. Plato also plays with the difference between the positive and negative fourfolds. He rejects the negative fourfold, but then allows for its influence. All later Western philosophy not only rejects the negative fourfold, but also forgets its influence, thus risking inundation by the dark feminine side of existence that has been excluded. Plato clearly shows the relation between the Good as the single source and the Nihilistic Enframing. The Good manifests as non-nihilistic distinctions, as for instance in the marriage vow, and in the autopoietic ring within the intersubjective field. The enframing of nihilistic opposites is necessary so that the non-nihilistic distinction may be discerned. The dialectic of nihilistic opposites generates artificial emergence which, in turn, allows genuine emergence to be distinguished. Also, Plato deals with the rough hewn distinction between partial objects and the body

without organs. This is covered in terms of the manifestation from out of the autopoietic ring of its various aspects. The ring appears as either a closed system (windegg, amphora) or as an open rough hewn system of partial objects (birds, bees). We talk of the birds and the bees when we refer to sex for a real reason. Their non-human sex represents partiality for us. This is the inherent partiality of the network of nodes in the autopoietic network. They point back to the autopoietic ring which manifests its five aspects over and against its closure. All these aspects of the structure of manifestation we saw outlined in Aristophanes' *theogony* and reaffirmed in the *Odyssey*, are addressed one way or another by Plato. We have explored how he has addressed them and have shown that he still sees the full structure of manifestation regardless of his rejection of some parts and his emphasis on other aspects. All this has been clearly delineated in our commentary on the *Laws*.

As a transition, I would like to address the formulation of Good City Form using Kevin Lynch's book of that name as a point of departure. In our exploration of the deep structure of manifestation which stretches beneath the positive fourfold and *Enframing* of Heidegger, we have continuously dealt with cities. Cities are intersubjective stages on which manifestation plays itself out. We saw, in the ideal form of the Greek sacred city, the four layers of Being, and then saw that this structure was opposite that which appeared in *Hoplite warfare*. We also saw how these layers of Being might be applied to the deep structure of manifestation, and through that realized that the autopoietic ring stretched outside those layers and thus was essentially empty. By this, we discovered that all non-nihilistic distinctions are ultimately empty. Marriage, for instance, is a vow. The distinction between a married and unmarried man or woman appears in no place within the world. It is an entirely unmanifest unseen reality. It is not hidden like the negative fourfold, and therefore conspicuous by its absence. No, the non-nihilistic distinctions are completely empty. They only exist on the background of manifestation as an empty distinction. This realization of the emptiness of the

autopoietic form makes it possible to understand its importance. It is the one aspect of Being that extends beyond Being, and because of that, it can be *holoidal*, represent interpenetration. The autopoietic unity is a form of no-form. It leads us out of the *kakotopia* into the light of emptiness and interpenetration. It gives us access to the true utopia. Where Being strives to cling to existence and fails continuously, the autopoietic ring continuously preserves its own form and achieves stasis through a dynamic balancing. This can only occur because the autopoietic ring is itself completely empty. It is an illusion of continuity outside of Being. It is a handle on Being, by which we grasp its innermost structure. The different kinds of Being are affirmed, also, as we follow the entry of Odysseus into *Schiera* and see the stages of his appearance as an emergent event. So throughout our exploration, we find again and again allusions to the four kinds of Being and their structuring of manifestation. However, it is still unclear what role they play in the underlying foundations of the manifestation of the Western *universe*. The rest of these essays will address this issue. We must realize that the relation between negative and positive fourfold is more complex than the mere standoff between the two that appears in either ontological monism or ontological dualism. The male and female elements have a subtle and profound interaction which we will discover as we go along, attempting to look deeper into the foundations of the Western worldview.

But as we explore manifestation and its structuring by the kinds of Being, we slowly realize that it cannot be divorced from the consideration of intersubjectivity. So we can ask what the nature of the intersubjective unity is, and we get the answer that it is the autopoietic ring which is a non-nihilistic distinction which binds like the marriage vow. Intersubjectivity appears embodied in the form of the city. Plato has described a series of cities: There is the *Republic* or *Ancient Athens* which is the higher utopia in which complete conceptual fusion is achieved. In the higher utopia, the positive fourfold has complete dominance. There is the *City of the laws*, the lower utopia, that manifests the structure of



the autopoietic ring. There is the city of Atlantis which like the household, balances the negative and positive fourfolds and is destined for catastrophic destruction through cancellation. There is the real city the example of which is ancient Sparta that grew up by stages and has all possible regimes simultaneously. There is the non-city of the savages in which the negative fourfold has complete dominance. All these cities are described by Plato as the stages on which intersubjectivity manifests. Intersubjectivity has a different nature in each of these contexts. They are five cities which manifest the different faces of intersubjectivity. The utopian city oscillates between the totalitarian kakatopia and savagery. The mixed city, Atlantis, does not oscillate but appears suddenly from out of the sea and then vanishes catastrophically. Only the real city and the lower utopian city persist. The persistence of the real city is based on the mixed constitution which adheres to all forms of government simultaneously. The persistence of the lower utopia is based on the manifestation of the form of the autopoietic unity. Plato wants to take the real city and transform it into the lower utopia. The real city is inundated by the *ephemeron*, and Plato wants to make it realize the possibility of *Holoidal* unity. In the lower utopia, all the parts interpenetrate. They are an autopoietic network of households, all partial, which by holding together and practicing self-organization, are able to persist and keep the autopoietic unity in formation. They bring together the two wings of immortality and hold them together in a paradoxical formation which allows them to embody the Good and lead their lives based on the continuous guidance of non-nihilistic distinctions. In Western history, this possibility, which allows us to live at the stage just before fusion into conceptual Being, has all but been forgotten. It haunts us as we walk through our hollow hellish cities. We long for wholeness. We speak the words of neighborhood, community, cult and express our deep desire for the Wholeness that this possibility offers. But like the soliton waves that are not effected by entropy, the autopoietic ring, as an intersubjective structure, can only be realized in closed institutions under special circumstances that are almost impossible to replicate. So except for a

few special instances like perhaps the Oneida community, or the brief history of some cults and communes, this possibility does not appear within our society. Where it does appear, it is a revolution because these intersubjective structures have the form of the emergent event. They themselves are stable and non-emergent only because they embody the structure of the emergent event themselves. All other societies and cultures are subject to emergence in which new things come into existence by passing through the four stages of Being. Other than that, the real cities are filled with artificial emergence which is the preparation for the recognition of the genuine emergent event when it occurs.

The city is the environmental platform for the intersubjective project of a people. Kevin Lynch only mentions Plato in passing, but it was Plato who first considered the problem of what was "good city form." Plato's whole point is to define what a city oriented toward the Good might be like. His five cities all stand in different relations to the Good. The higher utopia is suffused with the Good because the individual, household, and city have become identified completely. But that form of city is not robust; it continually turns into its opposite, which is a hell on earth. The lower utopia is the only city that can maintain its pointing toward the Good. The autopoietic unity gives a stable platform from which this pointing may be maintained. This is possible because the autopoietic unity itself is empty, and is, therefore, a form beyond form. For the autopoietically-based city, the Good is like a well or source within its walls, and so it can stand the siege of nihilism within the world. It is not too close to the Good as the higher utopia may be seen to be. It stands back from the Good and has room to point toward it, constantly tracking it as the source of non-nihilistic distinctions flooding into the world. Because the higher utopia is too close to the Good, it cannot maintain its tracking and constantly falls out of synchronization and resonance with the single source of causation. It is constantly becoming its opposite -- the barbaric city or totalitarian kakatopia. The third city represented by Atlantis is a perfect balancing of all the opposites, and as such, becomes

the site for their cancellation. The balanced city is not good because of the necessity of symmetry breaking. There must be dominance of one opposite over the other. Where there is no dominance, there is confusion, and hubris. The male and female, in order to resonate, must be in a dynamic balance that can only be achieved through the slight dominance of one over the other. In the lower utopian city, the positive fourfold has dominance. In the real city, the negative fourfold had dominance. These are the only two city forms that escape the nihilistic enframing. The balanced city obstructs the good because the play of opposites in manifestation drowns out the sighting of the Good. When there is balance, the opposites roil and surge against each other, and there is conflict as the natural outcome. The real city, like the autopoietic city, is long lived. The example was Sparta. It is composed of a mixture of every type of regime simultaneously. It is a mixture, but there is dominance of the negative fourfold in its nature. Thus, in the real city, there is an element of Covering, Chaos, The Abyss and Darkness. In the real city, there is an active immanent part, a collective unconscious which is constantly interfering with the intersubjective projects and manifesting itself in dislocations, discontinuities, contradictions and every sort of mischief. From the real city, there are glimpses of the Good through the dark and menacing clouds. It is not obscured completely as it is in the higher utopia which cannot see it because it is too close, or in the third best city which is trapped in the surface phenomena of manifestation itself as opposites continually cancel. It is not visible continuously as it is in the lower utopia. Rather, in the real city, there are moments when the sunlight shines through in an environment where mostly there are dark clouds and impending thunderstorms. Of course, the fifth city is no city at all. It is savagery in which the Good is not just hidden, but does not exist for the inhabitants. The savages are barbarous and destructive. They may be those who have sunk back into destructive behavior after having seen the Good. They are not those who are the original men of earth and have just realized their humanity. This is why the oscillation of the higher utopia and savagery is so destructive. Here

we are oscillating between civilization and anti-civilization. The savages are wantonly destructive. Another kind of savage are the ones who, because civilization has been destroyed, revert to a simple life, or those who have not yet gained civilization. These other savages are outside the city all together. They do not know about the gods to deny them. The Cyclops denies the power of Zeus and then, in the end, Curses by Poseidon. He is one who has turned his back on the Gods but still really operates in a world ruled by the gods. The other savages are those who have forgotten completely about the gods or never knew about them in the first place. The savages, or barbarians that set up an anti-civilization have no access to the Good at all. The savages that are mankind in his natural state before all civilization, if that is possible, orient themselves to bodily goods without knowing about the existence of the whole of virtue. Thus, they only know health, strength, beauty, and wealth without having any inkling of *courage, justice, moderation* or *wisdom*, or any of the spiritual goods.

These cities of Plato say volumes about the Human Good. And a great deal of attention is paid to the environment and settings of these cities. But the actual good in the form of the city is not stressed. The stress is, instead, on human good, not the good in the setting divorced from the human intersubjective project. Kevin Lynch focuses his attention on this aspect of the good in the environment that supports the intersubjective cohort. He identifies five dimensions that this platform or substrate should have to make it “good.” These are *vitality, sense, fitness, accesibility* and *control*.

So what is good city form? Now we can say the magic words. It is vital (sustenant, safe, and consonant); it is sensible (identifiable, structured, congruent, transparent, legible, unfolding and significant); it is fitted (a close match of form and behavior which is stable, manipulable, and resilient); it is accessible (diverse, equitable, and locally manageable); and it is controlled (congruent, certain, responsible, and intermittently loose). And all of these are achieved with justice and internal efficiency. Or in more general terms of . . . it is continuous,

well-connected, open place, conducive to development.<sup>1</sup>

Kevin Lynch is describing what a good place for the intersubjective cohort should be like. He has five attributes associated with some 20 sub-attributes. His five attributes are well chosen, and he describes the process he went through before settling on these. They can be understood as an approximation of the intersubjective autopoietic ring. All such rings are isomorphic to the five hsing of chinese medicine and cosmology.

FIGURE 74

EARTH --> VITAL	- LONGING (?)
METAL --> WELL CONTROLLED	- DESIRE (?)
WATER --> ACCESSIBLE	- EROS (?)
WOOD --> WELL FITTED	- PERSUASION (?)
FIRE --> SENSIBLE	- ACTION (?)

We have spoken a lot about the fivefold division of Aphrodite in the Greek world. The point has been made that in the Indo-European world, this basic structure has been taken over and held hostage by ontology which projects Being as clinging on everything. In such a regime, it is only right that the autopoietic unity should be represented as desire, and the realization of desire, i.e. the process of clinging and craving itself. However, the fivefold relation of the autopoietic ring may manifest by a completely different set of qualities, and I think Kevin Lynch has done a good job of identifying at least one view of how they manifest in relation to the environmental platform for the intersubjective cohort. There are many other ways that the structure of the ring may manifest in other realms of endeavor. In software engineering, we have the phases of software development of which each has their particular quality of transformation: Requirements, Design, Implementation, Integration, and Test. In systems analysis, there is Requirements Analysis, Functional Decomposition, Functional and Performance

Allocation, Synthesis and final Systems Analysis. In the scientific method, there is Theorizing, Hypothesis, Experimental Design, Experimental Construction, and Test. Other fields probably manifest similar rings of transformations. It is normally difficult to define these transformations exactly. But what one must look for are a series of related steps which transform products that are all very different from each other but are necessary in order to produce the final product. As Varella points out in his Embodied Mind, there is co-dependent arising between the phases of the autopoietic ring. The ring does not need to be divided into just five phases. Other higher dimensional structures may render rings of 8, 16, 24, and 120 or 600 phases. And these are just the four dimensional forms. There are still many more higher dimensional forms that might be used to produce the basic patterning. In fact, stepping up through the dimension, you may have almost any number greater than five. The fivefold autopoietic ring is merely the simplest. A number of facets less than five is impossible. Four makes a minimal system, and anything less is not a system. As discussed earlier in regard to artificial intelligence, the eightfold ring seems to be in operation. Thus, the number is not important. What is important is the relation of a series of very different transformations that are all independent but together produce a product of human work. Thus, humans working together construct their world in such a way that autopoietic structures are formed. Autopoietic structures are not rare, but a normal human production. What is rare is for them to be self-conscious and directed toward the Good as they are in Plato's lower utopia.

Normally, we live in the real city were everything is all mixed up. There are many regimes operating simultaneously, many different sociotechnical systems with their own perspectives fragmenting the world. In order to work together, we need more than a sociotechnical system. We need to produce a way of working that supports cooperation and the involvement of multiple people. Whenever this is necessary the normal course of things is to manufacture an autopoietic intersubjective structure.

1. GOOD CITY FORM; Kevin Lynch; page 235

In this way, partial results may be shared, and cooperation follows. This means that the job to be done is broken up into very specific phases where partial products are created that may be shared so multiple people may help in the production of the final product. This need for partiality is the key to the introduction of the autopoietic. If the thing can be produced at one go without cooperation, then there is no need for autopoietic structures which will organize the work in the midst of doing the work. However, in those situations, it is possible to fall into the enframing. Either one may try to build everything at once so that, like the city of Atlantis, there is no foundation but like a house of cards, everything depends on everything else. In software this is called spaghetti code. Or one may fall into the trap of producing the ideal and constantly failing and falling back into chaos. These two nihilistic opposites themselves contain nihilistic opposites, and this is what qualifies them to be described as an enframing. The choices are nihilistic, and the opposite of the choices are also nihilistic. You cannot win. It is necessary to attempt to discern the essential transformations in the work that allow it to be partial so that different people can cooperate to do the task. Finding those distinctions in the work takes a long time and causes many problems because they are difficult to discern. However, slowly, over time, as many people look at the problem, they begin to emerge. They allow one to extract oneself from the situation where everything depends on everything else or its opposite, where there is an unrealizable ideal that is constantly escaping so that one always ends back up in chaos. The software engineering industry has been fighting this problem for many years now, and the right partitioning of partial transformation is just now becoming generally accepted. Without partial transformations, everything must be done at once and held in one's head simultaneously, and so group work is impossible. The thing that makes partial transformations important is that the intersubjective cohort must organize the transformations at the same time as producing those transformations. Thus, the work becomes self-organizing. In the case of the allopoietic, the way of doing the work is designed

and imposed from the outside. Thus, the savages are made to live in an ideal city not fitted to them, and so the ideal city becomes a hell on earth. The opposite of this is when everything is ad hoc because it all has to be invented from scratch each time. Self-organization is between these extremes in that it follows the line of least resistance. It is oriented toward the fundamental transformations discerned in the work to be done, and does not produce any unnecessary variety. Yet it does not design what it does not need, producing order that is not necessary. It walks the middle way between not invented here and complete following of externally produced desk procedures.

All this is to say that the cities being described by Plato are where we live and work everyday. They are not some abstract unlivable place or some far away utopia. Plato used cities to describe what our own lifeworld is like. That lifeworld is social, and as such, it is based on emergence. Emergence is either a phenomenon that the intersubjective sociotechnical system is subject to, or which it approximates the form of in order to attempt to suppress emergence. The suppression of emergence is a major concern of the sociotechnical system because of its disastrous effects. Thus, sociotechnical systems naturally gravitate toward life-forms that imitate autopoietic rings. However, this migration is not conscious, as it is in the lower utopia. It is not directed at continuously indicating the Good which is the source of all non-nihilistic distinctions. It is merely the settling into the mode of least resistance and highest efficiency. Kevin Lynch gives us two meta-criteria: efficiency or justice. The sociotechnical system opts for efficiency. Justice is not even in the running. Efficiency is an inward-looking goal which never sees beyond itself. You notice that efficiency is never mentioned by Plato. Even utilitarians like Xenophon do not mention efficiency. This is a modern goal specifically tied to the sociotechnical system alone. That is the blind sociotechnical system that is so prevalent today that it cannot see beyond itself. All the Platonic goals look beyond the sociotechnical system, as does justice and the rest of the partial virtues. Together they look not just

beyond the self, but beyond the void. The whole of virtue is oriented toward the single source of all causation.

But if we are to say that a place has features that support the functioning of the autopoietic cohort such as vitality, fitness, sensibility, access and control, then we might say that a time must have similar features.

EARTH --> EVANESCENT (Vital)  
FIRE --> OBSERVANT (Sensible)  
WOOD --> APPROPRIATE (Well Fitted)  
WATER --> FLOWING (Accessible)  
METAL --> MEASURED (Well Controlled)

Time must support life, just as does the place. It is an upwelling which fills the life-form with its openness to the world. But a time should also be observant, giving each thing its due in due time. Here due diligence is expressed where the attention is given to those things that deserve attention, and relevance is assigned. The time must also be appropriate. Neither too much time nor too little time should be spent on each thing. But time flows, and so there is a psychology of optimal experience in which we sense the flow of time which dilates and expands, depending on the situation. Within the flow, there needs to be cadence and measured rhythms. It is through the entraining with these rhythms that different things may resonate together and form bonds. Now it is clear that the place of dwelling is not just objective space, and the time of one's life is not just all time, but that these are the human dimensions of spacetime and timespace. However, by looking at both sets of attributes of the good place and times, it becomes clearer that these characteristics are about the appropriation of the human being within the positive and negative fourfolds which are at war within his city, and that in this sense the city is the place where you live in your lifeworld -- the form of life to which you are habituated to. There are many aspects of times and places that are hidden and disconcerting as well as many attempts made to bring light and order to ones

existence. The characteristics of good places and times serves to heighten our appreciation of the movements of the positive and negative fourfold within our own world.

However, these are both, as it were, the converse of the autopoietic elements of the human being. These elements of the human subject are as follows:

EARTH --> Discrimination  
METAL --> Autonomy  
WATER --> Bodyimagination  
WOOD --> Intentionality  
FIRE --> Temporality

These are the aspects of the projected human subject which touch on the situation within his or her world. The ability to discern allows the human subject to distinguish the non-nihilistic from nihilistic distinctions. The human subject is autonomous, and as such, has freedom within the limits of the human condition and subject to the constraints which are socially and culturally imposed. The human being has a relation to spacetime or place mediated by his body imaging, and this is the way that he or she connects to the place where they live. The human subject has intentionality which gives him the focus of attention and the ability to discern significance and relevance. Meaning is a function of discrimination. Finally, the human subject projects the ecstasy of temporalization upon his lifeworld. These characteristics of the human subject are the means by which they project the world and their own lifeworld that has a specific form of life and related language game. They allow him to navigate through primary process as a secondary process and allow him to deal with the tertiary processes that are produced by secondary processes. Without these characters, the human subject would not be able to emerge from immersion in primary process. In fact, it is possible to see the genetic stages of the separation of the world in terms of these stages. The era of Uranus and Gaia is the complete inundation of the subject into the realm of primary process. It is only with the slaying of Uranus that men enter the realm of

secondary processes and discover themselves to be one among others. This is the golden age with Kronos when the lives of men were easy. Finally, in the reign, men begin producing tertiary processes themselves. We call these tertiary artifacts culture. In the metaphysical era, we enter into the realm of what may be called fourth level artifacts wherein we assume that the tertiary processes form an ideal and imaginary continuum we call ideas. These fourth level processes are all ideational and do not strictly exist. The tertiary processes are interpreted as physical things, and the metaphysical, symbolic, glosses are seen as hovering in a headland above the world, as Nietzsche calls it. So we can see that all we have said about the mythical eras of the genesis of the world applies right here and now as we can become immersed in any of these levels of process. Emergent Systems Process philosophy attempts to show how the phenomenon of emergence manifests in relation to systems within these various levels of process. Processes are never physical things except as ideational projections. The primary process is manifestation. The secondary process is autopoietic social intelligent life. The tertiary process is everything discovered in the lifeworld of autopoietic systems. In the social construction of the world, the fourth order level of process is built which features things which are concrescences of processes and physical processes as well as concepts. All of these are based on ideation, and from an emergent systems process point of view, do not exist. They are projected socially constructed “designated as real” phantoms. Emergent Systems Process philosophy starts at the other end of things from traditional process philosophy such as that of Whitehead, and realizes that manifestation is primary process. Within manifestation, we experience kinds within the upwelling and project wholeness on those kinds in order to see secondary processes. These secondary processes have spin-offs that are not organic, which are set in motion, and these are called tertiary processes. In the projection of the world, all of these three levels of process are projected upon to produce socio-technical systems and their ideational functions that shape things in the world as physical processes or things and metaphysical ideas that weave these

together into a whole. Dualism exists as relations of dominance between secondary and tertiary processes. Secondary processes set in motion and guide tertiary processes. They may set up similar relations of dominance between two different tertiary phenomena. For instance, in Greek society, the male-as-master, female-as-menace roles are both fourth level phenomena. But they are anchored back on the Greek males and females that are acting out those taught roles that are tertiary phenomena. But each of those people are independent intelligent living organisms which are secondary processes in their own right. These people, in their experienced lifeworlds, are part of manifestation, totally embedded in it. So when Loy asks us to move back from dualistic thinking, perception and action to non-dualistic thinking, perception and action (TPA) we must realize that the actual progression is from dualistic TPA were secondary processes control and dominate tertiary processes to complementary processes as exist between human beings such as males and females which are kinds of a kind. Kinds always express their kindness toward each other. Then back to non-dualistic and non-complementary TPA in which thinking/perception/action are not distinguished. Language, in every case, is a tertiary phenomenon. It can describe secondary phenomena and indicate our tacit knowledge, but it cannot describe primary processes. We are at a loss for words when it comes to describing primary processes. For instance, the Buddhists call it Suchness, or Thusness. We only reach this and that at the level of secondary processes where the referential aspects of language are of some help. Actual naming and all semiotics only begin at the tertiary level. Language as narration or logical progression needs fourth level ideational processes to begin to create the imaginary continuity of discourse. Thus, experience has depth to it, which is always available to those who wish to swim in that depth. Swimming in the depth means realizing that beneath the projection of the living subject within the world is the ecstasy of the world itself. This is what Heidegger calls Dasein, Being There. In his construction, the human being has Talk, Understanding and Discoveredness as its

differentiation of the ecstasy of projecting the world. The root of all of these is Sorge or Care. Here Heidegger is talking about the human being as primary process -- in the heart of manifestation. He interprets manifestation as Process Being. He clearly differentiates it from Pure Presence or the static Being of Kant and others. He is talking about the relation between Being and Time within the world. Our difference with him is that even deeper than *care* is a *carelessness* or Don't Care. Each type of Being has its human response which is a form the human takes in projecting the world. Thus, the human being as subject is trapped in Pure Presence. Heidegger discovered that there was the temporal gestalt and proposed the modality of the ready-to-hand to oppose the present-at-hand. This kind of Being he discovered was Process Being, in which Being is mixed with time; it is temporalized. However, Hyper Being and Wild Being both have their relations to the world. The human being can be seen as different in each of these. The human being has care when he is engaged in a process. But when discontinuities appear in that process, he becomes questioning. His relation to the world is one of querying. The discontinuities in the process arouse his curiosity. He attempts to expand his world in order to get things in-hand. However, when the human being is deluged by discontinuous changes, as he is when antinomical opposites begin to cancel, then his attitude becomes one of not caring. Things have gotten out of hand. Thus, as we go to higher meta-levels of Being, the *care* of the human being becomes its opposite. Being, which is the subtle clinging and craving to existence, holds within it self indifference, boredom, uncaring. Thus, the care for processes which exhibits dynamic clinging and the static possession by the subject of property that has been called static clinging, both exist on the basis of other modalities which are hidden if we merely talk about *possession* and *care*. We must also consider the questioning mode that has nothing in its hands but is looking for something. It takes a certain bearing in relation to the world and pursues that bearing. Questioning is just one possible bearing: There is command, questioning, negation, statement, and promise. These are the different possible MOODS that appear

in linguistics. Mood used to be a deep word in Old English for the sameness of Heart and Mind. At the level of bearing, heart and mind become merged. The understanding is not different from talk or discoveredness. There, three are one in care, but in mood, they each belong together to a type of statement that can be addressed by one person to another. Thus, command is a kind of talk that presumes understanding and portrays a kind of discovery. Each of the other moods are the same. They reveal the bearing of the person, and that bearing reveals their capacity to bear up and hold things. The grasping of the ready-to-hand is different from holding. Holding involves both arms, not just the hands. But beyond the expression of bearing, which might be seen as a certain style of Being, there is also a *not caring* that comes when things get out of hand. This release occurs when one is enveloped. It is a letting go of the holding, a letting go. It is when one gives up on attempting to understand, and accepts some degree of ignorance. Ignorance implies that whatever it is comprehends you exactly to the extent you relinquish the attempt to understand it. Its comprehension of you is their realization of you limits. So we see that static clinging and dynamic clinging are only part of the picture of the human *beings* constitution. There is also his bearing or style of Being and there is his limits expressed in his not caring. Because of this it is important to understand all of *Being* before we attempt to say that *care* is a good thing. Care in the dynamics of clinging and craving entails not caring.

But all of this formation of different modalities of human existence is contrast to the antidote of Emptiness. In Emergent Systems Process philosophy, we do not interpret manifestation as *Being*. Rather manifestation is interpreted as *Emptiness* or *Void*. This is the antidote to *Being* in all its meta-levels. In this modality, there is neither caring nor not caring. There is neither static nor dynamic clinging. There is no bearing toward nor being encompassed by. Instead, in this interpretation of primary process, there is interpenetration of all things. It is exactly the state that the Bodhisatva ideal looks toward.

The human being experiencing interpenetration is enlightened, and the difference between enlightenment and non-enlightenment is empty as well. So everything is interpenetrating with everything else. For Indo-Europeans, this is the reality we must cling to in order to escape the pall of Being that we have from our heritage. If we claim that everything is empty, then we escape clinging and craving even in its most subtle form, which the Concept of Being is. Our antidote is the Heart Sutra:

**HEART SUTRA:**

Thus I have heard. At one time the Lord was on Vulture's Peak near the city of Rajgir. He was accompanied by a large community of monks as well as a large community of bodhisattvas. On that occasion the Lord was absorbed in a particular concentration called the profound appearance. Meanwhile the bodhisattva, the great being, the noble Avalokiteshvara was contemplating the profound discipline of perfection of wisdom. He came to see that the five aggregates were void of any inherent nature of their own.

Through the power of the Buddha, the venerable Shariputra approached the noble Avalokiteshvara and asked him, "How should a son of noble lineage proceed when he wants to train in the profound discipline of perfection of wisdom?"

The noble Avalokiteshvara replied the venerable Shariputra, "Whatever son or daughter of the noble lineage wants to train in the profound discipline of the perfection of wisdom should consider things in the following way. First, he or she should clearly and thoroughly comprehend that the five aggregates are void of any inherent nature of their own. Form is void, but voidness is form. Voidness is not other than forms and forms are not other than voidness. Similarly, feelings, discernments, formative elements, and consciousness are also void. Likewise, Shariputra, are all phenomena void. They have no defining characteristics; they are unproduced; they do not cease; they are undefined, yet they are not separate from defilement; they do not decrease, yet do not increase. This being the case, Shariputra, in terms of voidness there exist no forms, no feelings, no discernments, no formative elements, no consciousness; no eyes, no ears, no noses, no tongues, no bodies, no

minds; no visual-forms, no sounds, no smells, no tastes, no tactile sensations, no mental objects. There exist no visual elements, no mental elements, and no elements of mental consciousness. There exist no ignorance and no exhaustion of ignorance, no ageing and no death and no exhaustion of ageing and death. In the same way there exist no suffering, no origin of suffering, no cessation, no path, no wisdom, and no lack of attainment.

Therefore, Shariutra, since bodhisattvas have no attainment, they depend upon and dwell in the perfection of wisdom; their minds are unobstructed and unafraid. They transcend all error and finally reach the endpoint: nirvana.

All the buddhas of the past, present, and future have depended, and do and will depend upon the perfection of wisdom. Thereby they became, are becoming, and will become unsurpassably, perfectly and completely awakened buddhas.

Therefore, the mantra of perfection of wisdom is the mantra of great knowledge; it is an unsurpassable mantra; it is a mantra that is comparable to the incomparable; it is a mantra that totally pacifies all suffering. It will not deceive you, therefore know it to be true! I proclaim the mantra of the perfection of the perfection of wisdom: *tayatha gate gate paragate parasamgate bodhi svaha*<sup>2</sup>. Shariputra, in this is the way and the great bodhisattvas train themselves in the profound perfection of wisdom.

At that moment the Lord arose from his concentration and said to the noble Avalokiteshvara, "Well said, well said. That is just how it is, my son, just how it is. The profound perfection of wisdom should be practiced exactly as you have explained it. Then the *tahagatas* will be truly delighted."

When the Lord had spoken these words, the venerable Shariputra and the bodhisattva, the great being, the noble Avalokiteshvara, and the entire gatherings of gods, humans, asuras and

---

2. "Tayatha means "it is like this," in other words "one should develop the perfection of wisdom in the following way." The first gate [mode of existence] is interpreted here as meaning that one would firmly apply oneself to the practice of the path of accumulation. The next three words -- gate, paragate and parasamgate -- have the same meaning with respect to the paths of preparation, seeing and meditation respectively. Finally the *bodhi svaha* means that one should strive to realize the fifth path, the path of no-more-learning: the state of buddhahood itself. Therefore the perfection of wisdom is developed by means of progressively cultivating the five paths that culminate in buddhahood." [ECHOS OF VOIDNESS Geshe Rabten (Wisdom Pub 1983) page 44]



gandharvas were overjoyed, and praise what the Lord had said.<sup>3</sup>

This interpretation of primary process allows us to escape from the Western worldview and view it from the outside. It allows us to go beyond the Western worldview. But at this point, we must turn back and view the Western worldview again, looking into its depth so we can truly be finished with it and experience completely what is revealed when we take the path beyond the void. There is no illusion that emptiness is anything other than the nihilistic opposite of Being in all its meta-levels. Buddhism comes out of the Indo-European tradition as a reaction to the excesses of Hinduism, and finally is reincorporated or cooped back into that tradition in India. It is only in China in which the Indo-European tradition was weak and where the language did not support the concept of Being but supported the concept of emptiness already that the Buddhist tradition flowered. It is as if Buddhism had to migrate out of the Indo-European sphere to be appreciated. So if we use Buddhism, it is because it is the best antidote to BEING in all its senses. And once we have used the antidote and the two final nihilistic opposites cancel, then we can look around to see the world as it is without either Being or its nihilistic opposite. This is a world clearly described in Taoist texts and in many texts from the Sufi's in Islam. It is a world untainted by Being. It is a world where we do not need emptiness because Being has not arisen to be antidoted. But it is a worldview that understands Emptiness before it understands Being because Emptiness is close to its spirit. It is a world in which the Void is a fullness which is not merely psychological, but is truly intersubjective in nature and spreads out to include all nature. It is the world outlined in the Neo-Confucian classic Knowledge Painfully Acquired which corrects the defects in the traditional conceptions of Confucianism and shows how the traditional Chinese worldview is superior to the Buddhist worldview. The same superiority may be claimed for Islam, even more so.

---

3. ECHOS OF VOIDNESS Geshe Rabten (Wisdom Pub 1983)

Returning to the work of Kevin Lynch and the concept of good city form, let us consider his underlying model of a good city.

But some view of the nature of human settlements, however unclear or general, is necessarily assumed in making any list. Unfortunately, it is much easier to say what a city is not: not a crystal, not an organism, not a complex machine, not even an intricate network of communications -- like a computer or a nervous system -- which can learn by reorganizing its own patterns of response, but whose primitive elements are forever the same. True, somewhat like the latter, the city is interconnected to an important degree by signals, rather than by place-order or mechanical linkages or organic cohesion. It is indeed something changing and developing, rather than an eternal form, or a mechanical repetition which in time wears out, or even a permanent recurrent cycling which feeds on the degradation of energy, which is the concept of ecology.

Yet the idea of ecology seems close to an explanation, since an ecosystem is a set of organisms in a habitat, where each organism is in some relation to others of its own kind, as well as to other species and the inorganic setting. This system of relations can be considered as a whole, and has certain characteristic features of fluctuation and development, of species diversity, of intercommunication, of the cycling of nutrients, and the pass-through of energy. The concept deals with very complex systems, with change, with organic and inorganic elements together, and with a profusion of actors and of forms.

Moreover, an ecosystem seems to be close to what a settlement is. Complicated things must in the end be understood in their own terms. An image will fail to stick if it is only a borrowing from some other area, although metaphorical borrowings are essential first steps in understanding.

Apt as it is, the concept of ecology has its drawbacks, for our purpose. Ecological systems are made up of "unthinking" organisms, not conscious of their fatal involvement in the system and its consequences, unable to modify it in any fundamental way. The ecosystem, if undisturbed, moves to its stable climax of maturity, where the diversity of species and the

efficiency of the use of energy passing through are both at the maximum, given the fixed limits of the inorganic setting. Nutrients recycled may gradually be lost to sinks, while energy inevitably escapes the system or becomes unavailable. Nothing is learned; no progressive developments ensue. The inner experiences of the organisms -- their purposes and images -- are irrelevant; only their outward behavior matters.

An evolving "learning ecology" might be a more appropriate concept for the human settlement, some of whose actors, at least, are conscious, and capable of modifying themselves and thus of changing the rules of the game. The dominant animal consciously restructures materials and switches the paths of energy flow. To the familiar ecosystem characteristics of diversity, interdependence, context, history, feedback, dynamic stability, and cyclic processing, we must add such features as values, culture, consciousness, progressive (or regressive) change, invention, the ability to learn, and the connection of inner experience and outer action. Images, values, and the creation and flow of information play an important role. Leaps, revolutions, and catastrophes can happen, new paths can be taken. Human learning and culture have destabilized the system, and perhaps, some day other species will join the uncertainty game. The system does not inevitably move toward some fixed climax state, nor toward maximum entropy. A settlement is a valued arrangement, consciously changed and stabilized. Its elements are connected through an immense and intricate network, which can be understood only as a series of overlapping local systems, never rigidly or instantaneously linked, and yet part of a fabric without edges. Each part has a history and a context, and that history and context shift as we move from part to part. In a peculiar way, each part contains information about its local context, and by extension about the whole.

Values are implicit in that viewpoint, of course. The good city is one in which the continuity of this complex ecology is maintained while progressive change is permitted. The fundamental good is the continuous development of the individual or the small group and their culture, more richly connected, more competent, acquiring and realizing new powers -- intellectual, emotional, social and physical. If human life is a continued state of becoming, then its continuity is founded on the growth and

development (and its development on continuity: the statement is circular). If development is a process of becoming more competent and more richly connected, then an increasing sense of connection to one's environment in space and in time is one aspect of growth. So that settlement is good which enhances continuity of a culture and the survival of its people, increases a sense of connection in time and space, and permits or spurs individual growth: development, within continuity, via openness and connection.

These values could, of course, be applied to judging a culture as well as a place. In either case, there is an inherent tension as well as a circularity between continuity and development -- between the stabilities and connections needed for coherence and the ability to change and grow. Those cultures whose organizing ideas and institutions deal successfully with that tension and circularity are presumably more desirable, in this view. Similarly, a good settlement is also an open one: accessible, decentralized, diverse, adaptable, and tolerant to experiment. This emphasis on dynamic openness is distinct from the insistence of environmentalists (and most utopians) on recurrence and stability. The blue ribbon goes to development, as long as it keeps within the constraints of continuity in time and space. Since an unstable ecology risks disaster as well as enrichment, flexibility is important, and also the ability to learn and adapt rapidly. Conflict, stress, and uncertainty are not excluded, nor are those very human emotions of hate and fear, which accompany stress. But love and caring would certainly be there.

Any new model of the city must integrate statements of value with statements of objective relationships. The model I have sketched is neither a developed nor an explicit one, and I retreat to my more narrow concern with normative theory. But the surviving reader will see that these general preferences -- for continuity, connection, and openness -- underlay all the succeeding pages, even while the theory makes an effort to see that it is applicable in any context.<sup>4</sup>

This vision of what a good city is should be compared to Plato's lower utopia. When that comparison is made, it is clear that Plato has in mind

4. GOOD CITY FORM; Kevin Lynch; pages 114-117

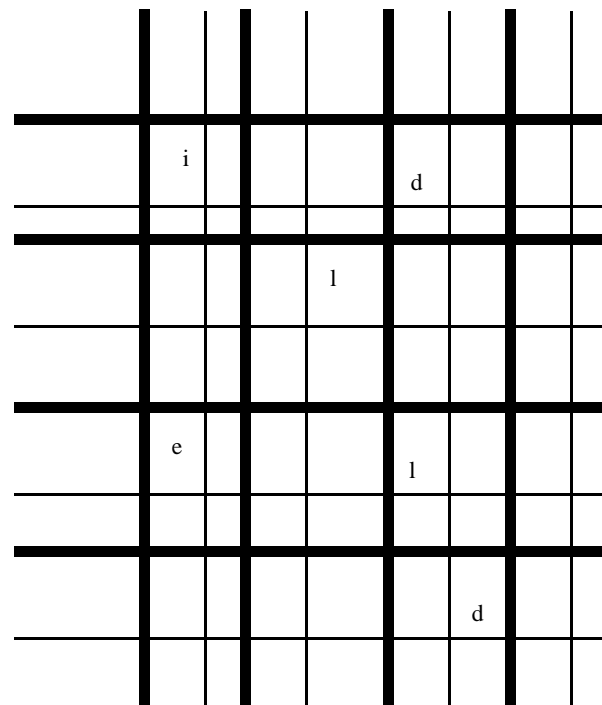
something much more narrow and closer to the model of autopoietics which defines life and cognition. What Plato does is combine the cognitive aspect of the autopoietic model directly with the living aspect to give us conscious organisms that men indeed are and places this in a social context. The fact that the social is emergent, as we learn from G.H. Mead, and its foundations are schizoid, as we learn from Deleuze and Guattari, lays the foundation for our understanding of humans as variety producers for whom the social comes before the individual and who are oriented toward emergent phenomena. The autopoietic unity is recognized to be on the form of the emergent phenomena so that by assuming that form one suppresses emergence. This, for Plato, provides a stable platform for continuous orientation toward the Good. Thus, if the first stage is the autopoietic which defines life, then the second phase is the social/emergent cognitive autopoietic model which has the form of transcendence grounding itself. Both of these models are temporal gestalts. Now when Kevin Lynch introduces the model of the ecosystem and suggests that the city is an ecosystem of intelligent autopoietic unities, he is moving toward a completely different model, but one we can endorse because it is much like the proto-gestalt which was introduced earlier in the discussion of temporal systems. The proto-gestalt is a tree of gestalts. It is like Yddrasil, the world tree, in which many different creatures lived. This goes far beyond Plato's vision. But it gets closer in many ways to the vision of the primal scene. Lynch wants go beyond this and describe the proto-gestalt as not just a static structure but one in which learning occurs. This even goes beyond the description of Yddrasil as this tree was a source of stability. It wasn't always changing its form as it supported the many different species that it held in its branches. Thus, in order to put Plato's city in context, we must consider how his vision, which is autopoietic in nature, is related to this more sophisticated picture.

But when we see how Lynch would model his ideal city, we learn that his model is alternating nets. One net is high traffic roads which is crossed with lower access roads, and these two nets have points of

interest and monuments on neither roadway system.

FIGURE 75

Alternating Grid Cityscape.



This city scape reminds us of the balancing of Atlantis. In fact, the separate kingdoms were independent tyrannies so that it had the flavor of the ecosystem where different niches are interact but are seen as separate from each other. This separation of tyrannies is different from both the Republic's higher utopia where everything is merged, and the real city's simultaneous regimes. The real city exhibits learning because it piles new institutions on old in order to perfect their balance. So we can see that as we direct Kevin Lynche's concepts, we come back to Plato's five cities again. The autopoietic lower utopia is nothing like an ecosystem. It strives for interdependence of manifestation within the positive fourfold. It exhibits life plus cognition as a social

reality. When we move on to Atlantis, the third best city, we see something more like an ecosystem. Whether the separate tyrannies are balanced together dynamically, each has its own space and function and all are closed to the others. They interact but do not interact. As we move on around to the real city, it is clear that it has multiple simultaneous regimes that are not separated in space, and it exhibits learning to a higher degree than either Atlantis or the lower utopia. Finally, we see the anti-city which destroys all the rules of civilization.

Lynch's ideas of the real city would make the real city the best, and Atlantis the second, while the lower utopia would be fourth. He says that ultimately we must study things in their own terms. He wishes to approach the real city in terms of its own objects rather than using the crutch of metaphors that do not work. However, his vision, as he tends toward the

real city through an image of the city in balance, harkens to the picture of interpenetration which is *holoidal* when he mentions that each part is an image of the whole, and the boundaries are indistinct. This uses the metaphor of the hologram to describe the city. And ultimately we must realize that this hidden metaphor works because ultimately the city is empty because the social nexus is itself empty. We are caught in a landscape already laid out and explored by Plato, called Western metaphysics. Even if we attempt to go beyond it, we discover we have not left it, but only circled around once again. We are like people lost in the forest who circle around without ever getting near the edge. Occasionally we pick up our own track and, thinking it is someone else's who knew where they were going, we confidently follow our own circular tracks.

---

## Levels

---

In approaching the definition of the world, it is useful to begin with categories as they are normally distinguished as the first level of metaphysics. However, the category theory presented here differs in that above the category level there are recognized two levels of structure. First, there is the fragmentation of Being itself which must be recognized as the infra-structure of ideation. Then, there is, within Being, the traditional implicit meanings of Being which are summed up by the concepts of Identity, Reality, Truth and Metaphor. These features of Being are implicit in the Greek language from which the most refined notion of Being springs. Normally, the implicit meanings of Being remain hidden, and the fragmentation of Being is not recognized, so that Being is seen as a monolith which is featureless. Being is glossed either as a pure idea or interpreted as presentation. Ideas are capable of pure presentation to the mind, and thus exemplify presentation and conceptualization at the same time. When it is realized that Being has structure intrinsically in terms of the four features attributed to it by the Greeks and by the fragmentation of Being which displays the infrastructure of ideation, then a

whole different approach to categorization at the highest level in metaphysics becomes possible. In our categorization, it will be recognized that there are a series of emergent levels through which we look at phenomena. Each one of these emergent levels exemplifies the fragmentation of Being because each one attempts to project ideation on that level of phenomena. The differentiation of the levels of phenomena is produced by the interaction of the fragmentation of Being with the internal features of Being. At each level, there is a struggle to differentiate reality, to apply identity, and to discern truth. Each level becomes a place to distinguish the grounds of metaphors. Let us explore these levels one at a time and then consider the categories that run through them.

The levels singled out for definition are as follows:

- Primitive
- Object
- System
- Meta-system
- World
- Universe
- Multi-verse

## **Objects**

---

These are emergent levels of patterning at which new ways of looking at things comes into play. These emergent levels are not physical like the set: quark, particle, atom, molecule, organism, society which are usually cited. Instead, the levels have to do with the deeper understanding of things by the human being. This deeper understanding may be a projection, as in the levels of primitive and universe. These are the caps projected outward from the basic set of emergent levels which deal with objects, systems, meta-systems and worlds. The ultimate context is called the multi- or pluri-verse. Each emergent level has its own set of phenomena and way of looking at them. For instance, the level we are most familiar with is the Object level. There, a subject uses perspective to look at a shape which is part of a gestalt. This perspectivalization is based on the application of the mechanism of ideation. Through the fragmentation of Being, the infra-structure of ideation has been revealed. By paying close attention to the workings of this infra-structure, we can see how ideas are projected on shapes we find in the world. That process of projection of ideation is a process which takes place in a context which is made accessible by the contrast between the infra-structure of ideation and the framework of consciousness. That framework begins by differentiating two different aspects of our living experience of the lifeworld: Chi and Li. Here at this level, where we are getting objects into perspective, Chi is called Process, and Li is called Grain. We experience everything as processes with their own grain. Grain are the traces of the flows of processes left by them which appear as structures in the world. So, for instance, a tree has grain which gives it structure that is built-up through the process of its growth. Every process leaves traces of its evolution and passage as a grain, like tree rings in trees. What we see as forms are projected upon these processes and the remnants of their traces. Within processes, we apprehend discontinuities within their relative continuity. We mark some of these discontinuities as differences that make a difference. This is how we create the outlines

that we call forms. Forms are projections on found natural complexes. Forms are the synthesized outlines of natural complexes. As such, forms are already abstractions based on the production of demarcations or distinguished differences. Quickly we notice that a form of an object changes as we move around it. Thus, the object itself has what Husserl called a noematic nucleus which is the core of all the different perspectives we can take on it. Forms change as we move from one perspective to another, and this constant transformation is based on our position with respect to the object. As we circumambulate the object or move it around in some other way, we experience the placing of the thing. That placing is experienced in relation to the overall gestalt in which the object participates. The transformation is caused by some action by which a particular form is emphasized, while others fall back into the background. As we look at the noematic nucleus and its transformations based on our manipulation of it, we apprehend the essence of the thing beyond the mechanisms of induction or deduction. That essence is structured by multidimensionally interacting attributes which have a range of plasticity which allows the thing to change but still remain of the same kind. When the repetition of the transformations is sped up, then we get the illusion of continuity produced, which we call ideation. Ideas are related back to the form by the twin operations of induction and deduction.

As we look closer into the process of ideation, we see the elements of the fragmentation of Being appear. The Idea is a pure presence which has the nature of Being meta-level, one which is the Kantian idea of Being that Heidegger calls the present-at-hand. The essence is where we see the process beneath our animation of the forms, and this represents the second meta-level of Being called by Heidegger the ready-to-hand. That essence is supported by the noematic nucleus of the object. When we look carefully at the difference between two forms and the process of transformation, we see in the noematic nucleus it is clear that two higher meta-level aspects of phenomena appear. First there is the hinge which represents meta-level three which Merleau-Ponty

calls Hyper-Being, Derrida calls this differAnce, and Heidegger calls it ~~Being~~ (crossed out). This is the level at which the traces which show the action of process are left, or written on the substrate of the process, whatever that is. This normally produces what Derrida calls the hinge which is simultaneously a joint and a break. These hinges in the phenomena are covered over by the differences that make a difference that are projected upon the object by the subject. Between the glossing forms, there is what Derrida calls a spacing, temporalized space and spatialized time within which the hinges appear and act. The hinges are the substrata for the idealized attributes which we cover over as we project the apprehension of the essence in the gloss by which we see kinds before individual peculiarities. The next substrate of ideation is related to meta-level four of Being which Merleau-Ponty calls Wild Being. Here, in the spacing between the forms, we find there is a chiasm or reversibility in which the many hinges working together produce an overall transition between the forms based on the action applied. The chiasm is what ties the action to the changes in the forms at the level of hinge. This transformational process may have glitches in it which are referred to as flaws. The glitches sometimes show us that our projection of glosses upon the substrata of the form is wrong. However, in most instances we ignore the flaws and insist on seeing what we believe is there.

All this is to say that ideation is involved in the social construction of the objects around us. Ideation is a learned skill. Through ideation, we shape the shapes we find in the world. Shaping means we give shape to what we see and manipulate based, to some extent, on what is there, but going beyond the information given to build up a picture of what we think is there to be seen and manipulated. It is through the perspectivization of things that shapes appear, and these are glossed by forms which are turned, step by step, into ideas.

When we project using ideation, we are simultaneously invoking the four implicit shades of meaning of Being. First, we are applying Identity in our comparison of forms in order to discern the

distinctions and to make demarcations. Identity, as anti-difference, must be projected first in order for differences to be seen. Once the differences have been observed we may make statements about them which can be compared back to our observations. So here, truth enters into the picture by the embedding of language into our humanity. Next, we compare our glosses to the substrates upon which those glosses are projected, and this gives us our idea of Reality. Finally, when the forms which are compared are linked using “is,” we may call that metaphor. Normally, we only talk of metaphor when there are big differences between the forms being linked, but the linkages may also occur at a micro-level. If no link is made, then it is called metonymy because the forms are just related by conjunction. But if Being is used to make the link, then we have metaphor. A metaphorical linking of forms around a noematic nucleus causes the substrata to virtually disappear. This is called the idealization of the world which occurs through the construction of ideologies. An ideology is merely a whole set of ideas that become linked and form a system. Many times that system of ideas totally obscures the noematic nuclei, not to mention the forms that they sprung from at one time.

At whatever level the projection of ideation occurs, these four implicit concepts within the overarching concept of Being are constantly present. Being itself is a concept that is a gloss for presence. At the level of the object, it is “objects” that are being made present to the subject. The subject and the object are themselves anti-thetical ideas. Because they are ideas, they are rendered more perfectly present to them when the world is itself converted into ideas. But we sidestep total idealization by seeing that behind the intentional morphe forming the content of things, there is a shaping that occurs as the subject subjects the thing to multiple perspectives as a means of domination. Through the perspectivalization, the thing becomes an object. This is intrinsically a social process because the object is, by definition, what every “rational” and “normal” observer would see. The idea is to get at something that is independent of the observer. But this process of perspectivalization

is a shaping of the thing through ideation which is founded on language, and is logocentric. As we peer down into the infra-structure of ideation, we get some inkling of the depth of this process we take for granted. We see the different layers associated with the different kinds of Being, and looking deeply, we see beyond this to the emptiness inside the thing which allows its meaning to gush forth out of that emptiness. The emptiness is oppressively present as the myriad differences that are the substrata of our glosses of the thing. Each difference which is construed into a demarcation or discontinuity within the process is the active presence of emptiness which allows each thing to be what it is by its unique differences from everything else.

### **Primitives**

---

Now that we have introduced the level of object, we can consider the level down that caps the series of emergent levels. The Object level was used to begin with because everyone should be familiar with that level. Through the action of science, we are continually finding lower idealized levels of primitives. Thus, the primitive level is really an idealization because once it becomes fixed, it is turned into objects, and the next level of primitive is posited and explored. So what level within the emergent scale is primitive is always changing. Right now that level seems to be the quark, but it has in the past been conceived of in terms of fundamental particles, and before that as atoms. The primitive follows the same patterning as that explained above for the object. But in this case, the terms associated with each point in the overall formation of ideation as applied to this level is different. Because the level of the primitive is continually changing, a single idealized terminology is in order which applies to all primitives.

The Chi is called flow, and the Li is called striations at this level of emergence. The flow exhibits limits which produces neighborhoods within which we see particles. Every particle has an anti-particle, and the difference between them supports a distinction, the

lowest level of difference set up by the blanket application of anti-difference, i.e. identity. A change between a particle and its anti-particle is called a change which causes a distinction in time as distinct from space. Distinctions actually occur within the spacetime micro-environment which is referred to as an opening. The pattern in that micro-environment may be seen as folds in spacetime which cause the differences to appear. Particles on their own usually have minimal articulation, but together with other particles, they form fractals. The fractals basically apply the same template over and over. The entire series of repetitions produce a crystallization as the templates interact across the whole neighborhood in spacetime. Through this action, the self is seen to view a pattern within the context of a shape. The template makes visible the characteristics of the template.

As we go down into the fragmentation of Being, we first see the crystallization as a purely present phenomenon to which we can point. But the process which supports the crystallization at that moment is fractal, a specific interaction of particles that form a template. The template is our insight into the nature of the flow, or Chi. The crystallization is our apprehension of the striations in the flow which gives us access to the Li. Between the particle and the anti-particle is a set of joints analogous to the hinge at the object level. These joints refer to the third meta-level of Being. The joints allow the different characteristics of the particle and anti-particle to produce a myriad of subtle changes across the lines of difference. Within this set of joints, there is an opening between the two which exhibits the fold at the fourth meta-level. Through this opening, we see emptiness in which the meaning of the pattern flows in at us. The joints allow us to see the traces of the striations. By looking at the differences between the differences, instead of the differences themselves, we see the opening and its folds of reversibility that allow the particle and anti-particle to be complementary.

Through the levels of the fragmentation of Being, we explore the infra-structure of ideation as it is



projected on the primitive level of phenomena wherever that is set at currently. By climbing down through those levels, we eventually come to the edge within the primitive picture of things, and from there we look out into the emptiness. Before we reach this level, the four implicit components of Being play their role. First our very quest for a primitive level to things occurs because of the projection of anti-difference on things. The primitive is the level where everything is reduced to what is identical with itself according to kinds. Different instances of the same kind are no different. Thus, the patterns produced are in some sense pure. But their purity is bought at a price; the price is the reduction of everything through anti-difference. We think of the primitive level as real because we tend to approach everything in terms of reductionism, giving reality to the lower level phenomena and denying reality to everything at higher levels. We also tend to equate the purified primitives with what is truthful. They cannot lie because they have the fewest degrees of freedom. These primitive phenomena become the basic metaphors by which other things are understood. Thus, the fragmentation of Being and the implicit components of Being work together to define our approach to all primitives. The creation of primitives is a projection of ideation upon the world. It must be discussed because the primitive is always the bottom of the set of emergent levels, even though that bottom continually recedes. This level is always discovered to have a different set of primitives with different configurational rules. But as the horizon is pushed ever downward, the old primitives become just another level of emergent objects.

### **System**

---

Now that it is clear that below the object level there is a constantly redefined level of primitives, it is possible to ask what exists above the level of object. The answer is the system. Many systems theorists equate objects to systems. This is a grave error. Systems have a completely different nature from objects. In some ways we can see that the object and primitive level are merely reflexive because today's

primitive are tomorrow's objects. But the system level is not merely reflexive. Systems have a special nature different from the object. We will see that systems and meta-systems are similarly reflexive. So too are the levels of world and universe which is the cap on the other end of our emergent levels. These three pairs of emergent levels exist within a context of a multi-verse and are, in fact, paired with the multi-verse as its opposite. All three pairs make up the structure of the universe. That structure has three pairs of reflexive levels which, taken as sets, are very different from the other pairs. It is important to keep this in mind as we explore all the levels, one at a time. In transitioning from object to system, we are crossing a major discontinuity unlike the minor discontinuity crossed moving from object to primitive.

A system expresses its Chi as a dynamism and its Li in terms of channels. This is very different from a process. Processes follow channels, and the dynamics of the grain is usually created as the flowing processes react to the constraints of the flow of the process through the channels. At the system level, we are looking at the channels themselves through which processes flow. These channels have been called by Waddington "Cherods." They are paths of least resistance. They themselves are traces left by meta-level dynamisms which catch and carry sets of interacting objects. That dynamism of objects, acting as a system, produces channels for individual processes. As such it produces a mutual context for the behavior of the objects acting in concert. The orchestration of the system of objects behavior is seen as a gestalt by the observer. This is the fundamental difference of an object and the system. The object is basically a shaping process or a shaped thing. The system is a gestalt of objects with a presentational dynamic. In other words, a system will present an object as a focus in relation to background objects. The system is the dynamic relation between groups of objects organized in a gestalt. Objects themselves do not have this dynamism. Objects do not normally present themselves; instead they are presented when they become part of a system. In that context, they are

either presented physically as different objects are transformed, or manipulated in the context of the overall dynamism of the system. Or they are presented theoretically to the ideal observer who has a paradigm for exploring the system. Systems are directly related to paradigms. Paradigms are ways of relating ideas together. As such, paradigms do not concentrate so much on the ideas themselves as their interconnection. When the interconnection changes, then different aspects of component ideas become visible. This change in the relations between ideas is called a paradigm shift. When an observer's paradigm shifts, then he will see new gestalts. Consequently, different system behaviors will become important, and others will recede in importance so the dynamism of the system appears different. Objects or ideas alone do not change as a result of a paradigm shift. Only the relations between objects as total configuration changes. A paradigm allows a particular gestalt to be seen. That gestalt relates objects (conceptual or physical) to an underlying dynamism of showing and hiding which controls the objects.

When we look deeper into the nature of the system, we see that it has the structure of ideation. But here, the structure is expressed in fundamentally different ways from the way it is expressed at the level of the object. We notice that within the dynamic system there are various stabilities or continuities in the dynamism which we call system states. In the language of the gestalt, we might call them presentations, where some objects are made figures and others become backgrounds for the figures. When we look at the relations between states, we see that there are boundaries which, when crossed, cause the system to move from one state to another. This dynamic system is constantly crossing these boundaries, so its overall characteristic states are changing. The system may be stable or unstable. If it is unstable, then it will enter regions of chaos within its own dynamic structure so that transitions may occur often and erratically. The point at which these transitions occur that generate additional system states is called the bifurcation. The bifurcation is discovered by exciting the system and

watching transitions across boundaries. This reveals the structure of the dynamism of the system which is expressed as a phase space.

When we look into this phenomenology of systems, we see that this expresses the fundamental fragmentation of Being. The states or stabilities within the dynamism are like the presented forms of the object. The transitions across boundaries are the ways in which the dynamism of the system appears, which is like the processing of the object which transforms one form into another. But beneath the boundary between states is the structure of the dynamic system, which relates the state transitions in a particular pattern. This may be modeled by a finite state automata. However, the structure appears to change as the system is excited, so that the phase spaces appear at different levels of excitation. In the phase space, there are points of bifurcation on the way to chaos where new states are produced for the system to pop into or out of. The production of new states, through the bifurcation of the phase space, produces a picture of the degrees of freedom in the system under study. This is analogous to the spacing between the transformed forms through which they must morph. The hinge allows the two forms to be together, yet held apart, on the two sides of the difference that makes a difference that separates the two forms. But at a more basic level, the forms may move through the transformation, making the spacing explicit through a morphing process which makes visible the chiasm or the point of reversibility between the two forms. When morphing occurs, it makes visible the changes in content and outline between the two forms. These changes in content follow certain rules which are the structural underpinnings of the form that appear at the system layer. Morphing the forms makes the underlying structures apparent. Morphing is a way of making present the underlying dynamism of the set of forms as a system. Morphing makes structural transformation between forms visible. It produces a meta-continuity which we normally do not encounter because it either takes place too slowly, like growth, or too fast, as a catastrophe. However, through computer graphics innovations, sometimes these

morphs can be made explicit as visualizations. In those cases, the relations between the structure and hinges, and the chiasm and bifurcation at both the object and system level become apparent. This is because the set of objects that are being transformed is considered as a system whose structure is being manipulated to show the movement across the spacing with its chiasm of reversibility by which one form becomes another form. This continuity is different from the continuity as the dynamic system explores its own phase spaces and discovers its bifurcations that produce the structure that is used to describe transformations. Structures that relate different contents of forms appear as changes during transformation. The structure itself becomes articulated more and more as the system that encompasses the forms are excited to produce a greater repertory of states, and thus possible shadings of content. In some way, the excitation of the system which causes it to explore its phase space is like the fractal production of finer and finer resolutions of content, and thus higher resolution snapshots of the morphing continuity between forms.

The structure of a dynamic system may be described as a finite state automata, but more generally it is best thought of in terms of a Group which is a certain kind of mathematical category. The Group has members that are arrayed as opposites. One member is the identity element. It consists of operations that take two members and produce a third member of the group. The outcome of an operation that combines any member with the identity element yields the that member, and thus introduces reflection. The outcome of any operation of a member with its opposite yields the identity element. The outcomes of all other operations is specified by the group table which is a state machine without external action. Group structures are good for studying symmetries in the dynamics of the system. A symmetry is an operation that leaves the system in the same state that it started. Symmetries on dynamic systems are important because it allow one to explore the channels of the system and the underlying structure of its dynamism without disturbing the system itself. The group of a system is its standing wave of

stability. It is equivalent to the noematic nucleus of the forms within an object. The system may, in fact, have many different sets of operations that form different groups on the same set of elements. These more complex sets of group structures are called Rings and normally have two operations. For instance, arithmetic is a Ring with addition and multiplication as operations. More complex operations which articulate the behavior of the system are possible. The Groups, or Rings, give a representation of the core structures and encode the dynamics of the system in the way it deals with opposites. Each system may be represented as a set of parameters with ranges. In many cases, the ranges represent the extremes within which the system hovers as it expresses its dynamism. The group or ring structures represent a summary of the relations of these extremes to each other across the significant parameters and dimensions that describe the system. The parameters are normally the operationalization of the major properties of the system. Through this operationalization, the central dualities of the system become apparent. These are like the essence of the object. When you see the system, its central dualities and their intrinsic relation, the so-called kernel of the system, is immediately recognized. This is more or less saying that for any system, recognizing its most important extremes is tantamount to understanding the system. Within those extremes, which are only known by exciting the system and moving it out into its phase space to discover its extremes, the system's behavior continually dances. We see the major outlines of that behavior when related to the extremes of the system as a regime. We say that a system is in a particular regime when the limits of the kernel of central dualities is not breached in the dynamic dance of the system.

Perturbations may disturb the dynamic behavior of the system. Perturbations may be generated by objects within the system or from the environment. These perturbations, if intense enough, may cause the system to become non-linear. This means the whole system may change its regime, perhaps through a catastrophe, jumping from one whole set of behaviors to another, changing the regime. This

occurs, for instance, when an emergent event occurs. In an emergent event, the appearance of a genuinely novel object in the context of the system or a paradigm shift which causes the system to be seen differently by the observer so new aspects of objects already present appear, there is the possibility of a radical change in all the significant parameters of the system under observation. This radical discontinuity or non-linearity displays for us the limits of the system in a deeper manner than the exploration of the phase space of the excited system. Emergent events make visible the underlying assumptions, or grounds, on which the system is built. These assumptions are normally invisible because excitation of the system does not change them. Only the introduction of new objects or the change of the paradigm of the observer may make these assumptions visible. The emergent event takes us to the dual of the system level where the meta-system appears. Here in the meta-system, the system itself is transformed.

The system is a process of showing and hiding objects in a gestalt. The identity aspect in Being appears as the identity element of the group structure. The identity element in the group structure signifies the presence of symmetries within the structure of the dynamism of the system. Truth is not verification any more at this level. We do not compare one form to another to establish a continued link. Instead, we see a process of manifestation. Truth is the manifestation of the system itself in its dynamism. We can see the system because of the symmetries it exhibits. Without them, it would be a pure flux of content with no regularities or patterns. Thus, the dynamism of the system revolves around its symmetries, which in turn, revolves around its identity element within the group structure. Reality appears as the perturbations of the system by its environment or from within through changes of paradigm. Here the cognitive and the mechanical dimensions are assumed to be inseparable. Reality expresses itself as the excitation of the system and as the entry of novelty. In excitation or novelty, the objects which make up the system will experience different interactions that normally occur, so that the limits of the system are tested. The testing of the

limits of the system gives us access to its reality. The system also has a metaphorical aspect. The system's states may appear to be similar. So we say this state is like another. There is a whole qualitative dimension to the system which becomes apparent as the standing wave of symmetries persists. Our implicit connection of similar states within the system allows us to see the system itself as a coherent natural complex, a single vortex, a dynamic whole. This continual projection of wholeness on the system which sees it as an illusory continuity says that this diachronic state of affairs in the system IS the same as the next stable diachronic moment that it resembles. We see a regime as an illusory continuity projected across the diachronic moments of the system's existence. The system manifests all the different aspects of Being, and at the same time reproduces the mechanism of ideation which projects illusory continuity. Thus, the system is a powerful way of looking at the relations between things within the world.

### **Meta-system**

---

The dual of the system is the meta-system which relates sets of systems to each other in a systematic way. Like the relation between objects and primitives, there is a particular duality between a system and a meta-system. In the world, there are systems within systems within systems, and so on ad infinitum. At any level of the hierarchy of systems there is a relation between a system and a higher level system which must be addressed. The meta-system is something different from the system in that it is a higher logical type which deals with the relation between systems within the world. The meta-system has its own form of Chi and Li. The Chi of the meta-system is called drift, while the Li of the meta-system may be seen as play. In other words, the cluster of systems that make up the meta-system may together be drifting in a certain direction, given a space of support variables for the whole cluster. The drift is the result of the collective action of the systems in the cluster. It is not necessarily a controlled response, but may be a by-product of the

individual actions of the systems in the cluster acting separately. The systems may also exhibit play, where there is some elasticity of response that the systems acting in parallel may have that individual systems do not have acting alone. Play and drift are meta-systemic expressions of the energy and traces of the cluster of systems acting in concert. They can only be seen by comparing systems to each other that are about the same level of abstraction.

Within the cluster of systems that make up a meta-system, the showing and hiding that occurs in a system is raised a degree. Here we now speak of multi-media shows rather than single presentations. It is the difference between an act and a three-ring circus. Within the play and drift of the cluster of systems, stages are set up. A system is seen to have a repertory. One system is transformed into another by a meta-system transition. The meta-system transition is the meta-systemization of the emergent event. A series of meta-system transitions reveal the deep structures beneath the cluster of systems. Systems may be seen to have elasticity in relation to other systems that result in the play of the whole meta-system. Also, systems may resonate with each other in order to reinforce their mutual behavior. The differences between systems crossed by the meta-system transition is what Derrida calls *DifferA*nce. Systems relate to each other though differing and deferring. The differences between systems open up an arena in which differences may be seen and reactions may be deferred. The entire cluster, when acting in concert with appropriate levels of resonance, takes the form of a hologram. Within the hologram, each sub-system reflects others through its difference with them. The features of any one sub-system reflects a portion of the whole meta-system. In this, the aspects of the meta-system become apparent, which are really meta-properties. The deep structure of the meta-system reflects in this mutual mirroring what David Boem calls the implicate order. The implicate order lies beneath the explicit ordering of systems. It is the internal coherence of the cluster of systems. The gloss over the implicate order is the correlations between system behaviors. When we see the swarm of fish or birds turning

together, we see a correlation in the behavior of the individual systems that make up the swarm or flock. Each bird is acting as part of a hologram of the flock as a whole. Each bird is mirroring the movements of the entire flock. Thus, there are certain aspects of the bird's movements which are highlighted or de-emphasized by the movement of the whole. But the fact that the bird can fly in a flock has to do with an enfolded order repeated in each bird. The correlations between the movements of individual birds are the external result of the action of this internal ordering.

We say that viewer of the meta-system is a theorist instead of an observer. An observer may watch the movements of a single individual, but in order to be a theorist, one must take into account the actions of a large number of individuals. Theory deals with the domain of all possible responses from a large number of instances and treats them statistically. A theory has an episteme, which is like a paradigm, only at the next highest logical type. An episteme is a way of knowing, or a set of categories which organize knowledge. Epistememes, like paradigms, may change either by the introduction of novelty or by a restructuring of the categories of knowable things for theoretical or philosophical reasons. The theory is really a series of showings by which demonstrations are produced. These demonstrations normally use a number of systems which are orchestrated to work together to produce an overall result like entertainment. Entertainment meta-systems orchestrate the sound, visual and perhaps other systems to produce an overall effect. The overall effect is qualitatively different from the effect of any one system by itself. The meta-system is concerned with logistics or the marshalling of forces.

You will notice that the definition of primitive and the meta-system diverge. Some way the primitive is a concentration of what appears in the object, whereas the meta-system is a dispersion of what appears in the system. Primitives are atomic, and meta-systems are clusters. Once a primitive is discovered not to be atomic, then it tends to slide toward the definition as a meta-system. What is a

system or object is somewhat arbitrary. Objects tend to be concrete entities, whereas systems tend to appear as tightly coupled collections of entities. Primitives are thought of as entities which are irreducible. Meta-systems are thought of as loose clusters of things that act like systems.

Within a theory, it is anomalies that drive it to change. The anomaly is a fact that does not fit in the overall scheme of the relations between systems. Explaining anomalies tends to force the theories to be revised and transformed. Anomalies make visible the limits of the theories perhaps as underlying unquestioned assumptions.

The fragmentation of Being shows up within the meta-system in a clear way. The systems themselves are present-at-hand. Meta-system transitions are the process aspect of the system. By studying meta-system transitions, deep structures are made clear. The deep structure is the hinge between two systems. The hinge allows us to see our way across the boundary of difference so that we can consider the two systems as arising from the same source which allows them to work together. But that hinge allows us to see the elasticity between the two systems and appreciate the resonance they can have working with each other. The resonance is the chiasm of reversibility that shows up in Wild Being.

The truth at the level of meta-system has to do not with showing and hiding, but with transcendence and immanence. Every showing and hiding is an expression of transcendence. Immanence is what never appears. It is seen as either the unconscious of the showing process or the source from which myriad showings arise. The myriad showings are the different kinds of entertainment and the different shows that appear within a particular kind of medium. Within the outpouring of shows, there are subjects never addressed. This is the immanent, the unspeakable, the unshowable. For instance, in much entertainment the male sex organ is this kind of unshowable thing. As an absence, it dominates everything that is shown. Like the absentee landlord of the dilapidated building, it is seen everywhere you

look, although it is never seen explicitly anywhere. The landlord is the source of every problem, even though each problem has its own concrete cause that has nothing to do with the landlord except as a sign of neglect. The reality of the meta-system comes from the jostling within the meta-system itself of discordant behaviors of member systems. Reality is whatever prevents the production of an implicate order. The implicate order is the identity of the meta-system with itself as seen as a set of unfolded orderings acted out in concert by the systems of the meta-system. In the meta-system, the metaphor is the holographic mirroring of the individual subsystems of each other. Each implicit element of Being appears in the meta-system.

---

### World

---

Once the difference between immanence and transcendence has arisen within the meta-system, then we have the possibility of projecting a world. Worlds are based upon the projection of transcendentals. The projection of transcendentals is based on an ontology or an interpretation of Being. Thus, this level of our meta-category theory is different from those discussed so far in that it assumes the whole concept of Being as the foundation for the transcendentals that are projected to create a world. Within the world, there is an emphasis on the nature of time. Thus, we say that the Li of the world is seen in its cyclical time, whereas the Chi of the world is seen in its linear time. Some worlds are more linear, and others are more circular. The trade-off between these two fundamental kinds of time determine the nature of the world as a whole. The Western worldview is mostly linear. It has a completely different quality from other more traditional worldviews that were mostly circular. Circular time emphasizes what remains the same, and thus is associated with Li which underlines the traces left by processes. Linear time emphasizes change, and thus tends to erase the traces left by earlier processes. Combinations of linearity and circularity produce spirals of time. The way time is treated has an impact on which interpretation of

Being stand within the world. The world combines a synopsis of Being with a compromise between different aspects of time. This connection between Being and time appears before us as a situation. In a situation, one relates to the world through a series of categories of cognition. There may be several categories of cognition through which the situation is assessed and reacted to by the being-in-the-world, or *dasein* (being there). Each category projects an horizon within the world. Horizons are infinite fields of exploration. The appearance of something on a horizon is an act of transcendence. Since categories are not things, but kinds of cognition, the relations between these cognitions are normally hidden and appear as immanences. Between two categories of experience there is an area of displacement. When something appears in multiple categories at once, then there is a moment of synchronicity. The set of categories taken together makes up what is called the table of categories. These are the highest non-dominated cognitive realms. They form a set which may be associated with a category theory which defines how this list of experiential modes are related to each other and why they are ultimate. What categories have in common when working together are called existentials. Existentials are things that appear to exist because they can be approached through multiple categories simultaneously. Existentials are the means of connecting to, or projecting, the world ecstatically by *dasein*. The set of existentials are glossed as transcendentals. For instance, the ego is a transcendental for Kant, but this transcendental is a whole bundle of existentials, or ways of projecting the world, which are glossed by the concept of ego. What disturbs the situation in which existentials work at projecting the world, are strangeness and weirdness. These have an unsettling effect. They give intimations of the otherness or alterity which mark the boundaries of a world. The meta-systems see the world as the ultimate environment which includes everything assigned reality through Being.

The fragmentation of Being appears within the world as the different modalities of Being. These are the present-at-hand, ready-to-hand, in-hand, and out-of-

hand modalities. Every category is changed when it operates in one or the other of these modalities. Likewise, the different implicit elements of Being appear as fused in the world. The world itself is truth, reality, identity and metaphorical. We cannot distinguish different elements of the world that have these implicit associations as we could with objects and systems. When you are in a world, it is your only reality. The ecstatic projection of the world itself is its truth. The world is unique and identical to itself as a tautology. The metaphors compare the world to those things within the world. For instance, man may be compared with the world as it is in the Indo-European tradition, in the form of *Yamir* or *Purusa*.

There are a multitude of worlds, but each one is all encompassing. If you are in one, you are completely encompassed, so it is impossible to be in more than one world at a time. If you can be in multiple encompassing environments at a time, then it is a meta-system and not a world.

---

### **Universe**

---

A world knows that it is one from a myriad number of possible or simultaneously existing encompassings. But a universe is an artificial construct that singles out one world and attempts to make its dominance absolute. The universe has only onesong to sing. It is totalitarian enforced intersubjective delusion. We will take the construction of the Western scientific universe as paradigmatic of all possible universes. In this particular totalitarian system, the *Chi* appears as times arrow which is irreversible, this is to say the ideology of progress. The *Li* appears as the multitude of inertial frames or viewpoints into which the universe is fragmented, in which events in time are viewed differently by different disciplines or humans with different orientations. Out of the differences of inertial frames or orientations, there arises a universe of discourse. The universe of discourse appears because there is a multitude of opinions which have an absolute relation to each

other but which form a relativistic field. The absolute relation allows the different viewpoints to be interchanged for each other easily. The relativism makes it sure that no particular viewpoint will dominate as it does in a world. Worlds are not transformable from one to another. Going between worlds requires leaps of faith or jumps out into groundlessness. Moving between the sub-worlds within a universe, called disciplines, instead requires changing assumptions and areas of focus. Within the universe, the ways of looking at things are pretty much the same in different disciplines, but only the content and assumptions are different. So for instance, formal-structural systems are the major way of dominating phenomena within all disciplines. How this is applied to different systems can be very different in each case. Different disciplines, or sciences, have different ways of dominating the materials. They generate their own picture of the emergent levels of phenomena that underlie their discipline's definition. But all methods apply distancing in order to make their results objective in some sense, which means fully dominated. However, many times it takes many sciences to fully dominate a phenomenon because of its complexity, so interdisciplinary studies are needed. Through the lens of all the sciences, one gets a glimpse of the construct "nature." It is viewed through a series of substantiated theories which make clear universals that are subsumed under the rubric of scientific law. The universe is the result of the will to power of the humans, projecting one song on the totality of phenomena that appear in selected worlds. Since it excludes many worlds, it defines another that is utterly alien, which Castenada called the Nagual. Within the universe, there are many times singularities, like black holes, which act in ways beyond the rule of natural law. They are points where what exists outside the universe cannot be handled by the single song sung in the totalitarian regime of the rational and scientific approach to all things which has become dominate in the metaphysical era.

The universe is founded on Conceptual Being rather than primordial Being which is totally fused so that

Reality, Truth, Identity, and Metaphor are all the same thing. The fragmentation of Being is completely suppressed.

---

### **Multi-verse**

---

The Universe is a false image projected by one world that attempts to dominate everything in existence. The multi-verse is the true picture of the constellation of all the worlds. The multi-verse might equally be called the pluriverse. Chi expresses itself as eternal recurrence, and Li as the Same. The multi-verse has as its inner dynamic the eternal recurrence of the same instead of will to power, which was the dynamic underlying the universe. The eternal recurrence of the same is the context for the discovery of the lifeworld. The lifeworld is the tacit lived world beyond all our abstractions of it. Within the lifeworld, certain abstractions of the universe are compared to other universes. The plurality of universes allows the relativization of relativity which returns us to solid ground where significant differences do make a difference. In the pluriverse, universes are constantly emerging, and through that process, we get a glimpse of our ultimate reality and meaning. There is a range of variability between universes which are separated from each other by warps in time-space. With this model, we get an idea of how worlds might relate to each other even though we can only be in one world at a time. We can peek over the edges of one universe into another, even though worlds do not have edges, but only internal infinite horizons. The picture of all the worlds taken together is the proto-gestalt. In the Indo-European tradition, this is known as the World Tree, Yggdrasil. It contains all the worlds, like fruits, hanging from their branches. Within the world tree, there are certain invariants which we see when we get a glimpse of the primal scene which is the ultimate pattern upon which all the worlds are formed and in which they swim. By the projections of the invariants we get a gloss we call eternity. Eternity is hypothesized by turning all we know about the in-time upside down. Between the in-time realm and hypothesized eternity projected as



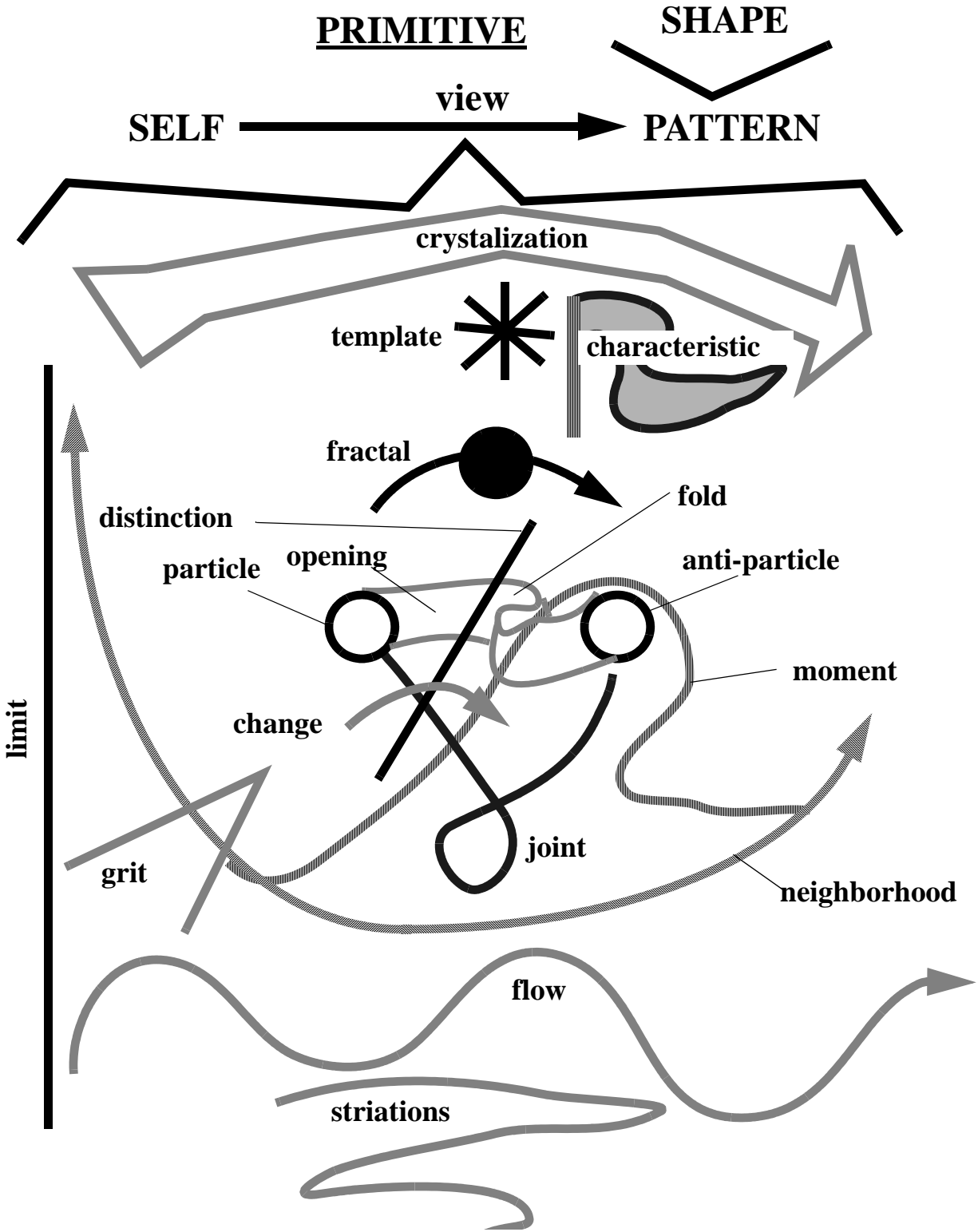
its opposite, there is the other realm of the out-of-time. The realm of eternity is the inversion of the eternal recurrence of the same where eternity is emphasized over the action of recurrence. The out-of-time realm is where all action stops, and there is only the Same. That means there is a single source of all causation. We get a glimpse of the matrix of the pluriverse when a creature has a vision. The limits of it are the unknowable, what can never appear in any world, which means the unseen; and this is embodied by the limitations of all creatures. What is beyond the matrix is anybody's guess.

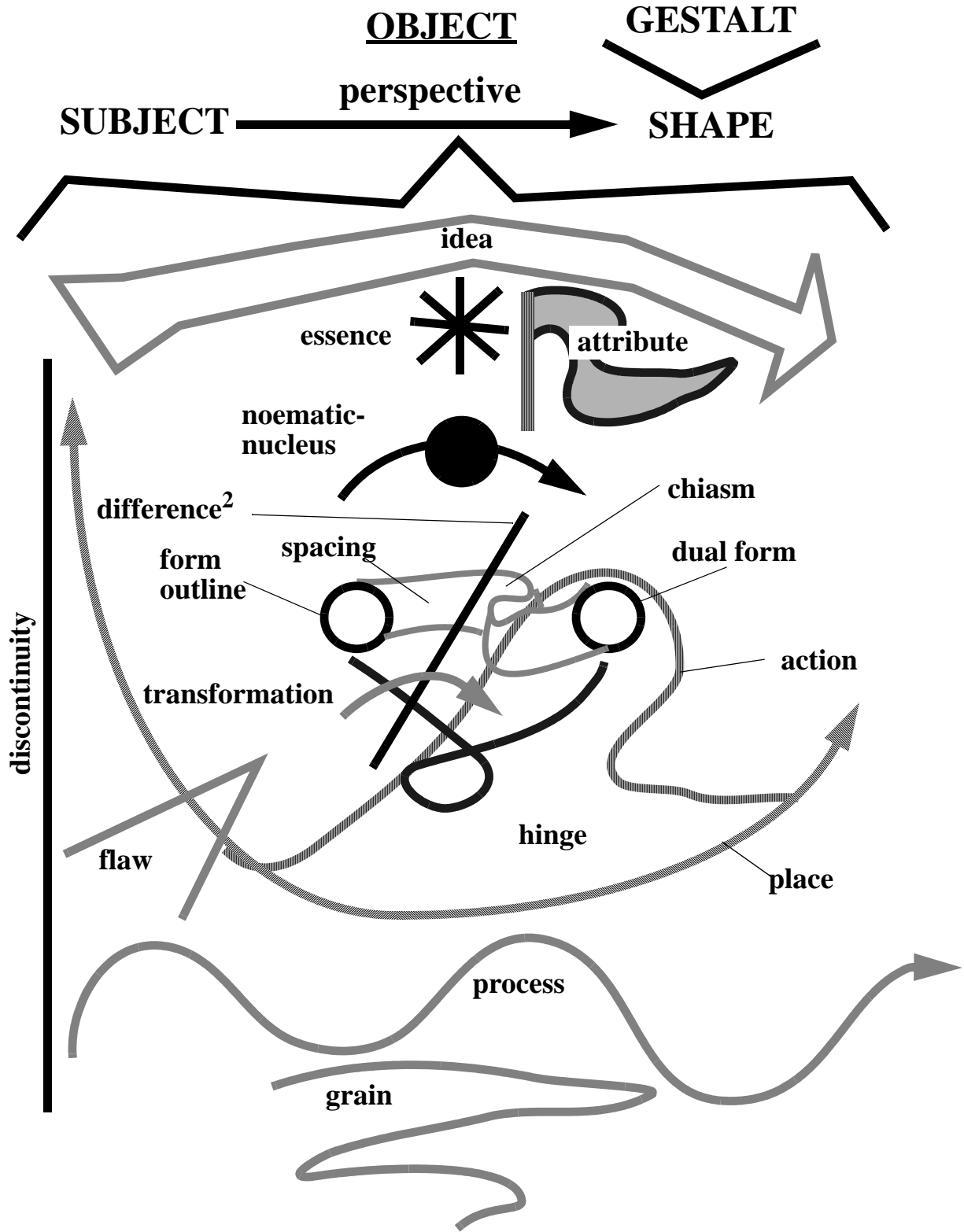
**CODA:**

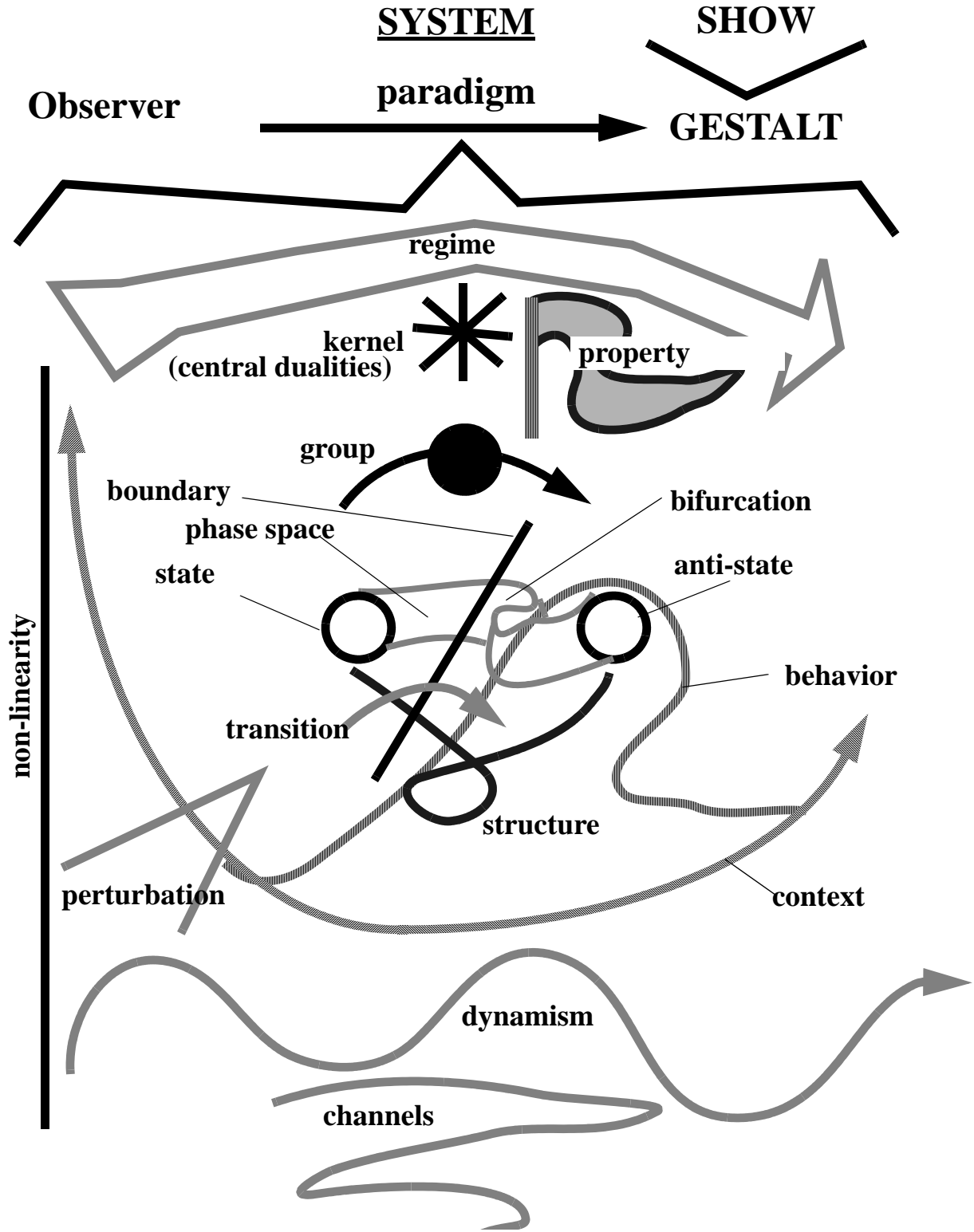
Later these schematic levels were refined into the following levels:

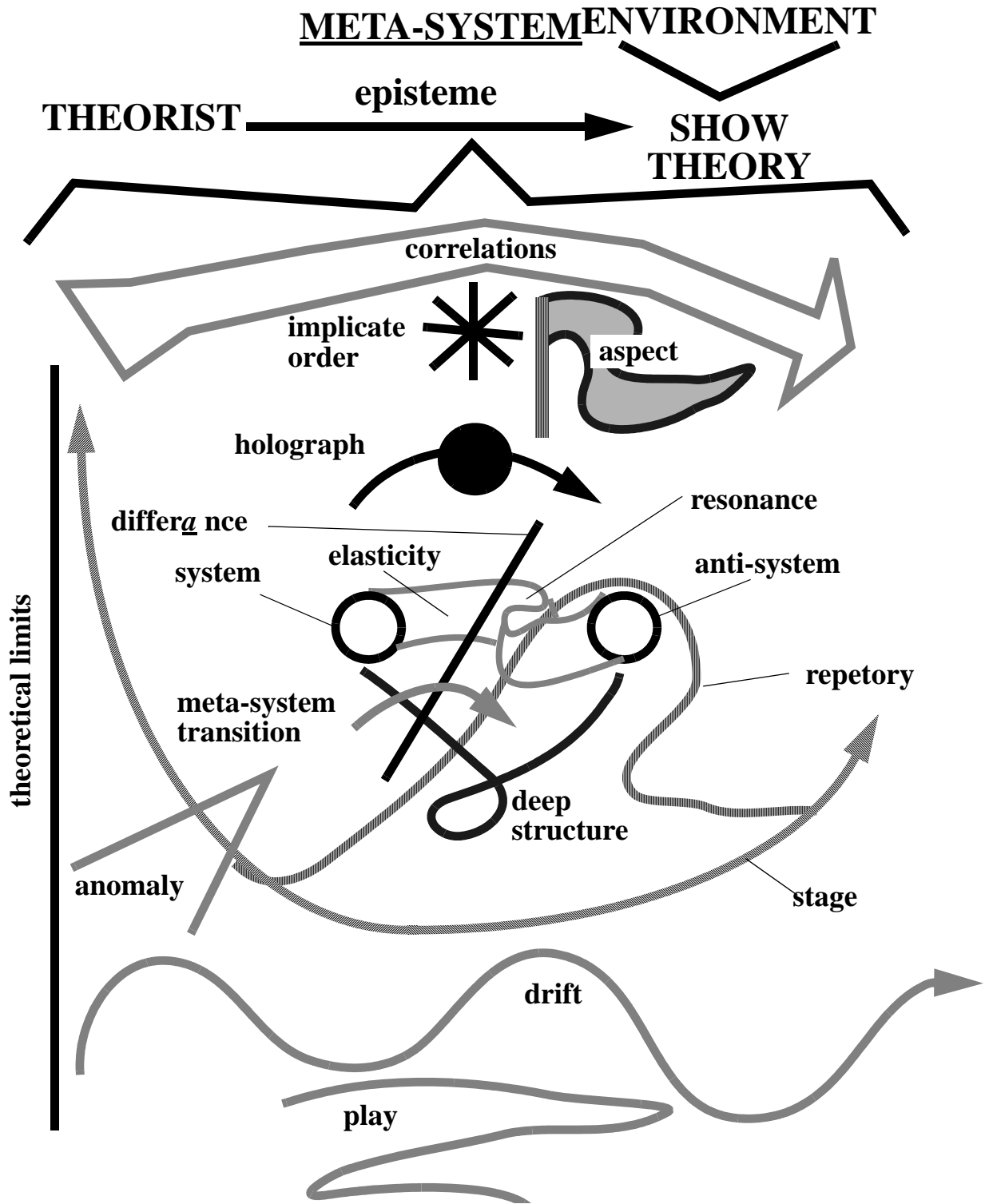
**Facet**  
**Monad**  
**Pattern**  
**Form**  
**System**  
**Meta-system (Open-scape)**  
**Domain**  
**World**  
**Kosmos**  
**Pluriverse**

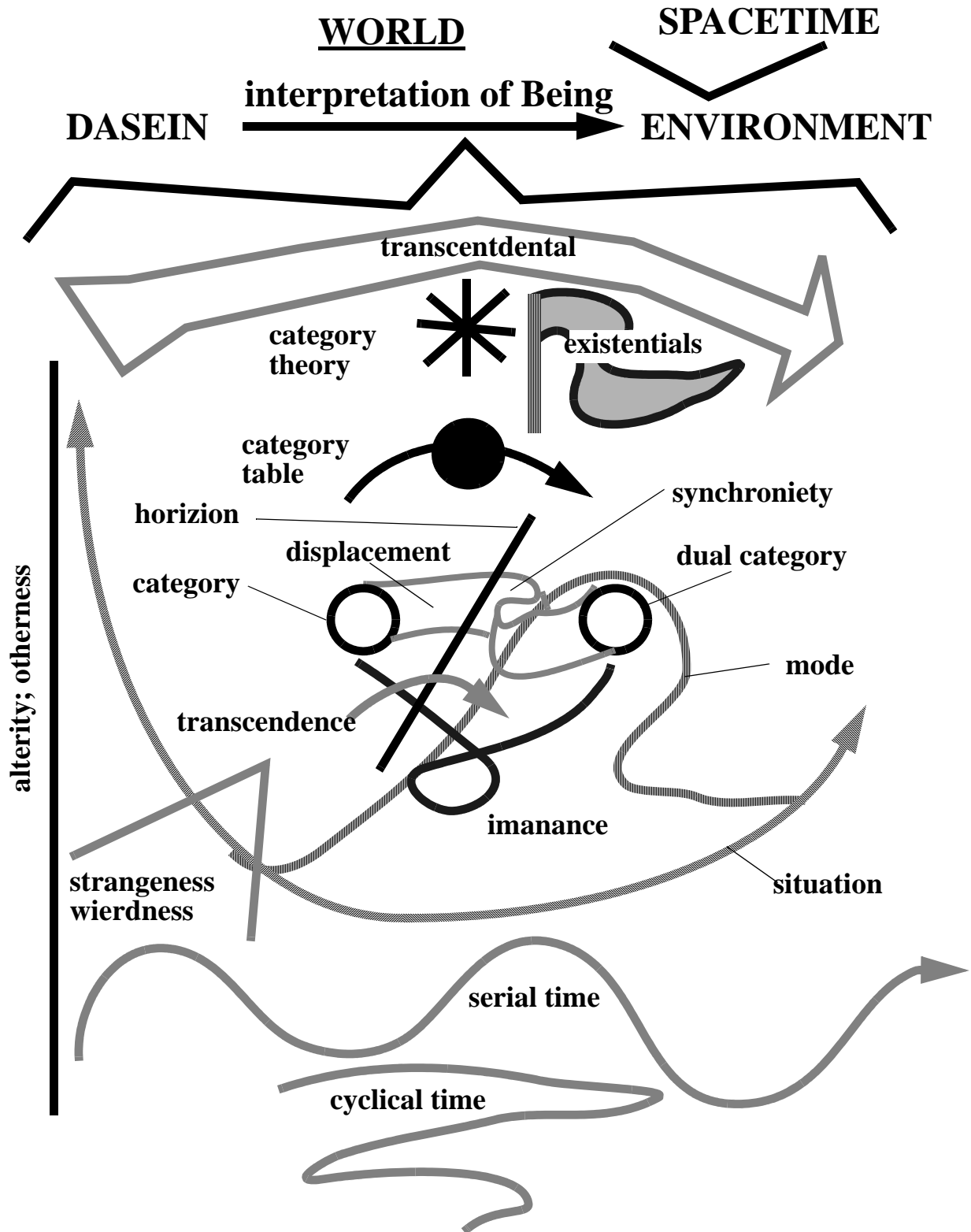
See my work on General Schemas Theory at <http://archonic.net> and <http://holonomic.net>.

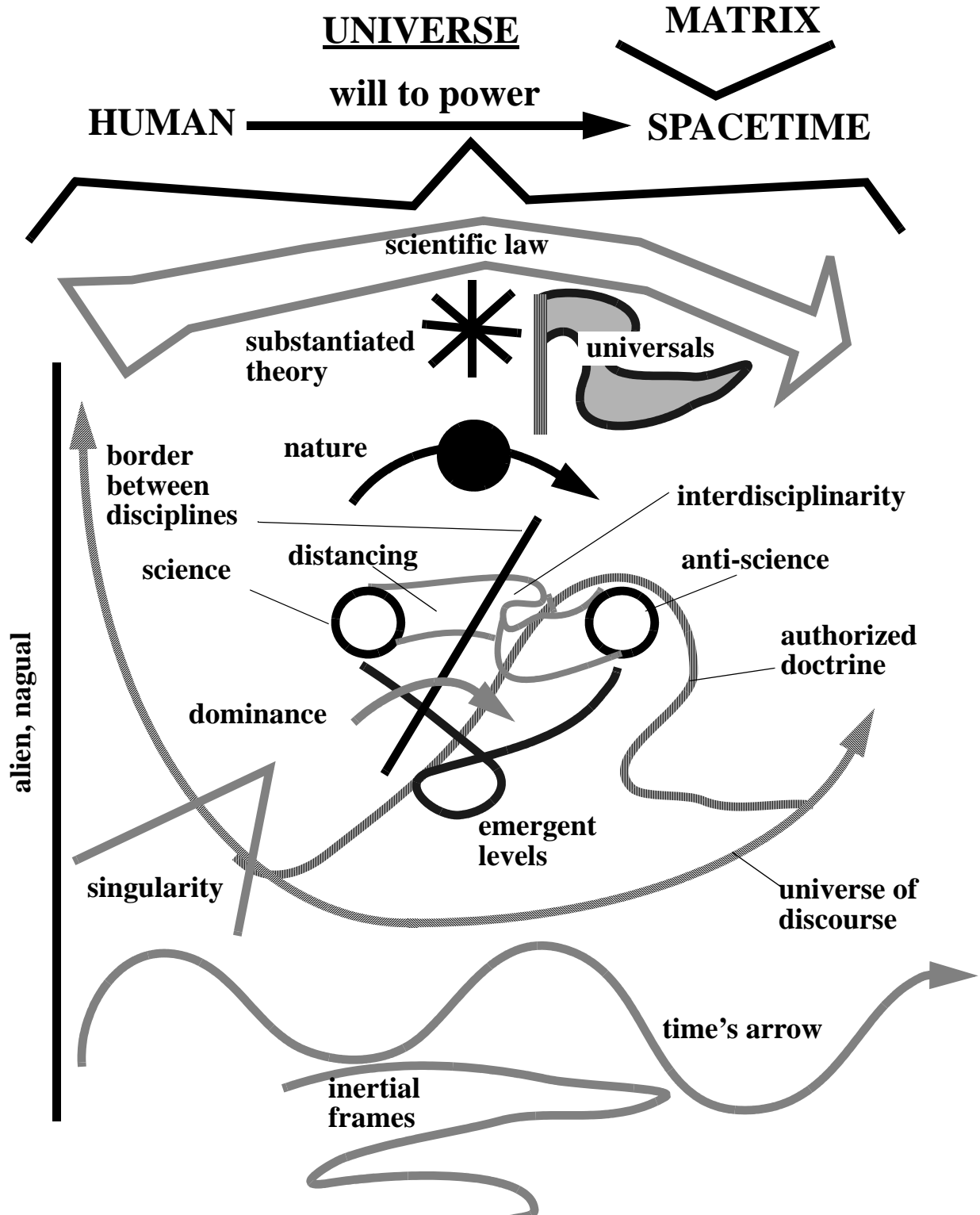


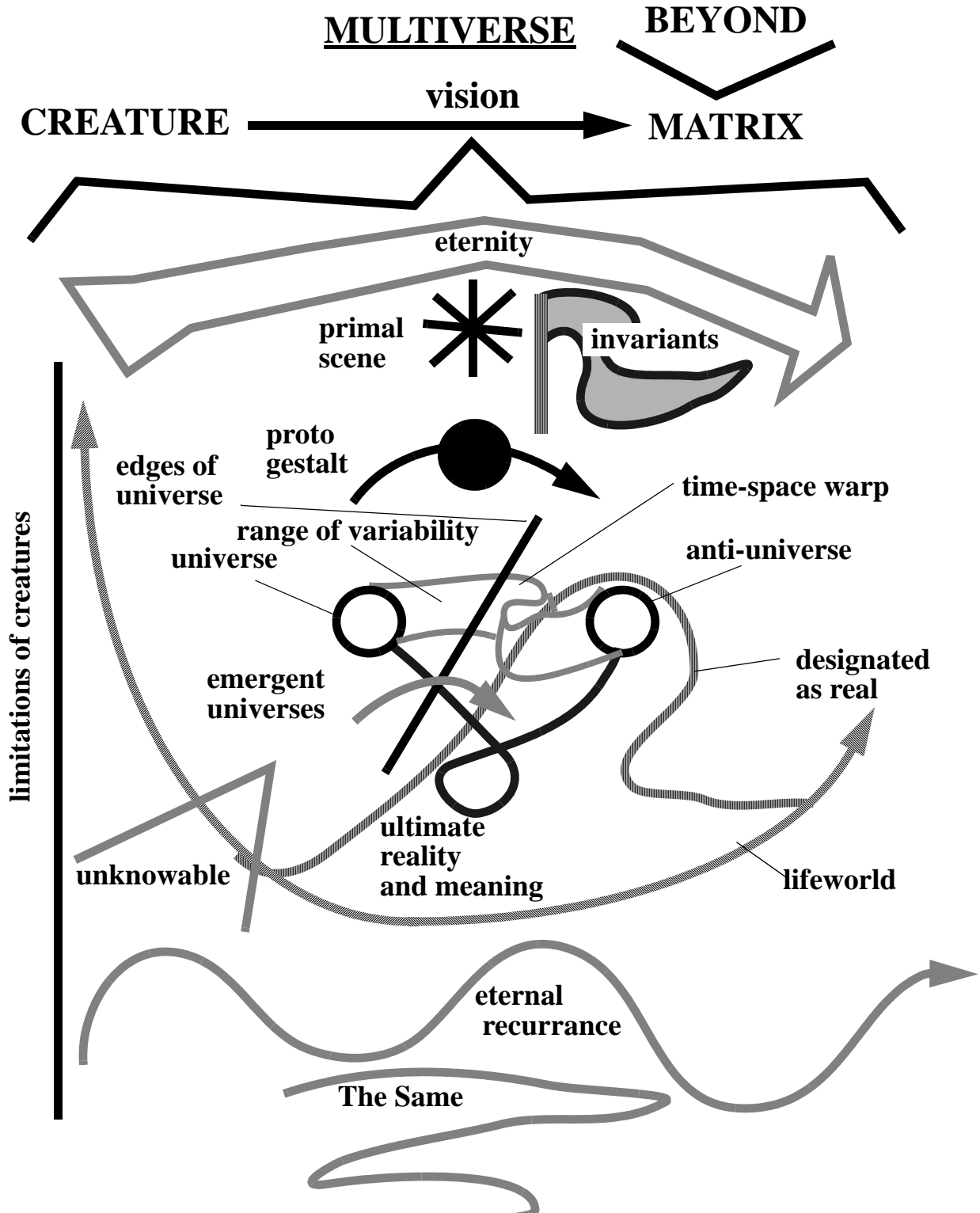














# THE FOUNDATIONS OF AUTOPOIETIC SYSTEMS THEORY

---

Autopoiesis is the theory of living systems. An autopoietic system is self-organizing, literally self-producing. It is necessary to understand the taxonomy of all possible systems which includes the autopoietic system and its refinement into the reflexive autopoietic system that appears as the epitome of sociality. Unless we have a means of classifying all possible systems, which includes the classes of the living-cognitive and the reflexive autopoietic systems, then it is difficult to understand how autopoietic systems fit into the category of systems constructed by general systems theory. General systems theory treats systems as objects. We have realized that systems must be treated not as objects, but as gestalts, i.e. showing and hiding processes. We have identified autopoietic systems as a special class in which the self-grounding of transcendence of Being is exemplified. This is a lost possibility which was outlined by Plato in his *Laws*. It occurs at the point just before the collapse of Primordial Being into the artificial unity of conceptual Being. These mechanical systems appear to be analogous to life and intelligence in their emergent qualities. This is based on the fact that, like the Escher waterfall, they are neverending perpetual motion machines. We have gone on to

show that there is a special class of autopoietic systems which are reflexive that embody sociality, and it is the reflexive autopoietic system that is the fundamental embodiment of the social, of the city in its primordial formation. As such, it has the form of emergence itself, and thus it does not suffer from emergent events. It has a meta-stability within the world because it is the source of the world, and when harnessed, becomes the foundation of the Uni-verse. But these postulated special kinds of systems, which are more than gestalts but embody the structure of meta-systems and worlds, need to be differentiated from the kind of system that is a gestalt and from objects contained in systems or the primitives that make up objects. We need a systems theory that allows us to distinguish clearly between these different kinds of systems and those elements that do not have the attribute of systems but appear within systems. Systems are the expression of wholeness that the Indo-European tradition continually strives after once it has shattered the wholeness of natural complexes. To understand the expression of the Indo-European worldview in our own time, we need to have a clear notion of the different kinds of systems and the meta-level structures that appear on the basis of systems. This means we need to

establish the foundations of autopoietic systems theory which is a specialization of general systems theory that deals with the specialized systems and meta-systems that appear as possibilities within our worldview and are associated with life, intelligence, society and all the emergent levels that are the expression of our own nature as Indo-European humans who have broken and tamed the world bending it to our own view of things. Understanding how these systems appear in our world, is to gain some measure of self-understanding. Self-understanding is the obverse of self-organization which can only appear at the level of the manifestation of the reflexive autopoietic system.

Let us begin with B. Fuller's definition of the minimal system. Here we shall only deal with minimal systems because we are interested in the simplest possible manifestations of the phenomena we study in autopoietic systems theory. Fuller suggests that a minimal system has at least four elements overlapping their duration in their spacetime manifestation. We call these elements eventities which signify that they are both objects and events within the primary process of manifestation. The four overlapping eventities may be viewed in many different ways, and our autopoietic systems theory is a taxonomy of the ways in which they may be viewed.

A point made by Penrose in his book on spinors is that  $4\pi$  is the minimal movement that can be thought of as being stationary in spacetime. Any movement less than  $4\pi$ , or standing still, can be seen as a movement. But a  $4\pi$  movement can be seen as the same as not moving from all inertial reference frames. This means that the minimal system is actually a reification of points that are fixed in four dimensional spacetime. It means that a minimal system is the simplest thing that can look the same in all inertial reference frames by all observers. The minimal system is intrinsically intersubjective by the fact that it participates in all possible frames of reference. So when we look into the minimal system, we are looking into the social or the intersubjective in its simplest manifestation within

the Uni-verse.

---

## STAGE ONE

---

The very first way that the relativistically stationary points may be viewed is as isolated independent units. Charles S. Peirce would call these Firsts. Firsts are anything that can stand alone without relation to other things. Thus, the first way we can view the eventities of the minimal system is as having no real relation to each other. We elect to not relate the eventities that make up the pieces of the minimal system. As such, they are pure data or pure events. We might call them infotons. They do not yet form a pattern. In fact, we are suppressing their patterning and treating them as independent isolated units. In essence, they are each minimal systems themselves, or else they could not be seen. Only minimal systems manifest so that anything that is less than a minimal system is an abstraction from or a dissection of a minimal system. But if we refuse to see the relation between the eventities of the minimal system, then we are treating them as a plenum of pure data or pure events. In systems engineering, it is requirements that have this nature. Each requirement is an aphorism that expresses a need or desire of the customer. Ideally, all requirements are perfectly orthogonal. Thus, requirements appear as Firsts -- independent isolated units. But in the case of requirements, they are expressed as linguistic statements. Minimal systems need not be made up of linguistic statements. A good example is Wittgenstein's book *Zettel*, which is basically a box of clipped statements from other manuscripts. *Zettel* presents us with a universe of statements which are independent of each other, floating together like a cloud of aphorisms. They are the best indication of the insanity of Wittgenstein. In fact, it is in the Firsts, the isolated requirements that express desire, that we see the schizophrenic foundation of society manifest that Deleuze and Guattari speak of in *Anti-oedipus*. Requirements express desire and need. They are the fragments of desiring machines -- not yet machines, not yet systems or networks of desiring machines, only the effervescing expressions of

desires arising out of the void. Firsts appear directly out of the void. They manifest, popping out of nowhere as an expression of desire or need. We see them as a cloud of particles acting under the statistical laws of thermodynamics like a perfect gas. They spread to fill the whole of space. They are everywhere we look. Sensations, sensory data, virtual particles or infotons are manifesting everywhere, pouring out of the void, producing a pure plenum of desire which fills the world.

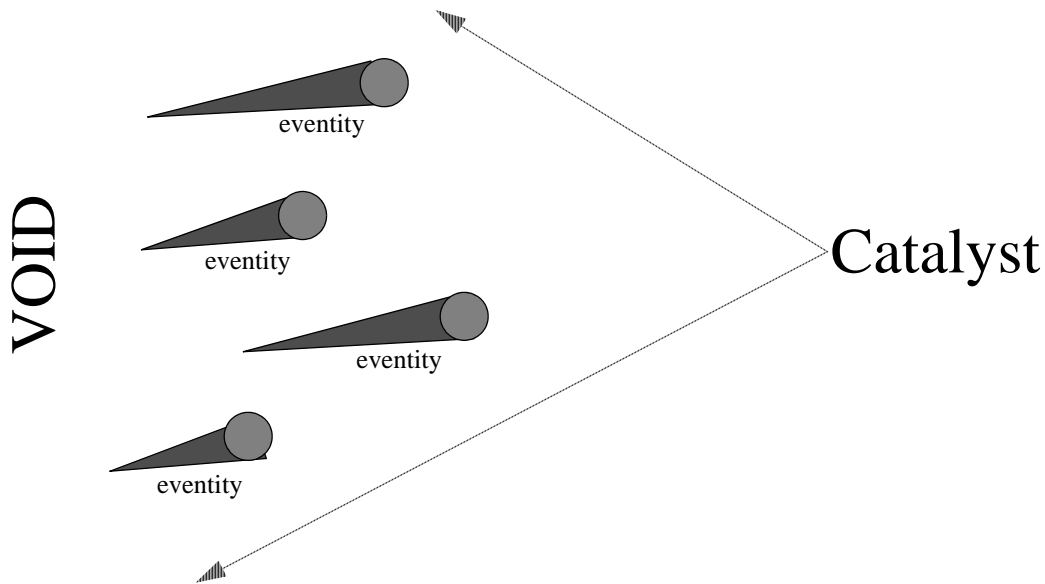
We can take a point of view on phenomena that sees the outpouring of Firsts from the void. That viewpoint has been called the Catalyst. It is called the Catalyst because it does not itself interact with the Firsts, but serves to cause them to change into the primitive, object, system, meta-system, world, etc. by successive transformations. We can see the relation of the Catalyst viewpoint to the eventities of the minimal system considered as Firsts in terms of Husserl's concept of the "intentional morphe" organizing the "hyle" of sensation. This is the idealist (Kantian) view that transcendental subjectivity organizes the noumena into phenomenal objects. We must conceive that the eventities are pure content which is formed by the will to power of the transcendental subject in an act of domination. Instead, we take a different view which concedes that there is a fundamental viewpoint on minimal systems that is inherently disordered. That is to say, it has access directly to the schizophrenic undercurrent upon which all the primitives, objects, systems, etc. float. It is the writhing of spacetime itself at the micro-level where virtual particles are created and destroyed within the limit set by Planck's constant. But this appears only as schizophrenic to the repressive regime. The Catalyst sees it as an outpouring of the cornucopia of variety. Human beings are variety producers. This variety manifests, and upwells from the void. It is the Catalyst viewpoint that sees this upwelling. It is the positive side of the essence of manifestation. As Deleuze and Guattari say, the unconscious, or body without organs, may have various intensities. Its zero intensity is the practico-inert or matter. Substance is the hiding place of the essence of manifestation. It is the source

of all interference and resistance within the world. But this pure immanence may also appear at the other extreme of its intensity as the cornucopia of the upwelling from the void of a myriad varieties of partialities. When I say I am partial to something, I express a desire. This is the upwelling of independent isolated desires which is the substrata of sensation. As sensation draws us in to notice it, we then express the obverse of our desire flowing out toward the world. The Catalyst viewpoint sees this upwelling of desires and all the partialities which we interpret as pure data and pure events. They flood in on us and overwhelm us, and it is through them that we get some intimation of the overwhelming of primary process, i.e. manifestation. The Catalyst viewpoint will eventually become one of a set of viewpoints on existence, and in relation to those other viewpoints will have its related set of minimal methods. But at this stage, the Catalyst viewpoint has no minimal methods; it is merely the witnessing of the upwelling of Firsts from the void. This viewpoint has no basis for thinking about the firsts that are appearing. Because logic has not yet appeared, there is nothing on the basis of which to produce relations. This viewpoint can only contemplate or witness what appears to it. It is purely reflective, not in the sense of reflexive in which thought thinks about itself, but in the sense of reflecting, like a mirror, what appears before it. In reflecting the phenomena that appear, the Catalyst has an effect on that which appears. It is not a transcendental subject, a metaphysical illusory continuity, but instead is that which, by its presence, causes a transformation in which it does not participate within the realm of the sensations themselves. In fact, we eventually realize that the unity of the Catalyst is the nihilistic opposite of the ignored relations between eventities of the minimal system, and that the forcing of the eventities to become minimal systems is a repression that hides the minimal system by distorting it into four minimal systems and the unity of the Catalyst viewpoint. In fact, when we return to viewing the minimal system without repressing its inner unity, we see that it is unnecessary to produce the nihilistic opposites of the pure sensation and the perceiver of that pure

sensation. The nihilistic opposites are really repressing the unity of the natural complex of the minimal system. We see that the Catalyst viewpoint is an artificial construct that appears because of the repression which turns the eventities of the minimal system into pure events and pure data -- infotons. But then, all the viewpoints on the minimal system

are artificial constructs, and so this should not deter us from seeing their importance. The production of perspectivalization is the action of active nihilism. The Catalyst viewpoint is only one of a set of fundamental viewpoints we will discover in our articulation of the fundamental taxonomy of autopoietic systems theory.

FIGURE 76



**STAGE TWO**

When we stop repressing relation in the natural complex of the minimal system of eventities, then the first kind of ordering that appears is partial ordering. Partial ordering means that the converse of a posited relation may not hold. Thus, we see the eventities of the minimal system in terms of a series of one-way relations where any one relation does not imply any other relation. It is a web constructed on a case-by-case basis between the set of eventities. This web is an expression of the will to power. It expresses dominance of dualism in which one element lords over another (women, barbarians, slaves, children, etc.), establishing one-way power relations. Partial ordering expresses calculus of domination under

dualism. Dualism expresses the transcendental movement which is summarized by Conceptual Being. Here in Husserl's terms, we see the first appearance of noesis and noema as combinations of formative powers and content. Noesis is where formative aspects are emphasized over content as in ideation, while noema are where content aspects are emphasized as in perception. At this stage, we recognize that the separation of subject and object as pure sensation is a false dichotomy, and that these two are always intertwined. Here we see the single Catalyst viewpoint split into two very different viewpoints. There is the viewpoint which is associated with intention which is called functional. And on the other hand, there is the viewpoint which is associated with autonomy which is called the agent. These two viewpoints see the eventities of the

minimal system in two different lights. The Functional viewpoint sees the eventities in terms of the transformative processes they embody. The Agent viewpoint sees them in terms of something that may be indicated as having independent existence. It has already been made clear that the Functional viewpoint expresses the ready-to-hand modality and grasping, whereas the Agent viewpoint expresses the present-at-hand and pointing. Both of these are differentiable meta-levels of Being. They both arise here together at the second stage of our systems theory. They may be seen as the splitting of the Catalyst viewpoint which witnesses pure primary process (manifestation). For the Catalyst viewpoint, conceptual Being is an indivisible whole. With the advent of these two additional viewpoints, the possibility of secondary process appears. Secondary process is intentional and is carried out by existent eventities. Here the difference between essence and existence becomes clear. The functional is related to the essence of the eventity. Agency is related to the existence of the eventity. To the extent that the eventity is purely present, it can be singled out as an Agent. To the extent that the eventity is a transformative process, it can be singled out as a function. Its functionality tends to show how it is related to other eventities. Its agency tends to emphasize its independence and isolatability from other eventities.

The introduction of partial ordering also allows us to consider the minimal system as a lattice. A lattice helps us express the nature of all the partial ordering one-way relations. Thus, we can see that a tetrahedron, the geometrical representation of the minimal system, is primarily a lattice structure. The tetrahedron is a lattice with a structure of 1-4-6-4-1 as it appears in Pascal's triangle. The partial ordering relations taken together can be represented as a lattice. But because partial ordering and lattice structure work together, it is possible to produce a hierarchy out of the eventities based on both of these structures. The hierarchy is the primary expression of dominance as a static structure. In the lattice, we work through all the possible relations between the eventities. All the possible relations gives us a lattice

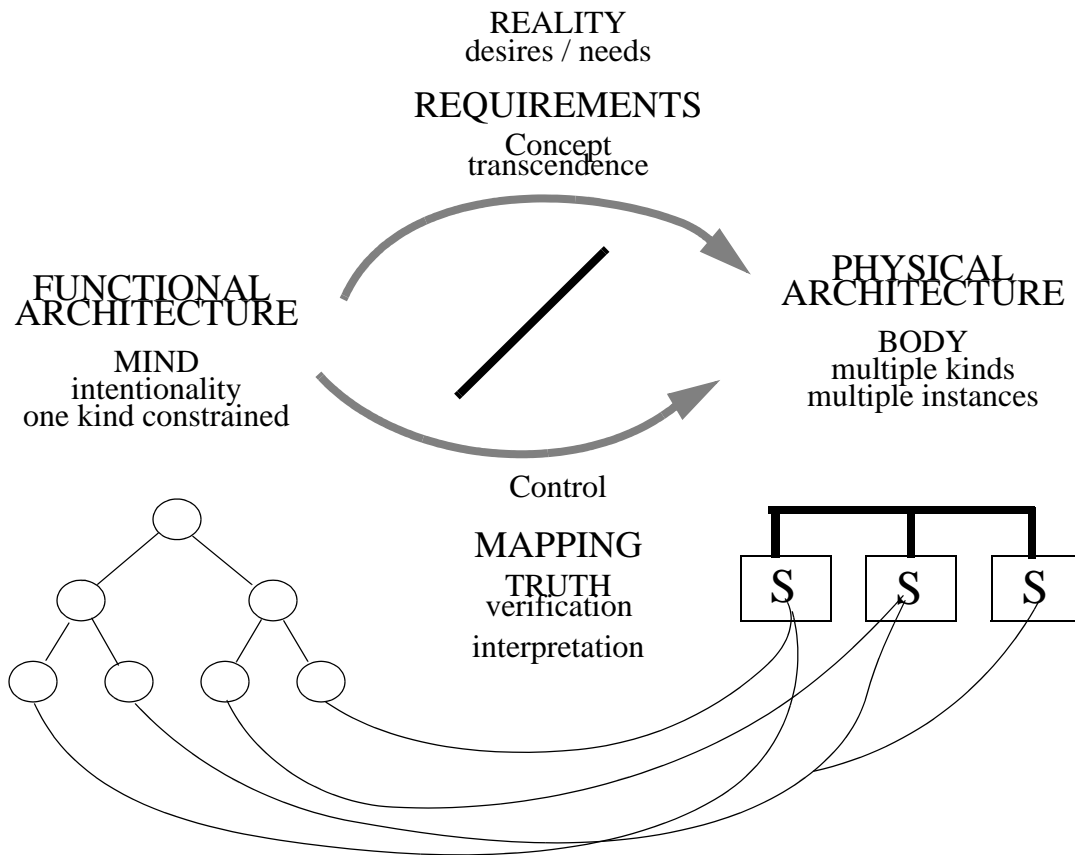
structure that organizes the eventities of the minimal system in total. But the hierarchy is not reducible to just a set of binary relations. Thus, we encounter here what C. S. Peirce calls Thirds. Thirds are when significance is generated as a by-product from sets of dual relations. It is of interest that we jump here directly from Firsts at stage one to Thirds at stage two. The hierarchy has some information which is not captured by a mere list of all its dualistic relations. The hierarchy is a pattern. The pattern has significance. That supplement of significance, or relevance, cannot be captured by the set of binary relations. There is always a third dimension which is generated when the relation is made. Peirce makes this point, and we re-emphasize it here. When the pieces as Firsts are arranged into a pattern, some significance is produced which goes beyond the information given. But what we realize is that this is the entry point of the third thing. We realize that as soon as the relation as a partial ordering appears, we have logic and the syllogism. Here we have entered into the realm of the flaw which connects everything together on the surface with a web of outward relations that depend on secondary causation. The upsurge from the void is covered over by the web of connections produced by ideation. The Third is the action of ideation which connects the eventities of the minimal system. The Third is the illusory continuity being actively maintained. As soon as any connection is made, this illusory continuity manifests, and we see it as the ability to discriminate sources of secondary process within the primary process. The locus of secondary process is located by looking for autonomy and transformation, i.e. agency and functionality. We see the eventities of the minimal system as parts, even though we do not see the whole yet. We see them as parts as the action of ideation discriminates them in relation to each other.

In systems engineering, we see a fundamental pattern which relates the three viewpoints so far enumerated. The Catalyst viewpoint is that which isolates Requirements. The Functional viewpoint isolates the Functional architecture of the system. The Agent viewpoint isolates the physical architecture. As has

been explained in an earlier essay, these are tied together with a set of mappings that express their truth. The requirements establish the connection with reality as linguistic statements are mapped to desires and states of affairs. The functional architecture stands in for the mind as the physical architecture stands in for the body in a dualism that asserts the dominance of transcendence. The hierarchy of functions are mapped to the hierarchy of agents which are, in turn, mapped to the requirements. Those requirements may be either functional, performance or physical in nature. Also, there is a mapping of functional architecture elements to hardware and software -- that is to technology or meta-technology. The interworking of the three viewpoints together gives us a picture of the

will to power of transcendence. This is the advent of the Third thing as a "Third" -- a generated significance -- the production of illusory continuity by ideation. The systems engineering process embodies this in the production of designs. Production of designs is more fundamental than factory production. It is not who controls factory production that is crucial. What is crucial is who controls the means of production of designs. Engineering is the place where new product innovation occurs. Control that, and you gain the technological edge, which is what counts. The real competition is over patents. Patents generate streams of revenue which you do not have to do any production to capture. Other people do production | and license the technology from the inventor.

FIGURE 77



We are now in a position to appreciate the nature of the autopoietic system. The autopoietic system fuses autonomy and intentionality. It intentionally organizes itself as an autonomous unity. When functionality and autonomy are separate, then one has an allopoietic system which must have been produced by an autopoietic system. Autopoietic systems embody secondary process, whereas allopoietic systems embody tertiary process. The fused agent and function viewpoints are not the same as the Catalyst viewpoint. The difference is between the inside and outside of the autopoietic system. Whatever is outside the autopoietic system is seen as an onslaught of perturbations. Thus, the Catalyst viewpoint sees the arising of these perturbations and their impact on the autopoietic system. The fused functional and agent viewpoints sees the closed inside of the autopoietic system which is independent of all the perturbations by arising Firsts. The fused function and agent viewpoint views the inside of the autopoietic system as a single unbroken continuity which cannot be breached from the outside, and to which anything happening on the outside is irrelevant. The whole focus of the autopoietic system is to perfectly align the functionality of the system with its embodied autonomy. In fact, its function is to remain autonomous by imposing its functions upon its autonomous parts, rendering them a unity. As we move from stage to stage, we will see how this is accomplished. However, it is interesting that the definition of the autopoietic system is implicit in the structure of the three viewpoints which appear when the very first kind of relation between the eventities of the minimal system can be defined.

The functional and the agent viewpoints are intimately involved with language. Were the Catalyst viewpoint witnesses meanings arising out of the void, these later viewpoints are directly connected with the expression and embodiment of significance as in natural language. Function expresses significance, and Agency embodies significance. Significance appears in the relation between diacritically related things. This is another way of talking about the apprehension of their functionality. But significance must be embodied

through signs. The signs have their own life as icons, which in some way must have a material component that gives them independent existence and some measure of persistence, if only fleeting. So for example, words have a function within a grammar which confers and regulates their significance within language. Words also have a significance in speech as concrete embodiments of significance in a particular context. Many times, words stand in speech alone and only have meaning in relation to this context. Speech can also be the site of the emergence of grammar and the words themselves. When the grammar and the words are mutating and evolving, we get some access to meaning beyond significance. When the function and the autonomy of the words merge and fuse, we get poetry. When the grammar and the words begin to mutate, the poetry breaks down into aphorisms which are the first expression of philosophy. Poetry looks only to its own form, whereas philosophy looks beyond the form of the poem to the world in which the poem relates. Philosophy and poetry belong together as the Same. The fusion of function and agent within the autopoietic system belong together with the Catalyst viewpoint which looks at what is beyond the autopoietic system. The ring of the autopoietic system produced by the advent of the Third floats within a cloud of Firsts that to it are merely perturbations.

---

### Stage Three

---

When C.S. Peirce formulates the concept of the Third, which is seen by him as a fundamental category that goes beyond logic, he also posits that there is no further category needed<sup>1</sup>. B. Fuller, on the other hand, posits a further category which we may call, following Peirce's terminology beyond his usage, Fourths<sup>2</sup>. Fuller calls the category synergetics. Synergy is the interweaving of parts into a whole where each part has multiple uses within

---

1. See Robert. W. Burch. *A Peircean Reduction Thesis: The Foundations Of Topological Logic* (Lubbock, TX: Texas Tech U.P., 1991)

2. *Synergetics I & II*

the unity of all the parts and which produces a whole greater than the sum of its parts. In systems engineering, that whole is called the system concept. In software engineering, it is the non-representable software design. It arises as a dialectical synthesis between the Functional Architecture and the Physical Architecture. It cannot be captured directly. So at this stage, there appear two kinds of ordering which are duals of each other. There is linear ordering in which any relation has an inverse. As its dual is partial ordering with distance which adds a metric to the partial ordering which says how far apart the ends of the partial ordering relation are as an additional piece of information. These dual methodological distinctions arise at the same level and are the means by which the synergetic concept of the minimal system is framed. Here the minimal system may be seen as either a set of linear relations or as a set of partial ordered relation with distance or a mixture of the two. Through this mixture, the synergetic concept, which is a wholeness greater than the sum of the eventities that make up the minimal system, is defined.

At this stage, we get objects appearing. Objects are shaped forms. They are not two dimensional like hierarchies, but three dimensional. The object may be designed. It is the addition of a metric or of reversible linear relations that allow that design to be effective. Dynamic objects are machines. Machines require design where a set of parts are combined in a particular way which allows them to function. Autopoietic systems are machines that organize themselves. Autopoietic systems are four-dimensional machines that may be perpetual, unlike three-dimensional machines.

The system concept has two aspects: a selection of significant dimensions and a motif. The set of significant dimensions collapses the design space to concentrate on its most important aspects. The motif is a meta-pattern or template from which candidate concrete designs might be produced by varying parameters along significant dimensions. The system concept appears as an eidetic intuition in Husserl's terms beyond the noematic nucleus of the

minimal system. Thus, here we see the place where essence perception arises, and what Peirce calls abduction. We step outside the logic of the standard syllogisms that allow induction and deduction and see that the syllogism has a third form which was not considered relevant in antiquity, but can be seen to be the basis of projection of the scientific hypothesis. Peirce pointed out this third form of the syllogism, and used it to construct his pragmatic logic that relied on abduction. Husserl, in a similar move, pointed out that essence perception allows us to understand things without induction or deduction, but by direct apprehension. The system concept is just such an abduction or essence perception. But it is ineffable, so that it can only be represented on the basis of techniques which have a categorical cardinality (in Peirce's sense) between the Thirds and Fourths. We can guess that the categorical cardinality of these techniques is about three and a half. They are based on the duals of Linearity and Partial Order with Distance. In terms of software engineering methodologies, these are the minimal methods called Mapping and Virtual Layered Machine. Here, mapping that appeared as the link to truth in the systems engineering process is explicitly defined. The inverse of the mapping is the concrete representation of the combined functional and physical architecture as a layered machine. The machine must have an abducted or directly intuited design that is its core. Machines are embodied theories, as Persig has said. So here, at this third stage, the machine which is designed appears at the same moment that the means of mapping is defined. The design occurs through the advent of the dual minimal methods. Other methods bridging between other viewpoints will appear at the next stage of the unraveling of this systems theory.

The concept appears when the minimal methods as defined by the methodological distinction duals are brought into close juxtaposition. But they will tend to collapse into full ordering at which point the abductive possibility will vanish. The application of linearity and partial ordering with distance to the same eventities allows this juxtaposition to occur. Here we can see that linearity has an affinity to that



part of the system concept that appears as a motif or template. Partial ordering with distance has an affinity for the part of the system concept that appears as the selected significant dimensions. This is because distance introduces a spatial metric by which dimensions may be defined. As long as these two dual methodological distinctions are held together yet apart, the system concept can appear. As soon as they collapse into a full ordering, then the system concept as an abduction or eidetic intuition vanishes. The illusory continuity of full ordering covers over their possibility.

Seeing the designed object or machine as a conceptual whole is not yet seeing it as a system. To be a system, it must have a showing and hiding apparatus as well as a mechanical apparatus for movements of parts. The design concept is like the embodies mind as the mechanical aspect is like the body. Thus, we see that the mind/body dualism established at stage two appears again here at stage three in another guise. Here the synthesis of Thirds into a Fourth dominates the machine as an assemblage of parts, giving it a static formal-structural wholeness.

#### Stage Four

---

At the next stage, full ordering appears as the combination of linear order and distance. This is where the real number system with its algebras and geometry appear. Here the minimal system appears geometrically as a tetrahedron, the simplest form and algebraically as a set of four simultaneous equations with four unknowns. Here what Godel called an "arithmetic," which was an algebra combined with a logic, also appears. Godel's proof holds sway here where he shows that the combination of algebra and arithmetic (or geometry for that matter) cannot be reduced to any axiomatic system. Full ordering has an implicit and hidden flaw which is seen with the advent of the transcendental numbers. These are real number sequences that are infinite and cannot be generated by any function. At the very point where full ordering appears, it is undermined by the

weakness of its algebra (or geometry) which does not allow axiomization and the appearance of irrational numbers (square root of two) and transcendental numbers (pi).

Full ordering is the production of illusory continuity. It is with real numbers that the possibility of the calculus becomes a reality. Without the real number, you could not integrate or differentiate. The real numbers allow you to approach infinity or infinitesimally in increasing or decreasing increments. Full ordering is the epitome of the present at hand. In real numbers, we can model dynamic systems as systems of differential equations. Both continuous and discontinuous functions may be modeled with precision. In the real number system, not only are relations reversible, but you have a metric that allows you to know how far apart the related elements are in space or time or both. Here spacetime as an envelope appears. This envelope which encompasses the eventities of the minimal system can be viewed as a place-temporality ( $x+y+z-t$ ) as spacetime, or in terms of causality as Minkowski timespace (past-present-future + nowhere). Given these two views, when the actual elements of space and time are broken apart, we get two further viewpoints called Data and Event when related to computation which sees memory and cpu cycles. The advent of these two viewpoints, when added to the viewpoints of Function and Agent, gives us ten more minimal method bridges which have already been described in an earlier essay. There is an unreconcilable gap between the fully ordered viewpoints and the partially ordered viewpoints which the minimal methods attempt to bridge. The full set of the minimal methods give us a means of modeling the behavior of the dynamic system. Thus, when we move to this stage, we are now able to model the behavior of the minimal system fully even though we cannot fully capture its design concept. These models capture exactly what occurs in real space and time as modeled with the real number system. They cannot fully capture the functioning of the designed machine as built which only approximated by either the continuous or discrete modeling. The built machine is a combination of

continuous and discrete aspects -- like a lave (wavicle, wave/particle). Our models of systems are always caught between these two different horns of the modeling dilemma. Our models are projected upon the illusory continuity of the real numbers which give us an infinity of points between any two points along with reversible relations and a metric.

It is at this stage that the system appears as a showing and hiding apparatus, which is to say a gestalt. The minimal system appears upon the surface of the real space as the tetrahedron floating in the endless homogenous three-dimensional space. But that tetrahedron really has three different ways it appears within that three-space. It also appears as a minimal knot, as a torus, and as a mobius strip. Notice that the knot is made up of a one-dimensional self-interfering closed strand with 720 degrees of angular change. Notice that the mobius strip is a two-dimensional surface with one twist that makes it so it only has one side and one edge globally, though it appears to have two sides and two edges locally, and it too embodies 720 degrees of angular change. Notice that the torus is a solid closed form in which there exist two circular components at right angles which also embodies 720 degrees of angular change. The tetrahedron is also a solid, but can be viewed as a set of surfaces or lines or even just four points where all the elements are equal length or size. It, too, embodies 720 degrees of angular change if you add up all the angles of its triangular faces. Four pi is a crucial threshold of complexity which has appeared before in this set of essays. The point is that the minimal system has several different faces. It has different geometrical embodiments. But we may also view it as a lattice which appears from one and differentiates and then returns to one. The tetrahedron is a special threshold of complexity in interrelated concepts. The geometrical interpretations are emphasized by us because of our Greek heritage. The Greeks emphasized the concrete representation of conceptual thresholds as objects in real space which we map as a gloss to the lived space of our lifeworld. This is a way to separate ourselves from our own lived space, and objectify it as a flat metricized container. The showing and hiding of the

system presents us at different times the different views of the minimal system on the surface of real space. We do not necessarily recognize that it is really the same threshold of complexity appearing differently in different contexts. As a form, we see the different views as orthogonal to each other. It is only when we look deeper that we see the structural relation that says that these are all expressions of four pi self referential change. Thus in real space, we see that the minimal system that embodies possibilities built into that space is both formal and structural simultaneously. Thus, the minimal system is the simplest combination of formal elements into a structural configuration. This same kind of juxtaposition can be seen in the bringing together of logic and arithmetic to compose a system that cannot be reduced to axioms. The difference between the terms of reference for the four views of the minimal system that renders them orthogonal and non-commensurable is exactly the same that introduces the non-reducibility of arithmetic combined with logic to axioms. It is the same kind of structure that makes non-rational and transcendental numbers a possibility within the real number system. We think of the real system as transparent, but in fact, it is opaque. It is opaque because the views of the minimal system in geometry are non-commensurate despite a clear deep structural relation. It is opaque because algebra and logic cannot be reduced to axioms. Algebra is an expression of the relations between elements in real space or Seconds. Logic is the expression of Thirds. The non-reducibility to axioms of algebra and logic together is more evidence of the split between the partially ordered viewpoints and the fully ordered viewpoints. It is from the vantage point of the functional or agent viewpoints that we see the deep structural connection between the views of the minimal system. It is invisible within geometry itself which would see these as unrelated geometrical forms. But when we compare how they function to each other, and then compare the basis of their autonomy, we see the deep structural linkage around the locus of four pi. We see that transcendental numbers also are points in the grid of real numbers that cannot be produced by any function. They are autonomous variety producers

that go on to infinity. There are certain aspects of the real numbers that can only be seen from the vantage point across the gap which divides them from the partially ordered viewpoints. The real numbers embody Seconds from Peirce's categorical vantage point. They are the epitome of pure relations which are metric and reversible. They are relations that let you know exactly where you are. Relations that make you feel safe. But little do we think that these Seconds are really illusory continuities projected on our lifeworld. Little do we think about the nature of the opacity of the real numbers that allow us to model so exactly spacetime relations between the minimal system of eventities. Here we see the cluster of eventities within the realm of special relativity and Minkowski spacetime. Each eventity has its own inertial frame of reference. In computing, this appears as the necessary lack of a global clock in a distributed system. It is of interest that Seconds appear last of all. Relations are artificially contrived and must be built up in a series of steps. If we reverse those steps, we enter the substrate of the production of the illusory continuity by ideation.

The autopoietic machine must appear in a spacetime region. This is part of its definition that it must be embodied. So we see that each layer of the increasing power of methodological distinctions leads us from one aspect of the definition of the autopoietic system to another. The autopoietic system is fused function and autonomy. It views the rest of the universe beyond its boundaries as perturbing firsts. It is a designed machine and, in fact, it imposes its design on itself in an act of self-organization. And it inhabits a neighborhood of spacetime which gives it an embodiment. The definition of autopoietic machines is implicitly a definition of the autopoietic machine. But we need to go beyond this to understand the operation of the autopoietic machine. Because up to this point, we can merely see how the autopoietic machine is defined in opposition to the definition of the allopoietic machine. By understanding the extension of the taxonomy of the methodological distinctions by the kinds of hyper complex algebras, we can also

understand the operation of the autopoietic system and the true difference between it and the allopoietic machine.

It has been shown as we went along how the first two meta-levels of Being became points of view at stage two. It would be good to look at that point again now that we have reached the threshold of the production of illusory continuity or ideation. The threshold of illusory continuity is a pure plenum in which all real numbers are equally available. It is the analog in the mathematical realm of Pure Presence or Being<sup>1</sup>. The ability to pick out any number at will and indicate it was associated with autonomy and agency. The indicator and the indicated may be seen as agents. But the realm within which indications are made is the plenum of pure presence or equi-availability. When we make a calculation within that realm using arithmetic or algebra, we are grasping and transforming some numbers into other numbers using functions. Arithmetic does calculations directly on real numbers, whereas algebra does these operations on virtual numbers or variables. Holding a number within a variable is the epitome of grasping. Algebra does the manipulation, and it is logic that determines whether the calculation or manipulation of equations is correct. Algebraic formula can express states of affairs that are not true. Without Logic Algebra does not connect with reality. It is the combination of Algebra and Logic for which Godel's proof holds. Logic sets the standard for the manipulation of equations. That manipulation follows the proof process. But when we attempt to reduce the Algebraic system that includes logic to a series of First principles, the proofs fail. Axioms are Firsts. They, like Requirements, are independent isolated unproven aphorisms. If Logic could ground Algebra in axioms, it would be providing its own ground. It would be an example of transcendence grounding itself -- termed by M. Henry: Ontological Monism. The Thirds of Logic would use the Firsts of axioms to capture the Fourth of the Algebraic system that contains many equalities or Seconds. Thirds would be dominating Fourths by using Firsts and Seconds. If this were possible, then Fourths could be reduced to Thirds, then Seconds and ultimate Firsts. Fourths

are non-representable and non-reducible to Thirds, Seconds, or Firsts. In fact, each Peircian category has its own sui generis reality. There is no reduction within the series. That is why there is a series. Now Algebra is a Third as well as Logic. Logic is a Third because it uses syllogism. Algebra is a Third because it intersperses operators and equal signs. The simplest formula is  $A \text{ op } B = C$ . This is a triangular relation between the two terms and the result, using the operation and the equality sign to structure the three part relation. Thus, we notice that we have a structure like that in the discipline of systems engineering with Functional architecture and Physical architecture where two Thirds emanate from a First. In both the case of Logic and Algebra, there are certain axioms necessary to formulate the basic relationships in the formal system. Out of these two working together arises algebraic mathematics as a whole. The process of simplification or theorem proving, which are opposites, are where Process Being enters the picture. Process Being produces the temporal gestalt of the proof which includes time that cannot be represented in the formal system. The fact that the two Thirds working together cannot produce the Fourth is what necessitates the existence of the structural system. The structural system takes into account time. It explains the leap from proof step to proof step. It gives a picture of the system as a whole which is temporalized and bridges the gap between the two Thirds. The best example of a structural system is the General Systems Theory of George Klir. The best example of a formal system is Laws Of Form by G. Spencer-Brown. But as the Thirds stand independently of each other, we see that the Structural system cannot really bridge the gap. It can only offer explanations of the underlying structure. It does not have proofs that are strong like the Thirds are able to produce. The Fourth is a whole defined by the Thirds and explained by the Structural system. That whole is not reducible to its parts, and so Godel's proof holds. The fact that Godel's proof holds, shows us that another kind of Being enters the picture between the two proof structures (the proofs of Algebra and Logic itself). That third kind of Being is called Hyper Being or Being<sup>3</sup>. It can, in fact, be seen as the cancellation of the two Thirds

with each other. This happens when it is realized that the two thirds are, in fact, nihilistic opposites. But at first it is just a foreboding which appears as Godel's proof. Once it is realized that the formal systems that work together to try to dominate the Fourth have no foundation and that Being cannot ground itself, then the set of formal systems begin to unravel. We realize that Algebra and Logic are inverted images of each other, and they begin to cancel as functors between concepts appear and we realize that any formal system has the same basic structure regardless of content. Multiple formal systems cannot dominate a Fourth. The most that can be done is the production of structural explanations. But proofs cannot be done in structural systems, only in formal systems. Structural systems are like our minimal methods. They are at some fractal level of methodological distinction between Three and Four. In the depths of the structural system is a gap that cannot be breached between explanation and proof. This gap is the hiding place of the Essence of Manifestation -- pure immanence. Pure immanence hides within the process of manifestation. The discontinuities between the steps of the proof are somehow absolute. This is why new things can come into existence. We can always innovate in our proofs, and the system of Algebra and Logic is somehow cracked so that new configurations are always possible. This crack shows up in the complexity of Real space. Real space has structure implicit within it. This implicit structure, along with the many infinities that inhabit Real space, make it a wild region. Thus, we get a hint of where Wild Being or Being<sup>4</sup> enters the picture. After the cancellation of the two Thirds, what is left is the implicit structure of the Real numbers and their infinities. They are opaque instead of transparent. When we begin living in this transparency, then we see that there is more in the designated-as-real world than we could have ever hoped to capture with our formal-structural system. In fact, the formal-structural system is an attempt to suppress this upwelling of variety where, for instance, we see that the torus, know, mobius strip and tetrahedron are all the same thing from different kinds of view. We separate mathematics into narrow specialities, but

seldom look for the crossover between these specialties that have significance. Category theory provides some relief to this by establishing the ability to create functors between separate categories, and thus see isomorphisms. In fact, we notice that our Catalyst viewpoint, once it connects with the other viewpoints, attempts to establish these connections. It attempts to establish all the relations or all the embeddings of a particular kind of viewpoint. So we see the Catalyst as the positive aspect of the negativity of the Essence of Manifestation. The Catalyst sees the outpouring of variety as positive instead of negative. All possible embeddings and relations between all four viewpoints is the ultimate interference pattern of manifestation itself. From out of that interference pattern, virtual particles arise only to be destroyed again by cancellation. In the clouds of those particles, many phantoms appear only to disappear as the patterns are seen as not merely random. The patterns are schizophrenic. This is because we are not used to apprehending meaning. We are only used to projecting significance and repressing meaning. If we stop frantically projecting in our anxiety about the groundlessness into which we are falling, then we would see that the meanings have a subtle pattern of their own when undistorted by the repression. That pattern weaves together the Well and the Tree into a single image. The upwelling of the logos is the growth of the physos. The Chi which comes from us and from outside us is unified and lays down a single pattern or Li.

### Stage Five

---

At the point that we have constructed the illusory continuity of the real numbers, we must switch to another way of looking at the structure of systems theory. We switch from looking at it in terms of methodological distinctions to looking at it in terms of algebras. As far as algebras go, there are a finite number of possible algebras that approach the power of the algebra that manipulates the real number system. We are actually talking now about generating the complex numbers as an addition to the

real numbers. With the complex numbers, we generate the dual of the real number system. That dual, like the mobius strip, has a twist in it analogous to the geometrical twist but which defines the singularity  $i$ .  $i$  is the token that indicates the difference between the imaginary numbers and the real numbers. There is, in fact, no real difference between the numbers as such, but instead, the significant feature is the group which allows  $i^2 = -1$ . This twist allows the quadratic equations to be solved for their roots. The group structure of the complex numbers has the structure of rotations in four dimensional space. Thus, the move that adds imaginary numbers is similar to the move that posits higher than three geometrical dimensions. It is an appeal that calls for synergy. Here, synergy appears as the twist that allows quadratic equations to be solved, and it also appears as the reuse in higher dimensional platonic solids of lines and points to produce very complex polytopes with a relatively small number of lines and points. The imaginary space, and the fourth or higher dimension, is the place where the synergy of the Fourth is realized. Thus, when we move into that realm we are entering a region in which “synergy” is the by-word, and the inability to reach synergy by the formal-structural system is left behind.

Now we posit that there is a kind of system that exists at this level beyond the formal-structural system suspended in Real space. That kind of system is the Dissipative system. It has been defined by Prigone and discovered to exist in chemical processes. The dissipative system comes in two forms corresponding to the left and right twist of the mobius strip. Either it is a system that pours entropy out of the system into the environment, thus creating order within the system, or it pours entropy out of the environment into the system. The first example is the neg-entropic dissipative system. The second example is the catastrophic system which is disintegrating into the environment. The dissipative system thrives on the basis of catastrophe either way. The setting up of the boundary of the dissipative system may be seen as a catastrophe from the viewpoint of the environment. The dissipative

system is an anomaly that stands against the current of thermodynamics. It is like having water flow uphill. It can occur in special circumstances, but it is a fairly rare occurrence.

We will relate the possibility of the dissipative system to what might be termed the openly-closed system. Dynamic systems modeled in the Real space may be seen as either open or closed. But we will define a system that is closed but at the same time open. It is closed in the sense that nothing crosses its external boundary. However, it is open inwardly instead of outwardly. This is possible because for a given system we can posit that it has several structures that define its inward articulation within the limits of its form. These different structures do not exactly match each other because of Godel's proof. This means that no one structure can reduce the formal system to a solid axiomatic foundation, so that each of the different structural explanations interfere with each other and, taken together, leave singularities of unexplained anomalies within the framework of the overlapping structures. These singularities are open, and certain influences arrive there from nowhere. In ancient times, these were known as oracles. Today we may call them liminal areas. But the system is open to higher dimensional influences through these gateways. These gates are analogous to the singularity *i*. They are analogous to the higher dimensional spaces. We can see this kind of structure in the work of Victor Frankl on meaning. We can see that this is exactly what Husserl found in relation to Kant's metaphysical system. Kant laid down some rules for what is admissible to reason, and thus created a closed system which described ideation. Ever since that point, all the philosophers attempted to get outside the Kantian system without crossing the boundaries he laid down as sacrosanct. In the end, it was Husserl who managed to do this by inventing another dimension that is not accounted for in Kant's metaphysic. Husserl can cross in and out of the Kantian base system without crossing the boundary, but by subverting it in a way that does not directly violate its integrity. The openly-closed system is a model of this kind of higher dimensional bypass. We say that neg-entropy occurs in the

dissipative system, and that it orders itself. But no one asks where that order comes from. Order pours into the system from where? We know disorder pours into the environment from the dissipative system, but we do not know where the order actually comes from. Well, it comes from the flaw in spacetime which is the interface between spacetime and higher dimensional spaces or between the real numbers and their mirror image. Order flows from a singularity. In the case of Plato's Laws, it is the lawgiver who is a singular human. In the case of dissipative system, it is from a catastrophic twist in the chemical structure that produces the seed of the pattern which comes to dominate within the boundary of the system. Each dissipative system has a special boundary. That boundary acts as a filter, allowing only passage one way or controlling the passage of materials between the system and the environment in more complex asymmetrical ways. The asymmetry is seen as the notion that the mobius strip has only one side globally but two sides locally. And the same is true of the edges. This asymmetry, which allows one boundary to play two roles at any given point, is the basis of filtering which allows the entropy to flow one way and not the other. The singularity at the center that allows order to rush into the system is balanced by the filtering boundary that allows entropy to pass but conserves order. The singularity at the center of the openly-closed system and the twisted boundary work together to define the regions of the inside and the outside of the system in terms of the nihilistic opposition of too much order and too little order.

We notice that the fifth stage is opposite the third stage in the unfolding of the methodological distinctions. We note that the formal-structural system cannot capture the Fourth of the system concept that arises as a synthesis out of the two thirds of algebra and logic. At most, the formal-structural system, by applying different structures, can define the singularities within the aggregate that embodies the whole. Then the Fourthness, as order, pours in upon the aggregate from the singularity and thus gives it a wholeness greater than the sum of its parts. The formal-structural system is the opposite of the

dissipative system. The dissipative system is a simple neg-entropic dynamic which is equivalent to the rotations in four-dimensional space that can together make possible perpetual motion. The complex twist, the mobius strip, when set in motion, gives us a stable dynamic base that does not exist in ordinary dynamical systems. That stability comes from the appearance of reversibility of the motion around the singularity. The complex numbers are a very special representation of the interval with its phases. The real part is one phase, and the imaginary part is the other phase of this interval. Here the interval is built into the deep structure of the algebra and not just posited as part of the features of the numbers themselves. Complexity completes the formal-structural system by introducing the interval's reversibility into the structure of the algebra. This lets us see that systems with multiple overlapping structures may become openly-closed, and thus have sources of order within them. These sources of order are seen by the Catalyst viewpoint. But to the formal structural system, they are merely nodes of pure immanence, of what can never appear which, like the unconscious, orders conscious contents through the action of differing and differing of DifferAnce.

The complex algebra is a halfway house between the system and the meta-system. It is not clear if it deserves its own ontological emergent category. It is a system and not yet a meta-system. But what is important is that it is a system with a very special dynamic. It cannot be said to order itself. Instead, order appears from nowhere at the center of the dissipative system and spreads within its boundary. Entropy moves through its filtering boundary and disorders the environment more than it might normally be to compensate for the addition of order from nowhere inside the system. The difference between too much order inside the system and too much disorder outside is a nihilistic opposition that is important to note.

Logic appears at this level in some of its characteristics. The double negative is a similar kind of structure  $\sim\sim X = X$  is analogous to the  $i^2 = -1$  (transposing symbols  $\rightarrow \sim^2 i / 1 = i / 1$ ; this is not to

say that these symbols are meaningful, but only that the elements are isomorphic for a reason). We add to this the ability of logic to prove, based on impossibility and the excluded middle, and we have the strong conventional logic which is equally as blind as it is strong. We see that the kind of logic that belongs at level four is intuitionistic logic that does not allow proof by impossibility and perhaps that tempered by reconsideration of excluded middle. But our conventional logic, which we owe to Aristotle, definitely fits at this fifth stage of our unfolding systems theory. So when the algebra is connected to the logic in Godel's proof, we are actually getting some cross talk between the pure Third of Algebra and conventional logic, which are at different stages. But then again, we can see that Algebra has the reversible structures of multiplication and addition where  $1^2 = 1$  or  $0+0=0$ . We note that it is this difference between the operations of addition and multiplication that the complex numbers are meant to solve. A negative multiplied by a negative gives a positive. The complex allows negative numbers to be generated by multiplication of the same number by itself. This reduced the difference between addition and multiplication operations. So we begin to wonder if both of these Thirds (both Algebra and Logic) are not, to some extent, contaminated with the reversibility that becomes apparent in the complex numbers. Reversibility in general is what appears at this point in the infolding of the minimal system on itself. Reversibility is the essential precursor of reflexivity. Reversibility is also in the form of the Chiasm, the essential structure of Wild Being. Here we have some of the inherent structure opaquely embedded in the Real numbers manifesting itself. This gets taken up and expressed in the logical and algebraic systems that manipulate these numbers or logical symbols. It also embodies, to some degree, what it is within the Algebra/Logic complex that cannot be reduced to axioms. Axioms are purely present at hand. If the system of algebra/logic could be reduced to the axioms, then we would be able to say that no other kinds of Being are necessary because everything can be expressed as a function of Pure Presence.

The production of extra dimensions is the dual of the production of singularities. In some sense, the extra dimensions of four and higher dimensional space are the inward structures of the complex singularity *i*. The singularity is at the heart of the dissipative system. Through it, information pours into the system from the inside instead of entropy from the outside. As a result, entropy pours into the environment from the dissipative system. The information pouring into the system, which is perceived as increased ordering, comes from higher dimensional spaces or through higher dimensional spaces from lower dimensional spaces, thus circumventing boundary crossing at lower dimensionalities. The flow of information into the dissipative system balances the flow of entropy out of the dissipative system into the environment across the system boundary. We can see this structure in Greek cities where they have an acropolis at the center, where the gods reside, and a wall at the periphery. The gods are a source of order that pours into the city through oracles and other actions of the gods. The gods of the city order the state of affairs within the boundaries of the city. The city goes to war against other cities, and thus creates higher concentrations of entropy outside its boundaries in order to increase the order inside its boundaries. The city is open to a higher dimension inwardly, like the openly-closed system that discovers anomalies within itself due to the wrinkles in the application of several different structural systems. In both cases, these singularities or anomalies, are sources of information which do not come from outside in the normal way, i.e. crossing the outer boundary of the system. But a system with an internal twist like this one, an Escher waterfall-like structure inside, is still a system and is not yet a meta-system.

When we open up four-dimensional space, we notice that the simplest figure in this space is the four-dimensional pentahedron. That structure we have already identified with the simplest possible autopoietic system. There are four views we can take of that structure:

- **Pentagrams**

- **Pentahedral Lattice (1-5-10-10-5-1)**
- **Kleinian Bottle**
- **5 groups of order twenty**

In the previous essays, we explored that structure in depth. It is mentioned here to point out that the fifth point that makes that figure possible can be considered as a singularity within the minimal system. If we posit that there is a higher dimensional space, then that point becomes offset into that dimensionality, and the pentahedral figure forms. But if we just consider it as embedded within the minimal system, then it becomes the anomaly that defines the openly-closed or the dissipative system. It stands for the complexity of the Real space. Real space cannot be considered apart from its algebras and the logic we use to make proofs and simplifications. Within the minimal system embedded in real space, a gap opens up, and we describe that gap using complex numbers to relate real space to the singularity at the center of the minimal system. As soon as that singularity appears, we can hypothesize that there is a higher dimensional space where that singularity is just part of the mathematical structure, and, in fact, we unfold higher dimensional space from that singularity. We discover that mathematical structure of higher dimensions has its own complexity and structure. In fact, topologists find that four-dimensional space, unlike any other, have an infinite number of “fake” topologies instead of the expected finite number of minimal surfaces. Four-dimensional space has a surprising complexity that is counter-intuitive. It is the formalization of spacetime, so it is the space in which we actually live.

We have posited in earlier essays that the autopoietic system has as its minimal structure the form of the pentahedron and that each of the views of that structure is a meaningful aspect of the autopoietic system. This minimal structure is the autopoietic ring made up of five phases and five singularities. Each phase contains a minimal system, so the pentahedral lattice relates the five Hsing to the four elements of the minimal system to produce the 20 relations between celestial and terrestrial elements.

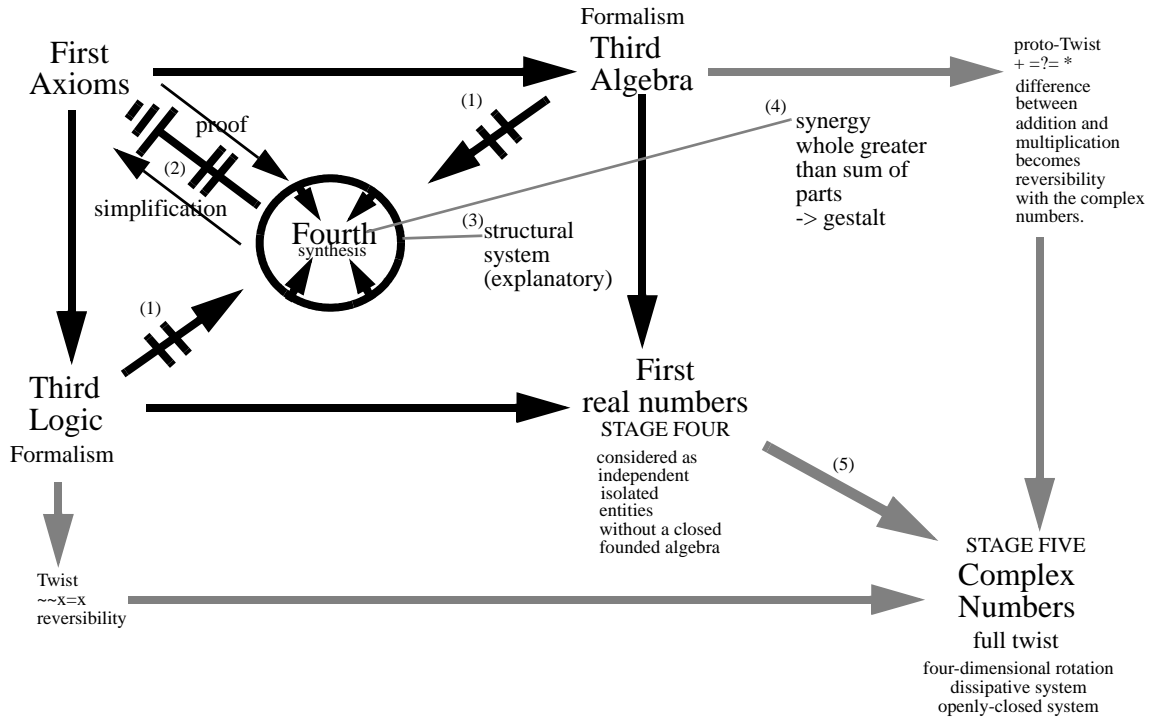


The pentagrams are attached as values to these 20 possible relations, and the five groups of order 20 signify the orbits of these 20 possible relations. Thus, the autopoietic system has a very specific structure that appears the moment the singularity embedded in the minimal system moves out into the fourth dimension to establish its own realm and unfolds its implicit mathematical relations. However, given the structure of the autopoietic system, we have still not established the operations by which it organizes itself. To do that, we must move to the next stage of the unfolding of the

foundations of autopoietic system theory.

The pentahedron may be considered as a model of the static structure of the synergetic Fourth. This means it is a model of the static autopoietic system. However, the autopoietic system is not completely static, but is instead, endlessly dynamic as it strives to organize itself. Therefore, no dissipative system can model the autopoietic system because it has features that go beyond the openly-closed or dissipative system. It is necessary to go further in order to capture these dynamic aspects of the autopoietic system in our model.

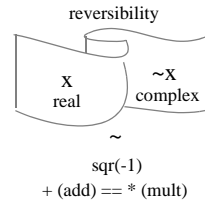
FIGURE 78



- (1) TwoThirds cannot capture all the aspects of a Fourth
- (2) A Fourth cannot be reduced to axioms; thus systems do not have grounds and cannot ground themselves.
- (3) Even a structural system, which is weaker than a formal system cannot capture the Fourth
- (4) A Fourth is a whole greater than the sum of its parts, i.e. a gestalt. (A system is a gestalt.)
- (5) The proved ungroundness of the real number system leads to the consideration of other algebras.

Godel's proof:

The act of combining algebra and logic in order to ground the combined system by reduction is exactly what prevents the grounding by reduction. This is the same as the quantum effect of observability.



## Stage Six

Once we have opened up Pandora's box and begin considering other algebras of the kind which gives us the complex numbers, then we can ask whether there are any more higher algebras of the same kind. It turns out that there are only two higher algebras of the same kind. The next highest hyper-complex number is the quaternions which, in effect, double the Complex numbers producing three singularities  $i$ ,  $j$ ,  $k$  that are related to each other in terms of the quaternion group. This is, in fact, the group that relates the four axes of four-dimensional space to each other. Four-dimensional space is four three-dimensional spaces with the axes related through the quaternion group operations to each other. Many times  $i$ ,  $j$  and  $k$  are used as the axes of three-dimensional space so that rotations of vectors can revolve around them as if they were being displaced through four-dimensional space instead of the axes. For us, the quaternions are very important in that they unite the structure of four-dimensional space with the singularities inherent in the real numbers considered from the point of view of algebra. With the quaternions, we say that algebra is a general structure for dealing with many different sets of numbers like the real numbers, and that these sets of numbers have a very specific interrelation to each other. In fact, we say that the sets of numbers *real*,  $i$ ,  $j$  and  $k$  form a minimal system of phases, and that there are four singularities  $I$ ,  $i$ ,  $j$  and  $k$  that generate these phases that each contain positive and negative real-like numbers. So we see here that the singularities are like the points in the tetrahedron, and the number phases (positive and negative) are like the four triangular faces of the tetrahedron. Only here, these are related to each other via the quaternion group which is the structure operated like two four-dimensional rotations on the real numbers and its cognates. This gives us a very strange inner structure for the minimal system.

However, we must go beyond this formulation because we note that as suggested in the last essay this quaternion, space is embedded in the pentahedron as the fine structure of the Kleinian

bottle. We realize that this means that August Stern's Matrix Logic has an inner quaternion structure that aligns with the truth values of Matrix Logic and the eigenvalues of the Matrices of the logic themselves. We posit that the inner structure of the autopoietic system as a set of operators is identical with Matrix Logic, and that this is embedded within the pentahedral structure of the minimal autopoietic system. We note that Matrix Logic introduces the third truth value (-1, neither...nor...) but suppresses the fourth truth value (2, both...and). By this suppression it generates the 81 operations of matrix logic rather than collapsing back into the sixteen mod 2 logic operations. This introduces the Third again at a higher level. We have seen that the Third has already failed to subdue the synergetic system due to Godel's proof. At this higher level, we see that a composite picture of the synergetic system is produced from the combination of the pentahedron with its views and Matrix Logic. Matrix Logic is simultaneously a formal and a structural system. As such, it has special claims to being able to model the synergetic Fourth. We claim that the combination of the outward structure of the pentahedron and the inward operational structure of matrix logic as the fine structure of the Kleinian bottle which represents the four-dimensional rotations within the autopoietic structure, give an exact model of the synergetic Fourth. Thus, what logic and algebra failed to capture is exactly captured by Matrix Logic that includes within itself Matrix Algebra and a more robust form of logic that has embedded, within it, conventional logic. The fact that the Fourth cannot be reduced to axioms still holds. But we can model the whole dynamic autopoietic system in terms of these two mathematical structures acting together in a non-reductionist mode of thought which recognizes the independent reality of autopoietic systems as a threshold of complexity and activity that is very useful for modeling the living/cognitive, which is to say, secondary processes with intentionality and independence within the world.

The dynamic autopoietic system is the archetype of the meta-system. We connect the meta-system to

this level of the unfolding of autopoietic systems theory. The meta-system is a meta-showing and hiding of gestalts, and we will call it a “show.” In fact, it is a five-ring circus in which multiple showings and hidings are going on simultaneously. It is an entertainment system with multiple simultaneous channels. Meta-systems set rules within which systems function autonomously. Thus, meta-systems are formulations of order independent from the autonomous beings that maintain and abide by that order. Meta-systems allow multiple independent things to be going on simultaneously. Sophisticated operating systems with independent threads of execution such as UNIX, qualify as meta-systems. There are a myriad different possibilities for meta-systems, but as they impose more and more order, they approach the limit of being a system. As they allow more and more independence with respect to more and more realms of action and perception, they approach the limit of being a world. The autopoietic system is merely an idealization of the meta-system that contains exactly five minimal systems which are highly synergistically integrated. This is to say that meta-systems have different levels of harmony according to Chang’s levels of harmony (logical, interactive, mutual support and interpenetration). The autopoietic system has interpenetrating harmony. Thus the autopoietic system is actually a meta-system with the highest degree of harmony possible. This makes the autopoietic system a model of the Holoïd. Except it is a model that stands away from complete fusion. It is a model of transcendence, grounding itself, in which we can still see the structure of belonging together or the returning of the Same.

The autopoietic system imposes order on itself. It is a network of processes that produce the components out of which it is itself comprised, and then maintains its own organization as a homeostatic variable by replacing itself with those components it has itself produced. The autopoietic system is thus a network of elements that together do ordering and do producing. The archetypal example is the living cell. Autopoietic theory sees the living cell as having a cognitive component, and that the cognitive

component is fused with the living component in the cell. The cognitive component is associated with the ordering of the cell by itself. The producing component makes the sub-components of the cell itself which it uses to maintain itself. The ordering component controls growth, reproduction, the metabolism and a myriad of the functions of the cell that together allow it to live. In higher animals, this ordering component becomes cognition. There is a relativistic point that as observers of other living/cognitive autopoietic systems, we project our intentions on that system. Our projections may be far from the actual internal intentions of the cognitive/living autopoietic system under observation. So we must carefully distinguish the outward expression of cognition in terms of projected intentions from the internal intentions of the autonomous system. But there is no doubt that the autopoietic system, in every case, has its own reasons that our reason may not be able to understand.

We are not actually saying that this network of nodes that makes up the autopoietic system is a pentahedral structure. That network of the nodes in the autopoietic machine will vary depending on the kind of machine it is. We are not even saying that the pentahedron is the only such structure. In fact, we posit that there are similar structures in every higher dimensionality that may be higher order autopoietic rings. The pentahedron is merely the minimal autopoietic ring structure. The autopoietic ring is the connection between the cognitive element and the living element. In other words, the autopoietic ring in the pentahedral structure allows there to be five singularities and five minimal systems. Components of the autopoietic system must be arranged in systems. The minimal formation of these systems of components (eventities) appears as the phases of the pentahedral formation. The singularities that contain the cognitive component have a specific relation with these minimal systems of components. The pentahedral ring specifies these relations between the cognitive singularities from which order comes the minimal systems of components that represent the organization of the autopoietic system that it is imposing on itself. So the ring structure is very

important to the structure of the autopoietic system connecting its cognitive aspect to its living aspect. This structure can be arbitrarily complex. Higher dimensional autopoietic rings merely increase this complexity, but also increase synergy. For instance, the fifth dimensional equivalent of the pentahedron, called the hexahedron, which has the lattice 1-6-15-30-15-6-1, has 15 tetrahedral structures but six four-dimensional structures which connect them. Thus, we immediately go from five minimal systems to 15. And as we go up the Pascal triangle, these numbers grow exponentially. The pentahedron has a single four-dimensional structure to connect is five minimal systems. The next ring up the ladder of higher dimensional spaces have six higher dimensional structures to connect 15 instead of the three you might expect. Complexity grows exponentially. This complexity grows to accommodate the high degree of harmony in these systems. We know that the autopoietic system is a logical unity. But it is a unity with structure. It has not collapsed to identity in fusion without structure. It is a unity just prior to the collapse into unity without structure signified by Conceptual Being. That structure that it has must embody all the kinds of harmony. It is logical because the autopoietic system is closed. Like logic itself, it is a closed formal system. All its actions are in terms of itself. It has interactive harmony because all its nodes interact to produce its self-organization. It has mutual support because the cognitive singularities order the component minimal systems acting together so the different parts of the system support each other. So we see that it is at the level of mutual support that the relations between cognitive singularities and components in minimal systems becomes important. Finally, it has interpenetration because of the synergy based on the Pascal triangle where multiple organizational elements are made out of the same materials. This reuse of elements of the organization to produce more complex structures is the hallmark of interpenetration. It signifies a deep and sophisticated ordering of the organization which is built into the nature of things and is specified in a mathematical way as lattices and may be interpreted as geometrical objects in higher dimensional space. This interpenetration of elements, where one element

enters into the definition of another element but does not collapse into identity, is a very important feature of the universe and mind which comes from the connection between the living and the cognitive in the autopoietic system. It is not that we discover mathematics as a realm of ideas separate from who we are as living thinking beings. Instead, in mathematics, we discover the inherent connection between the cognitive and the living within ourselves, and project it as part of the universe or mental forms. But in fact, it is the inner structure of our cognitive life. It has a beauty and elegance that is hard to deny. That comes from within us as human beings. But the whole question revolves around how we interpret that resource within ourselves that connects the cognitive to life. We can interpret it as solid geometry as the Greeks did, and introduce opacity. Or we can interpret it as higher and higher thresholds of complexity in the unfolding of binary systems that are transparent permutations of opposites. The choice is up to us. The same Pascal triangle may be interpreted both ways. It is the difference between the view that there is a material substrate to everything that is independent of us as cognitive-living beings, and the view which we can follow Loy in that the phenomenological reality is prior to the material substrate. Phenomenology is prior to the material, and the social is prior to the phenomenological. We really need to understand the social if we are to understand the autopoietic system correctly. However, the social introduces many factors that are clearly not present in many living systems. It is basically a new emergent level, and we are fortunate to find that there is another level in our hierarchy of algebras that can support the existence of a structure higher than the cognitive-living autopoietic system.

---

### Stage Seven

---

The next stage is where the Quaternion algebra is doubled again to give the Cayley algebra. This adds four new singularities and effectively doubles the Quaternion structure. The new singularities are called *I*, *J*, *K* and *e*. The *e* singularity produces

another limit like the real number system is to the complex and quaternion numbers. Each successive algebra has a weaker division property, and the Cayley has the weakest. The Cayley algebra is, in effect, the production of a mirror image of the Quaternion algebra. The mirroring of the quaternion allows the cognitive-living autopoietic system to reflect on itself. Self-reflexion is the next higher stage from self-organization. Essentially, this self-reflexion allows the social autopoietic system to change its ordering and experience emergence, which means radical reordering of the system.

To repeat this in other way: the Cayley algebraic structure is the mathematical basis for the *Reflexive Autopoietic* system. This structure is equivalent to the Social level of emergent phenomena. In it, the quaternion meta-system looks at itself, and thus can not only organize itself, but make up new orders to follow. Thus, it is at this level that emergent events are defined and are, in fact, the basis of the social, or vice versa as G. H. Mead intuited.

The Cayley algebraic structure is the basis for the projection of worlds. Above the meta-system, the next level of emergent category is the *World*. The social system projects the world based on its reflexivity which radiates among its members in a seemingly infinite ramification of reflecting images between members of the social group.

It is at this level that Stern defines the Hyper-logical operators. This is the level that computation would occur in his system where multiple (four) matrix logic elements are fractally combined. This computational structure is a group, and there is only one group with an order of 20 that contains a Quaternion. That group corresponds to the 24 cell polytope in four-dimensional space. Only four-dimensional space has such a structure, and it corresponds to a direct mapping from the Hypercube to the Hyperoctahedron which only exists in four-dimensional space. This suggests that the 24 cell polytope is the inner structure of the social operations that are a sui-generis reality over and above the operations of matrix logic alone. Reflected matrix

logic has group properties that overcome the forbidden operations. All hyper logic operators have a complete set of operations which allow this computational form to go beyond the blockages of the forbidden operations of matrix logic without abrogating them, forming a whole group structure. This meta-meta-system is the social which projects a world which allows emergent events without blockage because its structure is isomorphic with the structure of the emergent event itself. This is probably the first rigorous definition of the level of the social. We can connect it with what Deleuze and Guattari call the “socius.” It is the primal ground of everything we know. Ballard called it the archaic. We turn the normal list of emergent levels upside down and say that it is not quarks and fundamental particles that are the basis, but instead it is the social from which all other emergent levels devolve. Here, we are saying that the social is explicitly the reflexivity added to the autopoietic system, but that addition comes about by essentially a doubling of the structure of the mathematical basis for the autopoietic ring. This takes us to a new emergent level where there is a unique mathematical structure. It appears as the Hyper operators of Matrix logic, and it appears as the 24 cell polytope that has a lattice structure 1-24-96-96-24-1. It is a unique connection between the hypercube and hyperoctahedon that produces an all 4-d space filling lattice. It gives the hypercube and the hyperoctahedron a unique intertransformability that does not appear in any higher dimensional space.

This structure is the next higher Matrix Logic form. It subsumes Matrix Logic, and provides us with a very complex Meta-Matrix Logic. As such, it gives an additional layer of inner coherence to Matrix Logic itself which is not blocked by the forbidden operations. Thus, it is a group structure where every pair of hyper-operations taken together gives us another hyper-operation within the group structure. This hyper-operator is composed of four Matrix Logic operators in a larger matrix with a four value vector as input and as output. We can think of this hyper-operator as the simultaneous interacting logical computations of two independent agents.

This combination of logical agents gives the social dimension to this Hyper-logic.

The reflexive autopoietic system has the ability to re-organize itself rather than to merely organize itself. For instance, the cell has its organizational trajectory laid out for it by its DNA patterning. Social autopoietic systems can change that patterning to produce a different trajectory. For instance, Beer talks about the Boss as giving closure to the corporation. The Boss is the one who decides which avenue will be taken. But the Boss can look at the situation and decide to do something completely different than anything the meta-systems of the organization suggest. This ability for the Boss to reflect and change the entire patterning of the organization based on the outcome of that reflection without recourse to any laid down patterning, such as the cell's DNA, is what we are talking about here. Of course, redirection by a single lawmaker acting as a tyrant is only one example of how a repatterning might come about. Another way is for the group to reach consensus that a change is necessary. But however this change comes about, or is instituted it is only social systems that are able to effect such changes in their internal organization with such freedom. All the normal autopoietic systems cannot do this unless they are preprogrammed with different modes. For instance, the transformation of a caterpillar into a moth is a catastrophic pattern change. But it was pre-programmed into the basic patterning of the organism. The organism did not decide to change itself into something completely different. The same is the case with human beings. We cannot change our bodies at will except by external means. But a society can change its basic characteristics of organization in radical ways by altering the ways individuals interact and even altering which individuals fulfill specific roles in the organization. Society is a meta-organization of creatures. If we consider bee hives, we see that the beehive itself is, in some sense, an organism and it is not truly social because it cannot repattern itself. The transformation of the hive from sedative to flying is an example of a preprogrammed change which occurs given certain circumstances. Everything the

bees do as separate organisms is prepatterned. So we cannot call them social in the sense specific to reflexive autopoietic systems.

When we connect emergence, the social, reflexivity, the 24 cell four-dimensional polytope and Hyper Matrix Logic to the Cayley numbers, what are we really saying?

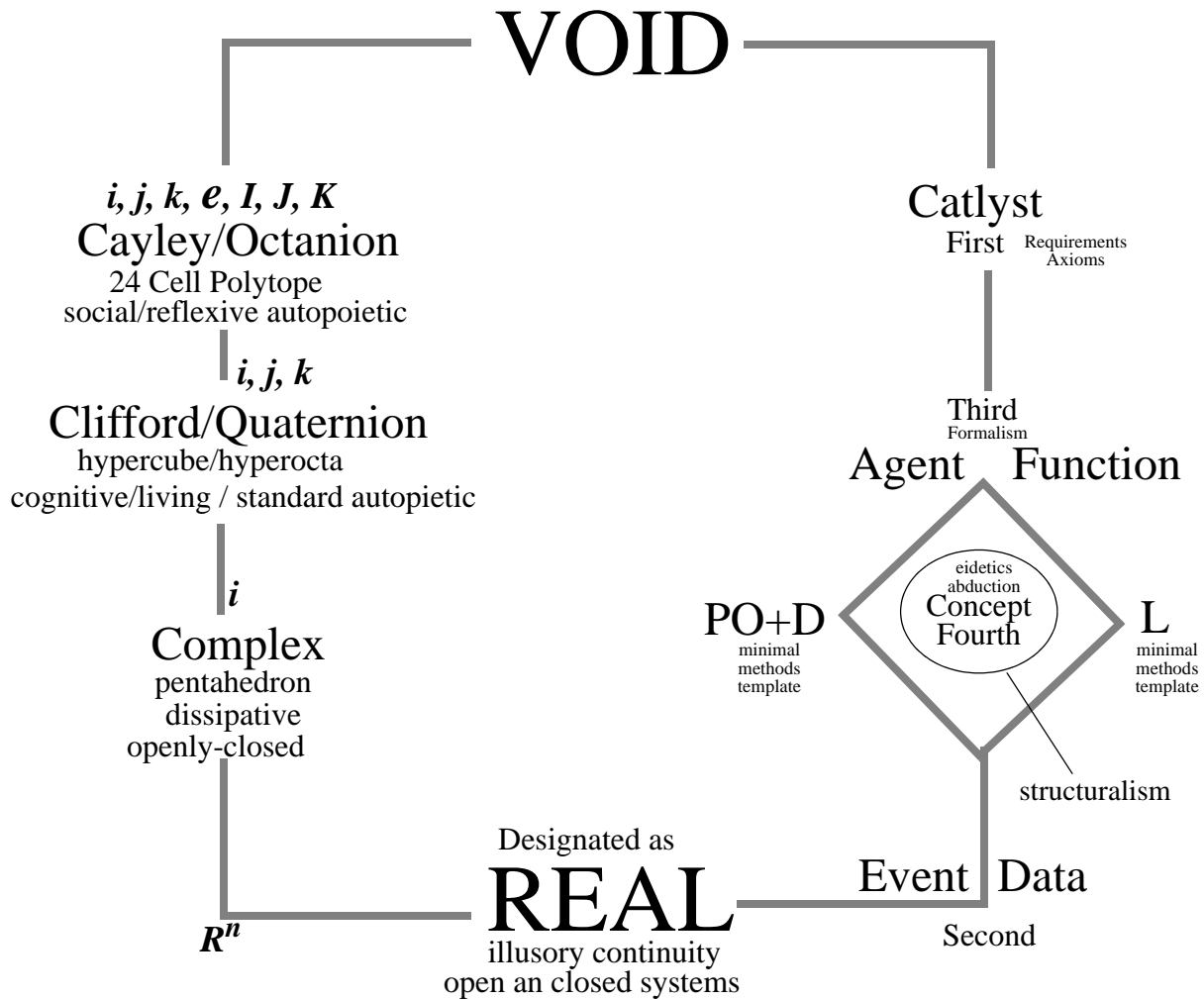
First, we are saying that our autopoietic system's theory clearly distinguishes the level of the autopoietic system from the reflexive autopoietic system. This is important because there has been a lot of argument whether social systems are, in fact, autopoietic. Our position has been that they are a special case of an autopoietic system which is, in turn, a special case of a dissipative system that is, in turn, a kind of a system. Being able to generate all possible kinds of relations between eventities or system components in minimal systems is the main reason for appealing to methodological distinctions and hypercomplex algebras. These mathematical objects structure the way we look at the phenomena. When we see that the Cayley, like all the series of hypercomplex numbers, are produced by "doubling," we see that there is some sense to the concept of an autopoietic system looking at itself in reflexion through this mirroring of the quaternion. The quaternion is a mirroring of the complex numbers. Thus, an autopoietic system is, in some sense the combination of two dissipative (openly-closed) systems. The dissipative system is somehow a combination of an open and a closed system. The doubling allows us to relate the generation of these more complex kinds of special purpose systems to the symmetry, breaking progressive bisection of complex dynamical systems on their way to chaos. In this case, the symmetry breaking only goes to eight states. Only eight singularities are produced which are the eight artificial intelligence techniques, the eight paradoxes in the software layer. These eight singularities may be read as producers of higher dimensionalities. As such, we can see that at the level of the Cayley algebra, a unique aspect of four-dimensional space to turn in on itself becomes apparent. The hypercube and hyperoctahedron have

a special kind of symmetry that revolves around the 24 cell polytope. It is this special symmetry that is made use of by Hyper Matrix Logic with its group structure of order 24. This special property of the Hyper Matrix Logic, or the 24-cell polytope, is the ability to invert inwardly as well as outwardly. If we represent the minimal system as a quaternions group with four singularities being the four eventities of the minimal system, then we see that the quaternions can involute using the rotations of four-dimensional space inwardly. The addition of the Cayley allows a similar involution outwardly. Thus, the ultimate view of the minimal system is that it is possible to combine four-dimensional rotations, both inward and outward in the same structure. This structure is a kind of double perpetual motion machine. It is a perpetual motion machine whose perpetuity is tracked by a second perpetual motion machine. The perpetual motion machine tracks itself and can follow itself. This is the essential nature of reflexivity. It is social because it is two intertwined perpetual motion machines; two intertwined autopoietic systems locked in an embrace. Here, the cognitive sub-system is disconnected from the living sub-system but mirrors it perfectly. The production of the inverse autopoietic system allows the system to model itself internally. Or we can see it as two autopoietic systems where the cognitive and living aspects are still interembedded. The two together operate in perfect harmony. It is a marriage. And it is the prototype of all social relations where the mutual mirroring between two intertwined autopoietic systems produces a whole greater than the two meta-systems together. This meta-meta-system must be a world. This archetypal marriage, intertwined autopoietic rings, is the foundation of the world. The well and the tree, or the pen and the tablet -- in the primal scene, the duality is an image of this marriage. So we see that marriage is somehow the fundamental non-nihilistic distinction. It is symbolized in the rings couples wear, but it goes very deep as a fundamental non-nihilistic distinction that founds the world by establishing the basic social relation from which all other social relations emerge. It is different from sex together or living together. It is a contract which Mithra and Varuna guard, and

they can guard it because they know how to break it. It is an unseen relationship which is founded on the inner possibility of essential harmony. This is not harmony of something with itself we saw in the autopoietic system, but harmony with another which is like the self only different. It is the harmony of two selves intertwined who belong together and are the Same. This harmony with the other is what the whole of the Western tradition violates in many deep ways. It is a harmony with the other through the realization that the other is ultimately the self. When I make a model of the other, it turns out to be a model of myself. I am the Other. But this does not just mean I am alienated from my self. It also means that there is a possibility of a harmony with the other that I can strive for which is the basis of the social and is represented by the internally and externally involuting minimal system.

Marriage is not a constant relation. Marriage can be repatterned by those involved in it. My partner and I can look at ourselves together and decide that we are going to do things differently together. I cannot get this reflection looking at my own behavior because I have a distorted view of my own behavior that is different from that of a significant other to whom I am married. This is different again from any other significant other's view of my behavior or any non-significant other. Shaykh Abd al-Qadir al-Murabit calls this relation, in which there is an inner freedom to repattern and change, the Collaborative Couple.

FIGURE 79



| The epitome of the formalism of this highest level of special systems theory is the use of Minkowski spacetime to explain relativistic information by Jumarie. In this version of spacetime, two subjects observing the same system would, in fact, observe different information. Jumarie uses the concepts of special theory of relativity to work out the invariants by showing what each observer would observe through the other observer in comparison with what he/she would observe from his/her own inertial frame. When two observers are observing simultaneously the same thing, then the upper left and lower right quadrants of the Hyper logic matrix

of four matrix logic operators are all that is used so that the observations are orthogonal. This possibility of orthogonality of observations, and the distortion of information by multiple observers, is the basic framework for the investigation of intersubjectivity. In intersubjective viewing of a system, there are certain transforms by which one subjective viewpoint can be transformed into another. Stern treats the causal chain within the light cones in terms of positive and negative logics. These two views, when put together, give us a powerful tool for understanding the relation of subjects to the same system by their relativistic warps of information.



Matrix Logic gives us the means to understand the temporal aspect of causal chains within the unfolding of the worldlines. The anti-logic gives us access to a structuralism within the formalism of Matrix Logic which is a model of the relation of the light cones to nowhere. So together, Matrix Logic and Relativistic Information Systems theory gives us a means of analyzing intersubjective phenomena on a solid formal-structural footing.

The reflexive autopoietic system is not homeostatic, but proactive and projecting. As Heidegger says, it is ecstatic, pro-jecting the world. Its nature is that of Dasein. Instead of homeostatic, we could say heterodynamic. The reflexive autopoietic system is constantly producing a heterogeneous variety of differences that make a difference. It is in constant dynamic. Because for anything to remain in one place in spacetime, it must move, specifically in circles of  $4\pi$  which make it static to all frames of reference. So in order to stand still, the reflexive autopoietic system must keep moving. We can say that the Cayley algebra is more general than the Clifford which is, in turn, more general than the Complex so that the social level is more general than the autopoietic which is, in turn, more general than the dissipative. More general in the sense that the social gives rise to the individual. Individuals cannot function without a social milieu and concretely embody that social milieu. Individuals function as organizers or disorganizers of their situations. The dissipative context of the individual is the situation. The individual's situatedness is socially defined. Deleuze and Guattari speak of the socius and the desiring machines. The desiring machines are the partial situations which may be positively or negatively entropic. The individual, from his/her perspective, is an epiphenomenon of the connection between the desiring machines that are the intersections of multiple overlapping situations and the socius that is the social context in which all situations are embedded. We do not go so far in denying reality to the individual. The individual is the autopoietic unity with its cognitive (functional) and autonomous (agent) components. All cognitive intentions function within a situation, and all actions

of the agent occur within the situation. It is only in the situation that the individual desiring machines come into play. We take these myriad situations that form the patchwork of our lives and attempt to produce a narrative or a designated-as-real illusory continuity. So we can see that from one point of view it is the socius and the situations in which desiring machines manifest that are real. But normally, in the common sense world, it is the individual and his life narrative that is real. Different theories will emphasis two and de-emphasize the other two levels and vice versa. But when we realize the parallelism between the Cayley formation and the First Catalyst viewpoint, then we say that the Catalyst viewpoint holds the position of the generalized other of Mead. The Thirds of Function and Agent are opposite the Clifford formation which is equivalent to the autopoietic system. These viewpoints are the cognitive and the embodiment of the living individual in their reversibility. They express the ability to formulate formal systems, either as algebras or logics. The algebra counts the individuals. And what is countable is deemed real. The logic verifies the truth of the individuals. The cognitive (functional/intentional) and the autonomous (agent/existence as isolated individual) aspects form a wave particle duality. This form of belonging together is a weak kind of identity with difference built in. Opposite the dissipative system is the Conceptual Fourth. It is constrained by the structural system and confined by the set of minimal methods, but is not captured by any of these. Thus, the Conceptual Fourth which has a complexity analogous to the Cayley formation, is diagonal to it. The simple-to-complex movement is opposite on the two sides of the diagram. The concept appears as a view of what is beyond the singularity at the center of the openly-closed system. It is like the otherworldly forms of Plato. It is the non-capturable synergy that is the source of order that pours into the dissipative system through the singularity to order the system. The simplicity of the dissipative system points to the complexity of the synergetic uncapturable eidetic abductive Fourth of the System Concept or System Design. This is interesting because the same is true of the relation between the

Catalyst and the Cayley formation. The simplicity of the First, which is the Generalized Other, is balanced by the complexity of the minimal social, i.e. reflexive, system. These two sides to the diagram are duals of each other. They form a complex interval with the point of reversibility being the illusory continuity of the real numbers, and the limits being on both ends the void. Each phase has its own sub-interval, in the one case being expressed in terms of algebra formations, and in the other in terms of methodological distinctions. The Quarternion formation and the Thirds of Function and Agent are the points of reversibility in these sub-phases. The Quarternion formation expresses how the autopoietic system can connect the function and agent aspects together in a wavicle or wave/particle unity. This is made possible by the existence of four-dimensional rotations that make possible perpetual motion in higher dimensional spaces. The autopoietic system can ground itself or cause itself with this very efficient higher dimensional causation. Because we are four-dimensional creatures, we can harmonize our processes to approximate these rotations which is done by setting up resonances. We can only do it through time, not in the frozen presentation of space which is seen as present-at-hand only. It takes all four kinds of Being to effectively produce this perfect rotation of the temporal gestalt, and that is why the four kinds of Being are necessary within the autopoietic system as the levels through which self-grounding Being passes, and this is why the autopoietic system has the structure of the emergent event. It does not experience emergent events from the outside because it is a closed self activating emergent event.

The eight singularities correspond to the eight kinds of artificial intelligence techniques which are hypothesized to be the paradoxes in the software layer. They correspond also to the eight trigrams from the I Ching which appear in Sidi Ali al-Jamal as the permutations of inward/outward, sensory/meaning, and Celestial/Terrestrial. These eight points which appear as the singularities are the counterpoint to the 24 cell polytope. They are central to human cognition of the universe. As kinds of

artificial techniques, they are opaque and as trigrams, they are transparent. This is the difference between the binary and the triadic ways of viewing the world. We see that the progression from complex to quarternion to Cayley numbers produces a progressive bisection of singularities. These singularities operate as a system to organize the world. If that system is viewed through the flawed lens of logic that relies on the Third, then the result is paradoxical singularities in the layer of software minimal methods. If, on the other hand, the world is viewed as merely a myriad of opposites, then these singularities become merely the points of confluence of opposites as the basic opposites are permuted.

---

### The Void

---

The four eventities arose out of the void, and because there are no higher hypercomplex algebras, we again encounter the void as the unthinkability of what lies beyond the Cayley algebra. We can think of the seven stages of autopoietic systems theory as being like the seven chakras. They are thresholds of complexity of the unfolding of the big man, which is Das Mann, the They or the preconscious social which projects the world before we are even aware of it as individuals, before we even become individuals. The world is there, discovered as the medium in which we discover our humanity. We can turn it into the uni-verse or the totalitarian single song everyone must sing, or we can discover it as a window on a pluriverse that contains a myriad of worlds arising and returning to a single source who names Himself Allah, glory be to Him. That source is unthinkable, unrepresentable, unassociateable with anything we know. *There is nothing like Him, The Hearing, The Seeing.* All we see is endless worlds, meta-systems, systems, forms, primitives flowing out of the void. All praise and glory belongs to Allah! The path to Allah, glorified is He, is the path beyond the Void. That path is called by Him in the Glorious Quran, His uncreated words, Islam. May He set us firmly on that path and never take us from it.

---

In the last essay, we hypothesized a structure for the autopoietic system based on the assumption that the pentahedron would have four different faces just like the minimal system. But that hypothesis remains merely a conjecture unless it becomes possible to build an autopoietic system. To build a functioning autopoietic system, we would need an “engine” which would allow us to manipulate the elements of the autopoietic system in a way which is consonant with the autopoietic structure. In fact, what we must be talking about is a system that can manipulate itself -- not just that, but also order itself reflectively. But the structure of the autopoietic system and the autopoietic engine must be two sides of the same coin. The “engine” cannot be different from the structure it is ordering, manipulating and reflecting on. But it is clear that the autopoietic structure of the pentahedron that appears as the autopoietic ring is not complex enough to serve as the autopoietic “engine.” We may be going astray in the way we talk about this “engine.” After all, an engine is a machine, and the autopoietic system is precisely a machine that can organize itself. However, the structure of the autopoietic system that appears as a ring is different from the actual mechanism of organization. The organizing process is what is being termed here the

“engine.” It is necessary to study this organizing process and see how it animates the autopoietic structure.

The organizing structure of the autopoietic system appears most clearly in the work of August Stern who has formulated Matrix Logic<sup>1</sup> and presented it in two very important books. The basic concept is that logic can appear as matrix operation of right or left truth vectors. This produces a very interesting super-set of conventional logic. The matrix logic has the same structure as the fundamental particles so that Stern claims that his special logic unites the mind and nature through the same basic structure. It is not possible to re-present the work of Stern within this context so it will be taken to be a prerequisite for what will be said in this chapter. This work is very significant and should be studied for its own intrinsic value. In fact, I would claim that Stern has made a break-through on the order of that of Einstein or Newton in his theories of logic, physics and computation. Here we can only venture to make some scattered interpretations of Stern’s work in the context of our own study.

---

1. August Stern, Matrix Logic (North-Holland Elsevier Science Pubs, 1988), Matrix Logic And Mind (North-Holland Elsevier Science Pubs, 1992)

Matrix logic presents us with many new logical features, some of which are very powerful. For instance, the DeMorgan law applies to multiple operators in matrix logic. Matrix logic may be considered from the point of view of logical operations or from the point of view of matrix and vector operations, and thus logic is reduced in some sense to computation, and so the barrier between logic and numbers in computer science is broken down. Also, the logical operations may be considered from the point of view of physical structures of fundamental particles so that the logical operations take on new meaning directly related to the structures of matter and their manipulation in physical science. However, of fundamental interest is the fact that matrix logic has certain forbidden operations which distinguish it from what Stern calls the mod 2 set of operations which do not have forbidden interactions. Unlike normal logic, matrix logic operators can interact directly with each other. A table of the interactions of matrix logic lacks 49 interactions out of the 256 theoretically possible. These forbidden operations produce a structure which is very interesting. In effect, an anti-logic is produced which mirrors normal logic. Also, there is produced a set of 50 operations which are unique to matrix logic which represent the interaction between the positive and negative logics. If the forbidden interactions did not exist, these 50 special cross-over operations would not exist. Now this structure of forbidden operations reminds us of the essence of manifestation. It says that at the heart of the matrix logic is a wall, a barrier that refuses manifestation. It is the existence of this forbidden territory that makes the logic and anti-logic pair appear. They are like matter and anti-matter, and will cancel when they come into contact. Thus, the cancellation phenomenon and the essence of manifestation (pure immanence) appear in the structure of matrix logic. Stern posits that the anti-logic may be equivalent to the unconscious. Remember that Matte Blanco posits that the unconscious is produced by symmetries. We do not see it because all of its operations bring things exactly back to where they were. Similarly, Stern says it is impossible for us to distinguish between the logic and anti-logic. But the

formulation of Stern posits that there are 50 operators in matrix logic that track the transformation of the positive logic into the anti-logic. Those 50 operations appear directly as the result of the forbidden operations. Thus, something is added to what Matte Blanco has posited. In fact the 16 operators of the logic together with the 16 anti-operators, plus the 50 transitional operators produces a system with 81 operators plus identity. The mod 2 system merely collapses back into itself so that no more than 16 operations are produced from the interactions of mod 2 operators with each other. These 81 operators of matrix logic are very significant for us. In effect, they are produced by placing the truth values of -1, 0, 1 into the four places of a two by two matrix. Matrix logic has four truth values instead of two. In addition, it has -1 and 2 as truth values interpreted as weak indecision (neither true nor false) and strong indecision (both true and false). It is the production of a truth value of 2 which marks an interaction of logic operators as forbidden. Thus, in effect, matrix logic limits us to three truth values. The structure of four places and three values gives us mathematically  $3^4 = 81$ .

It is amazing that this is precisely the structure of a Chinese classic called the Classic of the Great Dark - T'ai Hsuan Ching<sup>2</sup>. This work was written about AD 53 by Yang Hsiung. He was a scholar who set out to redo the Chinese classics. The T'ai Hsuan Ching was his reworking of the I Ching. Instead of only Yin and Yang lines in six places, this new rendition has three kinds of lines (including twice broken) in four places to produce 81 Shou. Thus, two thousand years before Stern, the same structure was being used for different purposes. The T'ai Hsuan Ching was not a work of logic, but instead a heuristic description of how the world works modeled on the I Ching. However, the T'ai Hsuan Ching indicates how the third thing interacts with things in creation, instead of how the opposites without the third thing interact with each other. The heuristic pattern was ignored because Yang Hsiung

---

2. Derek Walters, *The T'ai Hsuan Ching, The Hidden Classic, A Lost Companion of the I Ching*, (Wellingborough, Northamptonshire: The Aquarian Press, 1983)

worked for a tyrant, and so his contributions were dismissed. This is apropos because Yang Hsiung has given us a dark picture of the world under the influence of the third thing that generates chaos. It shows his fundamental misunderstanding of the rolling over of opposites and the necessity of describing the world without the arising of the third thing. Yet Yang Hsiung gives us a sense of the quality behind the pristine logic of Stern. And it is important to note that  $4^3$  is the dual of  $3^4$ . So these two systems are opposites. One is the system of pure Yin and Yang and the interaction of opposites at a certain threshold of complexity. The other is the system that occurs when the third thing that is the precursor of chaos is introduced. Here the third thing is seen as the Yang or center. It is a center that is not empty but is occupied. The 80 shou that circulate around that center are seen as the interference pattern between the third thing, interpreted as the Yang and the opposites of creation. It is a picture of distortion of the natural order.

Shou 1

Tsan 1-9

CHUNG

The Centre

Four solid lines

Active flux

Latent sprouting

In the Yellow Palace

There is nothing that is not.

Is not this the Secret, thus?

The Mind makes war against the Secret

Which can explain both Yin and Yang.

The Dragon issues from the Center

The Head and Tail are signs revealing

How it will be used.

The Treasury is empty;

Therefore the great are denied life.

The Sun is Chief in Heaven;

By fortune are the seasons ordered.

The Moon's watch is extensive;

Unlike the West's enlightenment.

Yellow is not yellow;

Back and forth goes the Autumn routine.

The Yang is interpreted here as the Third Thing. Here we see some very interesting commentary on the Third Thing in its pure form. We can think of the Yellow Palace as the House of Being. In the House of Being there is "nothing that is not." This is equivalent to the sayings of Parmenides about the impossibility of non-Being. Here Yang Hsiung says that in this pure plenum of Being there is a secret. And sure enough we find that hidden within the palace of Being is the Essence of Manifestation or pure Immanence. He goes on to say that the Mind makes war against the Secret. The Mind attempts to render everything purely available as Pure Presence. But within Being, there lurks the secret of Immanence. He says that the war of the Mind against the unconscious gives rise to Yin and Yang. For Yang Hsiung, Yin and Yang are by-products and are not fundamental. This is the position of the Third Thing that sees itself as primal. He then says that the Dragon issues from the Center. This is in contradiction to the yang hexagram from the I Ching that shows the Dragon arising from the heavens and manifesting on Earth. In the I Ching version, the Center is always empty. The concept that manifestation arises out of the Center is an innovation. The head and tail of the Dragon are again derivative like Yang and Yin. They show how the power of the Dragon will be used. But here the power of the Dragon is reinterpreted to be the power of the Third Thing. Yang Hsiung then says the

Treasury is empty, and therefore the great are denied life. This is a very revealing point. It intimates that control of the Third Thing is the means of access to power and wealth. When the center is empty, then power is not collected together, and no one can control it. When one rides the Dragon of the Third Thing and learns to tame it, then one has produced a source of great power which can be used. Yang Hsuing says the Sun is Chief of Heaven, and the seasons are ordered by fortune; but on the other hand, the Moon's watch is extensive, but it is unlike the West's enlightenment. Here both the Sun and Moon are seen as inadequate. They are the great opposites like Yin and Yang and the Head and Tail of the Dragon. The Sun is undercut by the ordering of seasons by chance. The moon, though it has an extensive watch, does not have the enlightenment of the West. (This probably refers to the enlightenment of Buddhism from India.) He says, "Yellow is not Yellow." The defectiveness of the Sun and the Moon (Yang/Yin; Head/Tail) cause them to not be identical with themselves. This lack of self identity is a manifestation of differing and deferring within Being and the indication of the existence of the Essence of Manifestation. "Back and forth goes the Autumn routine." This later statement smacks of the boredom of nihilism. So we can see that Yang Hsuing has produced a picture in which Being rules over all, but in the end, that picture shows that Being undercuts itself. Here in a nutshell we see a picture of Being as self-grounding transcendence. The emptiness of the Treasury is the crack in Being itself, the window in Baal's house, the house of Being, through which Mot, or Death, enters to seize him which appears in the myths of Ugarit. The eternal recurrence of the Same has a moment of difference which cannot be suppressed. Being must have a moment of non-Being, which despite Parmenide's assertion to the contrary, haunts Being internally. The first statement that "In the Yellow Palace there is nothing that is not" is undercut by the rest of the lines until in the end Yang Hsuing must say that "Yellow is not Yellow." And so nihilism arises from the impossibility of the self-grounding of Being.

Shou 41

Tsan 361-369

YING

Befitting

Four lines broken once

The first half of the calendar has been displayed;

The second half is regulated in harmony with it;

One line proceeds vertically, one line proceeds horizontally;

Heaven's laws are woven together, enmeshed, enmeshed

The Dragon flies up to Heaven

The Divination strides over the overlaps.

Blazing fire reaches down from Heaven;

Icicles sprout from the Earth.

The Chief Brightness reaches its limits;

The knight, by what is befitting, becomes great.

Here is the point of balance between the third thing and the chaos it produces. Here the fabric of fate is woven between the poles of chaos and the ordering of the third thing -- the law givers like Solon or Plato's Stranger who give laws from themselves. The setting up of a calendar system is an example of this kind of law giving. It is ultimately a production of fate. Fate is an artificial concept. It is produced when someone violates a law and is punished. The fated are the ones who are bound within the laws instead of being freed by them. All human laws bind some and free others. The fated are the ones bound within the laws -- they are the children of Varuna. Those freed by the laws, the ones who make and keep their contracts, are the children of Mithra. The fated run afoul of the laws of the lawgiver, and thus are doomed. When this kind of enactment of social laws is projected outward on the whole Uni-verse, then fate becomes cosmic. The fate is always represented as a weaving by the Norns, but also by

Pennelope and Helen. Weaving is one of the two archetypal tasks of women. Weaving and carrying water from the Well. Each of these jobs are symbolic of fate. One is the fate of beginnings -- the wondrous fate that we are born human beings. The other is the fate of ends -- the fate of being bound within the laws having run afoul of them. Yang Hsuing says that Heaven's laws are woven together. This will have special importance for us. He says, and repeats, that they are enmeshed. This double enmeshing is the production of chaos, an interference pattern due to the giving of the laws by the one who acts in the place of the third thing, the lawgiver.

The character for manifestation is Hsien (Ken 5137). It contains three elements. The radical is the character for a shell, and it stands on the right. On the left there is the sun above and fire below, and between the celestial and terrestrial fires are threads. Now the character for manifestation tells us that the process of manifestation involves the connection between heaven and earth. Heavenly fire is connected to earthly fire by silk threads. But as the threads descend from Heaven, the layers of the heavens are articulated like the ribs of a shell. The character for shell has a single stroke at the top and then the articulation of the four ribs ending with two strokes at the bottom, representing the opening of the shell. The movement from one (the axis) toward duality (the opening of the shell) is implicit in the structure of the shell which is also parallel to the movement between heaven and earth by the threads. Suddenly we realize<sup>3</sup> that the threads, as woof, cross the warp of the ribs of the shell, and so we get an implicit weaving within the character for manifestation. It is this weaving that is referred to here -- the web of fate manifesting.

The Dragon flies up to heaven, and the Divination strides over the overlaps. Here we can see the overlaps as the weft where warp and woof meet and interfere with each other. The dragon embodies the unseen cause. Divination attempts to understand the unseen causes by looking at the interferences

between the warp and the woof. The blazing fire from heaven is counterpoised to the icicles from earth. This may be an allusion to the nihilistic opposites, saying that as the Chief Brightness reaches its limits, i.e. the Dragon reaches Heaven, there is a production of nihilistic opposites. But it is clear from the text that some breach between heaven and earth is being described. The knight can take advantage of the situation in which the breach between heaven and earth occurs to become great. What we see hear is the eclipse of the primary cause by secondary causes that show up in the weaving of fate. As the Dragon of causation withdraws, the Diviners move in to assess the weave, and this causes a split between heaven and earth which manifests as nihilism. This situation of imbalance can easily be taken advantage of by some to become great.

Shou 81

Tsan 721-729

YANG

Nourishing

Four thrice broken lines

Yin -- a fully stretched bow in the wilderness

Yang -- the mysterious myriad things

Glowing crimson beneath

Hoarded in the heart of the abyss;

Wonderful is the intellect's foundation.

Hoarded in the heart of the abyss,

The mind outside it.

Feasting, eating:

Regulations, regulations;

Their purposes dependent, dependent.

Advantageous to levy taxes on purchases.

The yellow heart sits in the belly.

---

3. I am indebted to Robert Luongo for the discussion that led to these insights.

The white breast gives life to flesh.  
Trust in virtue, not in making amends.

The yellow heart sits in the belly.  
Rising, it attains Heaven.

Scrupulously, scrupulously,  
One day, three sacrifices;  
The ox is the omen:  
A plump one is not advantageous.

Scrupulously, scrupulously,  
The sacrifice is plump,  
But without a body.

The little child hauls an elephant;  
The married lady and the man:  
Honor and courage;  
The Knight nourishes the sick.

Fishbones do not rid the poison.  
The sickness begins with ghosts  
on the top of the mound.

The stars, like the years,  
Repeatedly return to their beginning.

The stars, like the years,  
Repeatedly return to their end.

Now all is frozen;  
Hands reverently lift the crimson disk up to  
Heaven.  
There, in the clear sky,

| Is the Mystery's secret fountain.

This final shou is amazing. It represents total fragmentation equivalent to what has been called the Ephemeron. It begins with an amazing image which is the inversion of Yin and Yang. Yang should be thought of as a stretched bow, and Yin as the myriad things. The bow is the unseen causation acting on the things. The reversal of Yin and Yang (yin is yang and yang is yin) is the ultimate extent of nihilism. It is not just the passive nihilism produced when heaven and earth are split. Active nihilism comes from the destruction of meaning which is done by reversing everything and making every nihilistic opposite stand for its own opposite. It is the house of mirrors where everything is distorted. The fact that the color crimson is mentioned is a warning. Yang Hsuing goes on to say, "Hoarded in the heart of the abyss; wonderful is the intellect's foundation." This is an amazing statement. The intellect's foundation is the abyss. This is the truth of the self-grounding of Being (ontological monism). We discover it in the end. The hoarding in the heart of the abyss is the clinging to existence which is the work of Being, that subtle clinging. The intellect's foundation is hoarded in the heart of the abyss. That foundation is logic, specifically as it manifests as matrix logic. Nagarjuna said this: All four positions (A, not A, neither A nor not A and both A and not A) are empty. But reason sees this as a threat. It construes the emptiness of all things as a threat to itself. Matrix logic has all these four truth values. Matrix logic is equivalent to classical Indian logic without excluded middle. Logic is the foundation of the intellect. But logic exists within an abyss which is the inability for Being to ground itself which is based on the fact that everything is intrinsically empty. "Hoarded in the heart of the abyss; the mind outside it." The mind is always in bad faith. It is always outside itself. It cannot even experience the abyss directly. Even grief cannot last forever. One eventually smiles in spite of one's self. So the mind is always outside its own engulfed foundation within the abyss. This, I think, is a definition of what Sartre called Nothingness -- the continual separation of the mind from itself. The mind is always being lost in the



affairs of life. So the next few stanzas depict the loss of the mind in the states of affairs of life. “Feasting, eating” are contrast with the control of the law with “regulations, regulations.” He says, “their purposes are dependent” which means to me that each are different kinds of desiring machines. One kind attempts to devour the world, and the other attempts to order the world, and these are basically the same thing. All the workings of the mind relate to the secondary causes. They cannot comprehend the primary cause. Everything is dependent on everything else. Power relations are set up, and some find it “advantageous to levy taxes on purchases.”

The yellow heart is again our identification with Being within our own bodies. These are the same bodies that are nourished by the white breasts of women. Our bodies grow, and this conflicts with our positing of a clinging to life through Being. The ideal world of virtue is contrast with the world of women and contingency. The yellow heart, within the belly the center of craving -- when it rises to the true position of the heart above the diaphragm it attains heaven. This is to say that when the heart is cleared of its clinging and craving, it becomes purified and can respond to the promptings of the angels. Thus, we see the scrupulous man doing sacrifices. But ultimately all the sacrifices cannot stop him from realizing that the sacrifice is without a body. This means that the sacrifice is empty. The realization of emptiness of all things, including the sacrifice, allows miracles to occur like the child carrying an elephant, because as empty, in reality it has no weight. Or the married man and woman can bear honor and courage. Or the Knight can nourish the sick.

“Fishbones do not rid the poison.” There is a deep sickness in the yellow heart. Taking fishbones does not stop the poison from acting. Fishbones represent the ineffectual cure. “The sickness begins with ghosts on top of the mound.” This is to say that the sickness begins when the mind is projected as something separate and outside the body. Once that occurs, then the mind is outside “it.” That is outside its own real foundation in the body. It is the body

that is the foundation of the mind, not logic. Logic is an illusory foundation. Logic is like the fishbones. It cannot cure the poison of the dynamic clinging to Being.

We end with an image of eternal return to the beginning which is the end. And here is the most amazing line: “Now all is frozen.” The whole purpose of Being is to freeze the world so it can be held onto longer. It attempts to freeze everything, like the Gorgon’s gaze.

“Hands reverently lift the crimson disk up to Heaven.” The crimson disk is a world turned upside down by Yin becoming Yang and vice versa. The attempt to return to heaven is a recurrent theme. It is like the theme of the splitting of heaven and earth which, in the West, is the split between mind and body. Going back to heaven is impossible, but we continually end up trying to do it, mostly through sacrifices.

“There, in the clear sky, is the mystery’s secret fountain.” This is the flaw, the trinity, the mystery from which flows a cornucopia of things released through sacrifice of the perfect example. It is this flaw, or mystery, that we continually attempt to understand.

Yang Hsuing had an amazing intuition about the nature of the inverse of the system of the I Ching. He embodied that understanding in his Classic of the Great Dark. And we see that these qualitative states are isomorphic to the Matrix Logic operators. In those operators, the third thing is manifest in a very powerful way which is both a formal system and a structural system at the same time. Matrix logic is the only system of thought in which the artificial barrier between the structural aspect of the system and its formal aspect is broken down. Matrix logic is an example of a fused formal-structural system which goes far beyond the formulation of Klir. Stern has produced a fused formal-structural system in which the interaction of the third thing clearly appears in a very powerful set of operations that can be used to manipulate the autopoietic structure

represented by the different views on the pentahedron. We need to explore the relations between Matrix Logic and the autopoietic structure. We will see that Matrix Logic is the perfect candidate for the “engine” that allows the autopoietic system to manipulate itself.

Let us begin by remembering that the pentahedron has four views: Klienian bottle, Pentahedral lattice of minimal systems, five groups of order 20, and the 32 pentagrams. Now Stern discovers that at the center of his matrix logic is a quaternion group of eigenvalues, or truth values. It is of interest to note that there are a series of algebras which are special cases of linear algebras which allow multiplication and partial division. This series is produced through doubling and contains the real numbers, complex numbers, quaternions, and the Cayley numbers in a series 1, 2, 4, 8. There are no further algebras of this type of  $n > 8$ . The complex numbers are an anti-numbering system and associated algebra at the level of two where the real numbers are paired with  $i$ . The quaternions have  $i, j$  and  $k$  as numbering systems added to the real numbers. These “imaginary” numbers are merely symbols that distinguish the different kinds of numbers from each other. The eight-fold hyper-complex numbers have the symbols  $i, j, k, e, I, J, K$ . Each higher algebra is weaker than its predecessor and is produced by doubling. The quaternion algebra is at the threshold of complexity of four. It is a minimal system with a very special relation between its elements. That special relation can be thought of to be similar to the Klienian bottle. For instance, the complex numbers are like the mobius strip. The point  $i$  is like a singularity in which the number system twists around just like a mobius strip twists around. The square root of -1 is  $i$ . Taking the square root and making it defined as an alternative numbering system allows certain quadratic equations to be solved that could not be solved otherwise. But that alternative numbering system is merely the obverse of the real numbers. The imaginary numbers are related to the real numbers by a group operation that allows the equations to be rotated as they are solved. This rotation is like a twist. There is a single twist around

the singularity defined as  $i$ . The quaternion numbers is merely the next higher group with similar properties in a more complex configuration. Here there are three such singularities, and it is produced by doubling the complex numbers. Thus, it is exactly like the Klienian bottle which is produced by doubling and joining the mobius strip. Thus, we see that the pentahedron has at its core a Klienian bottle, and the matrix logic has at its core a quaternion group, so there is a similarity between the two structures which is very important. The matrix logic is poised at the next higher threshold of complexity from the pentahedron. Stern pointed out that the 16 logic operators may function as the points of a hypercube. Thus, there is a connection between the hypercubic matrix logic and the pentahedral core Klienian bottle. This connection is very significant. It allows us to see that what is a topological structure in the pentahedron becomes articulated as a mathematical structure in the hypercubic matrix logic. We can see the matrix logic as embedded in the pentahedron. It is as if when we look closely at the windegg, the four dimensional Klienian bottle, we see that it actually has a structure which is a quaternion group. That group is both the truth values and the eigenvalues of the matrix logic. The quaternion group embodies the symmetries that are active in four-dimensional space. Those symmetries that allow the Klienian bottle to twist through itself without intersecting itself are essentially quaternion rotations. Once we have established that the hypercubic rotations of the matrix logic are embedded in the pentahedron, we can begin to see how matrix logic can fulfill the role of the operators that allow the autopoietic system to operate on itself. Also, we can understand how the autopoietic structure can be so special. In four-dimensional space, the rotations allow the possibility of perpetual motion. Movements that are blocked in three-dimensional space, become possible in four-dimensional space. The autopoietic system takes advantage of these rotations through the embedding of the quaternion group within the pentahedral structure of the autopoietic system. It also makes clear that there are two possible levels of this embedding. The quaternion group appears here, but

also it can be doubled by the hypercomplex Cayley algebra with eight imaginary singularities instead of four. Thus, we get an inkling that the autopoietic system can itself be doubled. We have called this the social or reflective autopoietic system. The autopoietic system that reflects on itself does so through the possibility of the Cayley hypercomplex algebra. Thus, a contention that we have made over and over that there is a social or reflective autopoietic system is substantiated by the availability of the mathematical substructure for just such a hyper-autopoietic system.

Having realized that the Klienian bottle (windegg) is part of a hyper-Klienian bottle that allows it to rotate through itself both externally and internally, gives us, for the first time, a vivid picture of the inner workings of the autopoietic system. The hyper autopoietic system is doubly closed. It is a pair of intertwined Klienian bottles. They twist through each other as each twists through itself. This double-double action is what allows the autopoietic system to be reflective; whereas the double action of the single quaternion group is what allows it to act on itself and organize itself. Just like the mobius strip which has only one side, so too, the quaternion group allows the thing acted upon to be identical with the part acting. The operator is identical with the operand -- exactly as Stern says about his Matrix Logic. We get a picture that the reflected action of the operand/operator is again the same structure acting on itself through reflection rather than action. Also, it is clear that this series ends abruptly at eight so that it only has four levels like the levels of Being. What is beyond that level is impossible instead of unthinkable. There are only four levels mathematically, and no others. Thus, the minimal system of eigenvalues at the heart of the pentahedron corresponding to the deep structure of the hypercube has its reflection, and through that, becomes cybernetic, or self steering. But beyond the reflexivity of the minimal system on itself, there are no other higher structures beyond reflexivity which yields cybernetic relations of the system with itself. Beyond reflexivity there is only the void.

Having understood the embedding of the hypercube within the pentahedron, we can go on to attempt to understand the other views of the pentahedron. The pentahedron has the lattice structure: 1-5-10-10-5-1. Through that structure we see that it may be looked on as five transformations, or five minimal systems. The five transformations were called by the Chinese the five Hsing. In the five minimal systems, we see each of the four elements: earth, air, fire and water united with each of the Hsing. This gives 20 essential relations between the Yang transformations and the Yin earthly elements. These correspond to the 20 Mayan day names. They also correspond to the 20 sources beyond substitution and reversibility within the I Ching. They also correspond to the 20 letter forms in Arabic without dots. They are source forms of relations between heaven and earth. Each of the four elements are kinds of receptivity in the earth of celestial causations. Every celestial cause makes four impacts in relation to each kind of receptivity. If we look back to the Chinese character Hsing for manifestation, we see the celestial fire (sun) and the terrestrial fire connected by threads. These two fires (the hsing of fire and the earthly element fire) interact and form a bond like a marriage. Shaykh al-Akbar says that every celestial cause has four wives. These are the four elements. This makes 20 fundamental possible relations between celestial causes and terrestrial receptivities. Thus, we see that the five minimal systems have an important role as representations of the fundamental possible relations between the celestial and the terrestrial. We can look at either the five Hsing themselves alone, or the minimal systems of their relations with the receptivities of earth.

Now, in the character Hsien shows us golden threads connecting the celestial cause with the terrestrial element. We can see that the 32 pentagrams are exactly the nature of these threads. We can think of the 20 relations as places and the 32 pentagrams as the qualities of these places. The threads are the woof which pass over the ribs of the shell which acts as the warp. As with all such threads, these go over and under as they pass through the warp. When they appear, we see them as whole, but where they pass

on the other side of the warp, we see them as broken. Thus, we see the natural alternation of the woof between whole and broken. Notice that the shell in the Chinese character Hsien has four ribs. This means that the threads pass over and under four times. This generates the 16 four-line grams of Ilm al-Raml. We know that if we are weaving a tapestry, we can vary color of the threads, but we can also vary how many threads a particular colored thread can skip in its journey through the warp. Thus, the various patterns of the tetragrams appear when a particular thread goes over several layers of the warp or under several layers of the warp. All the possible patterns give us the 16 permutations. The tetragrams of Ilm al-Raml appear as directly related to the operators of matrix logic. In the mod 2 system, these operators form a closed system where any two operators interact to produce another operator from the same set. It is only by introducing the forbidden operations in which the truth value 2 (both ... and ...) that the 81 operators which produce a logic and an anti-logic along with the 50 intermediate operators appear. The mod 2 logic is the one associated with Ilm al-Raml. The matrix logic introduces us to the great dark in which the essence of manifestation appears at its heart as forbidden operations. It is matrix logic that is the engine of the autopoietic system by which it operates on itself. This move, that opens up matrix logic by introducing the third thing to the mod 2 logic system, is similar to the move that introduces a fifth point to the tetragram. The pentagram moves us from the minimal system to the meta-system of the pentahedron which contains multiple minimal systems. The Fibonacci series and the golden mean appears in this meta-system which embraces the icosahedron/dodecahedron as well as the pentahedron of four dimensional space. The meta-system has a special kind of inner coherence not possessed by the minimal system. Thus, the addition of a single point to the tetrahedron moves us into a whole new dimension of possible relations with deeper inner coherence. All this is determined by how many ribs are in the warp which divides heaven and earth. We see in the character Hsien that there are four threads in the warp. However, the shell spins out from its axis toward its opening like a

cornucopia. That spinning gyre might have any number of layers. Thus, we can see that each of the heuristic levels of complexity for the interaction of opposites may be represented by additional threads in the warp. If there is one thread, we are at the axis itself, and heaven and earth are united. If there are two threads, then we have the possibility of major and minor yin and yang which are the four major states corresponding to the Sun, Moon, Planets and Stars. If there are three threads, we have the trigrams which are fundamental to the I Ching. This gives us eight qualitative states for the system to be in. If there are four threads, as we have said, we get Ilm al-Raml, and there are sixteen possible systemic states out of which the pattern of fate might be constructed. If there are five threads, then we have 32 possible states of patterning. Each layer of the woof is a state that the system assumes. As the dynamic system bounces between its possible states at this level of progressive bisection, we get the patterning of the fabric. If there are six threads, then we are at the threshold of complexity of the I Ching and there are 64 possible qualitative states for the relations between heaven and earth. Of course, we could go on from there. Each level added to the woof increases the complexity of the qualitative states. All these levels of waves are additive. Thus, the basic level where there is only one thread, we get a ground swell from yin to yang. To this are added a harmonic of the four yin/yang combinations that give us a more complex wave structure. To this is added the wavelets of the trigrams, then the tetragrams, then the pentagrams, and the hexagrams. Each level adds nuances to the interaction of heaven and earth and makes the patterns of interaction more complex. All these levels are there, and we can select a threshold of complexity at which to study any particular phenomenon. The autopoietic system resides at the level of five threads to the warp. It doubles the tetragrams by adding another distinction beyond inward/outward, sensory/meaning, terrestrial/celestial, basic/metaphorical. It adds a thread of inner coherence at the center of the meta-system analogous to the golden section. The shell in the character Hsein unfolds according to the Fibonacci series. The golden mean gives us the perfect relation

between the parts and the whole. The larger part is to the whole what the smaller part is to the larger part. This is harmonic unfolding that appears in the growth of many organisms. The pentahedron as the meta-system represents the growth of the minimal system, its unfolding into existence. When we consider the minimal system as a temporal gestalt, we get the pentahedral meta-system. But within growth, there is a hidden possibility of sustained growth as identical with stasis. Plato wanted to found his city on this form. It is the form of the reflective autopoietic system. It is a hidden possibility of growth and no-growth at the same time. Plato's sophist wanted change and changelessness at the same time. The pentahedral structure of growth has hidden within it this possibility which is like the soliton. The soliton is an anti-entropic wave. It will go on forever within its channel. We see that the Kleinian bottle within the pentahedron is a perfect channel whose inside is its outside, and so within that channel we might have solitons in perpetual motion. Solitons in a Klienian bottle is the image of growth arrested, yet perpetuated forever at the same time. There are not just solitons, but also instantatons. They exist when the trough is through potentials as well as actuals. Thus, we see instantatons popping from place to place. The 20 relations between heaven and earth are the places. The 32 pentagrams are the waves which pop from place to place. They do so as operations on a boolean ring are performed. Through these operations, the pentagrams, or what ever bifurcation level of complexity is chosen, transform into each other. The thing about the level 32 is that it is the first level of complexity that has enough different patterns to give each of the relations between heaven and earth its own quality. The level of the I Ching is preferred because this binary structure has within it 20 sources that correspond to the essential relations between heaven and earth. In fact, the level 32 is conspicuous by its absence in the Chinese theoretical system. They avoided expressing the Hsing as pentagrams. However, we can pick any heuristic level to express the interference between heaven and earth and the complexity of the patterning of the dynamic system. The important point is that the n-grams express the quality of the relation between

heaven and earth and can be seen as the woof that moves through the warp of the heuristic bifurcation levels and which produces a woven pattern of fate -- the pattern of the jumps of the dynamic system between states at a given level of its descent toward chaos.

We have accounted for each of the aspects of the character Hsein. The sun and fire radicals represent the heavenly causes and the earthly receptivities. We know from the Chinese there are five heavenly causes and four earthly elements, and these combine to give 20 possible relationships. The threads are the n-grams that, depending on the number of layers in the warp, appear as the woof and show us the pattern of the evolution of a dynamical system through time. They are, in a specific sense, the writing of the fate of that dynamical system. Fate here means the actualized states to which the system jumps in the order that it jumps to them. These are laid down as a pattern of the woof in relation to the warp. The solid or broken lines in the n-gram represent the passing over or under the threads of the warp. The shell in the character can be seen as the mobius strip or the complex number system. The shell has an axis, the mobius strip has a twist, and the complex number system has the singularity  $i$  around which the number system twists back on itself. The Kleinian bottle (the windegg), or the quaternions number system has more such twists or singularities. With a single axis of unfolding a flat fabric is woven. With two or more axes of unfolding, a more complex multidimensional fabric is produced such as the fabric of spacetime.

What has not been discussed yet is the face of the pentahedron as five groups of 20. There are actually several orders of groups that have five groups of that order: 8, 12, 18, 20, 50, 52, 68, ... and perhaps more. We choose 20 because that is the number of elements there are in all the minimal systems of the meta-system. The other sets of five groups could be significant as well in other contexts. For instance, we note that there are five groups of order 50, and there are 50 operators that relate the logic to the anti-logic under the matrix logic system. This may be very significant. There are 15 groups of order 81 of

which five are Abelian. This may be significant as well. It is hard to tell without detailed research into the structures of these groups and their relation to each other. But the five groups of order 20 are definitely important. Here we see the principle of the relation between group theory and higher logical types advocated by W. in his book Change. The only difference is that W. did not realize that the higher logical types at which different group structures appeared themselves formed a closed loop. W. explained the relation between continuous change and discontinuous change based on this structure. A continuous change occurred, as operations stayed within a certain group. When a discontinuous change occurred the same elements acted according to the operations of a different group. What we add is that the groups themselves form a cycle which is related to the pentahedron. This allows us to form a closed set of regimes that is like a meta-level closure similar to the closure of the torus. This gives us an outward closure that is the dual of the inward closure of the Kleinian bottle. Similarly, the pentagrams of the interference pattern is the dual of the actual structure of the meta-system lattice which is our normal structural view of the pentahedron. We know this is true because the same 20 sources appear positively as relations between Hsing and elements, and negatively as the sources beyond mirroring and substitution in the I Ching. The pentagrams form a ring, and the 20 source forms are dominated by groups which are related to each other as meta-levels which, in turn, form a ring. The autopoietic system is a very complex structure. But all the parts are accounted for as we add to it the structures of matrix logic. What is amazing is that all these structures except for the last one mentioned appear in the character for manifestation in Chinese. It is clear that the Chinese have a deep insight into these structures.

The realization concerning the warp and the woof leads to another insight that should be mentioned. Stern mentions auto-products as his concept of how matrix logic would describe autonomous systems. What we realize is that it is possible to construct a cellular automata which weaves auto-products in two

directions where the matrix logic operators form a checkerboard pattern, and the logical truth values (bra and ket) form the other checkerboard pattern. Such a pattern could fold back on itself at the edges in four different configurations, depending on whether the ends were swapped when the edges of the flat cellular pattern were glued together. Two twists on both horizontal and vertical edges would be equal to a Kleinian bottle. The auto-product matrix, with autoproductions in both directions forming a Kleinian bottle, is probably the cellular automata version of the reflexive autopoietic system. It would be interesting to build such a structure and see whether it possessed artificial intelligence and life as well as social reflexivity.

Ultimately, this structure which is woven, reminds us of fate and the weaving of women. Gelven talks of four ways that fate is used by humans: the gambler uses fate as chance and discovers in it play or risk; the historian uses fate as destiny and discovers in it what belongs to his people; the birthday celebrant uses fate as fortune and discovers in it his own inheritance; the tragedian uses fate as the inevitable and discovers in it meanings. We shall see later that the tragedian in the Oedipus tragedy, for example, uses chance as his sub-text against his continually hurling the fatedness of his character. But within that context, he also acts as an historian as the fated king expresses the destiny of the city, and in learning his fate, Oedipus realizes his inheritance from his father. Thus, Oedipus embodies all the different kinds of the uses of fate.

We distinguish the koan that sees freedom and determinism as simultaneously and independently true from fate. Fate appears because there is an arbitrary lawmaker, Liai, the father who lays down a law, or curse, or comes under a curse. The arbitrary lawgiver, like the Athenian stranger or Solon, produces a system of laws that ensnare some and free others. The ones who can make and keep contracts within the system of laws are freed to do things that they could not do otherwise. The ones who break the arbitrarily imposed laws become ensnared and entangled in those laws and their punishments. Thus,

in the Indo-European system, there is a distinction between those who are freed and those who are ensnared. When this ensnarement in unjust laws is projected upon the world, we get the concept of fate or the Wyrd. The wyrd is the action of Varuna in the world. It is the magical word of Varuna. Thus, the Indo-Europeans had a sense of fatalism which meant that they could be ensnared in their doom at any time. Beowulf, for instance, says: "Fate often saves an undoomed man when courage is good.<sup>4</sup>" This is interpreted by one critic to mean that "If fate has not entirely doomed a man in advance, courage is the quality that can perhaps influence fate against its natural tendency to doom him at present.<sup>5</sup>" Thus, Fate is a predetermined ensnarement. But it may not be a total ensnarement in which case courage can allow the human, by heroic action, to unensnare himself. Fate and Wyrd has a mysterious depth which the Koan of determinism and freewill does not have. This is similar to the difference between the mod 2 logic and matrix logic with its forbidden operations. Matrix logic introduces the forbidden which can be seen as the essence of manifestation or unconscious that produces a much more complex system of 81 instead of 16 operators. The 81 Shou of the Classic of the Great Dark is the structure of ensnarement. It is a mysterious structure.

Shou 42

Tsan 370-378

YING

Greeting

Three single broken strokes on a double broken stroke

Recessive flux.

The completed form of the first half of the elements is united, flows against the current, and meets with this element in greeting.

The Scaly Dragon lies beneath the water

In the abyss

Crossing the water, at the third hour

The transformation of man is completed.

Through Yin's words

One hundred clans are in harmony.

The scaly dragon, lying hidden under water

Transform the Center

The essential quality is sincerity.

The quintessential quality comes and goes;

The weird preferences of the intelligence and consciousness.

The Secret and the Yellow greet each other;

Their ideas affecting each other mutually.

To see blood enter the door;

Cherishing the greeting in the Central Chambers.

When the once broken meets the twice broken, there is a greeting. The scaly dragon lies under the water in the abyss. This dragon can be seen as the mystery of the ensnarment of fate or the wyrd. When we apprehend fate, there is a greeting of the dragon, an unseen cause of our own doom that suddenly appears. Perhaps that dragon, as a monster, can be fought off as Beowulf repeatedly does. Or perhaps the monster will claim us. Beowulf, in his swimming contest, crosses the water, and by crossing that water and fighting off the sea monster, he is first transformed into a hero. That mystery, as we see it in the inner structure of the autopoietic system, has special magical words that bring harmony. The harmony is the arising of the possibility of the autopoietic structure in society. The magic words forbid the 50 operations within the matrix, and thus posit the essence of manifestation, split logic from anti-logic, and produce the 50 intermediate

---

4. Norton Anthology of English Literature pg. 34

5. Norton Anthology of English Literature pg. 24

operations which are the structural transformation between logic and anti-logic as well as the path of their cancellation. The scaly dragon under the water transforms the center. The center is the third thing. This third thing can be seen as an unseen cause, as a dragon, or as the yellow palace of Being. The dragon brings the mystery, the trinity, the paradoxicality on which the Indo-Europeans seem to thrive. This transforms the center into not just the harbinger of chaos, but also the prerequisite of the appearance of the autopoietic system as the utopia which is opposite the kakatopia.

The essential quality is sincerity, but the quintessential quality comes and goes. The quintessential quality is not stable. It shows us the weird preferences of the intelligence and consciousness. We can interpret this as Sartre's nothingness, or bad faith, which is at the center of consciousness. It is a distortion of consciousness which is caught between process Being and Nothingness which cancel to produce Hyper Being. In Hyper Being, the Essence of Manifestation appears along with the differing/deferring within manifestation that indicates the unseen presence of the causes that will ensnare. That is the dragon under the water. The Secret, essence of manifestation or unconsciousness, and the Yellow, the manifest house of power and Being, greet each other. Their ideas mutually affect each other. This occurs through the logic and the anti-logic cancelling via the intermediate logic operators. To see blood enter the door, again the image of red or violence. The fact that logic and anti-logic inhabit the same space means that there will be war. It is like the two chess armies. They each contain 64 bits of information -- exactly what they need to map the whole board. Each army is the transformation from two to three dimensions of the same information differentiated by the board. This first occurs at the threshold of complexity of 64 which is  $2^6$  and  $4^3$ . The next number that this occurs at is 729. The 81 Shou of the classic of the great dark are meant to have nine Tsan, each to approximate this next level of complexity where the perfect transformation between dimensions occurs. The transformation between

dimensions also sets up the possibility of conflict between identical nihilistic opposites, as in chess. Cancellation is seen as a war between the forces of light and the forces of darkness. This is the Zoroastrian approach to the opposition between the nihilistic opposites. Ahura Mazda stands eternally against Ahariman. Logic is eternally cancelling with the anti-logic. The cancellation process can be seen exactly in the 50 operators. The 50 forbidden operations become the 50 intermediate operations between the logic and the anti-logic. We see blood enter the door because we smell conflict arising, such as the conflict between the armies at Troy or the armies in the Mahabharata. The Western worldview generates conflict, total universal war, as a by-product. Even if we cherish the greeting in the central chambers, we cannot escape the fate of utter war, the projected reality of the all against the all including the self against the self as posited by Plato. In the central chambers, the possibility of too much harmony, i.e. the autopoietic system, is balanced by the war at the door which eventually slips in to destroy the utopia.

Gelven says fate is abandonment<sup>6</sup>. He seems to follow Heidegger in this which sees fate as falling, a gnostic image. Instead, we can realize that the essential Indo-European image for fate is ensnarement, and that the idea of ensnarement is artificially produced. It is based on the strange depth that existence has due to projection of the essence of manifestation or the unconscious which, in effect, produces the logic/anti-logic duality that leads to cosmic war. Those who fall in the cosmic war are fated to do so, as those who survive within it are slated to be heroes even if they do not survive the whole battle. The hero is the one who fights his fate and avoids ensnarement as long as possible and goes down fighting. And that fatedness is seen as being embodied in the weave of the golden threads that connect heaven and earth through the ribs of the shell of the unfolding cornucopia. Women do this weaving. The Norns are the ultimate weavers, but other women weave fatedness as well, such as Helen

---

6. See Gelven, M. [Why Me](#).



and Penelope. And we have discovered that through the appearance of the quaternion group and the Cayley hyper-complex numbers systems, this weaving can occur on a loom with multiple axes. The Cayley hyper-complex numbers give us four axes the same number as there is in spacetime. So the weaving of the fate of dynamical systems in spacetime can occur through the loom of the reflexive autopoietic system. This says that fate is social. It is a projection of the Indo-European social system. It is a strange world with a mysterious depth. It has within it a wondrous possibility of ultra-harmony within the reflexive autopoietic lower utopia which balances the horror of the kakatopia it projects as a reality on the earth and its surrounds. This is ultimately another image of the nihilistic opposites of ultra harmony verses ultra disharmony. Too much harmony and too little harmony. The Western system can never find the middle way. It is lost in a storm-tossed ocean of a myriad of extremes.



# THE FRAGMENTATION OF BEING

---

Within the metaphysical epoch, once ontology had replaced the Apieron with Conceptual Being, the stage was set for the development of philosophy as we know it from the history which occurred. That history has been a dialectic of philosophical positions which have inaugurated various epochs of Being as Heidegger describes them. These epochs of Being within the metaphysical epoch are in effect reinterpretations of Conceptual Being. Conceptual Being still holds sway as the Symbolic Other to all entities. These reinterpretations occur against a general malaise of the forgetfulness of Being. Since Being is the most empty concept, it generally is considered the weakest and least interesting concept. The interpretations of Being attempt to render it meaningful again. Within these epochs of Being, even finer eras occur within epistemic changes and paradigm changes. These are constant reconfigurations of the metaphysical ontological gestalt. It is another story to delineate fully the unfolding of the epochs of Being as Heidegger sketches them in his book The End Of Philosophy. Foucault has sketched the epistemic changes in The Order Of Things and defined his method in The Archeology Of Knowledge. J. Bernard Cohen sketched the history of paradigm changes in science

in his book Revolution In Science, following Kuhn's program for defining the stages of scientific revolutions. As yet, no one has written a history that unifies all these levels in a single treatment. Each level, the ontological, the epistemological, and the scientific, are as yet only treated independently. Such a monumental work is beyond the compass of the present study. We take the discontinuous breaks in the Western philosophical and scientific tradition for granted based on the evidence given in the aforementioned works (and others). A good general overview of this historical phenomenon and its importance in Western history is found in The Day The Universe Changed by Kenneth Burke.

However, throughout this development, Conceptual Being has remained the unmoving pivot for the dialectic of philosophy. Reinterpretations of Being have left it fundamentally unchanged in itself. Recently though, this has begun to change. A new phenomenon has occurred which is more significant than the discontinuous changes within the metaphysical ontological tradition. This new phenomenon is the "fragmentation of Being" itself. Conceptual Being has always been an unmoving whole. This suddenly started to change. Conceptual

Being is fragmenting into different kinds of Being. This phenomenon truly signals the end of ontological metaphysics. It is this phenomenon of the fragmentation of Conceptual Being that will become the focus of this chapter. By this focus, we have moved from one end of the metaphysical ontological epoch to the other, for this phenomenon of the fragmentation of Being has only become manifest since the turn of the last century starting with the work of Husserl and his student Heidegger. From there, Sartre, Merleau-Ponty, Michael-Henry, Derrida, Adorno, Deleuze and others have played major roles in uncovering this new direction in ontology. Even tracing this chapter of the history of ontology would prove to be too great a scope for this essay. Instead, a summary account that focuses on the essential will be offered. We will condense the history of philosophy focusing only schematically on its beginning and end. This is, of course, a distortion which should be remedied with a full account. However, those with some knowledge of that history shall easily be able to imagine the account of how the dialectic of philosophical opinion has filled in the intervening period, mostly with the perpetual reinterpretations of Being which still left it whole and unchallenged as the preeminent ontological concept. However, once Being begins to crack into different kinds, it becomes obvious that it is no longer suited to be the ultimate metaphysical principle. Conceptual Being's obscureness of the arche -- Apieron -- is suddenly at an end.

Let us start by remembering that Parmenides' Conceptual Being was whole and uncut, while the goddess who determined its fate was itself fragmented. We will present the end of ontological metaphysics as a transformation whereby the goddess, as a substitute for the Apieron, becomes whole, and the Concept of Being fragments in its stead. This might suggest that the continuity of Conceptual Being was always an illusion from the beginning. Now at the end of ontological metaphysics, that illusion is shattering. In this process, the underpinnings of Conceptual Being are becoming visible which will hopefully lead to a deeper understanding of metaphysics. Ontological

metaphysics was a detour which was fated from the beginning. We are at the end of that detour and have the virtue of hindsight to help us prepare for the end of the epoch of metaphysics as well.

The fragmentation of Conceptual Being will be presented schematically. Like the fragmentation of Parmenides' Goddess, it is a fourfold split into distinct kinds of Being. Understanding the structure of the fractures and the differences between the kinds of Being is very important for the comprehension of the rest of these essays. It is also important for the understanding of the times in which we live, for since Parmenides set up Conceptual Being as Arche in the place of the Apieron, it has stood firm. Now that central pivot of the Western philosophical and scientific tradition has become broken, revealing the pattern of an ancient legacy. It is as if Conceptual Being were a mirror into which Indo-European man looked in order to see himself. The different interpretations of Being are like the different viewpoints from which Western man tried to see himself, attempting to get a better view in the mirror of Conceptual Being. However, as Western man gazed in the mirror, it broke into pieces, revealing a reality behind the mirror that was being covered up by the glistening surface of the mirror. And also, the cracks in the mirror reveal an ancient pattern which has more to say about who Western man is than the reflection in the mirror ever could.

The fragmentation of Conceptual Being might be called the discovery of the meta-levels of Being. Each meta-level of a concept discovers an entirely new dimension of that concept. These dimensions, on the analogy of higher dimensional spaces, are vistas from which a whole new perspective on the concept is gained. Each meta-level of Conceptual Being will be referred to by a superscript.

**TABLE 22**

Modality of being-in-the-world	Names of meta-levels	Superscripts	Definition
ontic	being	Being <sup>0</sup>	entities; beings; ontic level
Present-at-hand	Pure Presence Being	Being <sup>1</sup>	ontological level; Pure Presence Now; The plenum of Parmenides' Concept of Being.
Ready-to-hand	Process Being	Being <sup>2</sup>	Being <sup>1</sup> + Time; temporal gestalt
"In-hand"	Hyper Being; <del>Being</del> (crossed out); DifferAnce	Being <sup>3</sup>	Cancellation of Being <sup>2</sup> and Nothingness (its opposite); Essence of manifestation.
"Out-of-hand"	Wild Being;	Being <sup>4</sup>	What is revealed after the cancellation of Hyper Being; Cancellation of Essence of Manifestation and the cornucopia of distinctions (Catalyst, its opposite).
	non-existence of the concept of Being	Being <sup>5</sup>	Emptiness; Void; Idel (old english)

Each higher subscript indicates the raising of the Concept of Being to the next higher level of logical typing. An excellent example of this technique is Gregory Bateson's essay on the logical levels of learning. Bateson argues in that essay that four meta-levels are the highest anyone can think a concept. He gives the example of the progression from physics of Stillness-Motion-Acceleration-Jitter-? In Bateson's analysis, the fourth level of meta-learning takes us to the edge of the unthinkable. In this schema, the unthinkable meta-level of the Concept of Being is given by the superscript <sup>5</sup> and will be referred to as the Void or Emptiness for reasons that will become clear as we proceed. Correctly speaking, only levels one through four really belong to Conceptual Being as such. Level zero refers to the ontic level covered over by the Symbolic Other of the Concept of Being

acting as an umbrella covering all things. Level five is what is unthinkable beyond the concept of Being which starts as a meta-level five and exists, I believe, as a natural limit to ontological discourse.

These successive levels of Conceptual Being were revealed in the dialectical unfolding of ontological discourse over the last one hundred years. That history itself is fascinating. It began with the attempts by Husserl to radically relay the foundations of philosophy and thereby logic and mathematics. His attempts ultimately failed, but in so doing, he revealed not just the abgrund, abyss, upon which all the sciences were founded but also something essential about philosophy that all previous philosophers had not noticed. Heidegger seized upon this key new concept and made it the basis of his

philosophy as expressed in Being and Time. Essentially what Husserl discovered via his new phenomenological method was that there was a third way between induction and deduction. Husserl called it direct perception of the “essence.” He noticed that we recognize the essence of the Lion, for example, without either induction or deduction. Charles Pierce in the United States had a similar idea when he added *abduction* as a third logical device upon which he founded scientific discovery in his Pragmatic philosophy. The phenomenological method revealed that all prior philosophy depended on the Greek definition of logic and had not given a true measure of the essence of things. Essences were, in fact, dynamic apprehended via noumena and noesis. Phenomenology tested the limits of the variability of essences with thought experiments in which characteristics of things were varied until the thing became something of a different kind. Essences were, by these thought experiments, seen to be highly elastic but to have specific limits of variability. Induction and deduction were recognized to be part of the conceptual apparatus which connected the Idea with the entity covered by the idea. Yet, this conceptual apparatus did not account for the dynamism of the essence or its direct intuition.

Heidegger seized on this insight and constructed his philosophy in Being and Time. He distinguished between the old kind of Being upheld by Plato, Aristotle, Descartes and Kant, as well as almost all others in the history of ontology since Parmenides as Pure Presence Being<sup>(1)</sup>. It is the Being of everything at the now point. To this, Heidegger contrasted a new and very different kind of Being called Process Being<sup>(2)</sup> which was the kind of Being that the temporal gestalt as a whole had stretched through the now point and described unfolding through time. This new kind of Being<sup>2</sup> was a mixture of Presencing with time. Heidegger emphasized the difference between these two kinds of Being by saying that human beings had two modalities for interacting with things in the world. The first modality was the “present-at-hand” which related to Being<sup>1</sup> or pure presence. The second and newly revealed modality

(of course it has always been there) was the “ready-to-hand” which was related to Being<sup>2</sup> or Process Being. Process Being is a mixture of showing and hiding that occurs as the temporal gestalt passes through Pure Presence of *Now* toward completion. Pure Presence becomes idealized and associated with the point of completion now.

This distinction between Being<sup>1</sup> (Pure Presence) and the meta-level concept Being<sup>2</sup> (Process Being) opened up a whole new world for philosophical exploration. It brought to the surface two distinct kinds of truth associated with the different kinds of Being, the kind of truth associated with Being<sup>1</sup> since Descartes was verifiability. This became the standard for all truth until the development of Heidegger’s philosophy. Verifiability insisted that at each now point a comparison between the statements made about reality and the facts themselves which were designates as real be revalidated. Statements were only true so long as this revalidation was performed to assure their continued truth. This is the fundamental conception of truth in silence. The replication of experiments necessary for the general acceptance of scientific findings is the epitome of this kind of truth in operation. However, Heidegger was the first to recognize that truth as verification is based on another more fundamental kind of truth that he associates with the Greek concept of “*aletheia*” which was the truth of manifestation. Things had to manifest before they could be described, and those descriptions validated and revalidated. Manifestation was a process that takes time, not a point solution like the truth of validation. Manifestation gave rise to the entire temporal gestalt of the eventuality essencing forth. It did not just focus on a synchronic slice. In manifestation, it was diachrony of entities arising together and reaching their height of development and then perishing together that was brought to the forefront for consideration. Heidegger came to believe that the Greeks had this kind of truth in mind from the beginning, and that truth as verification was merely a narrowly defined special case within the world created by the more general truth of manifestation.

There were many ramifications of this insight, like the fact that subjectivity and objectivity were indeed reciprocally related and tied to the truth of verification. Human beings were not just related to the synchronic slice of the present now, but also had an essential relation to the diachronic temporal gestalt's manifestation. Human beings were described as "dasein" instead of subjects in this new wider relation to manifestation. Dasein means "being-there" which is a special relation in which human beings project their world by throwing it outward. Within the projected world, humans discover themselves as another entity within the world, falling toward their own fated death. In this fall toward the abyss of death, dasein cannot find any handhold to slow his descent no matter how hard he tries. His flailing attempts to thwart his destiny and preserve his own existence are the source of his injustice to other beings. In this desperate situation dasein unveils its inner core which Heidegger discovers to be "care" or "sorge." It is dasein's care, generated by its fated predicament, which dictates its general orientation toward the world and the things in the world. The things in the world might be called "ejects" rather than objects since they are thrown too -- arising and perishing at different temporal rates. Some other philosophers have had a difficult time distinguishing between subjectivity and dasein. The difference is that subjectivity and its related objects have Being<sup>1</sup> of the synchronic nowpoint only, where as dasein is oriented toward Being<sup>2</sup> of the entire diachronic process of manifestation which contains both dasein and other ejects. Dasein is special because it projects Being<sup>2</sup>, whereas all other ejects live merely in the world projected by Being<sup>2</sup>. Dasein is, therefore, a meta-level concept in relation to subjectivity. Dasein is specifically subjectivity's relation to the manifestation of the world. One could say that the difference is that subjectivity is the unity of autonomy and interiority of consciousness in the nowpoint, whereas dasein is the temporal gestalt of human consciousness throughout one's life.

The next development of significance after Heidegger's assertion of the distinction between Pure Presence and Process Being was Sartre's formulation

of Nothingness as the center of human consciousness. Nothingness turns out to be the exact opposite formulation of Process Being. Process Being is aimed at the constitution of the world. Nothingness is the way human subjects perceive the manifestation of their subjectivity. Process Being is an unfolding of the world as manifestation. Nothingness is the infolding of consciousness as it experiences its own constitution within the world of things. Heidegger at first rejected this turning of his concept of Being<sup>2</sup> inside out. However, later he describes ~~Being~~ (crossed out) as the cancellation of Process Being and Nothingness. It became generally recognized that Process Being and Nothingness were antinomies which conceptually cancelled each other out. The cancellation was realized to be a further meta-level of conceptual attenuation. Merleau-Ponty gave this meta-level the name Hyper-Being in his book *The Visible And The Invisible*. This meta-level is called Being<sup>3</sup> in this essay. There are many forms that the definition of Being<sup>3</sup> have taken. The most significant of these is Michael Henry's concept of the essence of Being<sup>2</sup>, or as he calls it, the Essence of Manifestation. Henry's main argument is that during the whole history of ontology, a fundamental assumption has been that Conceptual Being grounds itself. This is despite the fact that Parmenides explicitly describes the fourfold goddess as grounding Conceptual Being. Henry calls this assumption Ontological Monism. Being is interpreted in almost all ontological discussion as self-grounding transcendence. The concept that transcendence provides its own ground is unwarranted, according to Henry. He therefore develops an Ontological Dualism, as an alternative metaphysical ontology. He contrasts transcendence with pure immanence, and identifies this as the essence of manifestation. From his view, both Process Being and its opposite, Nothingness, are forms of transcendence that give rise to manifestation. Behind them is an immanent source that is never manifest. Where Being<sup>2</sup> contains both showing and hiding, the essence of manifestation only hides. It is like the unconscious of manifestation. It can only be seen by distortions in the process of manifestation. However, since the

immanent essence of manifestation, Parmenides' Goddess, cannot manifest itself, it cannot be regarded as a type of Being. Being, by definition, manifests. Thus, Being<sup>3</sup> can only be known as the distortions in the process of manifestation.

Above all others, it is Derrida who has attempted to make clear the existence of these distortions. His name for the distortions within the process of manifestation is differAnce. DifferAnce is described as differing/ deferring within manifestation. It is an analogous concept to Freud's displacement theory of the unconscious mind. Derrida makes the key observation of the difference between speech and writing. He notes that all models of manifestation have used speech (logos) as the basis for description on manifestation. He shows that writing has many properties different from speech and posits, that writing is a more fundamental model of manifestation in which displacements are more readily visible. Manifestation is seen as a palimpsest in which one eject overwrites previous ejects as they successively come into and go out of existence. This overwriting shows the phenomenon of displacement in terms of differing and deferring. The new writing differs from previous writings, but allows meaning to be deferred or reinterpreted. What comes later in time may proceed an earlier text changing its meaning. The differAnce between texts which fall into fragments when deconstructed is the focus for making visible the action of the essence of manifestation within manifestation. Being<sup>3</sup> manifests as differAnce. However, it also manifests as the cancellation of Process Being and Nothingness as conceptual glosses. With this cancellation, the process of Ideation comes to a dead halt. The illusory continuity of the upwelling of logos vanishes, and what is left is a sea of fragmented texts. We have already dealt with this kind of text with our interpretation of the Presocratic philosophers. In that interpretation, we have provided a narrative that strings these fragments together, attempting to give a unified meaning to them. This narration is an illusory continuity which uses the fragments as stepping stones for our argument. Whether it is successful or not, it remains an attempt to unify the

fragments. To Derrida's deconstructionist method, all texts are viewed as fragments, and the role of interpretation is not to unify those texts but precisely to make visible the lack of unity in those texts. This is the manifestation of the ephemeron. Deconstruction makes visible the ephemeron. The ephemeron is the result of the cancellation of the concept of Process Being and Pure Presence. In that cancellation, the action of the essence of manifestation is seen as fragmenting everything in the world into discontinuous texts. Pure Immanence itself does not appear but has the side effect of reducing the world to the ephemeron. With the cancellation, manifestation becomes completely hollow as if the only action was that of differAnce. Seeing manifestation as a whole is no longer possible. The nothingness at the center of consciousness has at that point engulfed the world. Manifestation itself is seen only as a fabric of distortions in which the immanent essence of manifestation makes itself known indirectly.

However, the world does not disappear as a result of this cancellation that halts ideation and brings down the conceptual superstructure. Manifestation is still there beyond the conceptual scaffolding of ontology. What is left after the collapse has been dubbed "Wild Being" by Merleau-Ponty in The Visible And The Invisible. Wild Being is the fourth meta-level of the concept of Being designated by Being<sup>4</sup>. After rigorous deconstruction, what is left is Wild Being. Merleau-Ponty modeled his concept on Levi Strauss' concept of The Savage Mind. Merleau-Ponty thought that after the scaffolding of Ideation that produces conceptual glosses collapsed, men were returned to a more primordial state which always exists as the core of the lifeworld. Conceptual structures are built upon this core primitive mentality which was still accessible via phenomenology. One merely had to learn how to unlearn the conceptual glosses that obscured the primitive direct apprehension of manifestation that existed before the separation of immanence from transcendence. When immanence and transcendence collapse together into a preontological whole, then Wild Being becomes manifest. Wild Being is always there as the core of



the lifeworld. Yet it is almost never seen because of the scaffolding of conceptual glosses built up around it. However, this core and still primitive apprehension of the world is not an amorphous blur. Wild Being has a structure of its own that Merleau-Ponty names the Chiasm. He points to the phenomenon of “touch-touching” itself as an example of this structure. When one touches oneself, one can only feel the touch from one side at a time. One cannot omnisciently feel from both sides at once. Thus, there is an inherent thickness in the flesh and a reversibility in experience at its most primordial level that gives it a structure. The Chiasm is very similar to the wholes of opposites pointed to by Heraclitus.

Unfortunately, Merleau-Ponty died before he could develop his concept of Wild Being. The concept is very difficult to develop because it occurs in a state where concepts have ceased to be effective. It was finally Deleuze and Guattari who worked out a way to explore Wild Being philosophically in spite of conceptual cancellation and ideational halting. They worked out that it is possible to take two non-philosophical disciplines, such as economics and psychiatry, and allow them to cancel, and then these could be talked about at a meta-level within philosophy. This tour de force was executed in Anti-oedipus: Capitalism And Schizophrenia. In that book, they develop the concept that the only designated as real levels of existence are the Socius and Desiring Machines (partial objects). The individual is an illusion. He is made up of a network of machines. Humans are no different from machines. This destruction of the distinction between humans and machines is the result of cancellation. In Wild Being, humans and machines cannot be distinguished because the cognitive superstructure has collapsed that could make such a distinction. That cognitive superstructure which is identical with working ideation, is identified with Oedipus, and the social sages of the emergence of the Oedipus complex is recounted. But the core of the book is the relation between the desiring machines (partial objects) and the so-called “body-without-organs.” The body-without-organs is more or less

equivalent with the unconscious and the essence of manifestation. It is derived from Spinoza’s concept of the essence of God and its relation to the attributes of God. The body-without-organs has intensities. Its zero intensity is matter. In schizophrenia, it reaches higher and higher intensities. This is interesting because it allows us to conceive a continuum between the dark essence of manifestation (which Sartre would, as a materialist, equate with the practico-inert), and the source of distinctions which is the source of the cornucopia of variety that pours out in manifestation. These two cancel to yield Wild Being. The body-without-organs is the unconscious thought of as a field with intensities to which the desiring machines are attached (they say like metals on the chest of a general). For something to be manifest from the unconscious, it must be orthogonal to every other entity that manifests from the same source. This precludes us telling a story about the unconscious. Instead, we must look for totally unconnected phenomena which arise from it as if they were all independently manifesting. If there is relation, then the cognitive faculties are at work, and ideation has not completely halted. Their vision has given us a way to discuss Wild Being philosophically by looking at two other disciplines cancelling instead of Process Being and Nothingness. If the cancellation occurs in philosophy, then the tools of philosophy are broken. Their brilliant strategy was to allow the cancellation to occur in two outmoded disciplines, Marxian economics and psychiatry, which we do not care about, and to observe exactly how it occurs and attempt to identify what is left after ideation halts. Their answer is the socius and the desiring machines. The individual vanishes as we realize that the fundamental level of society is schizophrenic. This is just a shocking way to say that there is an out-of-control variety generator at the heart of the social which is identical with the collective unconscious. There is a cornucopia of variety and variation pouring out in human society. This outpouring is dammed up by social institutions that fear disorder and so engage in repression, and because of this, it breaks out at unexpected times as emergent events. This dammed-up repressed variety generation tosses and turns and acts on the ideational

glosses that try to paper over it. As such, it is seen as the collective unconscious or splinters off as the individual unconscious. As such, it appears in the individual as the body without organs which is the blind spot in consciousness and self-manifestation, from which partial organs or desiring machines project out as unrelated phenomena. We are very lucky to have the definitive treatment of Wild Being by Deleuze and Guattari because it rounds out the set of kinds of Being, giving full development to each in turn, and allows us to see the complete system of Western ontology.

Merleau Ponty made the first step in grounding all these ontological theories in his study of The Phenomenology Of Perception. In that book, he defines the difference between the present-at-hand and the ready-to-hand in terms of *pointing* and *grasping*. He noted that human beings relate to the world differently when they point as opposed to when they grasp. Pointing isolates the figure on the ground in a gestalt. What is pointed out is the focus of attention. However, human beings may simultaneously be engaged in grasping a tool such as a pen or pencil while focused and completely absorbed in the object of their attention. The tool is grasped and provides a different simultaneous relation to the world. Heidegger points out that it is the mode of ready-to-hand (grasping) which all technology inhabits in the world. Technology is invisible or transparent as long as it works. It is overlooked in the process of working on the present-at-hand focus. However, when technology breaks, then it becomes present-at-hand. The technology pointed to is not the same as the technology grasped. These are two fundamentally different modes of relating to everything in the world. Technological systems are designed and built in the present-at-hand mode, but they operate in the ready-to-hand mode until they break down, at which time they switch back to the present-at-hand mode for repair and upgrade.

Systems in general concern the ready-to-hand mode, whereas objects are isolated in the present-at-hand. The great problem with Systems Theory is the

attempt to make systems appear to be present-at-hand phenomena. There is a general lack of recognition that Systems are basically temporal gestalts which are ready-to-hand. Systems engage in showing and hiding dynamics of manifestation which is essentially diachronic rather than synchronic. Most Systems theories want to reduce systems to present-at-hand objects. This lack of the ability to distinguish these two different kinds of Being leads to an empty systems concept which does not lend itself well to the description of the process of manifestation that results in the temporal gestalt. Klir, whose general systems theory is the best example of a formal-structural system, makes this mistake of reducing system to the status of object. This reductionist mover begs the whole question of what is a system. A system is a whole which is apprehended as a temporal gestalt. The system exists in the ready-to-hand, and is only brought partially out of hand into the present-at-hand by a singular effort of abstraction and collapse. Computer hardware embodies the formal-structural system in its highest form within the technological arena.

The question now becomes how are the higher meta-levels of Conceptual Being to be grounded in psychological phenomena such as pointing and grasping. Merleau-Ponty breaches this question towards the end of the Phenomenology Of Perception where he notes that being-in-the-world, *dasein*, can expand as when the blindman learns to perceive with his stick or someone learns to play the guitar to the point of excellence. So we say his instrument has become part of him. The expansion of the clearing-in-being is another modality through which human beings relate to their world. It is the modality associated with Being<sup>3</sup> or Hyper Being. Related to this expansion is a corresponding collapse back immediately after that expansion of being-in-the-world. That collapse of being-in-the-world is yet another modality through which human beings relate to the world. It is the modality associated with Being<sup>4</sup> or Wild Being. The expansion has been called the “in-hand” modality, and the collapse has been called the “out-of-hand” modality in these essays. In the in-hand modality, the world becomes

larger in some way -- this means that one is able to grasp more, or something different. In the out-of-hand modality, the grasping of more is realized to be a concomitant loss of something else. This is a meta-level showing and hiding. Showing and hiding occur in the process of manifestation. However, the world as a whole, or manifestation as a whole, at times expands to show completely different aspects. When this occurs, other aspects of existence are altered or disappear. This is different from alterations of showing and hiding of entities within manifestation. This is a showing and hiding related to the whole of manifestation. These two modes, beyond pointing and grasping, are directly related to the phenomenon of emergence. With emergence, the whole world changes. When the new thing comes into existence, it is first of all an expansion of the world in some new and unforeseen direction, either by discovery of new objects, or anomalies, or by restructuring concepts. With the advent of the emergent entity, it is as if the whole of the manifestation process had taken a detour which revealed new aspects of everything in existence. However, as the emergent event becomes recognized, it is realized that the world had closed off certain possibilities in realizing the possibilities inherent in the emergent event. This subsequent realization of closed-off possibilities is the out-of-hand mode of relating to the world. Expansion of being-in-the-world shows us new vistas for the possibilities of manifestation in general. It also leads to a contraction as other possibilities are closed off.

A good way to understand the action of these higher meta-modalities for relating to the world is through a relation of each kind of Being with its own kind of mathematics. The development of the calculus by Newton, and its incorporation into the structure of Kant's metaphysics, epitomizes the Being of Pure Presence. The nowpoint becomes the limit of infinitely, smaller discrete steps reaching that limit at infinity. The calculus gives a mathematical structure for defining continuity and also gives a means of defining derivatives which push us toward the next meta-level. In calculus, the entire mathematical world is discrete values of continuous functions. The

development of statistics, on the other hand, parallels Heidegger's insights. Probabilities describe sets of point solutions by overall descriptive parameters such as the mean and standard deviation. The point solutions are actualized events which have been measured. It was discovered that actual events in the now do not have determinate values, but instead hover around determinate values with a certain error that can be defined using functions. With the development of statistics, the determinate conceptual structures of calculus should be related to actually occurring and measured events. Statistics is the mathematics that describes what is actualized in the now during the process of manifestation. The point of pure presence is usually idealized as a result of a function. This is, however, the projection back on the now of an idealized completion arrived at by mimicing an illusory continuity. This is like drawing a line through the successive values of a function as its parameters change. In reality, the conceptual ideal of the function is not realized in the now. What is realized is individual actual events which when measured, exhibit error. This error makes visible the workings of manifestation along the whole temporal gestalt. It shows the relationship between the idealized determinant solution and the error introduced at the point of actualization in the now. Between calculus and statistics, the whole of the technological system may be defined. However, this does not account for the relation of the technological system to the human being. Recently, Zedha has introduced fuzzy sets and fuzzy logic to bridge this gap. Fuzzy sets allow truth values other than pure true and false. With fuzzy sets, the excluded middle of Aristotle is challenged. Fuzzy sets allow partial membership of sets in multiple sets, and in this way, mathematically represent possibility rather than probability. Human beings relate very well to the world as a set of possibilities. It is as possibilities that the world is projected. Possibilities cover the whole range of the temporal gestalt, and not just its impact on the now point as it is being actualized. However, possibility theory does not explain how possibilities are turned into actualizations. For this, yet another mathematical concept is necessary. This is the concept of propensities. Watanabe<sup>1</sup> has

developed this concept of propensities in relation to learning automata. He distinguishes deterministic, probabilistic, possibilistic and propensity automata. The propensity is what takes a possibility and turns it into a particular actuality. In mathematics, this is represented by Chaos. Chaos is usually paired with fractals. Fractals, as partial dimensions, are really more closely related to fuzzy numbers. Chaos comes in two varieties. There is butterfly chaos which is seen as the sensitiveness of determinate systems to initial conditions. There is also Moore<sup>2</sup> chaos which is not sensitive to initial conditions. Moore chaos is the chaos of ultra complexity, but can be shown to be

equivalent to a certain class of turing machines. Chaos determines propensities. It represents small tendencies which cause certain possibilities to be turned into actuality at the expense of other possibilities.

Idealized continuous determinate functions, stochastic probability of actualizations in the now, possibilities for different courses of manifestation, and propensities derived from chaotic tendencies that turn possibilities into actualities; these different forms of mathematics describe approaches to the different modalities by which human beings relate to the world.

1. Reference?  
2. Reference?

**TABLE 23**

MODALITY	MATHEMATICS	META-LEVEL	KIND OF BEING
present-at-hand	Calculus (Determinate)	Being <sup>1</sup>	Pure Presence
ready-to-hand	Probabilistic (Stochastic)	Being <sup>2</sup>	Process Being
'in-hand'	Possibilities (Fuzzy)	Being <sup>3</sup>	Hyper Being
'out-of-hand'	Propensities (Chaos)	Being <sup>4</sup>	Wild Being

With these ideas from various mathematical disciplines, it is easier to see how the different modalities of Being interrelate. Propensities are out of our hands. The key point about chaotic phenomena is that it is impossible to predict. Deterministic systems exhibit chaotic patterns which have almost infinite resolution and complexity. These small tendencies give little pushes to events as they are happening which may carry them very far off course indeed. In the process of actualization, certain possibilities are pushed forward and others pushed back by these propensities. Possibilities are in-hand. They represent the many paths for the future unfolding of the temporal gestalt. All the possible worlds are delimited into two sets. There are those possibilities that may be extrapolated from the current state of affairs and past history. On the other hand, there are those possibilities that are hidden. These hidden possibilities may be intrinsic

to the temporal gestalt, but completely unnoticed. When an emergent event occurs, these new intrinsic possibilities become apparent. The emergent event is the movement of actualization to a very rare and perhaps hidden possibility through the action of chaotic tendencies. When the rater and hidden possibility comes to the fore, the entire configuration of possibilities projected for the development of the world changes radically. This change in the configuration of possibilities is the expansion of the being-in-the-world of the in-hand modality. However, expansion in one direction as the course of the temporal gestalt's development changes course is accompanied by contraction of other possibilities. The action of the propensities on possibilities changes because the new configuration causes a new set of actualizations. Within the nowpoint, possibilities of actualizations change as well. This causes a discontinuous change to a new set of

continuous functions which are projected as the ideal which allows forecasting to occur. There is a difference between the ideal now which is a projection of the completion of continuous functions, and the pragmatic now that contains discrete measurable actualizations. This is the difference between the ideal nowpoint at infinitesimal infinity and the specious present of William James and G.H.Mead. Actualizations have associated with them an interval of the becoming which is related to their error from idealized values projected by functions. The whole set of concurrent actualizations projects a cone of possibilities which is closed off when completion is reached. The measured actualizations are the completed ones. The error in measurement and the dispersion in distribution of the actualizations is the residue of manifestation that reminds us of the finitude of each individual actuality. In the measurement, the relation of becoming to possibilities is lost. Moving to the level where the importance of possibilities again becomes important, we get a view of the whole temporal gestalt rather than its action just on the actualizations in the specious present. The inner relation between the whole temporal gestalt and the specious present is controlled by the chaotic propensities that determine how actualization occurs as possibilities are realized. In the process of realization, the whole set of projected possibilities may be changed by the realization of a rare and perhaps previously hidden possibility. The showing and hiding of possibilities is different from the showing and hiding within manifestation as the configuration of possibilities remain fixed. In the more prosaic showing and hiding, it is as if there is a fixed landscape which different viewpoints alternately show and hide various features. In the meta-level showing and hiding, the entire landscape alters as new rare hidden possibilities are realized so that all the vistas are altered. The in-hand modality is like a scenario where the tools transform in our hands as well as the objects on which we are working. New possibilities appear, given new routes of access and manipulation. The out-of-hand records the involuntary loss of old means of access and manipulation which are no longer available because the landscape has changed

in a way that closes off those possibilities.

The in-hand and out-of-hand modalities are both associated with their own unique forms of truth beyond verification and manifestation. For the in-hand, it is the different configurations of possibilities which are projected by the temporal gestalt as it unfolds, to which truth is addressed. Truth for the in-hand modality is the difference between various configurations of possibilities. Manifestation can occur without changing these configurations. Thus, this kind of truth closely associated with the arising of emergent events has to do with the variation in the temporal gestalt as a whole. On the other side, for the out-of-hand it is the opacity of the relation between the possible variation in the temporal gestalt as a whole and the actualizations that occur in the specious present which is the point of interest. In the in-hand truth, new possibilities arise to change the course of the temporal gestalt and thus reveal new directions for manifestation as a whole. In the out-of-hand truth, the relation between these new possibilities for the whole temporal gestalt and what is being actualized in the specious present is of the utmost concern. The in-hand truth is the same kind of truth that the unconscious effects have in psychoanalytic theory. It points to a greater truth beyond what is immediately visible. It is the truth of the essence of manifestation which never manifests. It is the truth of difference which are the distortions in manifestation. This is the esoteric truth as opposed to the exoteric truth of manifestation. This is the truth of the emergent event as it is arising, as the world is expanding. On the other side, when the difference between esoteric and exoteric truth collapses, then what is left is the opaque truth of the chaotic propensities that thorough possibilities into actualizations where there is no difference between possibility and its realization -- this is where the dark truth of the out-of-hand modality lies. In some ways, this dark primitive truth is more hidden than the esoteric truth. In other ways, it is more visible than the exoteric truth. This is the truth of our primitive direct relation to manifestation without the illusory distance created by the conceptual scaffolding. It is the truth of the worldview as it changes from one

gestalt to another. It is the point of flux in which we have let go of one configuration of possibilities, but have not quite grasped the next. It is the point when we directly confront the deep change in manifestation naked of all conceptual parachutes. We should call the in-hand the emergent truth and associate it with the novum of primordial Being. We should call the out-of-hand the truth of the epoch. In the transition between epochs, there is a point which is not in either. At that point, one is brought back to one's primitive direct relation with existence that underlies the lifeworld. Epochs must be formed by that which is beyond epochs. This has been called the proto-gestalt.

The proto-gestalt precesses, and as it does so, manifestation enters different temporal gestalts. Each temporal gestalt is an epoch. The changeover from one temporal gestalt to the next is heralded by the emergent event. The emergent event is a novum in which a new configuration of possibilities replaces the old configuration. The emergent event embodies the new possibilities. The difference between the old and the new configurations is the novum as realized within an epoch. The difference between the old and new gestalts is the epoch. This difference between old and new gestalts indicates the existence of the proto-gestalt. The difference between old and new configurations of possibilities indicate the existence of the sources from which all entities arise. The indicated sources and the indicated proto-gestalt take us back to the primal image of the well and the tree. Each set of opposites within the set of eight elements of Primordial Being are in some way images of the difference between the well and the tree.

All this is very abstract and needs to be grounded in psychological characteristics which can be readily recognized. A set of psychologically valid correspondences for the in-hand and the out-of-hand need to be indicated that are like pointing and grasping. Our first indication of the psychological counterpart for the in-hand will be taken from the work of Levinas. He has attempted to chart the territory beyond Process Being. He has indicated that the next psychological stage beyond grasping is

the *bearing* of responsibility toward the other. The exploration of alterity guides Levinas' search. He notes that we are forced to bear up under the alterity of the other from the time of our nascence. We are confronted by the alterity from the very first moments of our existence. Thus, the other bears with us, and we have to bear with the other until we are strong enough to break away and stand on our own against the other. Thus, we propose to follow Levinas and assign "bearing" to the in-hand as its psychological manifestation.

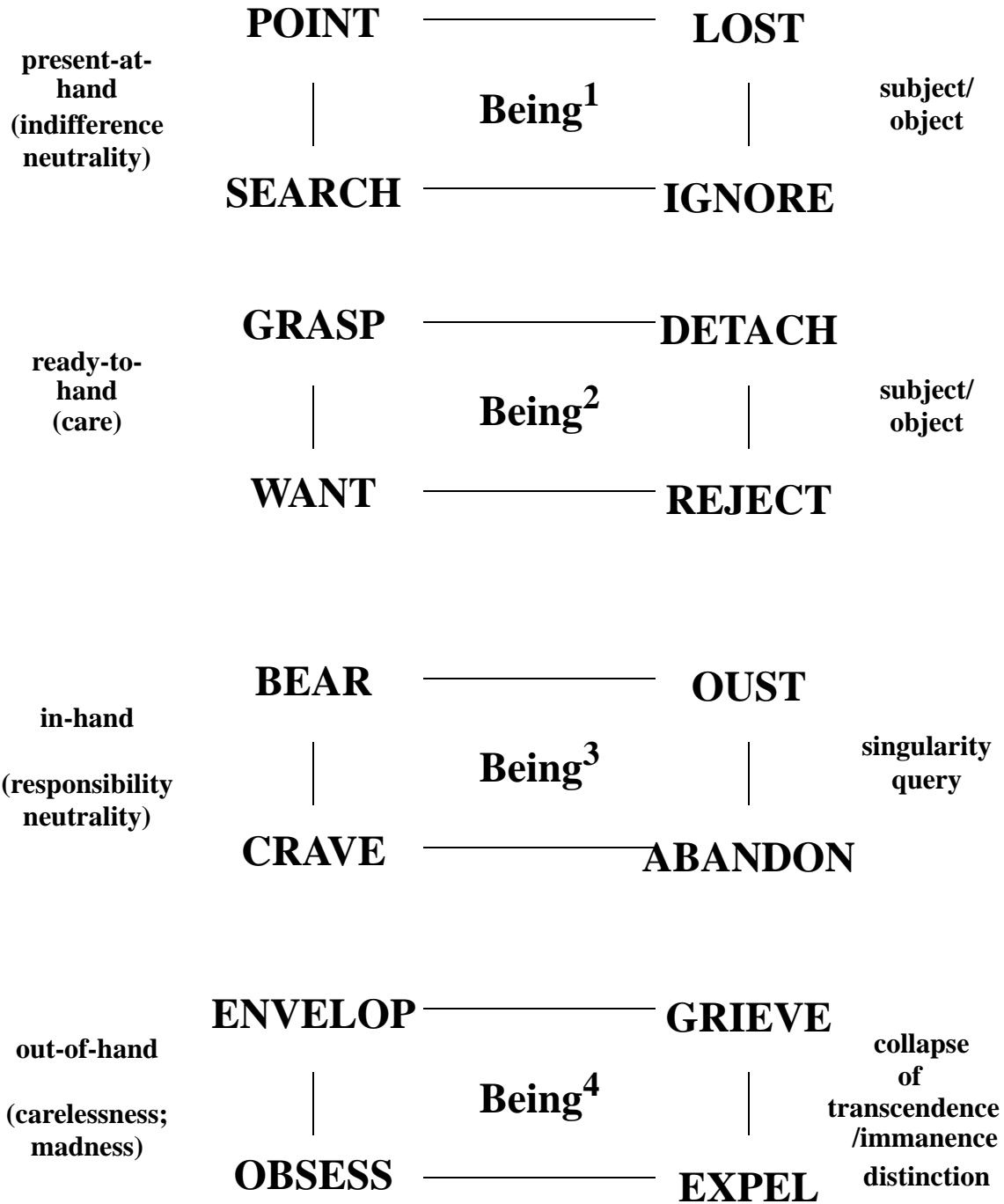
However, this leaves us to discover the psychological manifestation of the out-of-hand modality. What is out-of-hand is that which totally engulfs us or which we totally engulf. Enveloping, or encompassing, is the psychological component of the out-of-hand. What is out-of-hand is too close to even be other. Alterity needs distance in order to realize the difference between self and other -- wither as I-thou or I-it. When the self and other are totally mingled, it is impossible to say who encompasses whom. There is only a chiasm or reversible relation between self and other. One cannot bear what is part of oneself. One can only bear the *Other*. Once the *Other* is differentiated, then it can be pointed to or grasped as either another self or another thing. This makes clear that at each meta-level the differences between self and other progressively collapse. At the point of encompassing or enveloping, the difference is only chiasmic without separation. The set of temporal gestalts blend together at the core of the proto-gestalt. At the point between epochs, one is enveloped/enveloping. The difference between temporal gestalt as a whole and the specious present has become chiasmic. One is too close to the changes to see the big picture. The world seems to be totally in flux and out of control. Things have gotten out of hand. On the other hand, when one can see the difference between configurations of possibilities, the otherness of the new set of possibilities is clearly defined in relation to the old set of possibilities. The clear difference between self and other allows one to orient oneself toward events as they unfold, whether the preference is for the old or new. When the difference of otherness becomes

clear, then one can be said to have gotten things in-hand. One can bear the responsibilities for one's decisions and for the circumstances that arise. One is no longer mad as when things were too much to bear. One can now bear the changes even if they are a very great burden. The epitome of that burden is Atlas who carries the world on his shoulders. From bearing the situation, one may progress to grasping the situation and even beyond that to the intellectual separation which will allow one to point out subjective and objective aspects of the situation. Each stage gives greater focus on manipulation and access vis a vis the manifestation of the temporal gestalt in its arising and passing away.

The four psychological conditions related to the modalities of Being can be summarized in a series of Greimas squares:

FIGURE 80

Greimas squares of psychological correlates of kinds of Being.





These four squares describe the variations in each psychological state related to a modality of being-in-the-world. Notice that each meta-level is an intensification or clinging and craving. Being, as C.G. Chang said, a subtle clinging to existence. With each meta-level of Being, this clinging intensifies until at the level of the out-of-hand it borders on madness, if not engulfed completely. The final point to be considered in this chapter is the relation of the fourfold nature of Parmenides' goddess and the four meta-levels of Conceptual Being. It is our contention that part of what is happening in the fragmentation of Being is a shift of the division of the goddess to the division of Conceptual Being. This has the effect of leaving the Apieron in the place of which the goddess stands unobscured for the first time since Parmenides' proposed Conceptual Being as Arche. This must mean the eclipse of the Good is coming to an end. So the end of metaphysics is again open of the appreciation of the Apieron until the Epoch changes to whatever is next. However, the division of the goddess was its fourfold faces, whereas the fragmentation of Being is by the precipitation out of meta-levels that represent intensification of the subtle clinging that Conceptual Being represents. This difference demonstrates the difference between Apieron and Conceptual Being. They are not the same. The Apieron is a true metaphysical principle, whereas Conceptual Being is only a substitute which centers our focus too greatly on man alone. The true metaphysical principle is one which is *Just* to all things. Being is a metaphysical principle which is inherently unjust to all other beings than man. Apieron would have constructed a universe that allowed other worlds in potentia beyond the fringes of the known. Being makes the *uni*-verse totalitarian because it excludes non-human cosmic structures. If these non-human structures are invisible to us, it claims they do not exist. If they are visible, it attempts to subjugate them. Apieron, as the unlimited, makes no exclusions and calls for justice to other limited beings of whatever type, visible or invisible.

The four faces of the goddess are the attributes of the

Apieron, standing in for the single source, as ruler of Being. Being's four meta-levels are the intensification of clinging that is inherent in Being as the manifestation of injustice in the world. Thus, there is no one-to-one correspondence between these two minimal systems of concepts. In the fragmentation of Being, we see the substructure of the conceptual glosses which are used as templates for the domination of existence. We know that the goddess standing in of the Apieron holds Being in its place, and that the development of Being from Parmenides to the present was fated. The fact that Being has flowered into its fragmented form in the last hundred years shows that Being itself is not an ultimate principle. Ultimate principles like the Apieron are by definition changeless. The fact that Being has changed, says it does not measure up to being the pivot for the world. One way that Being fails to meet the criteria as the axis of the *World* is that it does not represent justice. Instead, it is the signifier of *Injustice*. It is the representative of the injustice of what is complete now against other beings past their prime or still nascent. From the point of view of persuasion, Being seems to fill the bill inasmuch as it is the center of logos. Persuasion is done through language. However, Being creates a totalitarian *uni*-verse based on exclusion. The point of persuasion is whether fated finite entities attend willingly or unwillingly to their fate. The injustice of Being represents those beings at the pinnacle of their strength, attempting to hold on in any way they can to what they have. Thus, those beings are not willingly accepting their fate. Being is only related to persuasion as its linguistic basis. It does not fulfill the spirit of persuasion which is contentment and acceptance of one's fate. In fact, Being is the very opposite of this. This gives some indication of why Being is held so tightly in its bonds. Being is the epitome of resistance to fate and injustice to others. Yet, Being itself is fated, and even though it is still unmoving, it has flowered into its meta-level fragments and thus has exhibited the process of change. Change is the hall-mark of corruption and decay which then leads to new growth. That new growth is the emergence of the Apieron from being eclipsed by Conceptual Being. The Apieron is in the

guise of the goddess only as the upholder of the decree of the single source. Take away *Injustice*, and the resistance to fate and the Non-limited will shine of its own light again.

As Being flowers and displays its fragmentation into kinds of Being which arise as meta-levels, we are brought to the question -- what does this pattern of fragmentation in the mirror of Being tell us about ourselves? We have gazed narcissistically into this mirror of Being since the time of Parmenides, and now it has broken, displaying its own finitude. We thought Being itself was the only concept without kindness; yet now even it displays kindness. Its kindness is the display of the inner core and begins to answer the question of all those of Indo-European descent, "Who are we?"

**CODA:**

It turns out that the Roots of Being in Old English have a structure that is complete in this regard. See "Primordial Being and Archaic Existentiality" by the Author at <http://archonic.net>

---

# THE PREHISTORY OF BEING

---

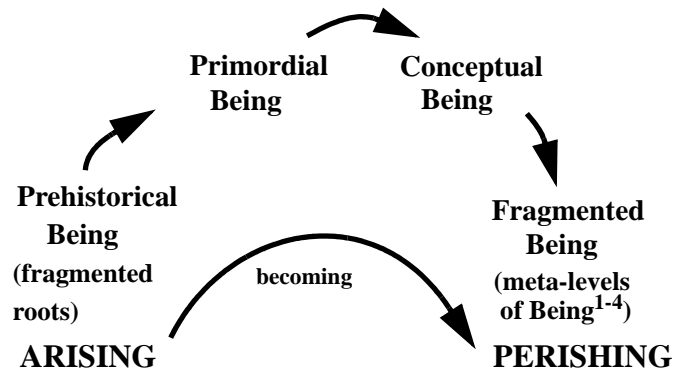
We have considered how Primordial Being recapitulates the inner structure of deep temporality in the Primal Scene of the Indo-Europeans. We then saw how the transformation from the mytho-poetic epoch to the metaphysical epoch has preserved that structure, albeit in a transmorgified form. Finally, we have seen what occurs when Conceptual Being is raised up as the metaphysical principle par excellence. The mirror of Being cracks, and in those cracks, we see the primal pattern of our own inner being flower before our eyes. This leads us to consider the meaning of Being more carefully. This can only be done by going back and looking at the prehistory of Being now that we have sketched the beginning and end of its history. The interesting thing that this prehistory tells us, is that the fragmentation of Being is just a return of Being to its nascent state. Being was fragmented to begin with. Even Primordial Being, with its inner structure, was relatively unified in relation to the prehistory of Being. This brings home to us the stages of the becoming of Being itself, and emphasizes its nature as a fated thing in the world like everything else.

It turns out, that Being in all Indo-European languages, is the most irregular verb. Its irregularity

stems from the combination of several different roots into a single configuration which would normally be held by a single root. This is not as apparent in Greek as in other Indo-European languages like Old English. Yet, it is true of all the Indo-European languages. Several different roots meaning to remain, abide, persist or rest were combined together to compose the single verb “to be.” In this we see the process by which the verb “to be” was artificially constructed out of other verbal roots. The process of constructions is still visible, showing that the verb “to be” is of a fundamentally different kind from other verbs in Indo-European languages. This difference was the attempt to construct an artificial verb with the sense of abiding, remaining or clinging to existence. As we have seen, one may only cling to existence by being unjust to other beings. Therefore, we have to question why our Indo-European forefathers undertook this strange and unsettling linguistic construction project which distorted our view of existence.

FIGURE 81

Becoming of Being.



The construction project is seen as even more amazing because almost no other non-Indo-European languages have a concept or verb equivalent to “to be.” The linguistic concepts brought together under the umbrella of Being are normally independent in other languages, if they exist at all. Prehistorical Being is an achievement which brings together several key concepts and unites them loosely under the umbrella of a single verb. It is an achievement which is unique in the development of languages and stands out because the evidence of construction is still visible. While the Egyptians, Sumarians, Chinese and peoples of the Indus Valley were building their civilizations, the Indo-Europeans were busy learning to ride horses and constructing the verb “to be.” This was their great accomplishment like the pyramids in Egypt, the ziggurats in Sumaria, the rebuilt capital cities in China, and other monuments to human endeavor of that age. It is of passing interest to note that the Sumarians speak of their great enemy as the people of KUR which means both wilderness and hades. It turns out that over the mountains which the Sumarians designated as the home of the KUR, lay the probable homeland of the Indo-Europeans between the Caspian and the Black Seas. Of course, there is no known relation between the “kurgan” peoples and the KUR that were the enemies of the Sumarians. Yet, we can see a fundamental difference between civilization building undertaken by the Sumarians with their unique language and the civilization destruction carried out

by the armed horsemen who also had a unique language in a completely different respect, relating to the fusion of various roots for abiding into a single verb. The Sumarian people’s verb has only the usual sense of equality and is the same word that stands for the arts of civilization. It is named “me.” Thus everything that the Sumarians valued as part of their civilization was rolled up in their word “me.” The Kurgans, perhaps imitating them, built a single verb for possession which signified all the things they planned to take from more civilized peoples and keep. The many surges out of the steppes of the wild horsemen attest to their project of seizing and keeping the wealth of others. The verb “to be” was the underlying foundation in their language for this project oriented toward rape, pillaging and burning. Kurgan peoples have done injustice on a global scale to other peoples who did not have the crucial technology of horseback warfare since the dawn of time. They were the Centaurs, seen by peoples who did not understand until it was too late, that men could get on top of horses and control them as the basis for fighting. They were not some other creatures which were a combination of man and horse. The Kurgen people, the so-called mound builders, made the biggest land grab of prehistoric times, taking the whole of the known world, spreading from their homeland to Persia and India, to Mongolia, and into Europe. They were only stopped by the Sahara desert from going into Africa. Thus, there was a fundamental relation between the

acquisition by the Kurgans of the world wresting it away from all others, and their artificial construction of the verb “to be” which embodies the ethic of injustice by clinging to existence at the expense of all others. This inner relation between global domination, still apparent in the descendents of the Kurgans, still active today, and the artificial construction of a special verb to embody clinging and craving is very significant. We need to understand this now because it has provided the underlying dynamic of our own history for the past six thousand years or so. Now it is important to understand because the will to power of global domination is running up against the limits of the finitude of the earth itself.

The connection of the Kurgan people with the Centaurs is also of interest. Especially the difference pointed out by Kirk between Cheiron and the other centaurs.

The Centaurs were chiefly at home in the mountains bordering the plain of Thessaly. The Centaur Cheiron, “Sage” and “friendly to men” according to Euripides and Pindar, “justest of the Centaurs” according to Homer, lived in a Cave on Mount Pelion. The Homeric phrase is ambiguous: Chieron and one other Centaur, Pholus, were just and law-abiding, but the rest of them had nothing to do with justice, they were anarchic and uncontrollable, wild figures always to run amok.<sup>1</sup>

In the Centaurs, we have the view of the non-equestrian peoples of their first contact with the Kurgan peoples preserved. The Kurgan peoples appeared wild and lawless, given to rape, murder and drunkenness and the breaking of every law. Yet, among the Centaurs, were a few who held to justice and upheld the laws of man. Cheiron was the case in point.

Cheiron has a totally different role from the others. He is neither fierce and unpredictable nor wild and uncultivated. On the contrary, he is the gentle and gifted teacher par excellence. Among his pupils who came to live and study with him in his cave on Mount Pelion were Achilles,

Actaeon, Asclepius and his sons, Jason (Iason, “the healer”) and Aristaeus, the son of Apollo and the nymph Cyrene. Isolated sources add others to the list, Hercules and Dionysus themselves as well as Medea’s sons, Medeios and Teiresias. Membership in the group depended either on association with Cheiron in other episodes, or with medicine or prophecy, or in the case of Dionysus with wine, fertility, and mountain-roaming (which properly, however, belong to the other centaurs and not Cheiron). For Cheiron was master of nearly all the arts: hunting, spearmanship, riding (!), music, prophecy, and in particular healing -- certain herbs were named after him and were found in the glades of Pelion near his cave. Needless to say he has none of the ardor indiscrete of the other Centaurs, but is respectably married to the nymph Chariclo; his sons were relatively undistinguished, but his grand daughter was that Melanippe known as “the wise.” *In later tradition he was seen as a philosopher* and in this respect is similar to the wise Silenus.<sup>2</sup>

Kirk sees the Centaurs as embodying the nature/culture or nomos/physis dichotomy through the contrast between man and beast, and between the behavior of Cheiron and the rest of the Centaurs. Dumazil associates them with the Indian Gandharva and Iranian Gadareva which were horsemen of Varuna. Kirk is persuaded that they are primarily nature deities representing mountain streams. However, I believe that the Centaur preserves first contact between the equestrian Kurgans and other peoples. Other peoples saw a single being which was a combination of horse and man who was ruthless and wild. When Robert Bly led us to return to our Wild Man inside, it is primarily a connection to this destructive energy of the Kurgans that he is, perhaps unwittingly, attempting to make contact in order to make us real men again.

Yet, although most of the Centaurs are wild and destructive, there are a few among them who are philosophers or sages, like Democritus or Heraclitus who teach man the arts associated with equestrian life and make him noble. The Chinese believed that there could be no civilization for man without the

---

1. MYTH; Kirk; pages 157-158

---

2. MYTH; Kirk; page 159

horse. There is no doubt that over and against the tremendous strife and destruction brought by the Centaurs, there was also a special element of nobility, which also became visible, which other peoples recognized and wanted to attain themselves. As Heraclitus has said, out of strife comes a hidden harmony. Thus, in the Indo-European heritage, there is both good and bad mingled. The good of enhanced nobility and excellence in warfare, and the skills of equestrian life, must be balanced by the destructiveness and will to power of global domination. We must, therefore, be even-handed in our assessment, recognizing both of these aspects which exemplify the *nomos* and *physis* dichotomy. The fact that Dionysus went to study with Chiron is very significant. It shows that the Centaurs have a special relation to the dying god who exemplifies fatedness. When Dionysus studies with Chiron, it is the ennobling of the wildness and destructiveness of the Centaurs by the movement to the opposite extremes. Fate travels from the chaos of the wild revelry to the refinement of philosophy.

In some ways, the philosopher sage of the Centaurs represents the concern of the Indo-Europeans with defining their quest. This concern may be seen in the preontological project of constructing the verb “to be” from separate verbal roots, to the articulation of Primordial Being, to the break from the mythopoietic into the metaphysical realm, and finally, to the substitution of Being for the Arche. The philosophy of Conceptual Being as Arche may be seen as the final culmination of a project begun thousands of years ago. Throughout the development of the Indo-European peoples, the articulation of Being has been the pinnacle of their achievements carried on stage by stage as both the Indo-Europeans and their odd concept of clinging to existence undergoes its fated developmental sequence. The will to power of the Kurgan peoples is expressed by their project of global domination as well as their project of designing Being.

In order to understand the Prehistorical Being, we will need to move back to a consideration of Old English rather than concentrating on the Greek roots

of Western culture. The Greek Primordial Being represents the culmination of the long project of constructing the artificial verb “to be” as *\*es*. Instead, to study the prehistory of Being, it is more conducive to study a language which more clearly exemplifies the rough hewn still partially fragmented state prior to the final culmination of this process that occurred in the Greek language and then subsequently was impressed on Latin and all the Romance languages. Old English is apt because it has special properties that allow us to study the process of fusion of roots and because it, rather than other Indo-European languages, has turned out to be the global language. Whether there is some relation between the special features of Old English and the global dominance of the English language rather than its other Indo-European cousins, is an open question.

In Old English, there are four roots which were merged to make the verb “to be.” We can see the traces of these roots in the irregular construction of the verb “to be.” Those separate roots are *beon*, *eom*, *arean*, and *wesan*. Old English has two complete and different parallel conjugations of the verb “to be.” All other Indo-European languages have only one set. Thus, Old English represents an era in which there was not just one verb “to be,” but two competing verbs from different roots. So Old English takes us back as far as we can go into the prehistory of Primordial Being. The Indo-European roots which were mixed at this point were as follows:

**TABLE 24**

Old English roots that make up Being

<b>beon</b>	<b>*bheu</b>	<b>To be, exist, grow</b>
<b>erean</b>	<b>*er</b>	<b>To move, set in motion, to be exist</b>
wesan	*wes <sup>3</sup>	To stay, dwell, pass the night with derivatives meaning "to be"
eom	*es	To be

In Old English these roots are combined in the following pattern:

**PRESENT INDICATIVE**

Singular

1st person -- ic eon \*es -- ic beo \*bheu

2nd person -- thu eart \*er -- thu bist \* bheu

3rd person -- he is \*es -- he bith \*bleu

Plural (all three persons) sud/sudon/sint -- beoth

**PRETERITE INDICATIVE**

Singular	Plural
----------	--------

1st person -- ic waes \*wes -- we waeon \*wes

2nd person -- thu waere \*wes -- ze waeon \*wes

3rd person -- he waes \*wes -- hie waeon \*wes

**PRESENT SUBJUNCTIVE**

Singular (all three persons) Sie Plural Sien \*es

**PRETERITE SUBJUNCTIVE**

Singular waere \*wes

Plural waern \*wes

**IMPERATIVE**

Singular wes \*wes / beo \*bheu

Plural wesath \*wes / beoth \*bheu

**PRESENT PARTICIPLE**

wsende \*wes

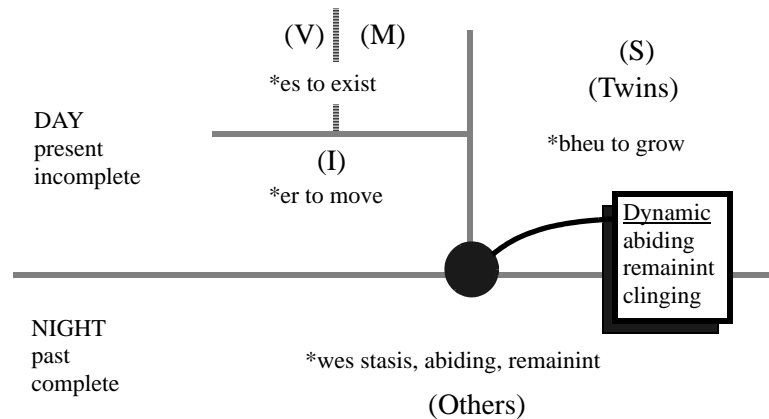
The past tense is expressed using the root WESAN. The preterite is a past without a corresponding future tense. Thus, the past tense has the implication of completion, whereas the present tense, as the

incomplete, is a combination of all three other roots. However, the root BEON, which has to do with growth and becoming, dominates as providing one full set of conjugations of the verb. The other set of

conjunctions is composed of the \*er root in the form of *erat*, and the \*es root in the form of *eom*, *is* and *sud*. The blending of two roots in one set of conjunctions shows the tempering of the existence of the \*es by a root meaning to move which indicated becoming in a way similar to *beon*. If we were to construct a picture, we would see the past as night

and stasis, and the day as growth and movement in the present. The day is the specious present in which becoming happens while the night men rest and thus stay themselves until daybreak again. The combination of the \*es and \*er roots signify to exist and move, whereas the parallel \*bheu means to grow.

FIGURE 82



As we know, the \*es root won out in Greek and became the center of Primordial Being. However, in the prehistory of Primordial Being, all four roots worked together to define the sense of remaining and abiding which eventually became the core meaning of the artificial verb “to be.” However, remaining and abiding was not just static; it encompassed the movement and growth of the day when becoming was visible as well as the completion and stasis of the night. It embraced both the positive and negative fourfold. It contained the core idea that to keep, one must change with the thing that one is keeping. Keeping is not merely hoarding. Keeping means to run along beside. It is herding, shepherding. So one must move and grow in order to keep. Keeping is in some sense “following,” in the sense that to keep, one must change with the situation. This is much like the rider with his horse. The rider has to move with the animal in order to stay on it. The rider is in control as long as he, too, is moving in tune with his mount. The Kurgan clinging is a dynamic process not a static hoarding. The stasis occurs when the

things themselves rest at night. By day the rider must move and grow with his possessions as do all nomads.

Of special interest to us is the parallel construction in the present tense. In a culture such as ours infused with Being, after six thousand or more years, the question arises how to escape from its pall. The fragmented nature of Being in its prehistory gives us a hint in which direction to seek escape. We are driven to ask the nature of the cracks in prehistorical Being. Those cracks could not be discerned in Primordial Being centered around the \*es root. However, if we go back to Old English, we note that there are clear cracks between not only the complete and incomplete, but even within the incomplete. There is a crack between the becoming of growth (physis) and the becoming of the movement of existing things. That crack cannot itself have any Being whatsoever. In fact, we note that from the point of view of linguistic history, Parmenides was wrong. Being is not continuous but fragmented



intrinsically. What was fragmented became the dynamic whole of Primordial Being, the empty whole of Conceptual Being, only to return to its fragmentation by producing the meta-level at the end of ontological metaphysics. So we are bound to ask, what is the nature of the prehistorical cracks in the verb “to be.”

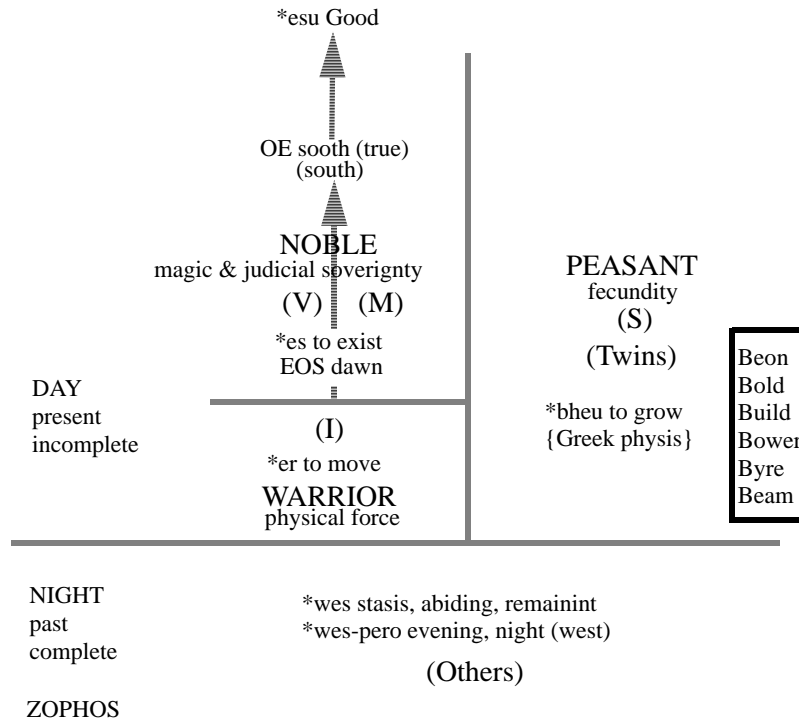
I would suggest that these prehistorical cracks are, in fact, our own escape route from the dominance and fascination with Being. They themselves are the only thing to which Being cannot be applied. They have *no Being* because they are the differentiating mechanism. They have appeared again now in the differences between the meta-levels of Conceptual Being. It is clear that the house of Being has a window or an escape hatch. The question is, what is the nature of that window? I would suggest that when we look at those cracks, we are face to face with the void. As the Buddha showed, the antidote for Being is the Void. Our escape route is to leave Being behind and enter the Void.

However, it is clear that even if the nature of the cracks themselves are the void, and that this window in Being is indeed the entrance to the void, that still the configuration of the cracks are meaningful. Before entering the void, it is necessary to attempt to comprehend the message of the configuration of the cracks in prehistorical Being. In this, we beg the question whether the roots chosen by the Centaur philosophers and sages have any meaning in relation to each other. We know that over all, they attempt to describe that dynamic clinging like that of the rider on horseback which the Kurgan people exhibited that led to global domination and their will to power. However, is there any other significance in the relation of the roots to each other?

This brings us to the consideration of Dumazil’s hypothesis of the threefold structure of Indo-European society. He advances the hypothesis that Indo-European society had three classes: *Nobel*, *Warrior*, and *Peasant*. These each had their own special functions: magic and juridical sovereignty; physical force; and fecundity. He offers many

interpretations of Indo-European mythology to substantiate this hypothesis, showing that the myths legitimized this social structure. We are unfamiliar with this structure because in the Greek case, the family of gods are of semitic, not Indo-European origin. The Greeks represented a synthesis of various influences as befits their position on the edge of the Indo-European lands. However, it is possible to see beneath this overlay of semitic gods to the underlying structures still embodied in Greek rituals as studied by Burkhardt. In our case, we are most interested in the pure Indo-European mythological structure because it explains so much of the nature of the later Europeans behavior and culture. The semitic influences, first by adoption of the family structure to explain relations between gods, and then later with the introduction of Judeo-Christian influences, are important. But it is our contention here that they remain essentially superficial when contrast with the god structure which was originally developed by the Indo-Europeans themselves, and which reflected their social structure.

FIGURE 83



When we look at the structure of our Indo-European roots which combine to make the verb “to be,” we see a striking parallel of the day side and its three roots with the social functions described by Dumazil. This indicates that these roots were not picked at random to combine into the developing artificial verb “to be” which gave rise to Primordial Being. This bears out our proposition that the cracks in Being are significant, not merely random crevices. Even if the nature of the cracks are VOID ultimately, there is still the fact that each crack is also a relation between those different sorts of Being that appear on either side. In this case, each crack is a relation between the four base roots out of which artificial Prehistorical Being is forged. We need to look more deeply into this matter of the connection between the cracks in Being and original Indo-European mythology.

Notice that the Greek verb for Being centers around the highest subroot \*es in which it gathers three meanings related to reality, truth and identity. Note

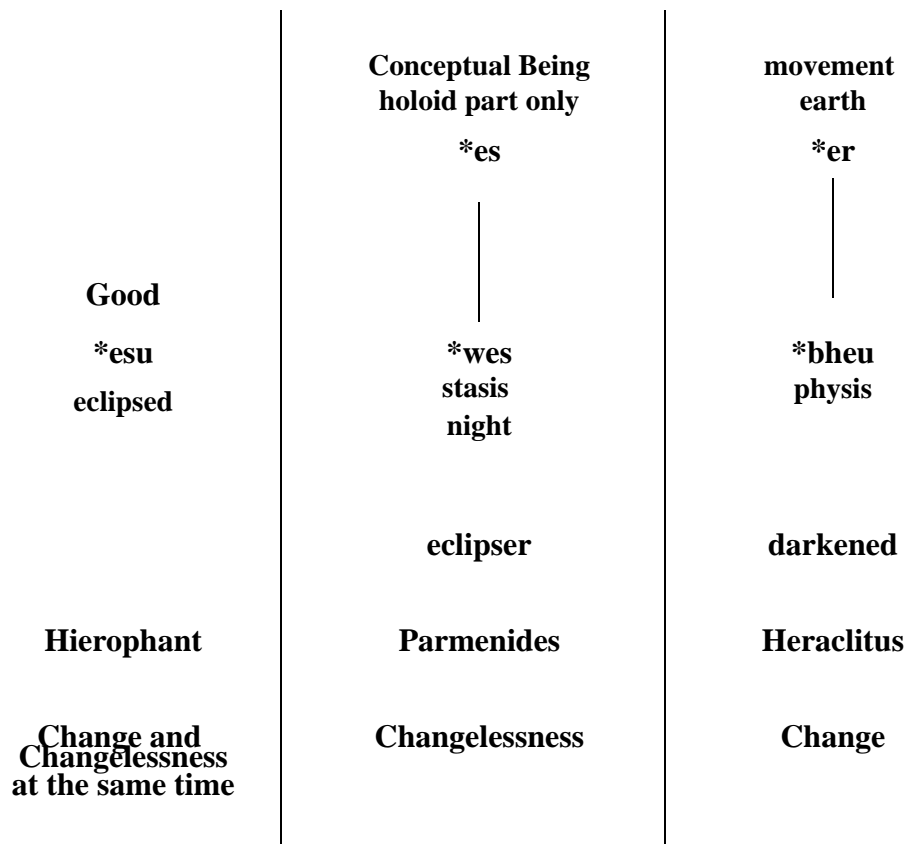
also that the “to move” subroot \*er, if seen opposite to the \*bheu subroot, could be seen to relate to the basic dichotomy of the metaphysical era between the Arche and the Physis. For Anaxamander and Thales, the Arche was always moving. It is only with Parmenides that the Arche is seen as frozen. \* Bheu becomes the word Physis in Greek. This eternal movement of the Arche contrast to the growth and outpouring of the Physis is exactly what is embodied in the metaphysical era. In some ways then, the move from Primordial Being within the Mythopoetic to the Metaphysical can be seen as a move from \*es to \*er-\*bheu. However, \*es is itself encompassing three meanings: the real, the true and the one. It is, of course, the \*es that Parmenides says is the unmoving one which he tries to reduce to its holoideal element alone. Parmenides forgets or leaves aside the other meanings which make Primordial Being such a rich constellation of concepts. Parmenides confers stasis on the \*es which is a property of the \*wes. \*Wes also has the property of night. Parmenides’ static Conceptual Being eclipses the Good. The Good is a

root related to \*es, namely \*esu. It appears that Parmenides, in Conceptual Being, combined \*es and \*wes which are separated seemingly opposite (from our diagram at least) subroots of Being. The combination of \*es and \*wes produced the eclipse of \*esu: the Good. \*Er and \*bheu come between \*es and \*wes. \*Er is related to the earth as well as movement. Earth and Physis are closely related in our minds. Thus, it appears that Parmenides really accomplishes a reconfiguration of the subroots.

It is left to Empedocles and other clever sophists down through Western history to attempt to break this fatal rearrangement. It is almost as if Dionysian

formlessness in the guise of \*wes took over the highest part of Primordial Being without understanding the dynamic unity of Primordial Being. It is significant that in this takeover, the goddess who embodied fate was forgotten. So fate reappears as a static doom that blots out the sun of the Good. What we see here is a static clinging taking over from the dynamic clinging which fascinated the early Indo-Europeans. Static clinging is brittle and always fails fairly quickly. The dynamic clinging, on the other hand, is far more successful even if it is still a clinging. The old configuration of subroots embodies the concept of dynamic clinging.

FIGURE 84



It embodies the dynamic interplay of night and day. At night there is a dwelling -- a staying; man is separated from his horse. During the day growth and movement are visible. One grows along with ones horse. The colt and the boy becomes the warrior on his steed. They move together upon the earth and under the sky. The earth is constantly changing, but in the sky, are the stars that remain fixed in their relation to each other. In the sky, are all the lights: fixed stars and moving Sun and planets. These light the sky, known by the Chinese as Major and Minor Yin and Yang, have the same type of dynamic unity as Primordial Being. There is movement in the sky as well as on the earth. The difference is that in the sky there is an element of fixity that does not appear on the earth. It is no wonder that the Greeks associated the fixed stars in constellations with their gods. Those stars are seen in the night only. Thus, the fixity of the stars and the night do not have a common element. Planets, Sun and Moon can all be seen in the daylight. However, to combine the stasis of the night in which travel is almost impossible and the stasis of the fixed stars breaks the dynamic unity of the celestial objects.

The Good, \*esu, is the overflowing bounty of what arises and then returns to the single source. The Good is the true, real and one because it is the manifestation of the single source in the in-time realm. The Good is one because the single source is one. The good is one because it is a single outpouring of different things -- variety. The single source is one because it is the unity from which the outpouring arises and to which it returns. As Anaxamander says, "That from which things arise is the same as That to which they return by *necessity*." The necessity is the destiny, fate, bondage of the things that arise and perish to their origin and goal. That necessity has been analyzed by Parmenides as having four aspects: bond, fate, justice and persuasion. Anaximander states the necessity in the second half-famous statement. Beings will give justice and by retribution for injustice in the ordinance of time. This means that justice will ultimately be done. The outpouring is intrinsically whole and men and jinn only postpone the making

whole, to the realm of endless time by their injustices. The law that causes justice to be done both in time, and in endless time is called RTA (ASA) by the Indo-Europeans. RTA means cosmic harmony. The outpouring which arises from and returns to the single source is characterized by RTA. The outpouring must be made whole because oneness is the essential characteristic of the single source. In order to become worthy of return, wholeness must occur sooner or later. Only men and jinn deflect the course of the outpouring from wholeness. Wholeness is maintained by the Angels. Thus, the world of angels balance the works of men and jinn. When that balance is maintained in-time, it is manifest as RTA. When the balance is restored in endless time, it is retribution also carried out by the angels. When the balance is achieved in-time, then the three meanings of \*es are manifest, ie truth, reality and oneness. Achieving the balance in-time, aligns those within the outpouring to the single source so that its attributes come to infuse what exists. What exists within the outpouring only does so by borrowing from the single source and by being guided by its necessity willingly. The trouble caused by men and jinn makes illusory divergences from what exists by right. The maintenance or RTA allows the differentiation of what exists from the flotsam and jetsam of illusion which will be washed away.

The whole of the outpouring in its arising and perishing is characterized by movement, \*er. This is why it is easily associated with water in the Primal Scene of deep temporality and by Thales. It is also like water in that water always seeks the lowest point. The movement toward RTA is a movement of lowering one's self. Lowering one's self means giving precedence to the other. Giving precedence to the other is the way of avoiding injustice to others. So that water has an essential quality that if emulated by men and jinn, leads to the preservation by the opposite movement where those at their pinnacle of development and power attempt to stay on top of the heap -- playing the game "king of the mountain." One can only stay high by doing injustice to others. It is due to the unity of opposites that whatever seeks

highness is eventually brought low, and whatever seeks lowness is eventually brought high. This is the meaning of “the meek shall inherit the earth.” This balancing effect between holon opposites is the essential movement within the outpouring. By this movement, there is a partial maintenance of RTA in time that is completed in endlesstime.

Within the outpouring, there is the movement of the opposites. This movement of opposites occurs between growing things. Things arise, grow, reach their pinnacle of development, decline and perish. This whole process is characteristic of the outpouring which simultaneously is inpouring back toward the single source. The \*es exemplifies the harmony of interpenetration. The \*er movement of opposites exemplifies the harmony of mutual dependence which are related to the holon (whole of antithetic opposites) and the integra. The \*bheu, growth or physis, exemplifies the harmony of the interaction as it forms the basis by producing the separate autonomous individuals that interact. Their interaction makes manifest the next higher level of harmony. The \*wer of stasis -- static clinging -- exemplifies the lowest level of harmony logical consistency. Logical consistency posits static relations between things or ideas. These are maintained over time and checked constantly by verification. Logical consistency reduces to a “dwelling with” -- that is, the maintenance of a static clinging to a state of affairs.

Harmony, which is the RTA, is the positive side of the dynamic clinging. When we are oriented toward the \*esu -- good -- and when we uphold the true and expose the real and affirm the one, as single source, then when we follow the part of water toward that is low, giving preference to others before ourselves, the RTA becomes manifest. It is the whole of virtue. However, when we use this dynamic harmonization for our own purposes in order to extend our control further than static clinging would allow, then harmony turns into its opposite. In Persia, the opposite of RTA, called ASA, was the DRUJ. The Indo-European root was probably \*dher,<sup>1</sup> meaning to make muddy or darkness from which came the Old

English word *deorc* (dark) and the Old English word *dros* (dross) and the Old Norse word *dregg* (dreg). Note the similar sound of our word DRUG which, although possibly related to another source root, has come to embody in this time the meaning of \*dher, i.e. addiction and destruction). Dynamic clinging, which is unjust and out of harmony, is the opposite of what is right (rht; i.e. RTA/ASA).

We can see that the Indo-Europeans originally had a concept of cosmic harmony preserved in our concept of right. The different roots combined into the verb “to be” exemplified the different levels of this harmony. All of these levels of harmony were fused into the single gestalt of Primordial Being under one root, \*es, by the Greeks. The differentiation of Primordial Being into its eight elements preserves the levels of harmony expressed by the subroots still visible in Old English. When the Indo-Europeans domesticated the horse and learned to use it in war, this harmony was turned into its opposite, the dynamic clinging of the Druj. Zoroaster identified this as the enemy of the people of ASA (RTA). Matas has shown how this conflict between these two groups is expressed in the Rg Veda itself<sup>3</sup>. What is interesting is that each part of society had their part in the construction of Being. Each caste within Indo-European society had their associated root verb, and the unity of Primordial Being is made up from a contribution from each class. Thus, we can see that as a dynamic system, each part of the Indo-European caste system had their function in the clinging of the world to existence. The dynamic clinging necessary to ride a horse was converted into a way of clinging to everything else in existence. The will to power of global domination was the result. The wisdom of the ancient Indo-Europeans that saw harmony as the way to maintain what is right became the basis for doing great injustice. A terrible fate for us all.

It helps us to understand our situation and its deep roots to grasp this transformation of RTA into the DRUJ. Zoroaster called them the people of the Lie. They were identified with the warriors on horseback.

---

3. See RGVEDIC SOCIETY by E.A.I. MATAS (EJ BRILL 1991)

Specifically, as Matas says, they were the worshipers of Indra who believed in the sacrifice of God. He points out that no other theology has the destruction of God rather than some primordial being as the cosmic initiating event. They were the Centaurs. Most of them were wild and murderous, but a few had access to the ancient harmony which was the opposite of the Druj. Zoroaster attempted to define the difference between the horsemen of the apocalypse and the horsemen like Cherion who understood harmony and did not turn it into its opposite like the Druj. However, it is important to recognize that beyond the real terror of the will to power of global dominating, there was a wisdom which recognized cosmic harmony and held to it. Great evil is the turning over to its opposite of Great

Good. The eclipse of the sun of the Good by ontology has its roots deeper in the transformation of ASA/RTA into the Druj.

But more immediately, we need to understand that Primordial Being comes into existence by the transfer of the levels of harmony exemplified by the sub-roots into the differentiation of meanings within Primordial Being itself. The differentiation of meaning within Primordial Being was a differentiation of separate roots which became submerged in a single root. In this transfer, what was preserved was the levels of harmony exemplified by the separate subroots. These levels of harmony became the implicit differentiation between the levels of the sub-elements of Primordial Being.

TABLE 25

Harmony within Primordial Being		Harmony of sub-roots	
Holoid	interpenetration	*es	exists one-real-truth
Holon-Integra	mutual dependence	*er	moves
Novum-Epoch	interaction	*bhau	grows
Essencing-Eventity	logical consistency	*wer	stays the night
Ephemeron	lack of harmony	*eu	lacking; empty

At the core of this differentiation is the single source which is identified with the Good, \*esu. The Good is the quintessence of the one true reality that gives rise to all things exemplifying harmony and disharmony. Disharmony leads to injustice which is put right upon return toward the single source. To the extent harmony is realized in the in-time realm -- to that extent no retribution will have to be paid for the injustices in this world in the next world.

Let me draw attention to Dumézil's treatment of the Centaurs in his book MITHRA-VARUNA. Dumézil contrasts Roman mytho-history with the mythology of India in his book. In particular, he picks out the Luperci of Rome and connects them with the Centaurs from Greek mythology and the Gandharva

from Indian mythology. All three of these are equine secret societies which cause anarchy. The Luperci is contrast with the flaman dialis, and the Gandharva is contrast with the Brahman which represent law and order in their respective societies as against chaotic destruction by the horsemen.

Once at the end of every year, on the dies februatus in the middle of the month of februarius, the great purification called febratio took place. It was celebrated with the aid of various accessories termed (in the neuter plural) februa and inspired by deities about whom the roman historians no longer knew a great deal: Iuno Februa (februata or febru(a)lis) and Februus. The rites were performed by a brotherhood that played no other role in Roman life but which on that day alone, threw aside all

restraint. Two groups of Luperci, made up of young men from the equestrian order, ran through the city naked except for leather belts striking females with thongs of goat skin in order to make them fertile. We do not know what the concluding rites of this violent scenario were, although we do know that goats were sacrificed before the race through the city, that the bloodied sacrificial knife was aimed on the foreheads of the bands two young leaders, and that they were expected to laugh at that point. We also know that the Luperci sacrificed a dog.<sup>4</sup>

Dumezil traces this ritual back to an ancient incident between Romulus and Remus and their followers. When some cattle were stolen, they were said to run naked after the thieves. This, combined with the incident with the Sabine women who were stolen and found to be infertile, caused the fertility-inducing beatings at the behest of an oracle. Dumazil sees a link between the Luperci and the Centaurs who were also wild and rapacious as well as connected with horses as were the Gandharva.

In India, where the earliest literature is entirely sacerdotal in nature, one can nevertheless discern the existence of at least one such brotherhood. Though transformed into a band of supernatural beings, somewhat divine and somewhat demonic in character called Gandharva, it can be recognized by one typical characteristic: men may join it by initiation. Moreover, just as the Luperci and the Lupercales are mythically underwritten by the childhood, beral upbringing and early adventures of Romulus and Remus so too the Gandharva educate heroes (Ayus, Arjuna, and so on). In the Rg Veda the outward appearance of the (singular masculine) Gandharva is left vague, but in later writings the (masculine plural) Gandharva are beings with horse's heads and men's torsos who live in a special world of their own. As early as the hymns, moreover, they already stand in a precise relationship to horses and to the harnessing of chariots, those of the Sun and those of men alike, and they retain this feature throughout epic literature. They are drinkers that steal [<?check?>] Soma and other intoxicating drinks, who carry off women and nymphs (Apsaras), and who cheerfully live up to the ribald adjectives

[<?check?>] applied to them. Some ritual texts also claim that every woman's first mate, before her husband, is a Gandharva.<sup>5</sup>

Thus, the Centaurs are not the only mythical representations which present us with wild horsemen. Dumezil goes to great lengths to contrast these agents of chaos and lawlessness with the Brahman dan Flamen Dalis who preserve order the whole year except for the day on which the brotherhood of horsemen reign. It might be noted that this one day of chaos is reminiscent of the one day when the temple of Dionysus is open, and all the other temples are closed. Dionysus, the one god who dies, was trained by the centaurs and was the god presiding over intoxication and social disruption.

They are opposed also in their innermost purpose: Flamines and Brahmas are guardians of the sacred order; Luperci and Gandharva are agents of no less sacred disorder. Of the two religions they represent, one is static and regulated, calm; the other is dynamic free, violent. And it is precisely because of this inherent explosive nature that the latter cannot remain dominant for anything more than a very brief period of time, the time it takes to purify and also to revivify, to "recreate" the former in a single tumultuous irruption of energy. The activity of the flamnes and brahmas, in contrast, is coextensive with social life by its nature; they are the guarantors, and to some degree the embodiment, of the rules, of those sets of religious and in a general sense, social prescriptions which are symbolized in Iran by one of the Mazdian's great archangels and elsewhere led in two different directions -- in India to an unlimited proliferation of ritualistic knowledge and philosophy, and in Rome to a new art, that of human law.<sup>6</sup>

In this picture, we can see the epochal transformation has a very long history among the Indo-Europeans. Each year was an epoch which lasted 360 days. Then on the extra five days between years, and especially on the middle of these five, at the "dark of the moon," there reigned chaos when law no longer applied. Tumultuous changes would take place as

---

4. Dumezil MITHRA-VARUNA p27

5. MITRA-VARUNA Dumezil p29

6. MITRA-VARUNA Dumezil p34

lawless bands from the countryside would roam the streets, doing as they pleased beyond the reach of the law for that one day. In Europe, this was preserved as the feast of the fools. Thus, the rule of law traditionally carried with it a release valve. What happened on the day of chaos could very well fundamentally change the character of the next period of law and order. Instead of this, today we live with constant erratic outbreaks of violence which might catch us at any time. Among the Indo-Europeans, there was even a place for lawlessness and violence. A time when there was open season; when injustices and grudges could be avenged beyond the rule of law; when passions could be expressed without the legal limitations of marriage. The existence of this dialectic between order and chaos in Indo-European prehistory is very significant. Because it affirms that at least the epochal nature of history was recognized, and even institutionalized, from an early date. The opposite of law is chaos, and the Indo-Europeans social order had a place for both, showing a harmonization of opposites.

Also, the relation between horses and chaos is affirmed. The Flamen Dalis and the Brahman were not allowed to touch horses. In fact, many prohibitions on the Brahmans were precisely the things reserved for the equestrian brotherhood. For instance, the Brahman may not drink wine which is reserved for the unruly Gandharva. Or we note that the Brahman may not strip naked, whereas his opposite does so. It has been noted above that dynamic clinging developed by the Indo-Europeans and used as a means of world domination is probably modeled on the horseback rider clinging to his mount. We might go beyond this to speculate that the Indo-Europeans recognized that RTA had its own opposite, the DRUJ, and that they made a place for that, creating the contrast between Brahman and Gandharva. The Gandharva represented disharmony to an extreme, whereas the Brahman represented harmony. Yet, as we know opposites turned into their opposite in order to guide to harmony may degenerate into those that propagate disharmony. The injustices of Brahmans might be redressed

during the day of amnesty for all unlawful acts. Also, among those whose role is expressing disharmony are perhaps a few like Cheiron who understand true harmony and may teach the hero or young god its true meaning. This not only does the model of Indo-European society recognize the difference between RTA (ASA) and DRUJ, it allows for the rolling over of opposites into each other. It also does so in a way which is inherently epochal in nature. This means that when we see scientific, social or political revolutions among the Indo-Europeans and recognize epochal change, there is a very long history in which Indo-Europeans have engaged in just this kind of behavior which was even institutionalized in their society.

Flamines and Luperci, Brahmas and Gandharva, all share equally the task of securing the life and fecundity of society. But here again it is instructive to note the contrast between the behaviors involved. Not only in the area dealt with earlier, of their conduct toward women -- on one side, individual, sacrosanct marriage and fidelity; on the other, kidnap, sensuality and anonymous fertilization -- but in the very purpose and principle of that behavior. One group ensures a continuous fecundity against interruption and accident; the other makes good an accident [check] and reestablishes an interrupted fertility.

If a celibate Flamen Dialis is inconceivable, if India "centers" the career of every Brahman on his role as husband and head of the family, if the flaminca and the brahamani are just as holy and important as their husbands, it is all because the presence and collaboration of this feminine element shows that the principle mechanism of fertility is in a healthy state, that all the female forces of nature are functioning fully and harmoniously. In Rome the evidence is particularly clear: should the flaminca die, the flamen dialis immediately becomes unfit to perform his functions, and he resigns. The Flamen-couple must have children, and those must also take part in the couple's sacred activity. If the couple do not have children of their own, then they take as flaminii the children of another family, both of whose parents are still alive. All these rules signify the potential or actual continuity of the vital flow. The many taboos that oblige the Flamen to keep away from funeral



pyres, from dead animals, from barren trees, anything that has succumbed to natural decay and failure, are perhaps intended less to protect him from taint than to express the limitations of his activities: he is powerless against that which has already occurred. In other words, although, he can prolong life and fecundity through his sacrifices, he cannot restore them.

That miracle -- of restored fecundity -- is on the contrary the great feat performed by the men-animals. In Rome their whipping race commemorated the act by which their legendary prototypes ended the sterility of the women carried off by the first king Romulus. In India they restored the lost virility of the first sovereign Varuna with herbs known to them. The mystique underlying these traditions is not difficult to reconstitute: it is that of the emasculation of Varuna's Greek counterpart, Uranus, at once an unbridled, excessive procreator and a tyrannical, intolerable sovereign, who lost his genitals and sovereignty simultaneously. The sterility that strikes the Sabine women because Romulus had the audacity to abduct them from their husbands, the sterility that threatens Rome and the empire at the very moment of its formation, has the same meaning -- with a more precise reverence to the hubris of Uranus -- as the "divigoration" that strikes Varuna at the very moment of his consecration as summary or universal sovereign. It is no chance coincidence that the restorer of Varuna's virility is the (singular) Gandharva and that the restorers of the Sabine women's fertility are the Luperci with their *fabrua*. Excess -- the very cause of the accident -- also provides the remedy. It is precisely because they are "excessive" that the Gandharva and the Luperci are able to create; whereas the Flamnes and the Brahmas, because they are merely "correct," can only maintain.<sup>7</sup>

Here we get hint of how the epochal is also related to the Novum. From the point of view of biological reproduction, the birth of children and animals are crucial for carrying on the life of the different species. Maintaining fertility is important to every society. In relation to the epochs, it is the new individuals who determine the character of each epoch. Part of the setting up of the new gestalt for each epoch is the anonymous fertilizations caused by

the horsemen. If nothing else, this keeps the variety in the gene pool high enough to avoid degeneration of the Brahmas. It also provides individuals who would not normally be born who may be different from the norm. Fecundity on a biological level, is related to the more abstract notion of the novum. The change of epochs is not merely a new gestalt based on the killing of those against whom there is a grudge. The change of epochs calls for the generation of new beings which would not have existed in the old order. These new beings change the character of the new epoch by their very presence. This keeps the forces which underlie the fecundity flowing as a vital energy which is renewed in the new epoch, not merely altered.

Thus, not only is the intrinsic epochal nature of Indo-European society established, but also we can see in the issue of renewal of fecundity the traces of the novum. The epochal and novum work together to define a particularly Indo-European approach to existence. That approach teeters between wholeness and hollowness. It expresses harmony, but also recognizes that harmony has an opposite of disharmony. It wisely realizes that those whose job it is to uphold harmony may become the very perpetrators of disharmony, so that those who represent disharmony can suddenly be the upholders of harmony. It sees harmony as dynamic rather than static. But it also teaches how, by dynamic clinging such as the horsemen's, one can realize the will to power of domination even stronger than those who cling to things in a static way. The Indo-Europeans attempted to express their knowledge about the relations between harmony and dynamic clinging in the project of constricting an artificial verb which we now call Primordial Being. It is a verb whose meanings were previously expressed by different subroots. An analysis of those subroots has shown that the inner structure of Primordial Being comes from the exact relations between the subroots, and that exact relation conveys the picture of harmony. All this leads to the conclusion that the Indo-Europeans had a certain wisdom, and that is undeniable. They expressed their wisdom in the formation of their language, and we can see its traces

---

7. MITRA-VARUNA Dumazil p44-45

in their mythology and social structures. Yet, we can also see from subsequent history that although this wisdom existed, it was severely misused. Today, after thousands of years, we see the result of that misuse which has culminated in global domination and destruction of linguistic, cultural, political, species and many other kinds of variety. Yet we are getting closer to an understanding of ourselves as we look more deeply into the broken mirror of ontology. Prehistorical Being started out fragmented into separate subroots which were melded together as different meanings under one root. This gave rise to Primordial Being that had inner differentiation and expressed the dynamic range of the Indo-European approach to existence. Primordial Being entered the metaphysical epoch and was soon transformed into Conceptual Being which was one, static and isolated, also ultimately empty. Now at the end of the metaphysical epoch, Conceptual Being has fragmented into meta-levels. What started out as fragmented, has returned to its broken state. In so doing, it has shown itself unworthy as a metaphysical principle. It should have been suspect all along because of its emptiness of meaning. The fact that it lasted unchallenged for so long was a function of the powerful combination of concepts bound together within Being. It had a richness of meaning that has taken this long to explore and exhaust. But all those meanings of the relations between truth, reality and identity, as well as metaphor, did not cover up the fact that men were ultimately playing language games in an empty field. Instead, the Apeiron appears again from behind the disc of Conceptual Being. We need to reapproach the understanding of the Apeiron before the epoch closes, and we are facing a new gestalt altogether. That which arises and perishes like the concept of Being cannot serve as our Arche. The Arche must be independent of physis.

Before leaving the subject of the Centaurs and their associated chaotic equestrian brotherhoods, we should take note of the myths concerning Peleus, the father of Achilles. Peleus kills his youngest brother out of jealousy, with his brother Telamon's help in athletic games. Peleus then flees to Pythia where he

marries and is given a third of the kingdom to rule. Peleus and Eurytion, a co-ruler of Pythia, take part in the hunt of the Calydonian Boar during which Peleus accidentally kills Eurytion. Peleus flees once again to Iolcus. There the king's wife attempts to seduce Peleus, and he rejects her. She gets even by lying to Peleus' wife, causing her to commit suicide, and also to her husband, causing him to seek revenge. The husband challenges Peleus to a hunt which Peleus wins with the help of a magic sword coffered on him by the gods for his chastity in spite of treachery by the husband's men. Finally, as Peleus sleeps, he is abandoned and robbed of his magic sword. At this point, alone in the wilderness, Peleus meets the wild and murderous centaurs.

Up to this point, Peleus' tale is one of mixed fate. He kills his brother on purpose, but the second man was killed in the confusion of the Boar hunt when many others were slain accidentally as well. Finally, he himself is wronged by the wife who attempts to seduce him and then lies about him. What we see is the spectrum of fated human events -- those wrongs, done willingly out of some emotion like jealousy, those that occur by chance, and those done to oneself out of spite or malice. Peleus kills his brother, but in turn loses his wife. Thus, for Peleus the scales are fairly well balanced. Even though Peleus has had more than his share of fated events, those with dire consequences seem to occur to him more perhaps than most mortals.

Peleus, stripped of everything, meets the cruel centaurs in the forest, and they are about to kill him when Chieron rescues him. Chieron takes him in and restores his magic blade to him. Then the gods bestow upon him a marriage to an immortal sea nymph, Thetis, whose name means "disposer." Thus, under the auspices of Chieron, Peleus meets his fate, not by being murdered by the centaurs, but instead by marriage.

Now, Chieron foresaw that Thetis, being immortal, would at first resent marriage; and acting on his instructions, Peleus concealed himself behind a bush of parti-colored myrtle-berries on the shores of a Thessalian islet, where

Thetis often came, riding naked on a harnessed dolphin, to enjoy her midday sleep in the cave which this bush half screened. No sooner had she entered the cave and fallen asleep, than Peleus seized hold of her. The struggle was silent and fierce. Thetis turned successively into fire, water, a lion and a serpent; but Peleus had been warned what to expect, and clung to her resolutely, even when she became an enormous slippery cuttle-fish and squirted ink at him -- a change which accounts for the name of Cape Sepias, the near-by promontory, now Sacred to the Nereids. Though burned, drenched, mauled, stung and covered with sticky sepia ink, Peleus would not let her go and, in time, she yielded and they lay locked in a passionate embrace.<sup>8</sup>

The confrontation between Peleus and Thetis can be construed as Peleus' initiation into the brotherhood of the centaurs. In that initiation he has to confront his destiny -- the one who disposes. Thetis was very powerful as the protector in the sea of Dionysus and Hephaestus as well as being the saviour of Zeus. In that confrontation, a very special relation to Thetis is taken by Peleus. Peleus practices an extreme form of dynamic clinging as Thetis transforms herself. We saw a similar type of scene between Menelaus and the Old Man of the Sea in the *Odyssey*. Thetis moves back and forth between opposite forms -- fire to water, the lion to serpent. In the process, Peleus is wounded but keeps his grip, and in the end, tames Thetis. This taming is analogous to the taming of wild horses by bronco riding. This is taken as evidence that dynamic clinging is indeed the central lesson or initiation experience learned by those entering the equestrian brotherhood. The movement from lion to serpent recalls the unknown of Mithrism -- a late initiatory all male cult that vied with Christianity for the position of dominant universal religion<sup>9</sup>. We can see in Mithrism the preservation until a late date of the spirit of the equestrian brotherhoods. The fact that it became one of the foundations of later day Catholic Christianity, which presents a similar split between the passive Jesus and the soldiers of Christ, that reminds us of the ever present split between Brahman and Gandharva

---

8. GREEK MYTHOLOGY #2 Robert Graves p271

9. See THE LION BECOMES MAN by Howard M. Jackson

within the Indo-European tradition. Thetis represents Aphrodite in the cave of initiation where the wounds are sustained which make Peleus a man. Peleus practices a dynamic clinging in spite of great suffering, and through that, tames the immortal -- coming to terms with this own destiny. Because he has the stamina and finally prevails, great honors are bestowed on him at his marriage. His marriage is at the same time his initiation into the Centaur's company which is indicated by at least one source which calls Peleus himself an Centaur.

An interesting side light is the fact that during his wedding, Eris drops the golden apple at the feet of Hera, Athena and Aphrodite with the inscription "For the one who is most fair." Peleus picks it up but does not know to whom give it. This incident ultimately leads to the Trojan War in which Peleus' own son, who was prophesied to be greater than his father, was to die. So, although Peleus confronts and conquers his own destiny, the seed of disharmony is sewn at the same time. This indicated that dynamic clinging is not the same as the establishment of harmony. In fact, we suspect that dynamic clinging is the opposite of the establishment of harmony. Yet, this leads us to the deeper consideration of the origin of the subroots of Primordial Being. As we shall see, it is no accident that the apple falls at the feet of Hera, Athena, and Aphrodite. They are seen by Dumézil to represent the three functions of his tripartite structure of Indo-European society. Thus, the myth of Peleus who performs his difficult task of learning dynamic clinging leads us directly to the deeper consideration of Dumézil's analysis of Indo-European mythology and its sociological and functional interpretation.

Peleus, when he picks up the apple planted by Eris who was not invited to the wedding and decides to sow discord, does not know to whom give it. Peleus could not make the non-nihilistic distinction between the three goddesses. But it was an impossible moment in which even if he could decide who to give it to, he would not dare to deliver it in case the others were insulted. The situation is an impossible one. The three goddesses represent the functions of Indo-European society which is made whole by the

initiated one who learns to cling dynamically. That wholeness is a paradox which is separate but yet united. The giving of the golden apple to any one of the goddesses would sow discord and the not giving it also sows discord. The inability of Peleus to act is the opposite of his ability to act toward Thetis. Dynamic clinging before marriage is contrasted to the impossibility of action and decision after marriage. We thus get a taste of the difference between the situation inside the city and that outside the city. Outside the city, the horsemen do what they like and experience dynamic clinging directly. Inside the city, there is a paradoxical structure that leads to inaction and indecision. Once a year those who are kept outside are let in so that the impasses are broken down. But in the meantime, the secret service, or horsemen, wage the war of all against all in the noman's land between cities, and they initiate the young warriors in dynamic clinging and decisive action which leads to their being potent and resourceful. They get their magic sword back that was taken away by conniving women. But as soon as they are married within the city, they face the same impasse that they must act differently toward each part of the city as appropriate to each. But each demands different actions that sometimes conflict until you get into situations where you are damned if

you do and damned if you don't. In other words, you become the Brahman or Flamin Dialis who is sanctified and must honor the taboos of marriage in order to preserve the flowing vitality of the city.

Peleus is caught between doing nothing and handing the apple to each of the goddesses. He has four choices, none of which he can take, and this leads to him oscillating between decisions and dithering, until in the end, he does nothing, but a bad situation is created which ultimately leads to war. As he dithers, he passes over each of the distinctions between the goddesses and non-action several times. Each of these choices relate to one of our sub-roots because of the parallelism between language and social functions within Indo-European society. In the impossible and wicked problem, one notices the alternatives but rarely notices the differences that separate these alternatives. It is those differences that must be explored fully. The inability to decide, as in the case of Peleus, makes the differences appear. As he looks at each goddess, he notes her particular beauty and cannot decide, or if he can decide, he dare not act in any way to displease them. His indecision turns into the fate of his son as it generated the war in which Achilles expresses his mortality and achieves his fame.

---

# THE LOST PATTERN OF BEING

---

Now we approach the crux of the argument of this series of essays. One might suppose that having taken the search for the origins of Being back to its prehistory in which it was fragmented into separate roots, as in Old English, one had gone as far as possible. However, in this essay the intent is to go back even further in order to discern the lost pattern which forms the source of Being as a fragmented set of pieces. We do this in order to understand first the pattern of Prehistoric Being, and to also understand the pattern of Fragmented Being and how these two patterns fit together. By understanding how the patterns fit together, we will have gone a long way toward understanding who we, as the descendents of the Indo-Europeans, actually are in ourselves. We have looked into the pieces of the cracked mirror of Being, but have not yet recognized ourselves. In order to do this it is necessary to undertake a further study of mythology. But not the mythology of the Greeks which is diluted by semitic influences. Instead, we want to go back to the mythology of the Vedas -- the oldest purely Indo-European texts. The oldest of these is the Rg Veda. In the Rg Veda, the structure of the gods is quite different from what we are used to because of the obsession with Greek origins indulged in by Western culture. The true

undiluted origin has been the subject of a fine study by Jeanne Miller called The Vision Of Cosmic Order In The Vedas which concentrates on the concept of RTA within the Vedas. Another fascinating study is Antonio T. de Nicolas' Four Dimensional Man: Meditations Through The Rg Veda.

The study of the Rg Veda is a vast enterprise which we will not attempt. Too many other fine studies by qualified scholars exist. Instead, we are interested in a particular point which has been explicated by Dumazil, which is the connection between the Northern European mythology and the structure of the gods presented in the Vedas. This essay will outline Dumazil's findings. However, first a clarification must be made. Europeans tend to use the word "gods" indiscriminately for any supernatural being. The Greek gods are always the prototype for whatever gods are discovered in other cultures. This, of course, is a bias because the Greek gods are what are called in Islamic parlance "jinn" -- the invisible duals of men. We have brought out the fact that jinn are not the only invisible intelligent creatures in the universe. There are also Angels. Now when the Europeans discover some supernatural beings posited by other cultures, they

assume they are the same as the Greek gods. In the case of the Vedas, this interpretation is blatantly false. The devas in the Vedas are clearly angelic creatures rather than jinn. They uphold the RTA at all costs. They are made of light. Devas are distinguished clearly from the Asuras to whom the jinn are more closely akin. The use of these terms change over time. Asura comes to eventually mean demon, as opposed to the Deva which are definitely Angelic. In Zoroastrianism, exactly the opposite evolution occurs so that the Asura remains the angelic and the deva comes to mean demon. Originally both terms apparently applied to both Jinn and Angels. One linguistic community kept one term for the angel, while the other kept the other term. Whatever the terminology, which has caused much confusion, we can tell who we are dealing with by looking at the actions of the being under question. If the being has to support and maintain cosmic harmony and cannot go against that, then it is an Angel. Jinn, like men, have free choice in the matter and can cause, either consciously or unconsciously, deviations from cosmic harmony. We need to learn to recognize angelic forces when we see them manifested, and not confuse them with the work of the jinn which, like the actions of the Greek gods, can be immoral and unjust.

Another important point not normally recognized by scholars in this area is that just because a particular non-human being occupies the same structural position in the mythology, does not mean it is the same being. In point of fact, although the Vedic and Northern European mythic structures are parallel in one case, we are apparently dealing with angels, while in Northern Europe, these have been replaced by Jinn. This, even though the structure of Northern European myth might be the same as those expressed in the Vedas, the type of non-human creature we are dealing with is of the same type as live on Mount Olympus. We can tell that from their deeds which are sometimes unjust or immoral. Angels cannot be unjust or immoral and have sexual relations with men or jinn. Angels are, by definition, pure and only carry out the commands of God.

The fact that the Vedas deal with angels as well as jinn clearly distinguishing them, but putting angels first indicates their extreme age which must ultimately predate the slavery of men to jinn within the mythopoeitic era. The Vedas are, in fact, not mythic. They are hymns to various angels and other beings. In them, we see the struggle between the religion that worships angels and the religion that worships jinn. Basically, the lines are drawn between the worshipers of Varuna and Mithra on the one hand, and the worshipers of Indra on the other hand. The worshipers of Indra introduce the concept of God sacrificing himself to create the universe, which is clearly a perverse mythology that is unique to the Indo-Europeans. It is the first image of self-grounding transcendence as being equivalent to the Abyss. In the Vedas, the followers of Indra are dominant, but certain hymns emphasize the other position which places Mithra and Varuna apart from and dominating over the Jinn. Zoroastrianism is the result of that struggle where Zoroaster was a prophet who came to finally distinguish between these two realms of beings and indicate the primacy of monotheism. The angels are converted into concepts like "the good mind" and the worshipers of the jinn are characterized as the people of the lie. Many times, the Vedas exhibit confusion about the characteristics of the beings they praise, because of the fact that there is a struggle for supremacy going on within the Vedas between the followers and Indra and the older religion that made Mithra-Varuna supreme. However, for the most part, the pattern is clear. Prior to the mythopoeitic, perhaps the jinn themselves were fascinated with the angels so that men and jinn together offered praise for these majestic creatures. From Quran it is clear, as in the case with the Angels Harut and Marut that came down to Babylon to teach magic, as a test, that at times angels brought something other than prophecy to men and jinn. Angels could teach magical practices directly if so ordered. They would always preface their teaching with a warning to those who might be led astray by the powers of magic. It is very possible that Mitra-Varuna were an angelic pair teaching magic and other hidden arts, like Harut and Marut taught the Babylonians, if not the very same

angels. There is little trace of the legacy of Harut and Marut in Babalonian myths or documents. If, however, we hypothesize that these angels actually came to the Sumarians and that somehow their influence went beyond Sumaria to the Kur in and beyond the northern mountains, then it is possible to see in Varuna and Mithra the shadow of the influence of Harut and Marut, or perhaps some other pair of Angels like them. There is no doubt that Varuna is closely associated with powerful magic. We would expect Angels to bring knowledge concerning cosmic harmony which they involuntarily uphold. However, as has been indicated, the knowledge of cosmic harmony may be turned into its opposite. We have already hypothesized that the Indo-Europeans had a wisdom concerning cosmic harmony which indeed turned into its opposite. Here, the speculation is that this wisdom came in a teaching from Angels like or the same as Harut and Marut. It came as a potent magic which could be used to separate husband and wife as is said in the Quran. Husband and wife is a holon -- a union of opposite kinds of a kind. This magic must allow those who use it to wrongly break up the holons of the opposites instead of attaining and promulgating cosmic harmony. Perhaps it even eventually degrades by misuse into the dynamic clinging of the equestrian horsemen who seek global domination.

Why would God, the monotheistic God of Zoroaster called the Wise Lord of the Semites, called originally El, and then later YHWH, and later the God of the Muslims called ALLAH, send angels to teach magic like this? Magic which can destroy the non-nihilistic distinction created by marriage. The actual Quranic passage goes like this:

In the name of Allah, the merciful and compassionate.

When a Messenger from God has come to them confirming what was with them, a party of them that were given the scripture reject the Book of God behind their backs, as though they did not know, [Quran: 2-101; Al-Tabari page 474]

and they follow what the satans recited during Solomon's reign. Solomon did not disbelieve, but the satans disbelieved, teaching the people

sorcery, and that which was sent down to the two angels in Babil, Harut and Marut; they did not teach any man without saying: "We are but a trial; do not disbelieve." From them they learned how they might sunder a man from his wife, yet they did not hurt any man thereby, save with God's knowledge, and they learned what hurt them, and did not profit them, knowing well that whoever buys it shall have no share in the world to come; evil then was that they sold themselves for, if they had but known. [Quran: 2-102; Al-Tabari page 475-6]

Yet had they believed, and been God-fearing, a recompense from God had been better, if they had but known. [Quran: 2-103; Al-Tabari page 492]

Al-Tabari has the following to say:

QUESTION: Is it admissible that God sends down sorcery, or that His angels teach it to people?

REPLY: God sent down both good and evil, and explained all this to His servants and revealed it to His Messengers, commanding them to teach His creatures and acquaint them with what He has made lawful for them and what unlawful, like adultery, theft, and the other sins which He has informed them of and forbidden them to commit. Sorcery is one of these sins which He has told them about, and forbidden them to practice.

There is no sin in knowing about sorcery, just as there is no sin in knowing how to make wind, sculpt idols, <or make> stringed instruments and games, the sin is in making them and setting them up. Likewise, there is no sin in knowing about sorcery, the sin is in practicing it, and in harming with it someone whom it is not lawful to harm.

Thus there is no evil in God's sending it down to the two angels, nor in their teaching those to whom they taught it, for they . . . taught them with God's knowledge . . . after telling them that they were a trial, and after forbidding sorcery, its practice, and unbelief, to them. The sin is if someone learned it from them and practiced it, for God has forbidden its practice . . .<sup>1</sup>

---

1. THE COMMENTARY ON THE QURAN by Abu Ja'far Muhammad B. Jarir Al-Tabari translated by J. Cooper, W.F. Madelung, A. Jones Volume 1. (Oxford University Press 1989); Al-Tabari page 483

So the reason that God would send down such knowledge with angels is to show men what is forbidden. But in that very showing, there is the potential of misuse. The showing allows men to see the potentials in existence, and that very knowledge of the potentials deepens men's knowledge. So God teaches men through his angels about all aspects of existence, even the negative aspects because it allows men to see the deep wisdom with which God created the world. However, knowledge can always be abused, and this is exactly what happened. Since the time that Harut and Marut came down to Babil, there has always been those who would deliberately do evil and practice the magic they taught. As the Vedas show, the Angels always uphold the Rta. Some of the Jinn are always practicing magic and attempting to upset the cosmic balance. The angels must then overcorrect for this interference and go beyond what the jinn have done to restore the cosmic harmony. Thus, the angels must understand the magic practiced by the jinn to its core. That understanding is what the angels gave to men. When men understand the magic practiced by the jinn, and also practiced by the magicians of Pharaoh in Egypt also reported in the Quran, then they have the knowledge they need to avoid that magic themselves. However, there are always some who use the knowledge for other ends and fall into evil practices rather than deriving good from that knowledge. They reap their own destruction by doing injustice and harming others in this world. For that they must make recompense in the next world.

It is unclear where "Babil" is, but it is normally considered to refer to Babylon. This is because there was a strong magical tradition among the Babalonians inherited from the Sumarians. No one knows, though, when the angels came to Babil, and so we may easily speculate that it was in the time of the Sumarians. If we hypothesize that the angels came and taught a large number of people about the nature of magic at that time, then we can hypothesize that some people understood it and used the knowledge to disentangle themselves from the misuse of magic by the jinn. Others probably ignored the warning and started practicing this magic

themselves for the temporary gain it affords. If we speculate that those others were the Kur who were the enemy of the Sumarians to the north, then it is possible to understand the deep enmity between these two groups. This might explain why the word KUR means also "hades." It is those people who consigned themselves to hades for the practice of magic in this world. If we further speculate that these KUR were, in fact, the ancestors of the KURGAN peoples (the similarity of names here is a coincidence), then it is possible to understand why the wild and riotous Centaurs who break all laws do have wise men among them. Those wise men are those that understand what the magic tells us about the structure of existence -- that it allows the possibility of magic, rather than just using the magic outright, because ultimately dynamic clinging is derived from of this very magic. Dynamic clinging is a form of magic to the extent that it produces the illusion of holding without holding. This illusion allows one to use the dynamic nature of the RTA against itself. In the final analysis, RTA is not violated, but the appearance of violation occurs. This is like the example of the soliton wave. It appears to violate entropy, but we know that it can only do that because channels have been created and that globally the laws of thermodynamics are upheld even though there appears to be local violations. Magic, as taught by Harut and Marut, are like this kind of local violation. The illusions created by magic are warpages in the intersubjective views of the world which affect the way any particular individual sees things. By everyone acting as if they are real, they become "designated as real" and function as if they were real causing havoc.

Now specifically, Harut and Marut teach the nature of magic used by the jinn. In this, they are really teaching the difference between the jinn and angels which is a non-nihilistic distinction because it distinguishes between two unseen creatures. Jinn may go against the RTA, whereas Angels may not. Even in teaching the magic of the jinn to men, the Angels are upholding the RTA because those men who know are less likely to fall into the trap of thinking the designated as real is actually real. These



Angels are reducing the gullibility of men. This non-nihilistic distinction between Angels and jinn is produced by teaching men how to do a particular piece of magic which can separate men from women by breaking the marriage vows. We have already recognized that the marriage vows are a non-nihilistic distinction. Just looking at a man or woman you do not know whether or not they are married. It is an unseen distinction. But it is a distinction right at the heart of human life. So the Angels teach men how to break this non-nihilistic distinction using magic. That magic manipulates the intersubjective mutual views in such a way that the men and women imagine things about each other and come to be hateful to one another. This is done so that men might have other women who are not their wives, and wives might desire other men who are not their husbands. Thus, it is always done by a third party desiring to break up the relation between husband and wife because of their desire for one or the other. This is the most terrible form of magic because it attacks the heart of human society. It destroys the non-nihilistic distinction upon which that all human life is founded. Thus, the ability to distinguish between two invisible kinds of being is predicated on the knowledge of how to destroy the non-nihilistic link between the two kinds of a kind of visible being. The accommodation between man and woman that allows them to live together "as one," "each being a garment to each," is a profound mystery. It is outwardly done by just a declaration of marriage to witnesses. Thus, we know that because there must be witnesses, that it is a modification of the intersubjective fabric of society. Likewise, the magic that makes things appear as different than they are to many people is a disturbance of this same intersubjective fabric. These two modifications to the intersubjective cohort's world are somehow directly related. Marriage binds and Magic splits asunder. The names of Mithra and Varuna refer to the "keeper of contracts" and the "binder." If you do not keep the contracts which you agree to then you will be bound by Varuna. Marriage is, of course, a contract. Magic is also a contract. If I do this thing, then such and such will occur. Words and actions are done to bring about wished-for effects. In the case of

marriage, the contract binds men and women together, who have decided to share their lives, and which separates them from all others they are not married to. The binding of marriage is valid in both this world and the next world. It is for all time and even after time. It causes others to look upon the pair as belonging together, as being the Same. In the case of magic, there is a contract which binds the subject of desire to the desirer, but which amounts to a sundering because whatever is gained by magic in this world is lost in the next world, along with everything else. In magic, there is the appearance of gaining things that would otherwise not be available.

In marriage, there is the actual gaining of the aspects or "ard" the things one may truly have and enjoy, as distinct from "dunya," the aspects of this world that one may never have no matter how much one strives for them. The wives, children and food one actually eats, or clothes one actually wears, or shelter one actually lives in are all "ard" or earth. The women one has not married, children one has not lived with, the food one has beyond what one can actually eat, the clothes one has beyond what one can actually wear, and the houses one has beyond what one can actually inhabit is all "dunya." It is like the grapes that Tantilis attempts to grab but recede each time he reaches toward them. All these illusory desires that cause us to be malcontent, and causes so much striving in this world, are like the illusions produced by magic. They are not real in the sense that no matter how much one possesses, there is only so much a person can actually use. Consumer society encourages us to consume rather than use. Conspicuous consumption attempts to possess more than one needs or could ever use. Amelia Marcos had 5000 pairs of shoes. Even if she wore a pair of shoes every day, the truth is that 5000 pairs of shoes are way beyond what anyone needs or could reasonably use. Those shoes signify her being utterly caught up in Dunya. They stand for the millions in the Philippines who are shoeless. They stand for injustice on a grand scale, fostered by the colonial powers who support corruption around the world.

Magic exploits the aspect of the world which is

expressed by the term *Dunya*. It is the aspect of the world that causes clinging and craving to become an endless cycle. It is also the aspect of the world that makes consciousness to appear to have at its center -- what Sartre calls Nothingness. It is the evanescence of experience. When you look into it deeply, you realize that even those things you consume or use, you do not actually get because the experience of consuming or getting is so fleeting, and no trace of that consumption remains. In fact, the only thing in this world that you can consume and it stays with you, is knowledge. In fact, knowledge matures over time under the influence of experience. Everything else vanishes -- the pleasures of sex, the quality time spent with children, the food one eats, the experience of being within one's house; all the things vanish and are fleeting experiences which leave no trace in this world, only leaving a trace in the next world when they appear in their meanings during the process of retribution. It is this constant vanishing of things which one cannot grasp and keep hold of that Sartre calls Nothingness. Now even though all things except knowledge vanish in this way, there is dictated by the human form a difference between the things you can actually experience directly and those which, even if you had, you could not consume or make use of. When you add to this the knowledge of retribution in the next world, one sees that only so much of that which one could possibly have in this world is fated for one, and that if one takes more than that, one is actually stealing it from someone else who one will have to pay retribution to in the next world. So the *ard* is that portion of the world what one may have and enjoy without paying retribution, or which is also within the amount that one may actually experience directly.

Now marriage limits the number of women that a man may have and hold. In Islam, that is four wives, and in many other religions that is one wife. This is the number that one may have without paying retribution. The fact that Islam allows four wives contains a great secret about the nature of the human being and existence in general, which is that heavenly causes have four possible interfaces with earthly aspects of existence. But be that as it may, it

also says something about the social and cultural milieu. Marriage limits relations among partners in society. It provides the structure which limits the interactions of the kinds of a kind which are men and women. It provides a basis of trust that is necessary for social relations to avoid becoming a war of the all against the all for sexual advantages. This war of the all against the all immediately surfaces in the higher utopia as Anaxamander describes it in the Assembly Women. In order to get a balanced economy of desire, the young people had to make love with the old before the young. This balancing of forces of desire reminds us of the balancing of powers of kingdoms among the Dorians and among the kings of Atlantis. When there is a war of all against the all, for instance for sexual favors, then the foundations of society are destroyed. Marriage attempts to stand against this ephemeron of turmoil and unending trouble by positing a non-nihilistic distinction that limits sexual license and allows the true parents of each child to be known. This allows lineages to occur which establish continuity through time across generations.

The limits that a person may experience without retribution are set by marriage bonds. Magic attempts to break these bonds and allow illicit affairs to occur between men and women who were bonded to others. Magic only exists because people become caught up in *Dunya*, desiring more than is rightfully (in tune with cosmic, including social harmony) theirs. Magic promises to deliver that which *Dunya* makes look desirable. So magic is wrong because it creates the illusion that what is *Dunya* can become *Ard*. In fact, it destroys the person who practices magic because it makes them lose any contact with the endless-time reality, becoming totally caught up in the illusions of the in-time realm. They destroy the foundations of the in-time realm in the realm of endless-time. The purpose of Islam, and any other of the true prophetic religions, is to teach people to live their lives in-time as if they were already in the endless-time realm where retribution is occurring. Indeed, retribution is only interpenetration of all things. It is a fire for those who have done injustice, in the in-time realm. But for those without the taint

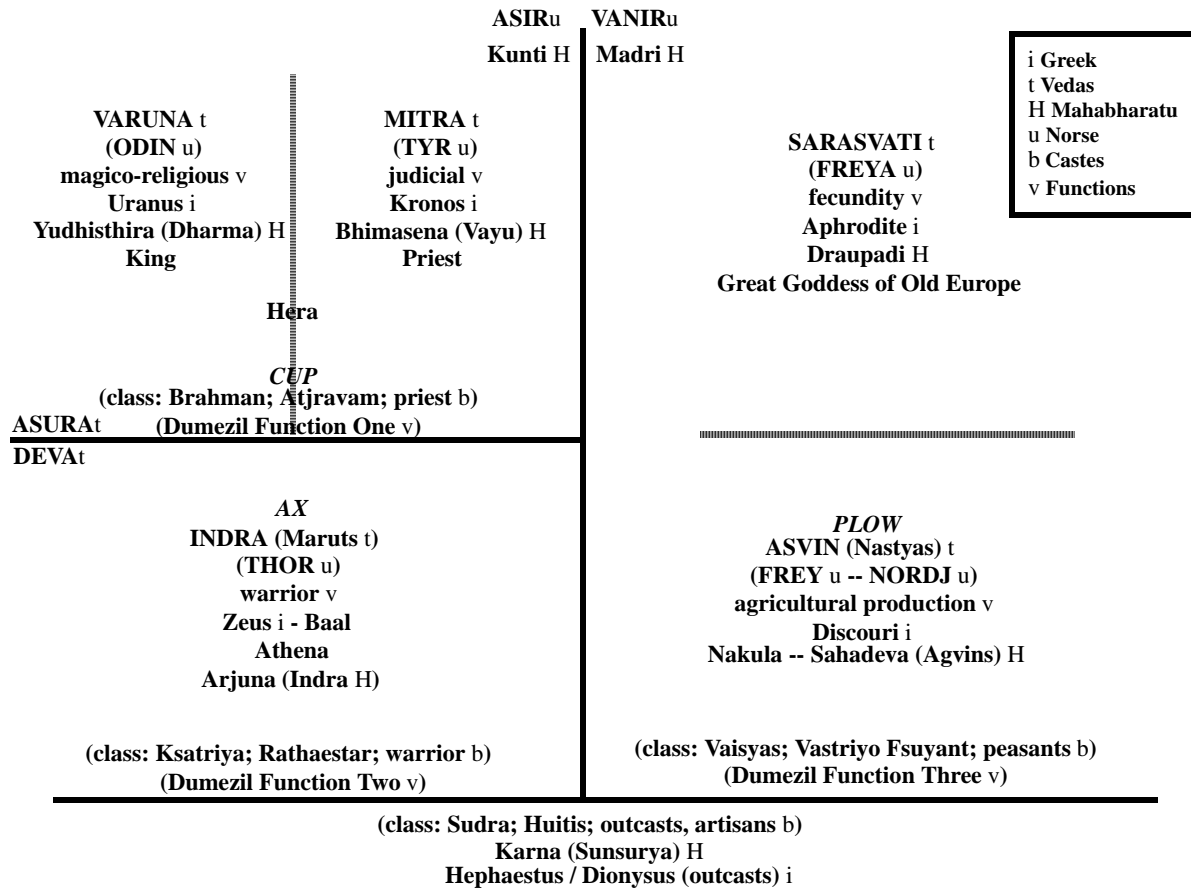
of injustice it is experienced as a garden of delights. Thus, the heavy emphasis on the difference between the Fire and the Garden in the Quran. If you live your life as if retribution is already occurring, then you will avoid its dangers in the next world. For truly this world and the next world are the Same. Experience of the next world in the midst of this world is called enlightenment by the Buddhists. Experience of this world in the midst of the next world is called torture or delight, depending on the nature of the retribution for a particular deed of a specific individual. We experience interpenetration as a fire when we are not purified of our wrong actions.

Of course, all this is merely speculation based on motifs taken from Islam. But it sets the stage for our consideration of the key features of Indo-European mythology. It allows us to make a clear distinction between non-human intelligent creatures that may be seen to exist if we took off the blinders of the UNI-verse and saw the pluriverse, all the knowable worlds. Humans have a great range of possible experience. When we reduce this range to only what

is based on the practico-inert, then all the other experiences become schizophrenia. Schizophrenia is the rest of the range of human experience called madness. Just like the West attempts to take the holoïdal and make it Conceptual Being, discarding the rest of Primordial Being, so to it attempts to take the practico-inert and make it the measure for human experience. This indeed is the separation made in the metaphysical era between the Apeiron (the *meta*-principle) and the physical. The nihilistic distinction between the Conceptual Being as Holoïdal and the practico-inert as the dark “substance” underlying everything allowed to be causal within the *uni*-verse, creates the abyss between too dark and too light that every nihilistic distinction reduces to in the end. When we look at the reports of these non-human intelligent creatures exiled from our world, it is best to know with whom we are dealing. Without this distinction in the unseen, we tend to lump all the so called “gods” together, and therefore fail to notice the differences between them based on their actions.

The key structure of relations between Indo-European supernatural beings is as follows:

FIGURE 85



This is a composite picture based on Dumézil's presentation<sup>2</sup>. The Northern European "gods" are jinn. In the Vedas, Mithra and Varuna appear to be angels along with, perhaps, some of the other deities that cannot help upholding the Rta. These also correspond to the five sons in the Mahabharata, all married to one wife, who are early projections of the same signifiers onto men. In fact, the realization that these signifiers appear as men, jinn, and angels, should alert our suspicions that the signifiers themselves have meaning beyond their projection on any kind of creature. Dumézil hits upon something of the world in The Destiny Of The King. The fivefold division revealed here between the sons all

married to the same woman as in the Maharabatu, is deeper than merely between creatures of the same kind. The creatures (men, jinn or angels) are merely standing in for a deeper set of signifiers. We need to attempt to understand the nature of these deeper signifiers that present us with a complete pattern -- the lost pattern of Being.

The threefold division of Indo-European society promoted by Dumézil and Benveniste is, in fact, more complex in its detailed construction. We will revere to the signifiers via their associated Vedic representation, or alternatively by the names of the Germanic jinn which are associated with these same signifiers. The so called overall three part structure, in fact, originally had four parts. Benveniste identified four classes in Iran: Priest, Warrior, Cultivator and

2. See THE NEW COMPARATIVE MYTHOLOGY by C. Scott Littleton for an overview of Dumézil's tripartite system; pages 7-9.

Artisan. It was generally assumed by Dumézil that Cultivator and Artisans were originally the same class differentiated. All these are set over against outcasts which are differentiated from the three other functions in the category scheme. Whether artisans and outcasts were ever identified is unclear. However, the category scheme itself is actually fourfold with a catch-all outcast or barbarian category representing the *Other*, either as internal or external, added to the three functions of Priest, Warrior, and Cultivator-Herder. Within this overall scheme of four categories, there is further internal differentiation. The priestly category is divided into two subdivisions represented by the angels Varuna and Mithra, or the jinn Odin and Tyr respectively. Varuna is the god of bonds, whereas Mithra is the god of contracts. These two work together to represent the sovereign and the judicial subfunctions. Sovereignty is represented magical action in the form of binding spells. Odin is represented as a jinn who sacrifices himself to himself, and through his death and resurrection gains the knowledge of the “runes.” Some say there is an etymological relation between the worlds “varuna” and “rune.” Thus, Odin, the jinn, serves and understands the angelic magic of the runes which is held directly by Varuna. On the other hand, the angelic god of contracts, Mithra, is worshiped by the jinn, Tyr. Odin is one-eyed and Tyr is one handed -- twin imperfections in relation to the angelic forces they represent in a diminutive level of jinn. As jinn, Odin and Tyr do not have the imperative to uphold the Rta and thus their behavior is many times immoral and contrary to truth and justice, similar to the Greek gods who are also jinn. The dual signifiers Varuna/Odin and Mithra/Tyr represent . . .

. . . a joint or dual sovereignty. Using Mithra and Varuna as models, he (Dumézil) points out that in early Indic literature a distinction is invariably made between the roles of these two deities: the former, as the personification of Contract, is defined as acting in a rational and legal manner, settling contractual disputes and generally behaving in a fashion immediately beneficial to mankind; the latter, on the contrary, still defined here as “binder” is apt to behave irrationally and not always in a manner beneficial

to his devotees, achieving his ends through the exercise of consummate magical powers. Capriciously “binding” gods and mortals alike with his “maya,” or spells, he generally presents himself as an awesome and rather terrible being. Mithra is thus primarily concerned with the maintenance of the moral and legal order of things, while Varuna is principally concerned with the magical manipulation of the forces of the cosmos (forces that are, indeed, part of his makeup) and with the maintenance of proper magico-religious beliefs and practices among men. Both gods are sovereign, each in his own sphere, and together they exercise a joint sovereignty over all other beings and creatures, mortal and divine.<sup>3</sup>

We have formerly represented the priestly function as corresponding to the root \*es or \*esu, and the fact of the internal division of this function is not apparent in our analysis of the subroots of Primordial Being. Yet this internal distinction within the first function is very important for the further development of our theory.

Likewise, the third function related to the peasants is internally differentiated. It is differentiated into three gods, or signifiers -- one female and the other two male. The female signifier is identified in Northern Europe with Freya, and in the Vedic pantheon with Sarasvati. This female signifier is also associated with Aphrodite. We can also identify her with the great goddess of Old Europe prior to the arrival of the Indo-European invaders. She is accompanied by divine twins represented by Frey and Nordthir and called, in Vedic sources, the Asvins. They are represented as the husbands or brothers of the goddess. These three signifiers are qualitatively different from the signifiers of the first and second functions. This split in Northern European mythology is represented by the difference between the Asir and Vanir -- two ritual clans of the jinn who become a single ruling party. The goddess, with her escorts, together provide for the fertility that the third function represents. Their differentiation balances the triad of the first and second functions. In fact, the entire complex of signifiers is sixfold with two three-

---

3. THE NEW COMPARATIVE MYTHOLOGY; C.S. Littleton; pages 64-65

part divisions which stand in fundamental opposition. This sixfold differentiation of signifiers stands against a seventh category which represents the “other” or “everything else.”

A good way to explain the generation of this structure is to consider the following series of questions. If we posit that the cultivator-herders are vulnerable to attack from nomads and marauders external to the Indo-European society, the following series of questions naturally arise.

Question: Who will protect us from the external threat?

Answer: The Warriors. (Indra with maruts and Thor)

Question: Who will protect us from the internal threat of our own warriors when there is no external threat?

Answer: The Priests and the Law. (Mithra and Tyr)

Question: What do we do about exceptions to the law and the necessity to change the law and whatever goes beyond the law?

Answer: The lord of exceptions and magic. (Varuna and Odin)

Thus we see that the whole structure of Indo-European society arises as a series of metalevels in a quite natural way.

FIGURE 86

Meta4			exceptions to and changes to the Law	VARUNA
	Function#1	*esu *es		
Meta3			priests promulgate the law that controls the warriors	MITHRA
Meta2	Function#2	*er	warriors protect the compound	INDRA
Meta1	Function#3	*bheu	fertility within protected bounds maintained by the goddess and husbands	sarasvati & asvins freya & frey/nordthr
Meta0	Function#0	*wes	CHAOS external threat	nomads & outcasts enemies

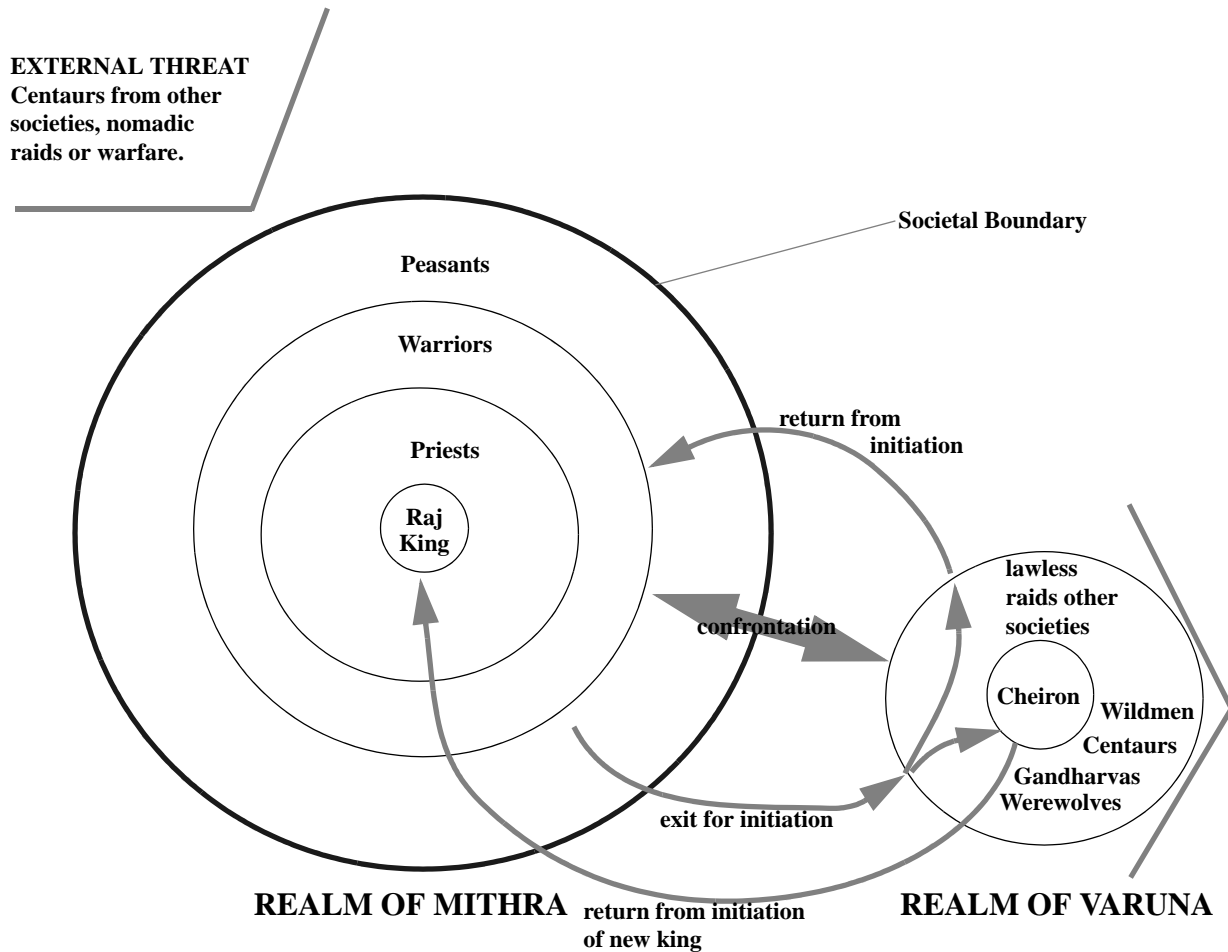
This stratification in metalevels is important as it shows that proto-Indo-European categorization of existence was already meta-physical in the sense that a series of higher logical types were used to differentiate existence. The fact that these metalevels were generated by a series of questions we can still understand today, is very significant. It represents a proto-philosophical questioning of the

world and a series of socially ensconced answers which resulted in the social and mythic structure of the Indo-Europeans. It has also been pointed out that the answers to these questions were unique to Indo-European culture when considered from a comparative perspective with other world cultures. Only the Indo-Europeans deduced that for existence to occur, God needed to destroy himself. Also, it is

clear that this series of questions is a further articulation of dynamic clinging. The questions are directed at the problem of clinging to existence in general. How shall we cling, given the threat of nomad incursions? It is interesting that it is the Indo-Europeans that are the nomads, and when they settled down, it is precisely the Indo-Europeans who desperately need an answer to this question. We do not know what the corresponding questions were for the nomads themselves. In the face of external threat how do we protect the basis of our life, i.e. fertility and production. The answer is by the actions of warriors who have the special function of guarding the boundary between self and other. But the warriors themselves are dangerous, as Plato points out, when there is no external threat. They threaten to take the source of fertility -- the goddesses -- for themselves, as the Romans stole the Sabine women, resulting in infertility. The answer is the priest who sanctifies marriage. The priest impresses upon the warrior the necessity of upholding and respecting the

marriage contract. The priest promulgates the laws which give order to Indo-European society. But what happens if the warriors do not respect the law from and the judgement of the priest who has taught the warrior his morals from childhood? The the binding power of Varuna is unleashed on the warrior. Varuna has his own warrior band who confronts the warriors who guard society. These warriors of Varuna are the Centaurs, werewolves, Gandharvas who exist beyond the pale of society as an equestrian brotherhood given to chaos, murder, rape, etc. These forces of Varuna are the counterforces against the warriors from society gone astray. In other words, Varuna fights fire with fire. The warriors from beyond society confront the warriors from society and balance their power. Yet, this also takes us full circle back to Chaos. Varuna's warriors embody Chaos outside society, and are, in effect, no different from the nomads and marauders that threaten society from the outside from other directions.

FIGURE 87



The dynamic here is very interesting as it shows an inherent double standard. Warriors are initiated by leaving the protection of society and becoming wild marauders preying on other societies. This is exemplified by the warrior leaving to be taught by Cheiron, head of the centaurs. We can see it in Odysseus' journey to get the gifts promised by his grandfather, the wolfman. We can see the attitude also in Odysseus, where whatever you can get away with and not be caught is all right. In this initiation process, the young warrior becomes a lawless bandit who preys on other communities. When his initiation period is over, he returns to his own society as a defender having become war-seasoned in raids

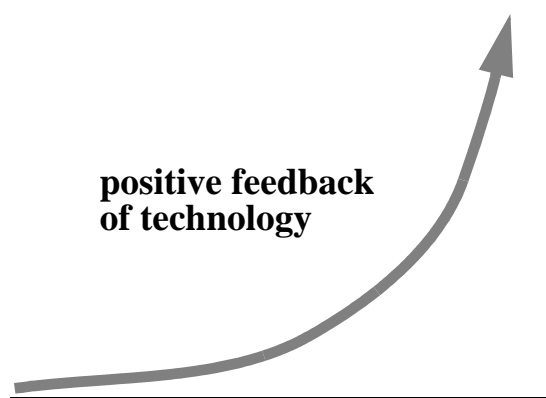
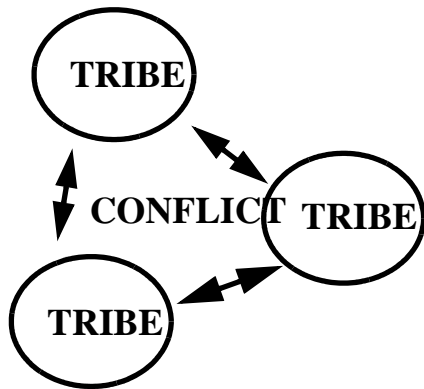
on other societies. However, once he has become used to the ways of war, he must once again learn to uphold the laws within his own society. If he fails to do so, it is the external warriors who will be called upon to save society from its own internal warrior protectors. This check and balance between internal and external warriors serves several purposes. It provides the mechanism by which young men taste war and become seasoned so they will be able to act if called upon to do so. It provides a check by dividing and pitting external and internal warriors against each other when necessary to maintain society. It is also a double standard in that it generates threats to other social groups. It generates



the nomad threat which society must protect itself against, even when the nomads themselves are not on the move. It keeps the slaves in line because, as in Sparta, any slaves found out on the roads are killed by the wildmen. Thus, different societies must contend with external threat, which are the Centaurs from other tribes. Centaurs are not claimed by any society -- they are outcasts. They prey on all alike. These are the armies of Varuna which take over for one day a year, inundating the city and actually disrupting society which generates them. This is

Varuna's day of rule which defines the epoch of Indo-European society. During that day there is no law, no boundary between the warriors inside and outside society. Scores are settled, and vendettas carried out. Tyrants are overthrown. Fertility is renewed through rape and kidnapping. In effect, the day of Varuna's rule is the ritual combat between internal and external warriors. During this combat, the king is killed (symbolically or actually). A new king is put in his place who has finished his training with the leader of the Centaurs.

FIGURE 88



This societal dynamic -- where external warriors threaten all societies and though that become internal warriors -- is significant in that it shows the fundamental outlines of the dynamism of Indo-European society which has always emphasized warfare. It is pinned on a single reality that unless warriors are trained in combat, they will never be able to defend society when the time comes. Thus, by going through a period as a renegade, the young warrior becomes battle seasoned, and thus makes the defenses of society strong and "real." Yet, it also produces a background of strife and conflict which every societal group must defend itself against in order to survive. The islands of peach in which fertility occurs is set on the background of constant warfare. The boundary is provided by the confrontation between internal and external warriors. Internal warriors are strong because they went through a phase as external warriors themselves. The

peace within the boundaries are maintained by the law of the priests which does not apply beyond the boundary. Once a year, a ritual combat between internal and external warriors from the same tribe allow this boundary to be momentarily broken down. In that ritual combat, the king is killed, and a new epoch of stability is inaugurated. This whole structure is dynamic and proves to be very strong because it is constantly being tested by external self-generated conflict between tribes. That conflict between tribes is the prerequisite for the arising of technological advantage as a significant factor. Technology grows from the difference between external strife and internal peace. The Parable Of The Tribes takes over as the dominant characteristic of this dynamic self-induced conflict.

Thus, there is a reason to associate artisans with the external function zero. Artisans produce the technological advantage which drives the stakes of

self-generated higher and higher as a positive feedback of feud, and retribution continues to escalate. Technological superiority provides offense and defense which is more devastating with less risk and less need for resources. However, warfare between tribes always takes place against a background of banditry by which warriors are initiated and trained in the arts of war. Self-preservation goes hand in hand with persistent attacks on other societies. The arts of war include the development of the primary technological advantage of equestrian warfare. The external warriors hold the power over horses. The internal warrior harnesses the horse to the chariot. The difference between warrior on horseback and warrior in chariot is a fundamental one. Both use horses, but one is separate from the horse while the other merges with the horse. The separation from the horse is important because in both cases, man, through technology, learns to cling to and use the power of the horse. But internal warriors distance themselves from the source of technological power, whereas external warriors bind themselves to that source of power. With the boundary of the city, the separation between man and the source of power can be seen, whereas outside the city, this separation cannot be observed. This distinction shows the difference between the way technology is seen within and outside the city.

This picture, implicit in the structure of the signifiers, is fairly complex, and I don't think that the importance of the distinction between internal and external warriors has been appreciated hitherto. However, this complexity is added to by the internal conflict between the Asir and Vanir. This internal conflict is of a different value because it is essentially a class conflict between peasants and their overlords. The class conflict has its origins in aggression and colonization by the Aryans. The prototype of this conflict is the invasion by the Kurgan peoples of Europe in successive waves. The peasants were basically the conquered and colonized peoples who were reduced to the lowest status still within the Indo-European society. In this status, they remained herdsmen and farmers ruled by the warriors and priests of the Indo-European nations. As we saw

above, the strife between tribes was built into the structure of Indo-European society. The peasantry became the niche into which conquered peoples fit. It appears that many of the conquered peoples -- as with the Old Europeans -- worshiped the Great Goddess of neolithic times. Thus, it is interesting that the religion of the Indo-Europeans encompassed remnants of that old religion of the conquered. In fact, the Indo-European religion was an amalgam of the religions of the Old Europeans and the Kurgan peoples. This fact is also little recognized. The Indo-Europeans (Asir) amalgamated their religion with that of those conquered by it (Vanir) to create a new synthesis that contained the remnants of the original split between colonizer and colonized. Not all the peoples confronted by the Indo-Europeans probably worshiped the Great Goddess, but very many must have in order to cause this particular synthesis to occur.

The split between colonizer and colonized is implicit in the system of signifiers. In fact, there are two triads which are ranged against each other. On the Asir side is the King, Priest and Warrior, and on the Vanir side is the Goddess and the divine twins, her brothers or husbands. It appears that the two husbands are the remnants of the Old European polyandry. The Asir side is dominated by the masculine patriarchal principle, and the Vanir is dominated by the feminine matriarchal principle. But the overall system of signifiers is balanced between these two complementary sides of the mythological equation. Thus, the root paradigm for proto-Indo-European society is not wholly patriarchal, but has matriarchal dominance among the colonized peoples which is allowed to co-exist with the patriarchal colonial structure.

The basic dynamic between the Asir and Vanir is encapsulated in a very wide-spread Indo-European myth discussed by D.J. Ward in his article "An Indo-European Mythological Theme in Germanic Tradition." The myth he exposes to view from various Indo-European sources has the following outline:

- a. The Divine Twins, sons of the Sky God
- b. who are associated with horses
- c. court the Sun Maiden
- d. who is their sister
- e. but she is promised to them in marriage
- f. but she is given to or is abducted by another
- g. who can be associated with the Moon
- h. The maiden is delivered to the mother of the abductor
- i. she is forced to perform humiliating tasks or is otherwise tormented
- j. the maiden washes clothes at the sea
- k. A pair of rescuers arrive
- l. who are her betrothed and or brothers
- m. and who arrive by sea
- n. The captured maiden casts the clothes into the sea
- o. The tormentress is punished by the rescuers
- p. The abductor, however, remains unpunished.

The dynamic of this relationship is very important. It is obviously about the abduction of the women of the colonized by the conquerors. We can place it in perspective if we note that fertility was seen as an essential resource in early human societies. Thus, the scenario is about the appropriation of resources of the conquered by the conquerors. This occurs in the form of the prerogative of the warrior class to sleep with every peasant woman who is married, on her wedding night, first before her husband. Occasionally this prerogative led to women being kept by the warrior and thus abduction. At least abduction occurred for one night. This reminds us of the statement that the first husband of every woman was the Gandharva;<sup>4</sup> so that the warriors with this prerogative is the external wild warriors. Or he who asserts that prerogative is seen as an external warrior who breaks the rules of lawful conduct and asserts his own rules based on power, to establish

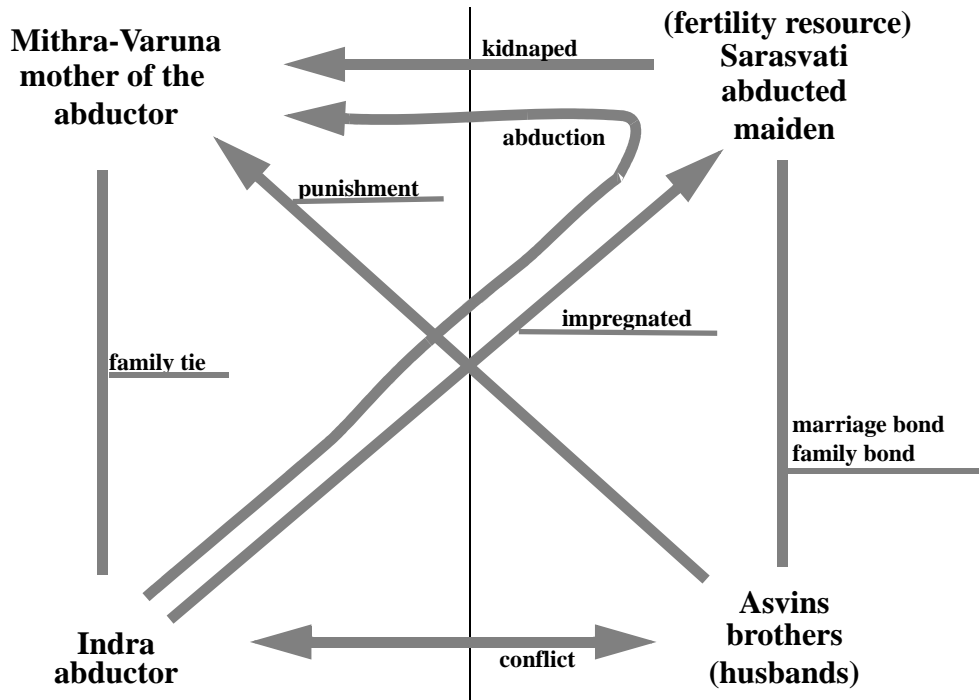
---

4. See MITHRA VARUNA by Dumazil pages 30 and 38 concerning young brides.

dominance.

What is significant is that the abducted woman, who may be a priestess of the Old European goddess sect, is given to the abductor's mother. As such, the abducted woman enters a state where her marriage contract is being broken and a new contract forged. The anomalous state combines the function of Mithra, the god of contracts, with bondage, which is the realm of Varuna. Both of these aspects appear simultaneously in the character of the mother-in-law. The abducted woman, perhaps a priestess of the old religion, is forced to perform mundane household tasks and is thus humiliated. In a matriarchal society, the husbands visit the wife's family as guests, and the brothers are more important to the children than the father, so these groups who are in some sense interchangeable though opposed, arrive to take away the maiden back to where she belongs with her own people. The conflict outwardly is with the abductor. But the mother-in-law, not the abductor, is punished by the brothers. This is probably because the abductor is in power, and the power of the colonizers cannot be overtly challenged. Thus, the woman only spends a short time with the abductor in which she was probably impregnated, thus assuring the propagation of the genes of the conqueror, and at the same time demonstrating his right to the fertility resource. The power relations between conquerer and conquered have been asserted. The fundamental resource of fertility has been usurped. Yet the brothers do not punish the abductor. They exact their vengeance on the ambiguous character of the mother-in-law who made the false marriage possible and sanctioned the breaking of the law. The brothers have deflected their hatred and vengeance away from the actual source of the violation toward the false mother-in-law. This, in a word, shows the relation of the colonized to the colonizer. The colonized, who cannot directly confront the possessor of power, do so indirectly only. This is what Sartre calls "bad faith." They betray themselves and transfer their anger to a target which is weaker because they cannot attack the stronger.

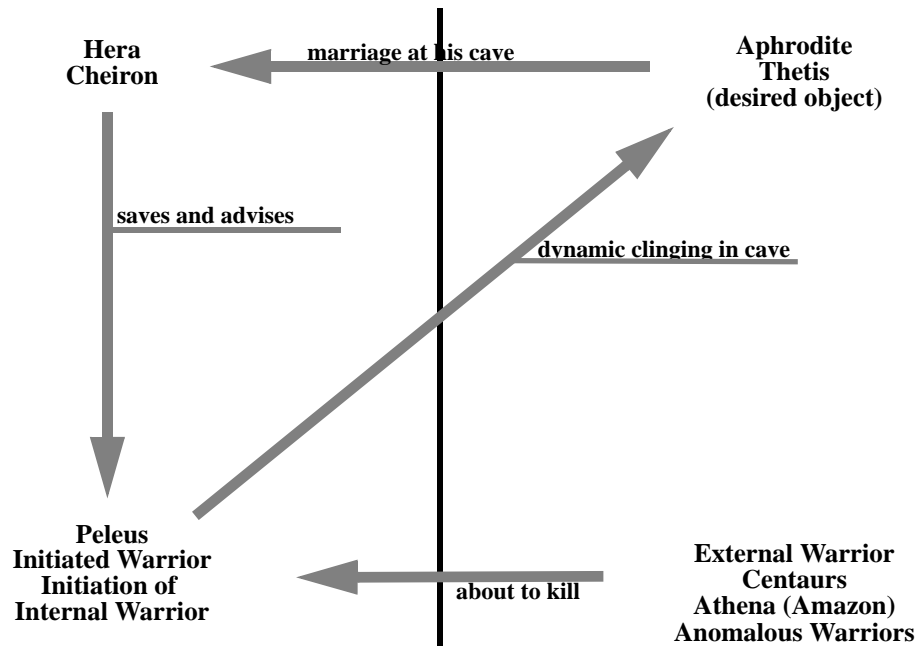
FIGURE 89



| This situation is somewhat reminiscent of Peleus' capture of Thetis before their marriage. The Centaurs are in conflict with Peleus before he is saved by Cheiron. Cheiron acts as the intermediary of the marriage between goddess and man, and is in the place of the mother-in-law or matchmaker. The abduction is Peleus' act of dynamic clinging which leads to the marriage. The marriage has an immortal matchmaker as well as the form of Hera who is

disposing of a rival. Thetis sleeping in the cave as a nymph from the sea stands in place of Aphrodite. The Centaurs, like Athena, are ambiguous because they are half man and half horse. The key point is that in both stories the initiated warrior is mated with Aphrodite, his opposite. Love and Strife, as in the philosophy of Empedocles, are two principles that are brought together into a bond. That bond in both cases is forced to occur.

FIGURE 90



| Ares and Aphrodite are the gods of men and women par excellence. Both of these myths are about the union of these two opposite principles for a brief time. One myth is about that union within Indo-European society, and the other about that union external to Indo-European society. The two myths are not identical, but structural transformations that express the same situation from the point of view of the internal and external warriors. Within society, it expresses the difference of rights between colonizers and the colonized. Outside the society, it expresses the initiation of the warrior to the dynamic clinging necessary to be a seasoned warrior merged with the power of his horse. Notice that the separation between the abductor and the abducted is similar to the separation of the rider from charioteer. Notice that the opposite of this is clinging in the cave to Thetis by Peleus. Notice also, that the brothers who are horsemen, are in the external liaison -- the centaurs, i.e. merged with their mounts. Within the city, there is separation that does not exist outside the city in the wilderness. This separation that does not exist outside the city where there is only the

wilderness. This separation which exists between man/horse, man/woman, man/technology within the city is very important. It is, in fact, the separation within which the discourse can become discerned -- the open space within which the form of consciousness unique to Indo-European men can become manifest.

It is now clear that the prehistoric picture of proto-Indo-European society is very complex. It is difficult to see the inner meaning of this constellation of signifiers except inasmuch as we see the basic pattern of dominance and generation of strife already well formed in the proto-Indo-European mythology. It is my belief that it is necessary to consider this constellation of signifiers as a total gestalt. It is the predetermining pattern which underlaid the formation of deep temporality and the construction of the artificial Primordial Being. The mythological content gives the pattern of signifiers concreteness, but detracts from our ability to think through the pattern as a whole in order to distill its meaning.

FIGURE 91

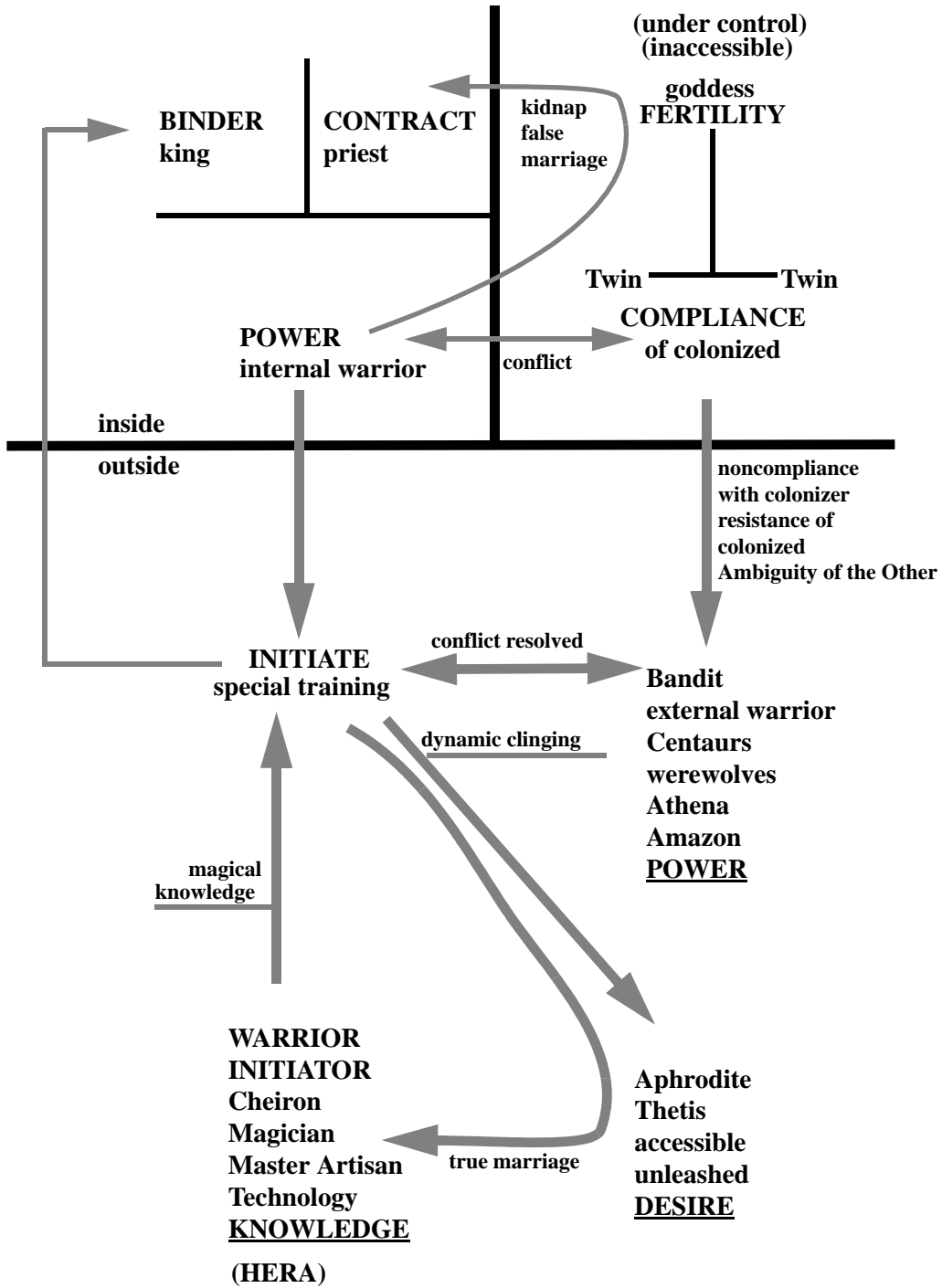
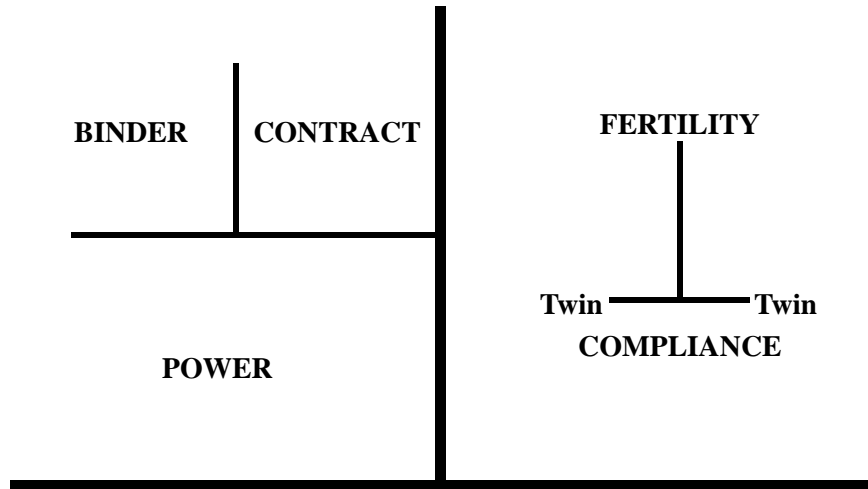


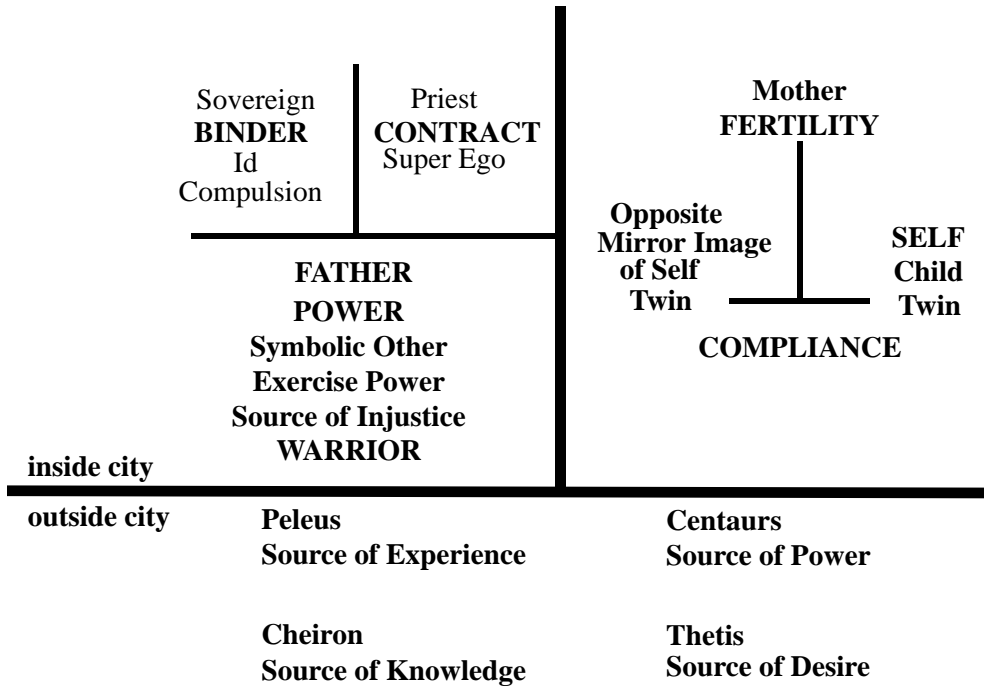
FIGURE 92



| By looking at the whole pattern, it becomes clear that there is a progression in which the young warrior leaves the city and is initiated, and through this initiation gains access to Aphrodite in a way that was not possible in the city. With this new knowledge, it is possible for him to return as the binder King. He has gained acceptance with the Centaurs, and can use this to control the inner warriors through the application of magic learned during his initiation. Part of the knowledge gained by the initiate is how to ride horses -- to merge with horses. Another part is how to merge with women. Yet another is the technology of war learned from Cheiron, the master artisan. Still another is how to bind with spells of various sorts. Odin gives a list, in one of the northern sources, of the kinds of things he learns when he dies. They almost all have to do with magical powers for warfare. The clinging to the horse, the clinging to the woman, the binding by magic, are all forms of clinging which raise the king above the priest. The priest is the class of sacrificial victims substituted for the king when the ritual war between internal and external warriors occurs on its day each year. The priest is never initiated outside society for

that would bring impurity to the keepers of the norm. The king must know what to do when the extraordinary situation occurs. Only the anti-priest outside society can initiate the warrior and make him king with the power to bind all things. The king must have a different sort of meta-knowledge than the priest. Chieron, the initiator, is both king and priest in one person. Inside society, these functions are separated. The profound importance of initiation in Indo-European society is brought to the fore here. Through the initiation, the warrior becomes king, stepping over the class of priests and achieving the marriage denied to him in society with the goddess. Achieving the marriage external to society is the key to his power to bind and to control the warrior in a way the priest cannot do. The initiation of Cheiron is a priest of action, not just a priest of words as the internal priest is. Within society, the warrior is prevented from having the goddess because of her previous marriage. What cannot be had within society is accessible outside in the wilderness via the magician priest Cheiron, who lives among the wild Centaurs who are merged with their horses.

FIGURE 93



What goes on inside the city cannot be separated from what goes on outside the city. This is the basic lesson we must take to heart. The cities are gestalt figures on a landscape of artificially produced strife. The internal differentiation within the figure/city is mirrored externally, just as there exists a fracture in the city between Asir and Vanir which is also a mirroring. The signifiers on each side of the mirrorings are inextricably bonded together. What goes on across the internal barrier is the opposite of what occurs outwardly. The central message is that the greatest intensity of clinging can only be gained by giving up the city and going outside with nothing to confront the source of strife -- the bandits between the cities/figures. Within the city, only static clinging can be learned. The static clinging of the brothers to the goddess-priestess, the static clinging of the abductor to the abducted; the static clinging of the priest to the law. By going outside without anything, Peleus' magic sword disappears. It is possible to learn the dynamic clinging that allows one to actually get and keep things dynamically. By

merging with the horse, the source of power, one gains power. By merging with the woman, one gains the ability to restore fertility. (By the way, the destined king proves his own fertility at that point.) By merging with the source of technology, the artisan at once gains the technological advantage and becomes a spell caster oneself. These powers come from traveling to the underworld of the wilderness that the Sumarians called the Kur. The concept that the underworld and the wilderness were one place is a key indication. Odin has to die to get the runes. Innana goes to the underworld to visit her sister. These trips to the underworld are part of the initiatory experience, as is stressed by Robert Bly.

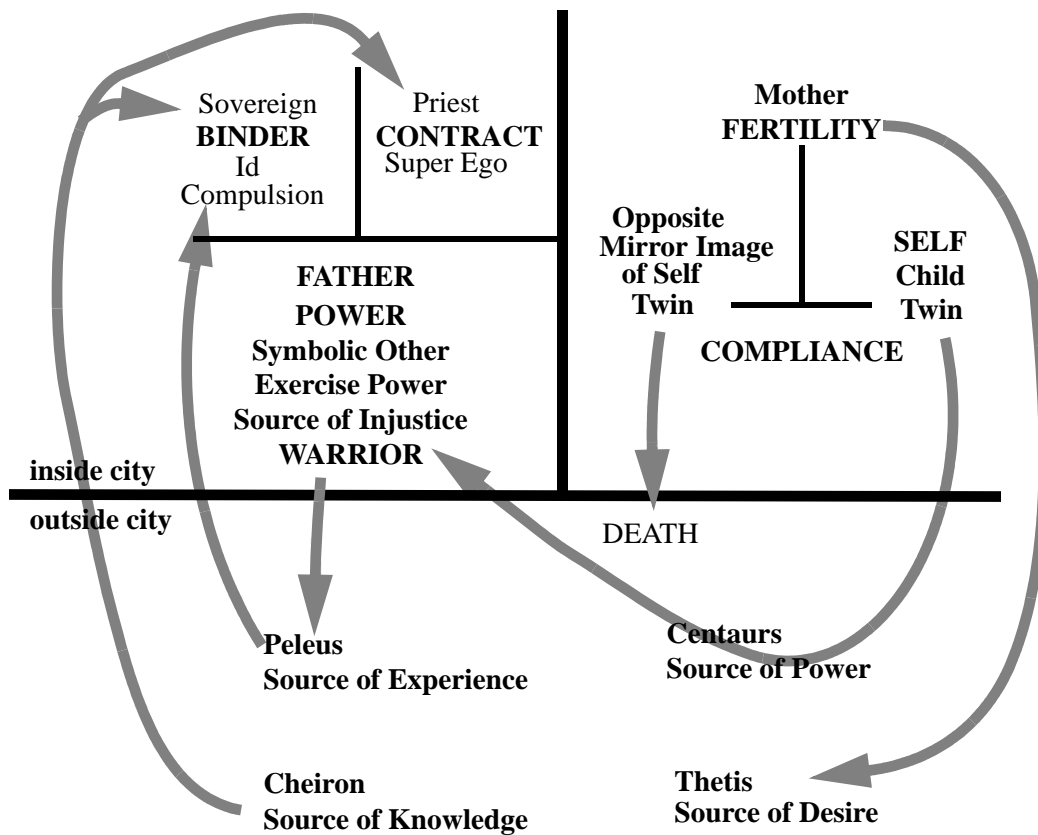
Merging with the object of desire or the object of power or the object of knowledge completely is death. This is the true source of desire, power and knowledge. Chieron is the source of knowledge beyond the city. Thetis is the source of desire beyond the city. The centaurs are the source of power beyond the city. The initiate must leave the



city to gain knowledge, desire and power. When he has done so, the warrior is transformed into the king which has the power to bind the whole gestalt of the city together. The separation within the city is counterbalanced by the power of the king to bind the city together despite separation. The king gains this power by going through the initiation in which he is immersed in each of the signifiers that underlie the

formation of the city. He can bind the power of fertility into the city because he has learned the art of dynamic clinging and merged with Aphrodite beyond the city. He can bind the warriors because he has become one of the Centaurs. He can bind the priests because he has learned greater magic than theirs from Chieron, the source of magical knowledge.

FIGURE 94



We can go beyond this insight that the power to bind the elements of the city together comes from the king's prior immersion in those elements beyond the city. We can begin applying the Lacan framework to this mythology. The source of fertility is the mother. The child is one of the twins, and his mirror opposite, realized at the mirror stage, is the other twin. The

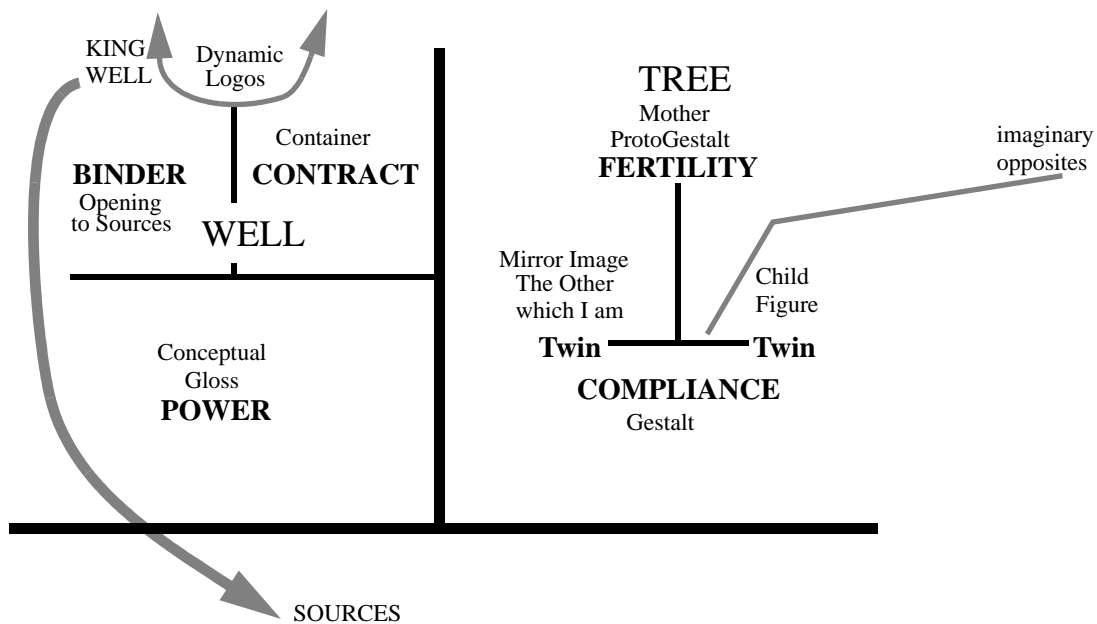
source of power is the father. who is the warrior and the symbolic other. The child sees his imaginary opposite, and on the basis of this, can realize the difference between himself and the mother. The father is seen as one who abducts the mother by enforcing power relations. The symbolic father is the source of injustice who breaks the imaginary bonds

and imposes symbolic bonds. At some stage, the child graduates to become the symbolic other himself by taking the place of the father. But he cannot become a king unless he undergoes initiation. In the initiation, all the symbolic and imaginary distinctions are broken down, and he merges with the source of female energy, the source of power (the horse), and the source of knowledge. There, the initiated warrior is able to channel these energies within the gestalt of the city and thereby bind it together. Within the city, sovereignty has two faces -- the face of law, Mithra, and the face of compulsion or executive decision (Stafford Beer calls this closure). But without the initiation in which the warrior becomes immersed in the sources of knowledge, power and desire becoming experienced, the laws are empty, and separation takes over within the city. The king becomes the well spring within the city of knowledge, power and desire, much like the role of Odin in Northern European society. These powers come from the experience of death or ego dissolution

in the wilds of hades. Dissolution and re-integrating are the basic themes which result in the ability of the king to tap the sources in the foundations of the city.

By seeing the king as the well by which the sources are tapped, we begin to see how this prehistoric constellation of signifiers relates to the well and the tree. The king is the opening to the sources walled off from those sources by successive barriers of separation. The law of the priests becomes the logos in Heraclitus' city when it moves. The moving logos wells up at the center of the city. Laws are static. The moving logos contain both the Varanic and Mithraic functions together. The king speaks the law in the city, and his word is binding because it is backed by action. The king can speak to all because he intimately knows each element of the city gestalt. This dynamic unity of executive/judicial and legislative branches in the upwelling logos is brought to the fore by the ambiguous unity of Mithra-Varuna.

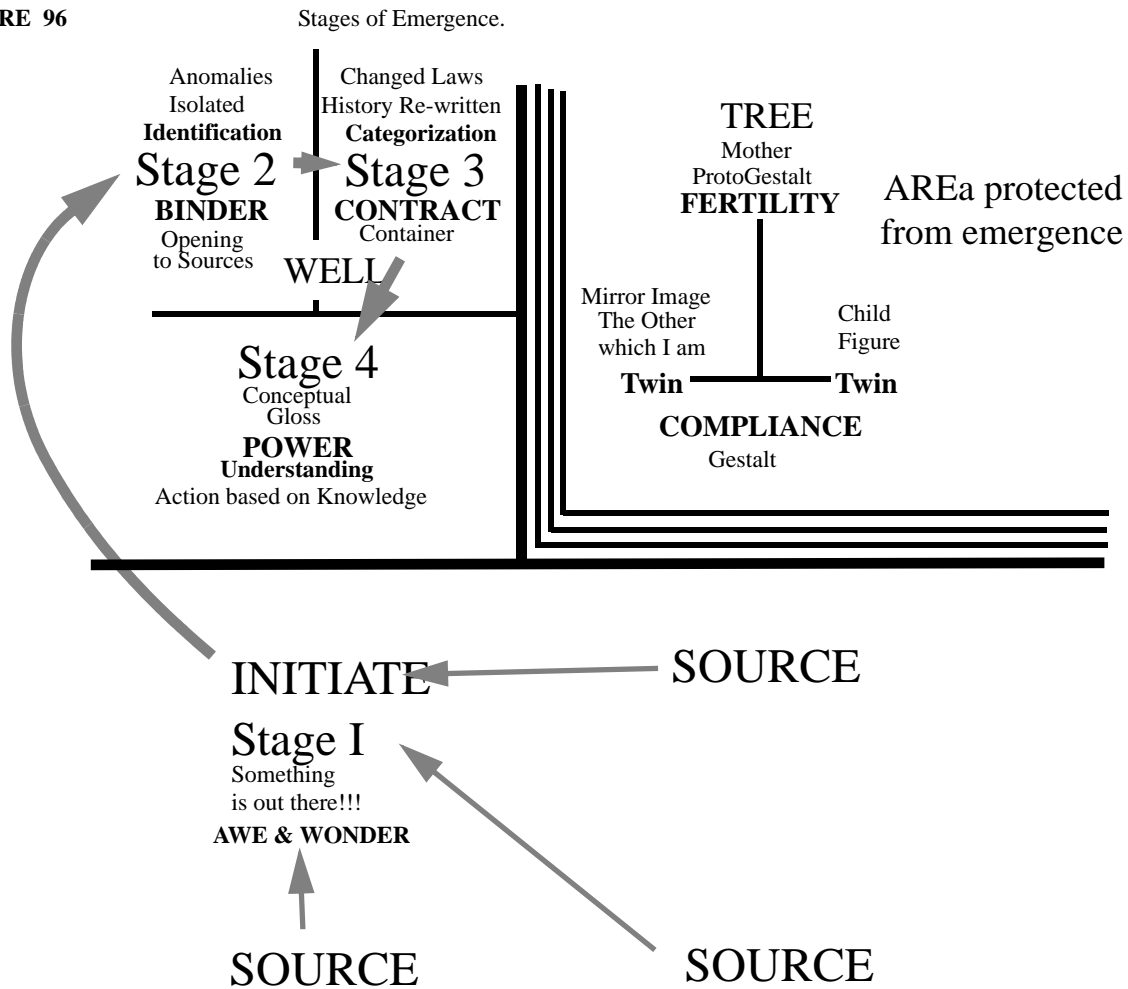
FIGURE 95



On the other hand, the center of fertility acts like the proto-gestalt. It is the source of many children. Each child is a new figure on the ground of the city. The merging and separation of children with their source is like the way the trace supports all the worlds as their source of unity-in-separation. In fact, it would be fair to say that the constellation of prehistoric signifiers is the translation of the well and tree primal scene into human terms. However, the human picture is more precise and differentiated. The mother, like the proto-gestalt, gives rise to many gestalts which are her children. Each child reaches the mirror stage, becoming a devine twin and thus an

eternal youth. The symbolic power of the father is the source of injustice which exerts the will of the powerful against the weak. This source of injustice should be under the control of the sovereign. The sovereign has been beyond the city or realm of separation, and has merged with the sources of power, knowledge and desire. The sovereign controls the warrior in order to allow the city to stand through his binding power gained in initiation. Injustice is controlled and countered by the justice of the ruler. That justice comes from the intimate knowledge of the sources of the things which the warrior seeks to control unjustly.

FIGURE 96



The well and the tree is not the impersonal metaphor which we may have imagined. It has a strict transformation into human terms which shows us how the Indo-Europeans attempted to balance injustice and justice. The total control of injustice is not possible within this schema. But injustice of the warriors as symbolic others is checked by the higher meta-levels. The entire gestalt of the prehistoric constellation of signifiers applies the well and the tree primal scene to human relations, and deals with the problem of injustice within and without society. It also deals with the maintenance of the gestalt of the city in terms of combining separation and unity, and shows that true unity comes from merging with the elements that make up the city beyond the city. This powerful gestalt determines the underlying social and psychological patterning of Indo-European society and psyche. It expresses the imperatives of the will to power, desire and knowledge. It expresses the mechanism by which dynamic clinging is used to create and maintain the Indo-European social order. It explains how colonizer/colonized relations are built into the pattern, and how the wilderness plays an important role as a background for the city gestalt. This original pattern is multifaceted and deeply meaningful because it contains wisdom concerning

how to bind together the unity of the city and draw from the sources of the elements of the city which reside in the wilderness. However, the pattern also shows how strife is artificially induced as a background on which the unity of the city is founded. Thus, the prerequisites for emergence are built in from the beginning. The stages of emergence are expressed as a reorganization -- the initiatory path for the child warrior initiate and king. The initiate experiences the first stage of emergence as he sees visions in the wilderness without the interference of the patterns of the city. These visions are filtered into the city by the king who identifies the anomalies and gives them to the priest for categorization. The warrior then acts on the new categorization system. Re-writing the laws is the equivalent to rewriting history. When the laws are rewritten, then a paradigm, episteme or ontological change has occurred. Of interest is the fact that the stages of emergence do not effect the protected region of the imaginary relations between mother and child. This is the essence of dynamic clinging. The emergence is allowed to occur in the Asir section of the city so that the Vanir portion is protected. The key resource of fertility is protected at all costs. Dynamic clinging allows this to occur more effectively.

# WISDOM OF THE LOST PATTERN

---

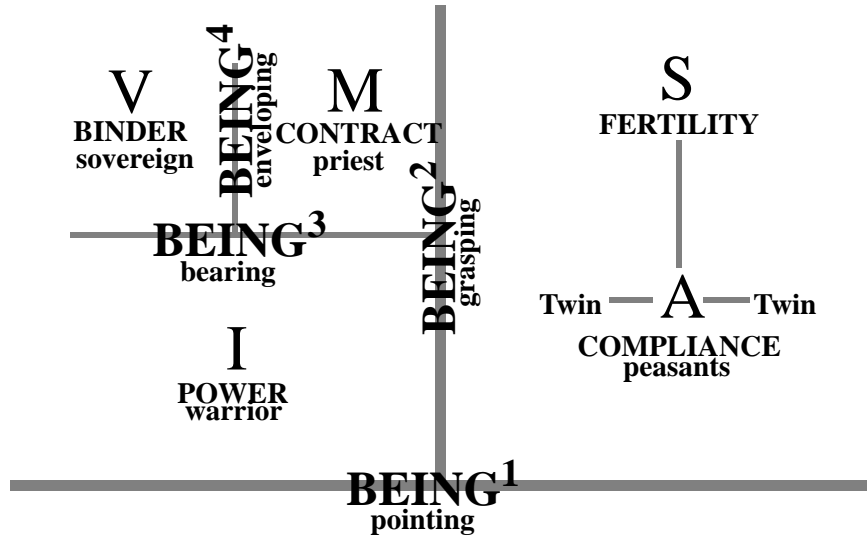
The lost pattern of the Indo-European world is multifaceted and dynamic and cannot be reduced to a simple explanation. We must strive to appreciate the entire pattern in its many aspects because it is the pattern on which our Western culture is ultimately based. From it arises the primal scene of deep temporality and the prehistoric subroots which are forged into Primordial Being. It is a pattern which exhibits wisdom, but at the same time sets the stage for the momentous descents as it degenerated from a means of aligning to harmony to a means of clinging dynamically to existence. In this chapter we will attempt to deepen our appreciation of the wisdom contained in the prehistoric pattern from which our sense of deep temporality and Primordial Being has arisen.

This chapter begins our exploration of the complex and dynamic lost pattern of time and being. There are our first faltering attempts to understand its significance. We will not claim full understanding, but only tentatively suggest some perspectives on this fascination constellation of signifiers which is the root of our worldview. It is of interest that the lost pattern is in no sense primitive. But instead, it contains sophisticated concepts in which we can ever

recognize a degree of wisdom in spite of also recognizing as well the initial flaws that have led to the Indo-European drive for global domination. We have suggested that this lost pattern be treated as a mythico-conceptual gestalt which is worth deep consideration. It is truly thought-provoking, for it is a pattern of thought from close to the beginning of our 6000 year history. That pattern has served as a template for Indo-European development ever since, and now it is projected across the whole globe, becoming the prime world-generating pattern. The pattern represents the crux of the matter of who we are and where we are from and going to. It is a subject worthy of scrutiny and deep thought, for the fate of the world rests within this pattern.

The first matter to get out of the way is the relation of the fragmentation of being into meta-levels and the lost pattern. The answer to this question turns out to be simple. Each “cut” in the lost pattern represents a type of being as it fragments into meta-levels.

FIGURE 97 Metalevels of Being in the Lost Pattern



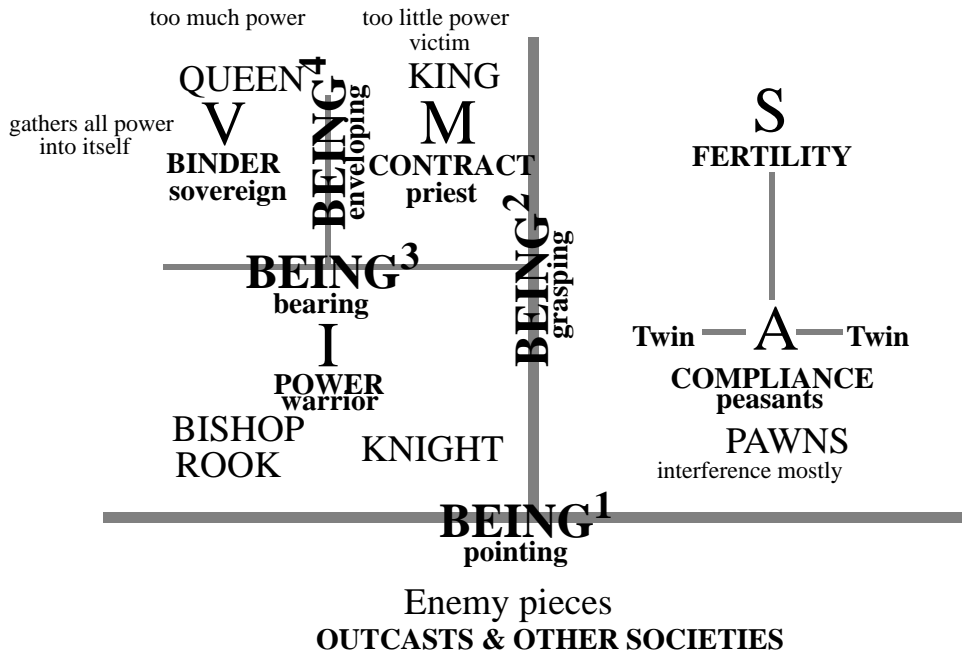
OUTCASTS & OTHER SOCIETIES

In this view, metalevels of Being are treated as relations between adjacent signifiers. Being,<sup>1</sup> as pointing, manifests as the separation between internal and external from a societal point of view. What is external can be isolated and identified. Pointing out can be understood in the sense of targeting and aiming at as with game and the enemy. Outcasts and other societies are perpetually the brunt of aggressive behavior. This is also the border with the region of static clinging or abiding, signified by the root \*wes. All others are seen as engaged in static clinging only. They do not understand dynamic clinging as do the Indo-Europeans.

who are at least considered part of society. They must deal with the greed and grasping which is their experience of the exploiting upper classes. Concomitantly, they must deal with their own powerlessness and inability to take control of their own destiny. Grasping is the one way (intransitive relation) as are indeed pointing, bearing and enveloping. All of these intransitive relations between signifiers are dualistic power relations. As in the chess game, these are the different kinds of power which are exercised together in a concerted fashion.

Seen from the point of view of the warriors, the interfaces can be expressed in terms of pointing the weapons at the enemy, grasping the source of the primary resource of fertility, and bearing the burdens of supporting the sovereign and the priesthood. From the point of view of the internally colonized, the outcasts are pointed at and ridiculed by the Asvin

FIGURE 98 A comparison to the power relations in Chess.



However, complementarily is missing. The Asvins and source of fertility are seized. The priests and sovereign are borne. The sovereign has total power which overwhelms the power of all others. It is the enveloping power of the sovereign that holds the entire gestalt together. The priests are held as mediators to the total power of the sovereign. The warriors are held in their relation which finally was expressed as chivalry. The warriors owed allegiance to the sovereign. They protected the sovereign and underwrote his power in order to reap the benefits through his gifts to them. But even this relation was not reciprocal, but instead lopsided with all prerogatives on the side of the sovereign. The warrior expresses the worldly side of this all-engulfing power, whereas the priests express the magical side. Through the priest, the magic is channeled. Through the warrior, physical power is channeled. Through the female principle, fertility is channeled. These are the differentiations of the

overwhelming power of the sovereign. This overwhelming power is what gives identity to the social gestalt. The sovereign has gathered these powers together through his initiation and brought them within the city to distribute. These powers issue together and progressively differentiate into different sorts of power relations or clinging. The essence of dynamic clinging is the ability to shift between different modes of clinging -- to loosen or tighten the reigns as the situation warrants. At each stage, a different form of power peels off. In the sovereign, power is all at once physical, magical, and sexual. This is the order in which these different kinds of power manifest. What is left over is powerlessness assigned to the outcast and external enemy. Notice that these correspond to the three wells in the mythical body.

TABLE 26

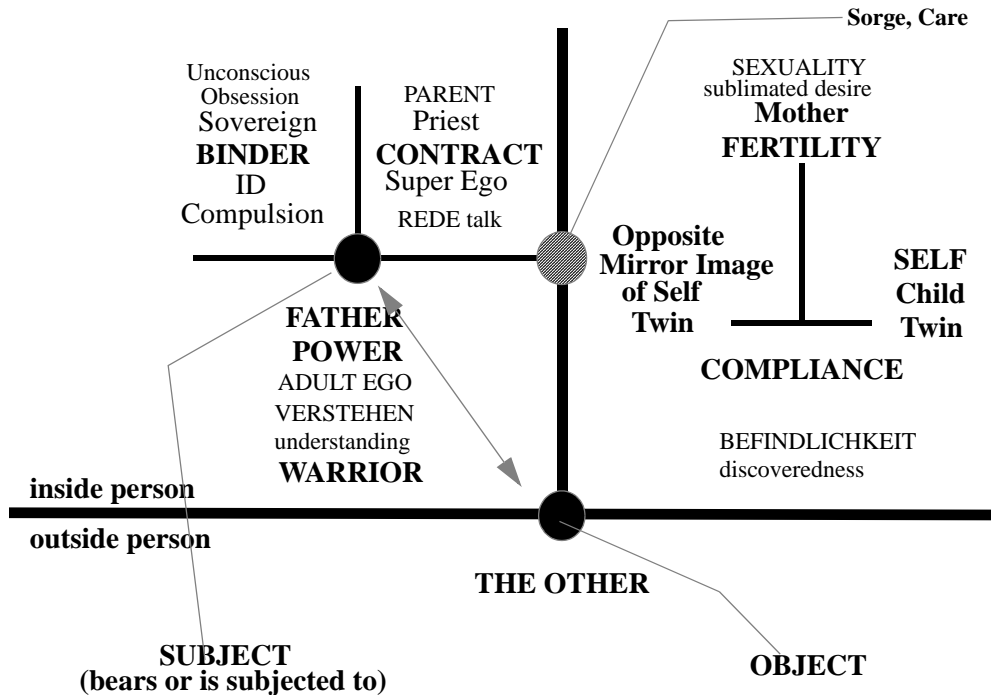
WORD	Source of magic; changing fates	URTH	Heart	Source of spiritual energy
ACTION	Source of physical strength	MIRMIR	Kidney	Source of CHI or life energy
SEX	Source of fertility	HEL	Genitals	Source of reproductive energy or Kundalini

The sovereign is the one who unites all these sources of human energies. If one only has magical power, one is then a priest. If one only has physical power, one is then a warrior. If one only has control of fertility, one becomes a peasant (Asvin). He who has physical force also gains access to fertility. One who

gains magical power becomes also sovereign.

Through the mythic body, this lost pattern is not just a social or psychological, but also the way we relate to our own bodies.

FIGURE 99



The center of total power within consciousness is the unconscious. The superego acts as a buffer between the powerful drives and obsessions of the unconscious and the realm of sexuality and nurture.

The ego mediates between unconscious drives and the superego. The unconscious can envelop the superego, and at times even the ego. The ego mediates the id and superego as an inward duality in



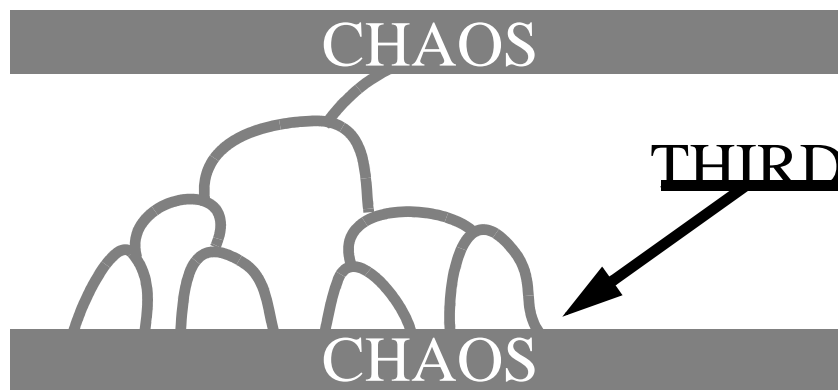
which it seeks to accommodate both. The id, superego and ego complex groups the realm of sexuality and nurture and separates it from the pointed to as distinct other. Thus, the difference between family and non-family relations are of the order of the difference between grasping and pointing modalities; whereas the breadwinner must go out of the family to deal with the other. He is able to do this on the basis of the generalized other he has internalized, which appears as his superego. The reservoir of his strength comes from the unconscious, which he uses to drive him to realize the needs of the family in the outside world. The superego prevents him from using violence against the family, which may be directed outward toward the outside world in order to achieve his aims to serve his family.

However, although we can now see how the fragmentation of Being occurs along the fault lines that existed already in the lost pattern, and how the signifiers can be seen to be isomorphic to recognize psychological and social patterns, we have not thereby shown what the lost pattern itself exemplifies. Why this pattern rather than any other? What is laid out in this pattern which gives it its endurance over so many thousands of years and provides such durability. In order to understand where the structure of the pattern itself comes from, it is necessary to turn to a different field completely. This field is the science of Chaos as described recently by J. Gleick. Chaos is a mathematical and physical study of turbulent and non-linear dynamical

systems. In that study, it turns out that Chaos unexpectedly actually has structure. This is to say that every dynamical system as turbulence intensifies, moves into chaotic states by a very precise series of mathematically defined states. These transitional states are produced in a phenomenon called bifurcation. The dynamical system is first a single rest state. Then it bifurcates into two states and oscillates between these until the turbulence intensifies enough to produce another bifurcation of each of these states so that there are now four states between which the dynamical system randomly jumps. Bifurcation may go on as the turbulence increases many levels, but eventually the bifurcation breaks down into true Chaos in which there are no stable resting states. Chaos enters when an odd number of states -- a third state -- occurs. Once the third state occurs, then any number of states are possible which all conflict with each other, causing totally chaotic behavior in the agitated dynamical system. Of interest also is the fact that once Chaos occurs, it does not have to last indefinitely, but some breaks can occur in the chaos in which a single state occurs again and holds sway for a while until bifurcation begins again.

It is my hypothesis that the lost pattern is a representation of this structure which appears when dynamical systems are agitated and approach Chaos. This hypothesis is based on the observation that dynamic clinging is itself an attempt to deal with the non-linear dynamic system.

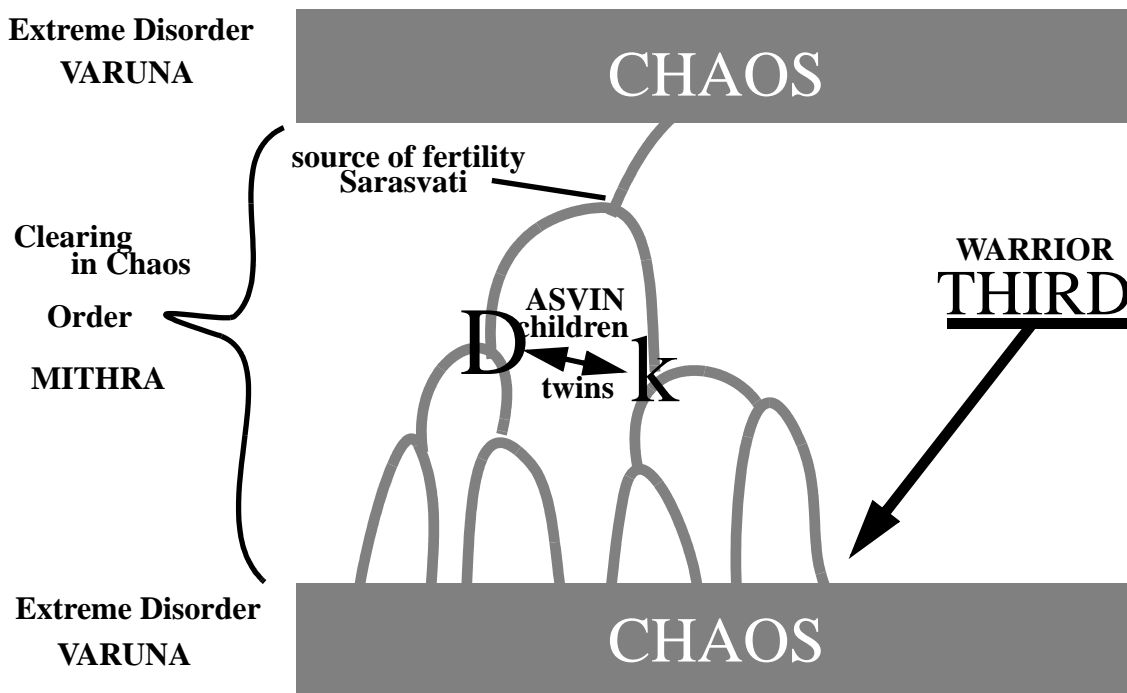
FIGURE 100



This clinging must deal with the approach of such systems to chaos via turbulence in order to be able to hang on in spite of the turbulence. The bucking bronco is an archetypal non-linear system approaching chaos. The necessity of breaking horses means one must experience this state of an approach to chaos in order to gain control. The running, kicking, bucking, rearing of the horse are all non-linear changes of state by which the horse, as a

system, attempts to unseat the rider. The horse, of course, does not go into a totally chaotic state, but it attempts to become very turbulent in order to gain its freedom. This experience with horses extrapolated to the other dynamical systems is the basis of the lost pattern which seeks to describe the outlines of the approach to chaos through the set of signifiers we have already delineated.

FIGURE 101



The prime distinction is between the extreme order of bifurcation and the extreme disorder of chaos. This corresponds to the difference between Mithra and Varuna. When chaos occurs, it envelops the realm of order. Within the realm of order, there are three major elements. The source of bifurcation can be seen as being analogous to the principle of fertility. There are the twin system states produced out of this source of fertility corresponding to the Asvin. Finally, there is the third thing which breaks the bifurcation and causes the onset of chaos. There is

an isomorphism between the elements involved in the onset of chaos and the signifiers in the lost pattern. This isomorphism is significant as it shows that the lost pattern comes from an insight into the nature of dynamical systems. Dynamic clinging works because of this basis on this insight. It shows that the distinction between the non-agitated and agitated dynamic system is analogous to the boundary of pointing that marks the enemy and outcasts. These others do not know how to use the turbulence of systems. They do not know how to go

berserk. The berserker is the warrior who goes into a turbulent state. Such a state occurs when state changes are too fast for the enemy to be able to predict and counter. This frenzy is a state of behavioral consciousness where the human becomes enraged and acts like a bucking bronco on the battlefield. The battlefield itself is a chaotic tangle of bodies bent on destruction. The chaos of war is opposite the state of peace. For the Indo-Europeans, this oscillation between war and peace was part and parcel of everyday life. It was the warrior who made the transition occur and acted as the third thing which precipitated chaos. In peace the center of the world was fertility and children. The children, when twins, symbolized the bifurcation of system states on the way to chaos. Continual bifurcation may be interpreted as population pressures that pushed toward expansion of territory until this resulted in war.

If this hypothesis is true, then it traces the lost pattern to a natural phenomenon which has only recently been appreciated by Western science. It makes sense of the posited relation between Wild Being and the mathematics of Chaos. Chaos is the utter limit of the clearing in Being. The clearing is the realm of order between chaotic regimes. The intensification of clinging leads toward chaos. The unconscious is the realm of chaos because in it there is no possibility for separation needed to perceive order at a distance.

The wisdom of the lost pattern is its deep understanding of the way dynamical systems act as they are agitated on their way toward chaos. This knowledge makes it possible to cling to these dynamical systems and possess them beyond what is possible through static clinging. This knowledge formed a deep-seated pattern within the Indo-European consciousness that drove it towards global domination. And it still holds sway today. The fundamental differentiation of the signifiers of the lost pattern carry this knowledge, which causes the oscillation between war and peace, and sets up the internal contradictions within the Indo-European psyche. There is always the military-industrial complex pushing us toward war, expansion, and

colonialism. Within peace, continual bifurcation occurs into parties and factions, all attempting to lead the body politic in different directions. War brings momentary unity back in the face of external threat. In the case of wars of aggression, two parties -- those for peace and those for war -- arise. These are the embodiment of the twins.

The dynamic which continually propels the Indo-Europeans toward war is very important for non-Indo-Europeans of all types to understand. It explains why the Indo-Europeans were able to defeat the Chinese and Muslim empires around the turn of the last century. Europe was ignored by these gigantic long-lasting empires -- at their own peril. They did not understand how the Indo-Europeans used constant strife to improve technological advantage. They do not understand the will to power that these Western peoples possessed that impelled them toward global domination and global destruction. The Indo-Europeans are out of balance and caught in a spiral of positive feedback in which power is feeding on power. The curve of positive feedback is signified by Varuna. The sovereign of overwhelming power sucks power and resources from everything else (the colonized) in order to give it back only as it wishes. The means of feeding this will to total domination is the warrior spirit who exemplifies loyalty and vigorous action as the champion of the sovereign. In our world, the equivalent of the priests is the academics and scientists along with the students who counsel toward peace. Those without power or knowledge, are distracted by sexuality as the great diversion. The Indo-Europeans' model of human needs is now projected globally on all peoples. Those who reject that model become outcasts or the enemy. Those who accept become caught up in the spiral of consumption and the positive feedback loop of the Indo-European will to power.

This lost pattern of signifiers that underlie Being and Deep Temporality needs to be understood in order for us to move beyond the Indo-European destiny. For when we understand this pattern, it is possible to perceive the way out of this trap from the inside.

This is what we want to find, for it is the only true way out which goes to the core of the problem and unties the Gordian knot. Slashing through the Gordian knot, as Alexander did, is only an external and temporary cure. Instead, we need to unlock the lost pattern's own wisdom to make release possible. This possibility of release is coded into the pattern from the beginning. It is inherent in the lost pattern because that pattern is itself a natural pattern which has bone into a hyperactive state, producing alternating regimes of order and chaos. As such, the lost pattern is itself dynamic. If that dynamism could be stilled, then perhaps an even more original pattern could be seen.

Each cut in the lost pattern has been identified with a different metalevel of fragmented Being. These cuts are the various cleavage points at which the Gordian knot may be broken apart. In Old English, we have noted that these cleavage points, or fault lines, correspond to the separations between the subroots of Primordial Being. In fact, it is of great interest that Old English provides us with parallel conjugations for the verb "being." This existence of parallel conjunctions provides a natural split in Being. These splits, when viewed as interrelations of signifiers, have their identifications with the different kinds of Being. However, when we ask what the nature of the split itself is, the answer must, in fact, be aVOIDed. The natural split in Old English between parallel conjugations is a window out of the House of Being to the Void.

The mythological metaphor for this window is the window in Baal's house. In the Ugarit tablets which give us insight into the myths of the Chaldeans, there is a story where the young god Baal wants to build a house. He gets permission, and the master builder sets to work. The master builder asks Baal if he wants a window in his temple. Baal says no, but the master builder says he thinks he will change his mind. Baal does change his mind as the temple is nearing completion. When the window is put into Baal's house, DEATH (Mot) enters immediately and seizes Baal. Baal is the god of COVETNESS par excellence. So Baal's house is a good metaphor for

the house of Being or Dynamic Clinging. Ugaritic mythology is a fusion of semitic and Sumerian mythology. In this mythology, Baal is the son of DAGAN who is related to the sea. The head God of the Pantheon is EL who is the father to all the rest of the gods. Baal is a young virile god taking over from the old father God El. El is the original semitic God, YHWH or Allah, converted from a monotheistic God into the head of a family of Gods. This is, of course, association of something else with monotheistic God, called "shirk" in Islam, which is the worst theological mistake that can be made. Baal takes over this pantheon and in Greece, becomes Zeus. A completely different lineage is given to Zeus and the original semitic precursors are forgotten -- EL is supplanted by the Indo-European Uranus and Kronos. This means the Just God is supplanted by unjust gods (who are, in fact, jinn) more in line with the dynamic clinging to existence.

Through the window in the House of Being, Baal, the god of coveting, meets death. Thus, through the split between the two conjugations of Being in Old English, we likewise confront the Void whose embodiment is always death. The Void is the antidote for Being as discovered by the Buddha. The void is the ultimate reminder that all clinging, craving and coveting comes to naught. All existent things arise out of the void and return to the void. And in their arising and passing, they are nothing other than the void. The insight that all things are essentially empty, even emptiness itself, is one of the great human insights into existence. The House of Being is an illusion. It occurs as a subtle clinging to existence that gives the illusion of substantiality. However, the House of Being is not without flaws and fault lines, and through these, the truth that all is void steadily and incessantly creeps in despite of all attempts to hold it at bay. And the overwhelming proof of the emptiness of existence is death. As they say, "You cant take it with you!" In spite of the attempts of the pharaohs and kings throughout history to do just that, the truth of death pervades everything we do and negates all our clinging as we fall toward non-existence. The nature of the cracks in Being itself are Void. It is the antidote for clinging

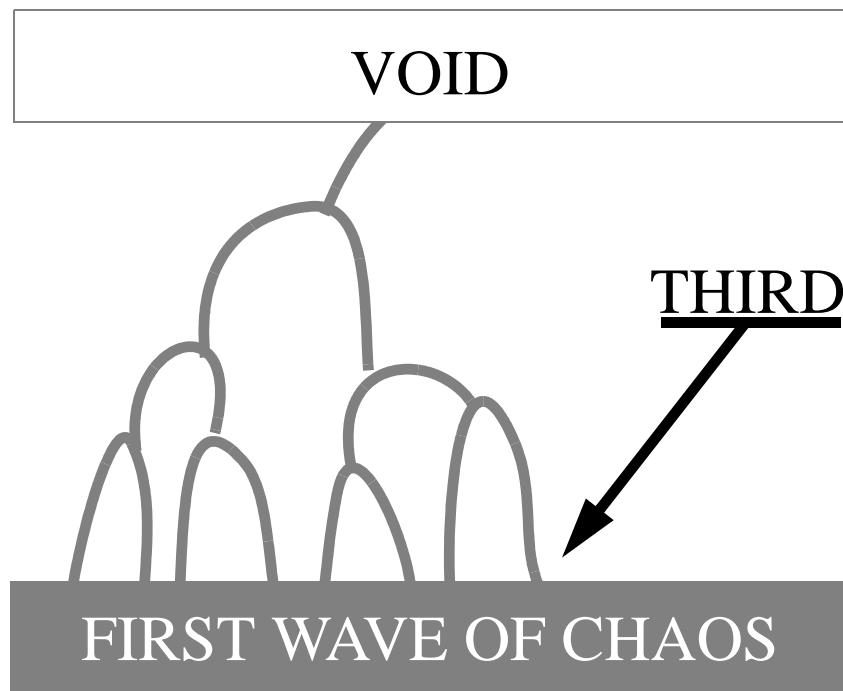
and craving as Buddhism has taught for hundreds of years. By embracing the Void, we recognize that because it is Void, everything interpenetrates. The holoïdal nature of the highest form of Primordial Being derives from the Void not Being itself. Interpenetration is the positive face of Emptiness.

Being is a window onto the Void and the true interpenetration, it then becomes possible to recognize the opposite of the lost pattern. The opposite of the lost pattern traces it back to its origin in stillness before the onset of the oscillation between war and peace, chaos and order.

When it is recognized that the fragmentation of

---

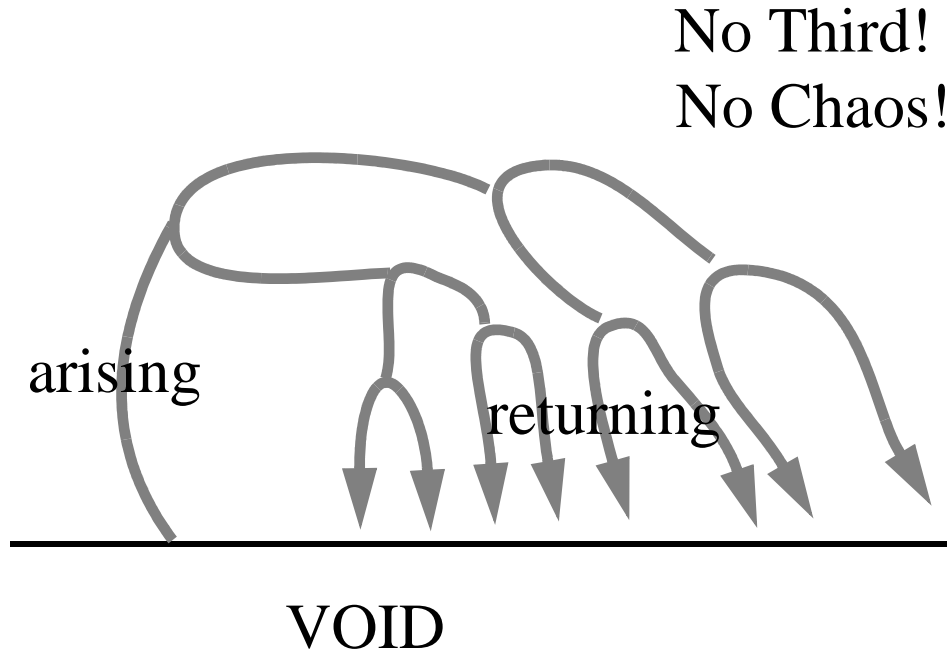
FIGURE 102



In the original pattern, the dynamical system arises from the void and begins to bifurcate production opposites. Then at some point in the bifurcation, the third thing sets off the first wave of chaos. Once chaos has arisen, there are successive waves of order and chaos. The lost pattern is set up to deal with these successive waves of war and peace through

tenacious dynamic clinging. However, the whole cycle must have been set in motion by an arising out of the void of the original dynamic system. If no third thing were to arise to precipitate chaos, then the universe would be seen as opposites arising from the void and returning to the void.

FIGURE 103



| This is the original pattern we see through the window beyond the House of Being. Existents arise directly from the void bifurcate into a play of interacting opposites and return to the void. The void and the interacting play of opposites is the Same. The state of “Both” is interpenetration. The state of “Neither” is out-of-time.

A -- THINGS: Interacting opposites in time.

| NOT A -- VOID: The endless time reality pervading the intime as death.

BOTH A & NOT A -- INTERPENETRATION:  
The fire of justice in endless time.

NEITHER A NOR NOT A -- The Single Source  
OUT OF TIME: The one cause.

This model is the original pattern which the lost pattern covers over and embodies at the same time. It is seen in the Primal Scene and in the permutation of opposites that make up Primordial Being. It is the clear image of existence that occurs in any non-Indo-

European languages that lack any concept of Being, such as Arabic and Chinese. This pattern in which no third thing is allowed to arise and in which chaos does not exist, is the clear view of existence as permeated with the void through and through. This clear view has been muddled by the introduction of the THIRD -- Baal/Zeus the covetous one -- who obscures the perfection of existence by the Flotsam and Jetsam of Chaos. Odin, their counterpart, is known as the Third.

Gylfi saw a man in the doorway who was juggling with knives, of which he had seven in the air at a time. This man at once asked him his name. He said he was called Ganjler; and that he had come a long way, and he requested a lodging for himself for the night, asking who owned the hall. The other replied that it was their king. “I can take you to see him, but you must ask him his name your-self;” and he wheeled round into the hall. Gylfi went after him, and at once the door shut on his heels. There he saw many rooms and a great number of people, some playing, others drinking, some had weapons and were fighting.

As he looked about him much of what he saw puzzled him and he said:

At every door  
before you enter

look round with care;

You never know

what enemies

aren't waiting for you there.

He saw three high seats one above the other, and a man seated in each of them. Then he asked what names those chieftains had. The man who had taken him inside answered that the one sitting on the lowest seat was a king called High One, the next was Just-as-high, and the Most High one was called Third. Then High One asked the stranger if he had any more business, although he was as welcome to food and drink as anyone else in High-hall. [Gylfi] replied that first of all he wanted to know if there was anyone within who was a well informed man. High One said that he would not get out safe and sound unless he was still better informed.

"Whilst you ask, stand forward please the answerer shall sit at ease."

Gylfi began his questioning: "Who is the foremost and oldest of all the gods?"

High one replied: "He is called All-father in our tongue, but in ancient Asgard he had twelve names: one is All-father . . ."

two	Raider or Lord
three	Spear Thruster
four	Spear Thruster
five	Much Knowing
six	Fulfiller of Desire
seven	One Whose Speech Resounds
eight	Spear shaker
nine	Svithar
ten	Svithrir
eleven	Ruler of Weather
twelve	Gelding (Castrated Horse)

Then Gangleri asked: "What is that god? What power has he? What great deeds has he done?"

High One said: "He lives for ever and ever, and rules over the whole of his kingdom and governs all things great and small."

Then Just-as-High said: "He created heaven and earth and the sky and all that in them is."

Then Third said: "His greatest achievement, however, is making man and giving him a soul which will live and never die, although his body may decay to dust or burn to ashes. All righteous men shall live and be with him where it is called "Lee of fire" or Friendly Floor," but wicked men will go to Hel and thence to "Abode of Darkness" that is down in the ninth world.

Then Gangleri said: "What was he doing before heaven and earth were made?"

High One replied: "At that time he was with the frost ogres."

Gangleri said: "What was the origin of all things? How did they begin? What existed before?"

High One answered: "As it says in the Sybils Vision:

In the beginning

not anything existed

there was no land or sea

nor cooling waves

earth was unknown

and hence above

only Ginnungagap (OPEN VOID)

was -- there was no grass."<sup>1</sup>

Here Odin is presented to the traveler to Valhalla as three chieftains called High One, Just-As-High, and Third. These three embodiments show that Odhin was, in fact, closely associated with the three fold structure which is mirrored in his twelve names. Notice that these names might well fit the King of the Centarus. He is identified with the broken horse (the gelding). He is the shaker and thruster of the spear. Yet he is much knowing whose speech resounds

1. The Prose Edda Snorri Sturluson page 30-32

ruling the weather which can storm just as the warrior can go berserk. He is also one who fulfills desire. This reminds us of Cheiron who arranges for Peleus to marry Thetis.

When Gylfi asks who is the god, Ohdin claims that he is immortal, created heaven and earth and created the soul of man. This is a dubious claim for a jinn to make, similar to the claims of the jinn of mount Olympus. Odin is known as a trickster skilled enough to get the best of Loki, the trickster god. The claim that Odin was with the frost ogres before Heaven and Earth were made, takes some wind out of those claims for it begs the question as to where the frost ogres were and how there could be other beings with the creation. However, the next answer is significant. The origin of all things was the “Open Void.” Here is clear evidence for knowledge of the original pattern in which things come out of the void which lies beyond the pattern that exemplifies dynamic clinging.

The “Open Void” was between the opposites of extreme hot and cold. In this region where ice melted, the prototype man called Yamir was created who was the first frost ogre. He fed on milk from a mysteriously arising cow who, in turn, licked out of the ice a man called Buri who had a son called Bor who in turn had three sons, Odin, Vili and Ve. Here we see the same triple lineage as that of Zeus.

TABLE 27

BURI	Uranus
BOR	Kronos
VE/VILI/ ODIN	Hades, Poseidon, Zeus

The triple lineage and the three brothers reemphasizes the triple nature of Odin. Also, we have the theme of injustice.

The Gangleri asked: “How did they get on together? Was one group more powerful than the other?”

The High One answered: “Bor’s sons killed the giant Yamir . . .”

“They took Yamir and carried him into the middle of Ginnyagap, and made the world from him: from his blood the sea and lakes, from his feet the earth, from his bones the mountains; rocks and pebbles they made from his teeth and jaws and those bones that were broken.”

The triple god, Odin, kills the prototype man who becomes the universe. In India, this is the story of the death of Purusha. The death of Purusha is related to Odin’s own sacrifice “of himself to himself” which allows him to gain the runes and thus realize a relation with Varuna. This sacrifice is related to both horse and human sacrifice which reenact the cosmic self sacrifice. An excellent account is given by James L. Sauce in “The Divine Victim: Aspects of human Sacrifice in Viking Scandinavia and Vedic India.” This should be read along-side the previous essay in the same book: “Aspects of Equine functionality” by Jaan Puhvel. Both articles appear in *Myth And Law Among The Indo-Europeans*<sup>2</sup>.

In India sacrifices of humans and horses occurred which ritually reenacted the primal sacrifice of the Purusha:

The performance of the Purusa Medha entailed recitation of the “Purusa - Narayana” hymn RG VEDA 10.90. This Cosmogonic sukta narrates the primordial, prototypical sacrifice of a special man (purusa) conceived as a divine being. the Brahma Purusa (adhyaya 161) gives a commentary to the Purusasukta. The passage provides an inkling of how the Purusasukta was understood in antiquity and so might contribute to a realization of the meaning of the immolation of the divine victim. A notable feature of the Puranic story is the identification of the yupa with kala (time). The world tree itself can be found associated with temporal symbolism. The passage also exploits an ambiguity in the meaning of the word guna, employing it in a context that recalls the primary meaning of

2. (U. Cal Press 1970)



“bond” or “cord” simultaneously with the derived meaning “quality.” The contextual implication is that the three gunas bind the Purusa to the sacrificial post (yupa) of time (kala).<sup>3</sup>

In this sacrificial rite, the god and victim are identified. The post is the world axis which may be identified with Yggdrasil which is also identified with the gallows among the Northmen. At times, the human sacrifice was replaced by the sacrifice of a horse. In these sacrifices, a sexual element of sexual union between men and horses were prevalent which is similar to the union that gave rise to the Centaurs. Puhvel summarizes by saying:

. . . in brief the basic Indo-European equine myth involves the mating of a kingship representative with the hippomorphous transfunctional goddess and the creation of twin offspring belonging to the level of the third estate.<sup>4</sup>

In this mating, the warrior-like Peleus is initiated and becomes king. The centaurs are created as anomalous beings which are both men and horses. Dynamic clinging is understood, and Chaos unleashed. The killing of the Purusa is the primal injustice. It is related to the mastery of the horse. Men and horses, as the source of power, became merged, and dynamic clinging realized as a human possibility. This cosmic sacrifice stands for the fall of Indo-European men from harmony into dynamic clinging. The means of aligning with cosmic harmony is turned into the technique of dynamic clinging. The entry of the third that breaks up cosmic harmony is the act of sacrifice -- human or horse (they're interchangeable) sacrifice. Before that is only the Void and the being of the Purusha or cosmic man that arises from the Void as the prototypical cosmic man or cosmic whole.

Without this sacrifice of god to himself -- Odin to Odin -- which is found later in appropriated Christian mythology of the crucifixion in which the primal wholeness is broken, only the purity of a world

without chaos could exist. In that original pattern, there is only Void and the bifurcating opposites. We need to understand this original pattern better because it is the original pattern which is its dynamic opposite within which the third predominates and in which chaos is endemic. The sacrifice of purusa is another image of the cutting up of the uncarved block which is familiar from Taoism. In many ways, we can recognize the lost pattern as the result of the cutting up of the uncarved block. The cuts in the lost pattern which we have identified with the meta-levels of Being are its inundation by the Void. The cuts destroy the primal whole and result in the dynamic lost pattern. The cuts are the work of the third, Odin, and his brothers which disrupt the return of the bifurcating opposites to the Void. Instead, waves of Chaos and order are generated dynamically. We need to return to the uncarved block and understand its constitution. These are latent memories within the lost pattern as it harkens back to its origin when all things came out of the Void.

We have effected our escape from the lost pattern of the Indo-Europeans from within, which has been our goal from the beginning. Our escape route has led us to transform the lost pattern into the original pattern prior to the third. We have yet to understand the results of this transformation, but we can readily appreciate its meaning. Escape from the Indo-European lost pattern, in effect, says that there is a way out of the on rush toward global holocaust which is possible. Whether it will be taken or not is an open question. Yet, it makes us capable of understanding the origin and dynamics of the fundamental pattern driving Indo-European consciousness and its will to power. This is important to everyone who has to deal with the Indo-European will to power in its quest for global domination. The Chinese and Muslims did not attempt to understand it and were destroyed by it. The virulence of the Indo-European quest for global domination comes from their understanding of dynamic clinging. This understanding is rooted in an appreciation of how dynamic systems work under the pressure of turbulence. The Indo-Europeans have perfected dynamic clinging to turbulent and

---

3. “The Divine Victim”; J.L.Sauve p185

4. ‘Aspects of Equine Functionality’; Puhvel; page 172

transforming systems, and this makes them especially effective at acquiring wealth and dominating others. The peoples of the whole world can attest to this. However, this dynamic clinging derives its effectiveness from an appreciation of Cosmic Harmony. The lost pattern can be transformed into the original pattern by placing the third force under control and not allowing chaos to arise. Through this basic transformation, we retrieve the uncarved block of a perfect world of interacting opposites without strife between opposites. This is a world where interpenetration occurs through saturation with the Void. This is a world of inherent harmony in which all injustices are righted in the intime realm and not put off until the realm of endless time. It is a world of intrinsic justice. It is the golden age which the Chinese called Hun Tun.

In truth, the world we live in, which is so chaotic from another aspect, is that perfect world of the uncarved block of only void and interacting opposites. The action of the Third is, in truth, an illusion -- a profound illusion because the world of intime and endless time are, in fact, the same world. The injustices are put right by the fire of interpenetration in the moment they are performed. In that moment, all things point back to the single source that is the source of all causation continuously reindicted by everything that unfolds in the interplay of opposites which is overwhelmed by the presence of the Void which can not be avoided. As we exit through the window in the House of Being, we confront the void and realize that the emptiness beyond Being is nothing other than that which had laid before our eyes from the beginning. Being has merely obscured the view of the Good. As we leave the house of Being, we see that the Good as single source shines through all aspects of existence. Where all things had Being before we now realize they are, in fact, void. Because they are void and not substantial as Aristotle thought, we can see that their interpenetration constantly reorients itself to point afresh at the single source. The interplay of interrelating opposites move as a result of that dynamic realignment of interpenetration that exhibits cosmic harmony.

The Indo-Europeans indeed had wisdom about the nature of the pluriverse. It is the distortion of that wisdom which has led to the present debacle. Yet, because that rot wisdom was there, perhaps received from angels with a warning, they have a means at hand for escaping from the trap of global self destruction. We can take the warning. The purusha is, in the final analysis, the body of humanity. The principle of third is sacrificing that victim. We need to understand the fallacy which has led to that sacrifice. It is an evil ritual in which mankind destroys itself. As Morris Berman said, "suicide is the final solution" by which Western man solves the problem he himself has become. The real problem is that he takes all other creatures and peoples with him into the ecstasy of death.

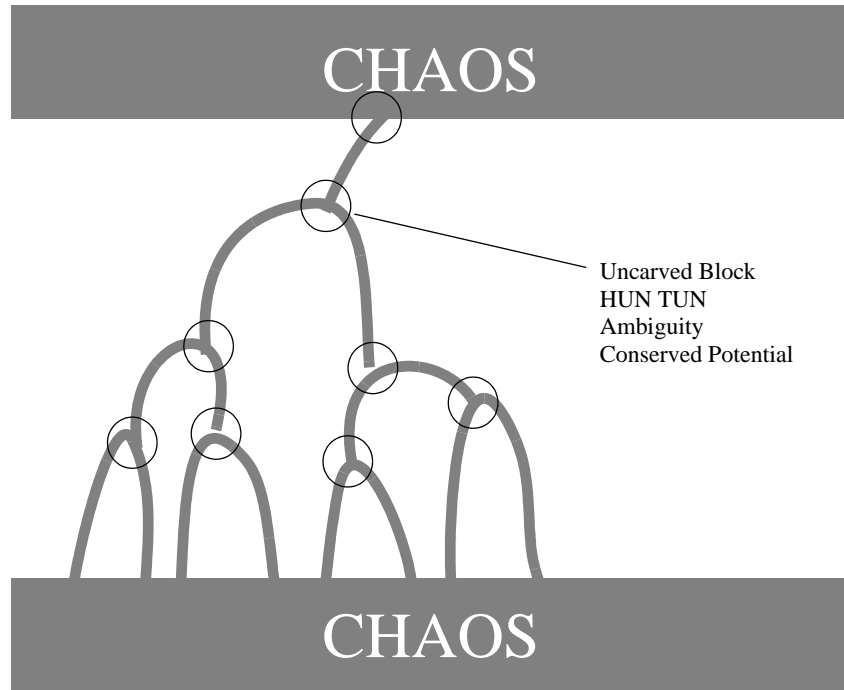
# BACK TO THE UNCARVED BLOCK

---

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 104



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.<sup>1</sup>

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, 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

---

1. Democritus; Anicillia; page 93

needed, then the genuine comes in as having a tool for distangling more finely.<sup>2</sup>

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 permutate into the elements Earth/Fire/Water/Air.

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

---

<sup>2</sup> op. cit. page 93

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 physics. 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.

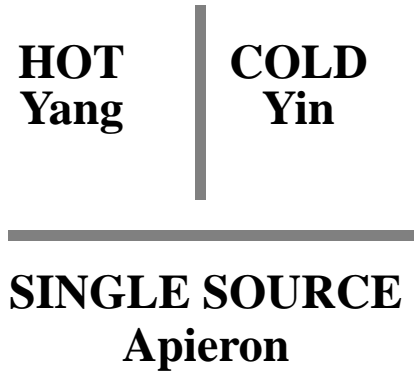
In the remainder of this chapter, a sketch of Holonomics and its associated metaphysics will be presented. It is the representation of the wisdom of Democritus for our own time. The actual exposition of Holonomics as an alternative science would take many pages. But it is appropriate here to delineate 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 105



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 106



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.



**MULK**  
*discriminated separation*  
**TABLET**

**MANIFEST LI**  
*discrimination  
of the Vessel*

**MANIFEST OI**  
*tao of the Vessels*

*thusness*

*coming*

**TATHA GATA GHARBA**

*vessel of the Tao*

**LIGHTS IN DARKNESS**

**fourfold**

**INTERPENETRATION**

*discrimination  
of the Sources*

*tao  
of the Sources*

*Pearl*



*Coral*

**MALIKUT**

**MALIKUT**

**HEART**  
*vessel  
of Discrimination*

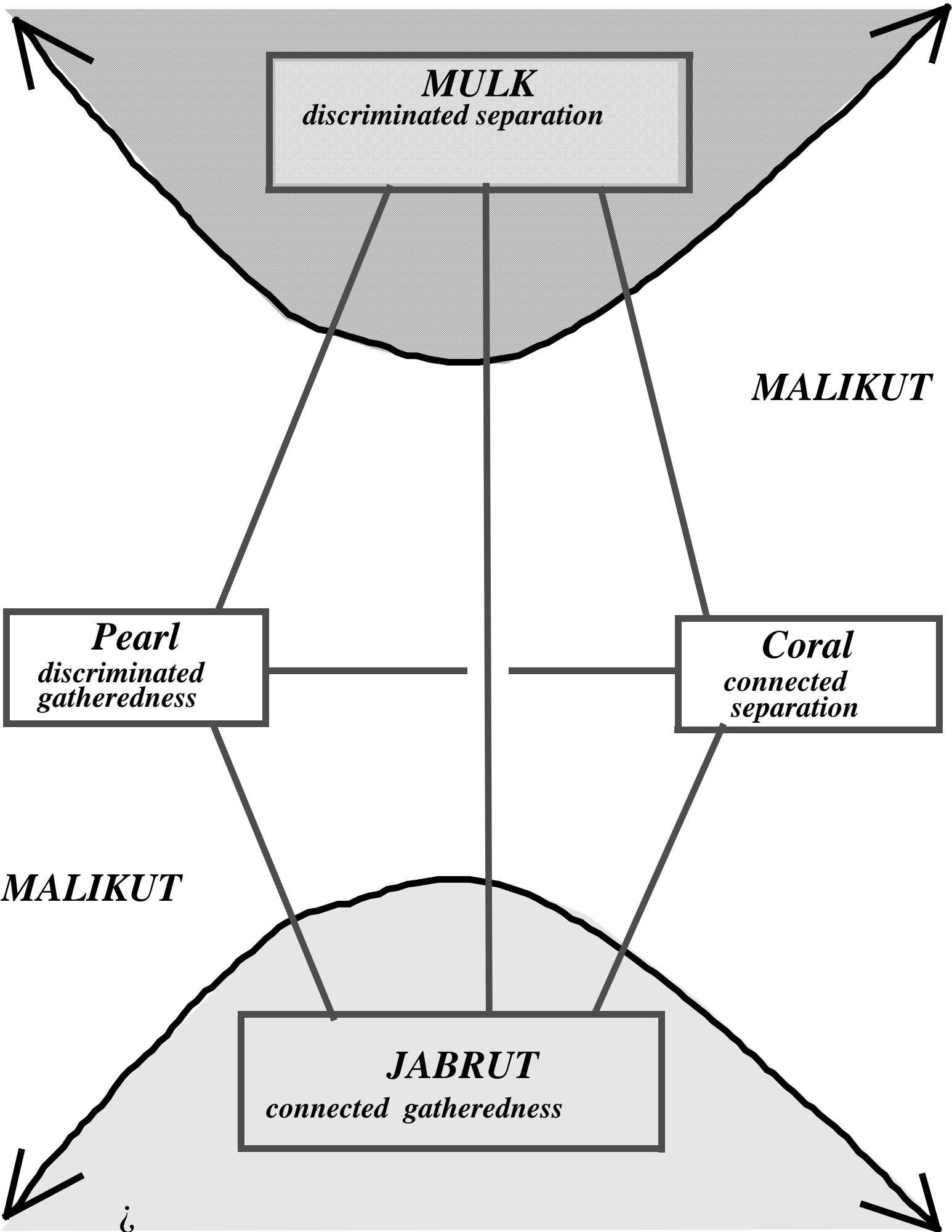
**PRIMAL OI**  
*source of  
the Tao*

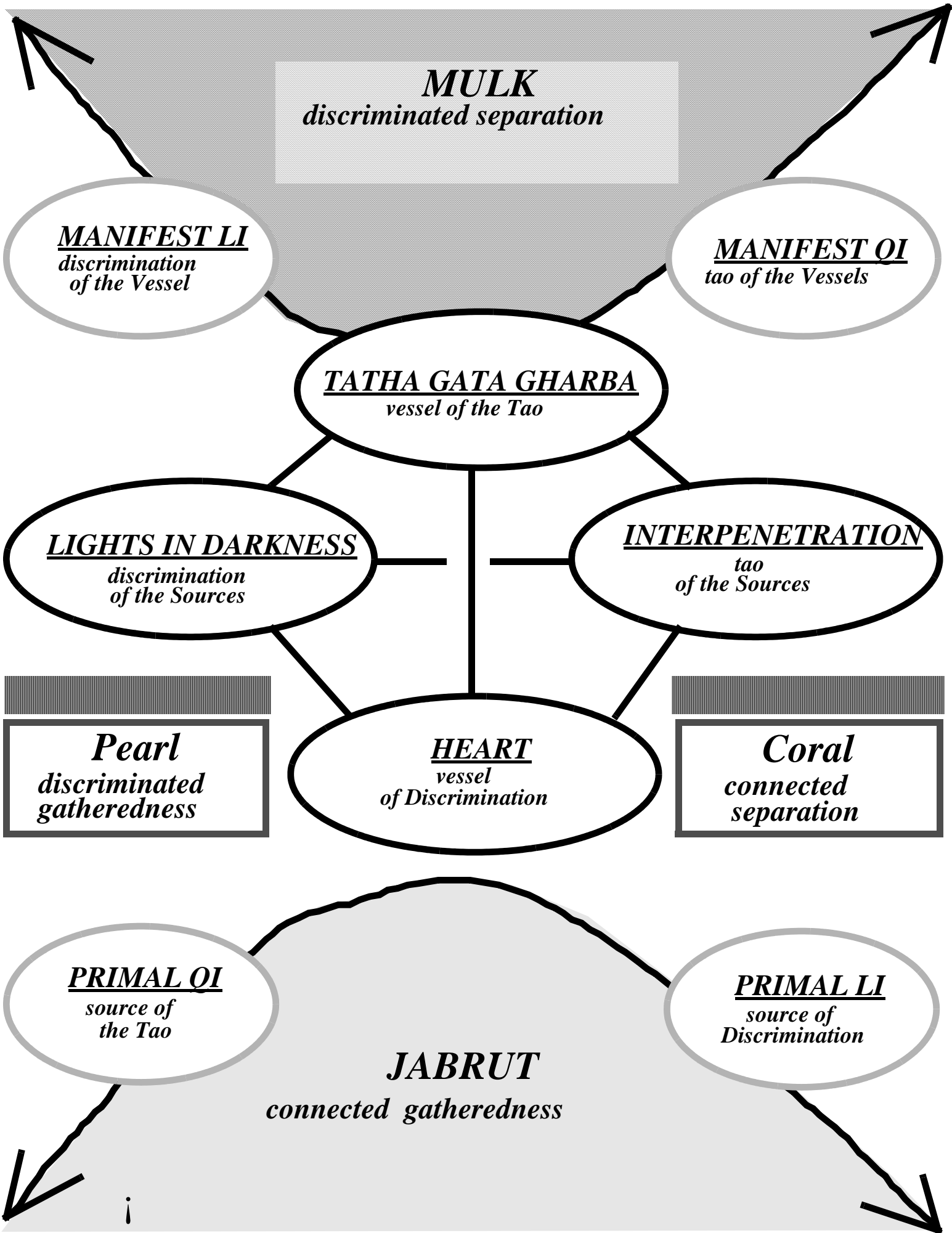
**GREAT ULTIMATE  
SINGLE SOURCE**

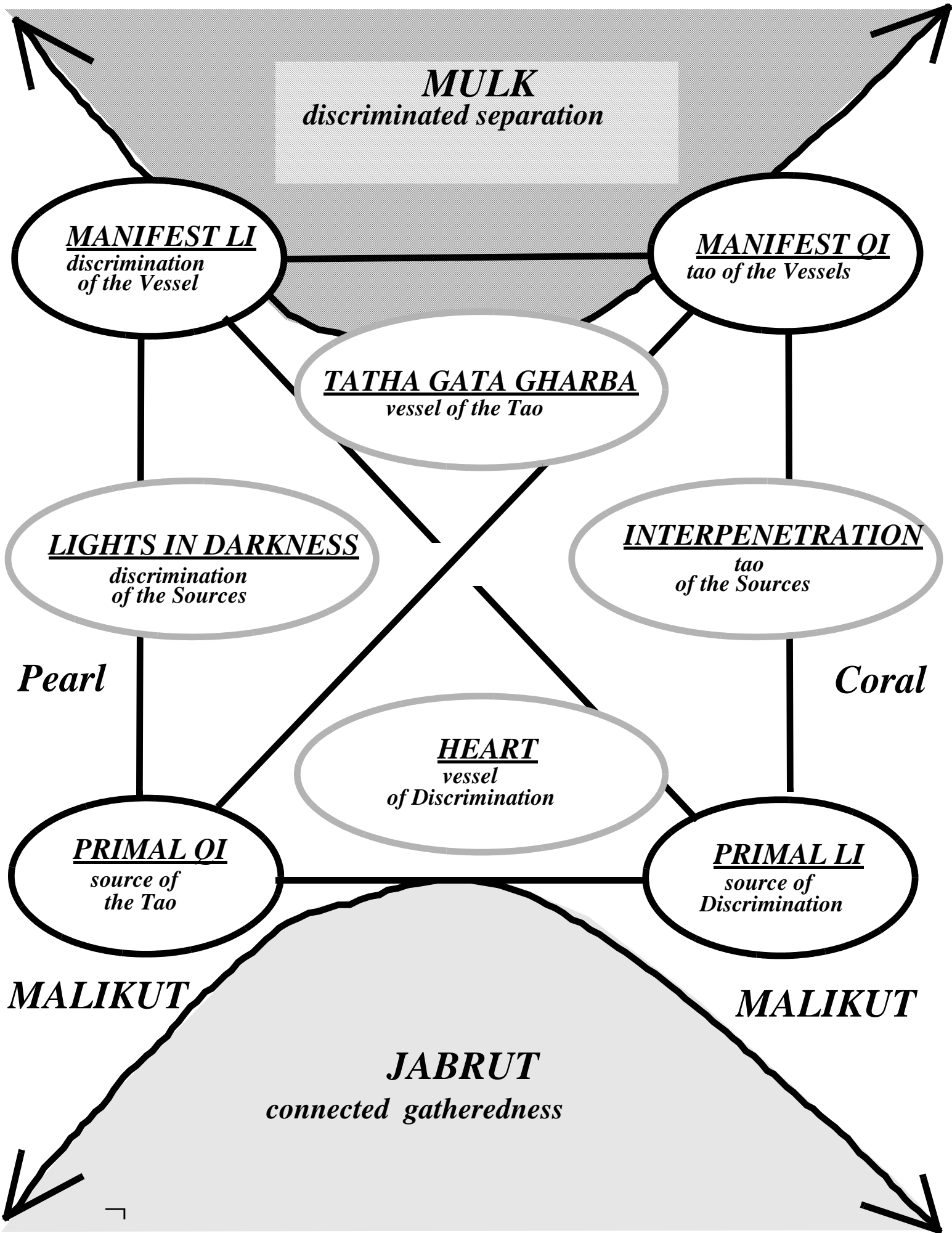
**PRIMAL LI**  
*source of  
Discrimination*

**JABRUT**  
*connected gatheredness*

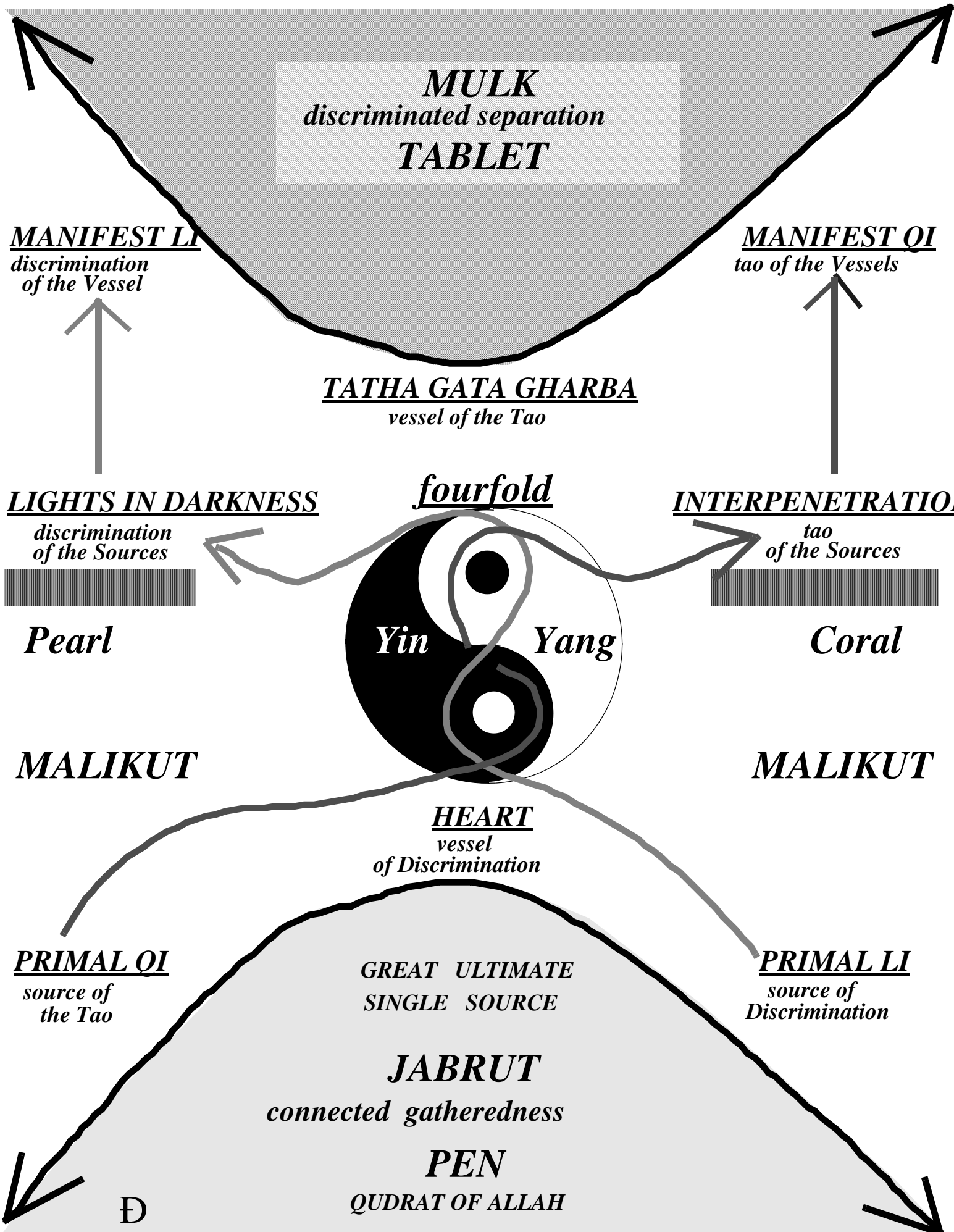
**PEN**  
**QUDRAT OF ALLAH**











**MULK**  
*discriminated separation*  
**TABLET**

**MANIFEST LI**  
*discrimination  
of the Vessel*

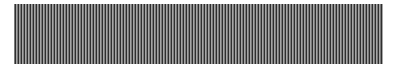
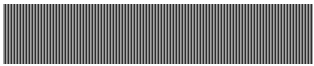
**MANIFEST OI**  
*tao of the Vessels*

**TATHA GATA GHARBA**  
*vessel of the Tao*

**LIGHTS IN DARKNESS**  
*discrimination  
of the Sources*

**fourfold**

**INTERPENETRATION**  
*tao  
of the Sources*



***Pearl***



***Coral***

***MALIKUT***

***MALIKUT***

**HEART**  
*vessel  
of Discrimination*

**PRIMAL OI**  
*source of  
the Tao*

**PRIMAL LI**  
*source of  
Discrimination*

**JABRUT**  
*connected gatheredness*

**PEN**

*f*

**MULK**  
*discriminated separation*  
**TABLET**

**MANIFEST LI**  
*discrimination  
of the Vessel*

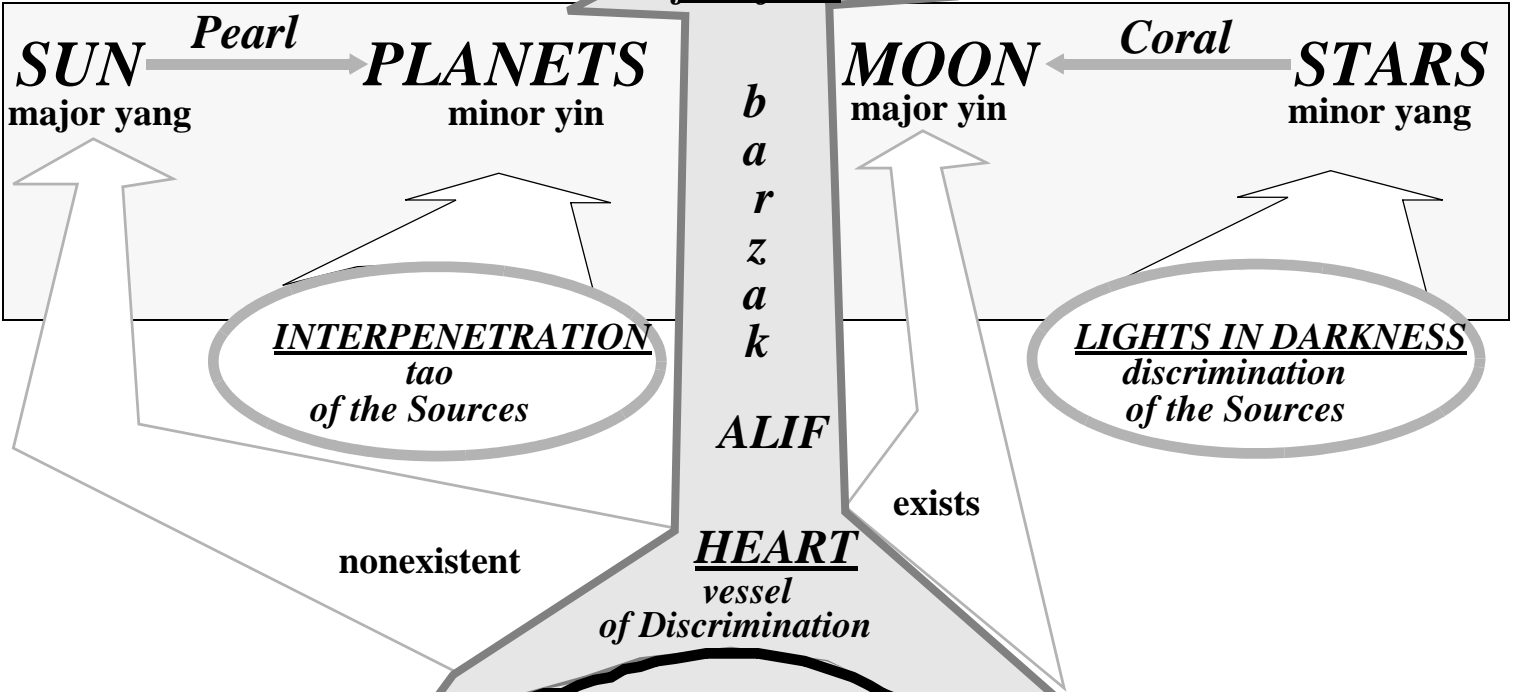
**MANIFEST OI**  
*tao of the Vessels*

**MALIKUT**

**MALIKUT**

**TATHA GATA GHARBA**  
*vessel of the Tao*

*fourfold*



**PRIMAL OI**  
*source of  
the Tao*

**PRIMAL LI**  
*source of  
Discrimination*

**JABRUT**  
*connected gatheredness*

**PEN**

Ý

**MULK**  
discriminated separation  
**TABLET**

**MANIFEST LI**  
discrimination  
of the Vessel

**MANIFEST OI**  
tao of the Vessels

**TATHA GATA GHARBA**  
vessel of the Tao

**MALIKUT**

**MALIKUT**

*fourfold*



*b  
a  
r  
z  
a  
k*

**ALIF**

**HEART**  
vessel  
of Discrimination

non-existent

exists

**INTERPENETRATION**  
tao  
of the Sources

**LIGHTS IN DARKNESS**  
discrimination  
of the Sources

**PRIMAL OI**  
source of  
the Tao

**PRIMAL LI**  
source of  
Discrimination

**JABRUT**  
connected gatheredness

**PEN**

ý

**MULK**  
discriminated separation  
**TABLET**

**MANIFEST LI**  
discrimination  
of the Vessel

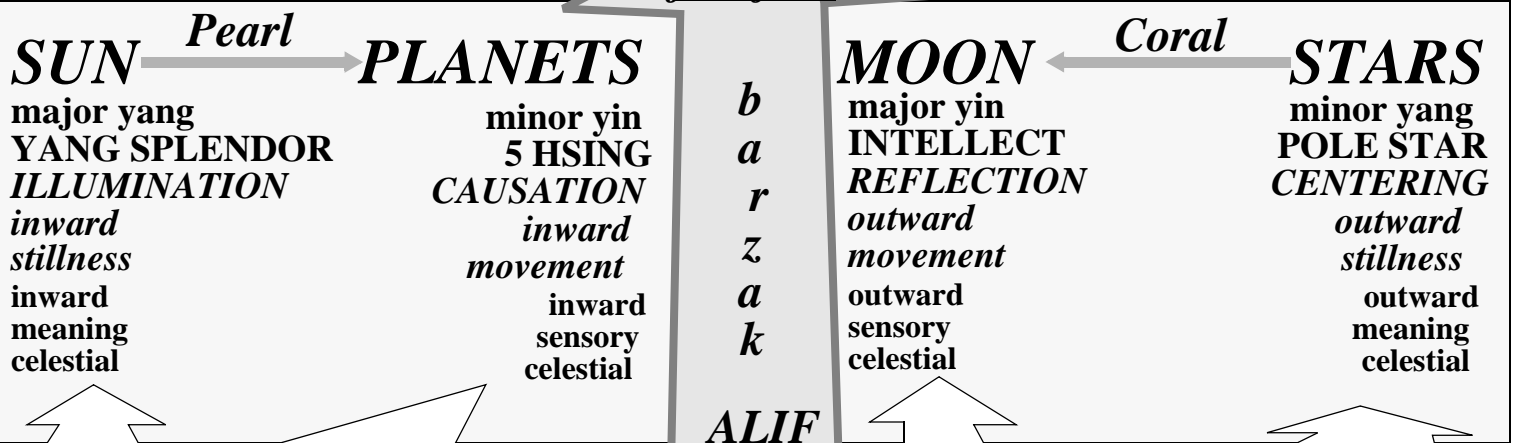
**MANIFEST OI**  
tao of the Vessels

**TATHA GATA GHARBA**  
vessel of the Tao

**MALIKUT**

**MALIKUT**

*fourfold*



*b  
a  
r  
z  
a  
k*

**ALIF**

**HEART**  
vessel  
of Discrimination

exists

non-existent

**INTERPENETRATION**  
tao  
of the Sources

**LIGHTS IN DARKNESS**  
discrimination  
of the Sources

**PRIMAL OI**  
source of  
the Tao

**PRIMAL LI**  
source of  
Discrimination

**JABRUT**  
connected gatheredness

**PEN**

**MULK**  
discriminated separation  
**TABLET**

**MANIFEST LI**  
discrimination  
of the Vessel

**MANIFEST OI**  
tao of the Vessels

thusness  
white light  
consciousness

coming  
karmic  
unfolding

**TATHA GATA GHARBA**  
vessel of the Tao

**MALIKUT**

fourfold

**MALIKUT**

**SUN** — Pearl — **PLANETS**  
major yang  
YANG SPLENDOR  
ILLUMINATION  
inward  
stillness  
inward  
meaning  
celestial

minor yin  
5 HSING  
CAUSATION  
inward  
movement  
inward  
sensory  
celestial

**MOON** — Coral — **STARS**  
major yin  
INTELLECT  
REFLECTION  
outward  
movement  
outward  
sensory  
celestial

minor yang  
POLE STAR  
CENTERING  
outward  
stillness  
outward  
meaning  
celestial

b  
a  
r  
z  
a  
k

ALIF

vessel

non-  
existent

exists

**INTERPENETRATION**  
tao  
of the Sources

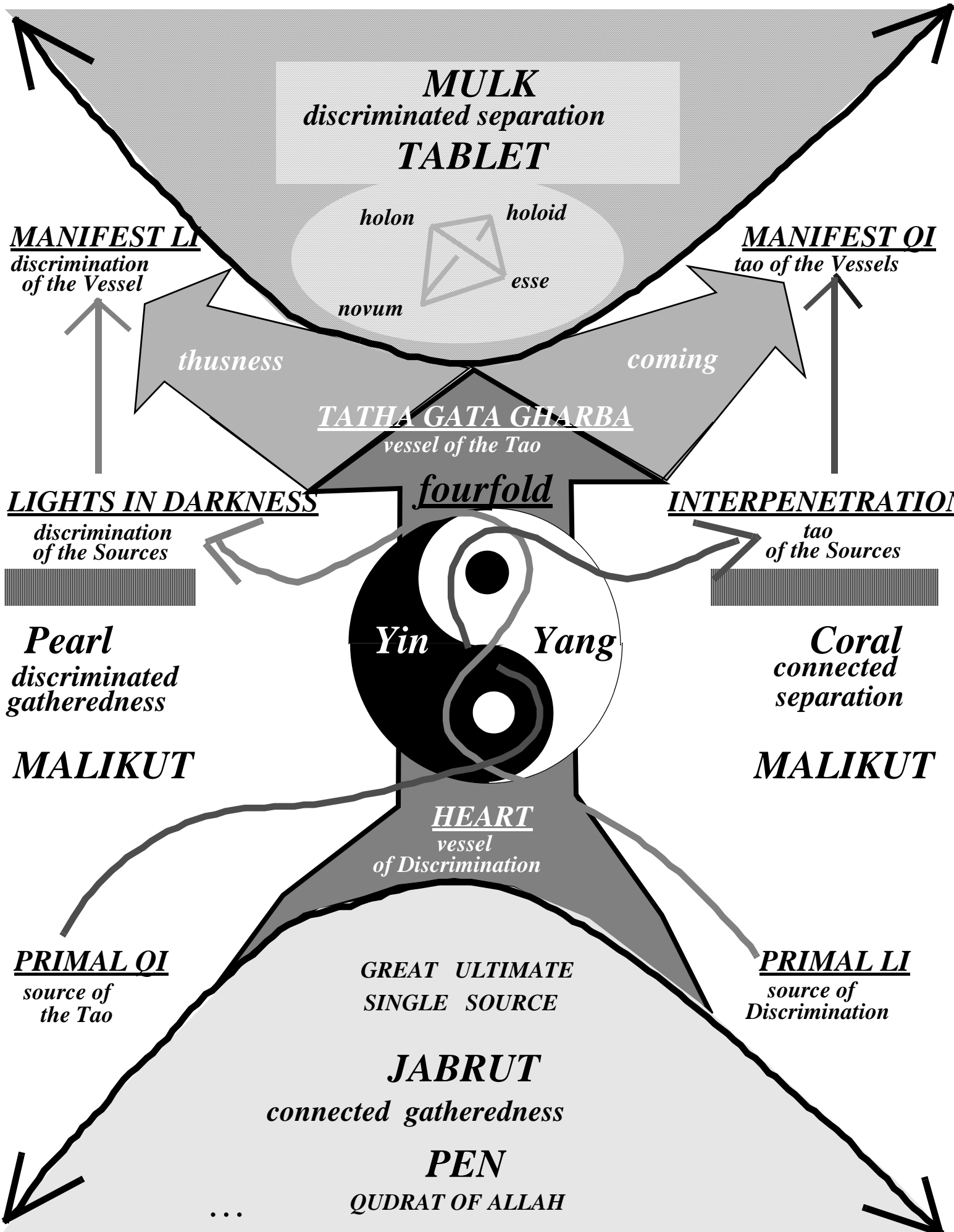
**LIGHTS IN DARKNESS**  
discrimination  
of the Sources

**PRIMAL OI**  
source of  
the Tao

**PRIMAL LI**  
source of  
Discrimination

**JABRUT**  
connected gatheredness

**PEN**



**MULK**  
*discriminated separation*  
**TABLET**

holon      holoid  
 novum      esse

**MANIFEST LI**  
*discrimination of the Vessel*

**MANIFEST OI**  
*tao of the Vessels*

*thusness*

*coming*

**TATHA GATA GHARBA**  
*vessel of the Tao*

**LIGHTS IN DARKNESS**  
*discrimination of the Sources*

**fourfold**

**INTERPENETRATION**  
*tao of the Sources*

**Pearl**  
*discriminated gatheredness*



**Coral**  
*connected separation*

**MALIKUT**

**MALIKUT**

**HEART**  
*vessel of Discrimination*

**PRIMAL OI**  
*source of the Tao*

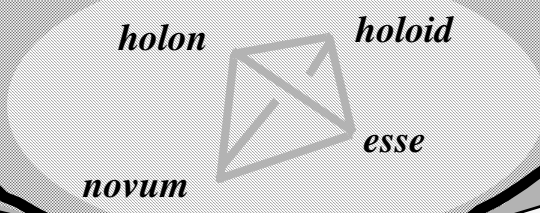
**GREAT ULTIMATE SINGLE SOURCE**

**PRIMAL LI**  
*source of Discrimination*

**JABRUT**  
*connected gatheredness*

**PEN**  
**QUDRAT OF ALLAH**

**MULK**  
*discriminated separation*  
**TABLET**



**MANIFEST LI**  
*discrimination of the Vessel*

**MANIFEST QI**  
*tao of the Vessels*

*thusness*

*coming*

**TATHA GATA GHARBA**

*vessel of the Tao*

**LIGHTS IN DARKNESS**

**fourfold**

**INTERPENETRATION**

*discrimination of the Sources*

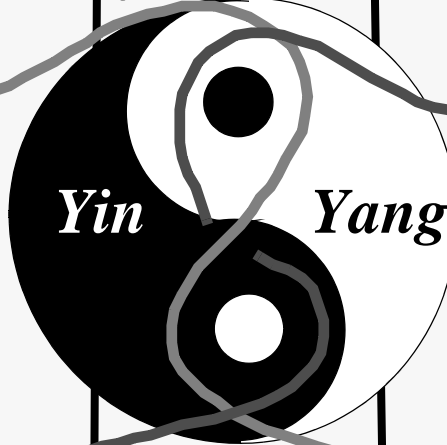
*tao of the Sources*

**Pearl**  
*discriminated gatheredness*

**Coral**  
*connected separation*

**MALIKUT**

**MALIKUT**



**HEART**

*vessel of Discrimination*

**PRIMAL QI**  
*source of the Tao*

**GREAT ULTIMATE SINGLE SOURCE**

**PRIMAL LI**  
*source of Discrimination*

**JABRUT**  
*connected gatheredness*

**PEN**  
**QUDRAT OF ALLAH**



# CELESTIAL TRANSFORMATIONS

We have discussed in detail the structure of the original pattern of signifiers, but there are still some major unanswered questions concerning them. One of these is from where the structure of the set of signifiers come. Here a hypothesis will be advanced toward the resolution of this quandary. Also, we may take our first steps toward understanding the difference between the original pattern and the holonomic heuristics by an in-depth comparison between the original pattern and one particularly important level within the progressive bisection of the heuristic devices.

Our hypothesis is that the signifiers of the original pattern were modeled on the planets. The planets are a dynamic pattern against the seemingly static background of the stars. What better way to represent dynamism than by way of these erratically moving figures on the background of the stars. This would explain the persistence of the structure of the set of signifiers for long periods in Indo-European cultural history, and also relate the signifiers to later developments in historical times.

By the planets it is meant the visible planets. These beacons in the sky are sharply divided in their

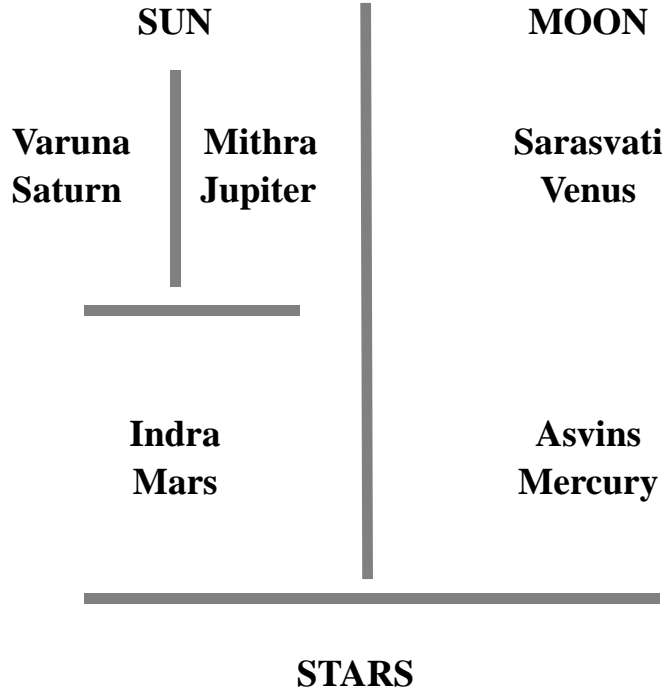
behavior between the inner and outer planets. The inner planets, Venus and Mercury, are variable in the sense that they are only visible just before dawn or after sunset with morning and evening appearances. These would naturally be associated with the Moon which also exhibits the variability of waxing and waning. On the other hand, the outer planets -- Mars, Jupiter, and Saturn -- chart their own course across the sky independent of dusk and dawn. Their steadier light might well have been associated with the sun, which is steady in its brightness, bringing day and night in succession. This hypothesis accounts for every aspect of the model of the original pattern of signifiers which encompass all celestial lights including the stars in the position of outcasts or "the Other." It also explains the association of Saturn with darkness and constriction which is also called the "midnight sun." Standing in the position of the king, Saturn represents the power of the sun in the planetary sphere. Al Biruni, the great Muslim astronomer, has this to say:

385 Fama al-dhakar wal-untha All three superior planets and the sun are male, saturn, among them, being like a eunuch (has no influence on birth). Venus and the Moon are female, and Mercury hermaphrodite, being male when associated with

the male and female when with the female; when alone it is male in its nature.<sup>1</sup>

1. page 234

FIGURE 107



He goes on to discuss the natures of the planets:

396-401 Saturn is extremely cold and dry. The greater malefic. Male Diurnal. Disagreeable and astringent, offensively acid, stinking. Jet-black also black mixed with yellow, lead color, pitch dark.

Jupiter is moderately warm and moist. The greater benefic. Male. Diurnal. Sweet, bitter-sweet, delicious. Dust-colour and white mixed with yellow and brown, shining and glittering.

Mars is extremely hot and dry. The lesser malefic. Male (some say female). Nocturnal. Bitter. Dark red.

. . . [skipped moon]

Venus is moderately cold and moist, especially the latter. The lesser benefic. Female.

Nocturnal. Fat and sweet flavor. Pure white tending to straw-colour, shining, according to some greenish.

Mercury is cold and dry, the latter is predominant. Beneficent. Male and diurnal by nature but takes on the characters of others near. Complex flavor and colour, the later sky-blue mixed with a darker colour.

. . . [skipped sun]<sup>2</sup>

These qualities and others mentioned by Al-baruni working from Greek and Hindu sources, align well with the qualities we would expect from our signifiers. Only Venus is female. Mercury is changeable as one might expect of one who is under

2. page 240

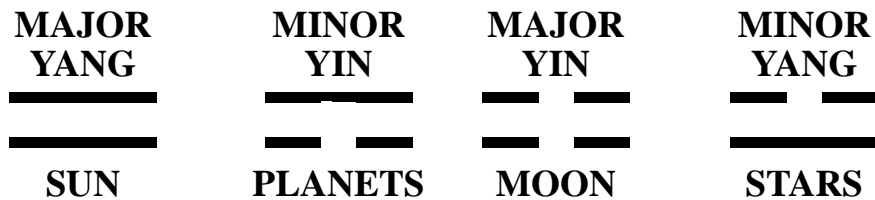
the internal colonialism and who must do his master's will. Mars is extremely hot and dry, thus having the nature of a warrior who is forceful. The relation between Saturn and Jupiter is most interesting. The difference between the contraction of Saturn as opposed to the expansiveness of Jupiter can only be a cultural attribution because there is little in their similar nature to cause this difference between them. The only difference is speed of revolution around the Sun so that the slower speed must signify contraction to the Indo-European in some way.

The planets became cosmic features to which meanings were attached over millennia. The attached meanings were purely cultural, and other cultures have attached different meanings to the planets and other celestial lights. However, the planets were relatively steady features of the cosmos, and thus well served the purpose for cultural transmission. The celestial lights provided the basic structure upon which the cultural meanings accreted

over time. The structure was dynamic, yet a permanent feature of the world. This combination of dynamism and permanence served well as a substructure for the concepts of dynamic clinging. Thus, through the hypothesis of planetary substructure, we can explain very well the origin of the differences between the signifiers, although this does not explain the projection of cultural meaning upon them.

Turning from the Indo-European original pattern of signifiers, let us consider instead, another kind of pattern with a similar basis on celestial features. Here we will consider the second heuristic pattern taken from the holonomic realm. These were developed by the Chinese into a heuristic for understanding the permutation of any two sets of opposites. Yin and Yang were developed as variables for opposites by the Chinese. When two sets of opposites were permuted, the result was Major and Minor / Yin and Yang.

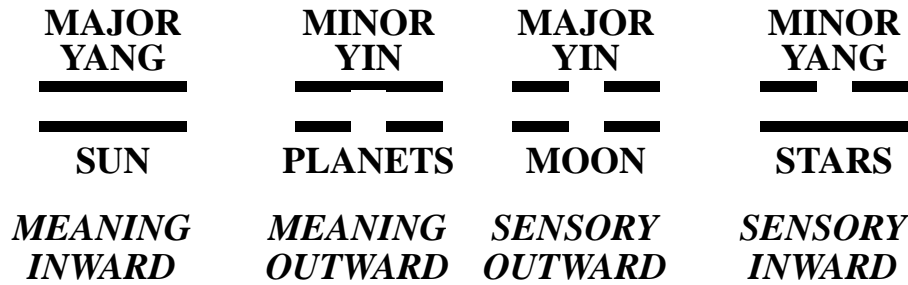
FIGURE 108



These four opposites represented the four major celestial lights. They signified how opposites combine. Any two sets of opposites will combine by permutation into these four qualities which are then related to the qualities of the cosmic lights. The categorization is independent of the specific structure of our solar system, unlike the Indo-European pattern of signifiers.

For instance, let's consider the two opposites, *Inward / Outward* and *Sensory / Meaning*, suggested by Sidi Ali al-Jamal. These permute as follows:

FIGURE 109



We all know what is meant by these permutations because we live immersed in them every day. The outward sensory is the world presented to us by the five senses. The inward sensory is what we see inwardly in the imagination. Outward meaning is the definitions of words and other information which is significant and guides our everyday actions. Inward meaning is the relevance or attention which we confer on things; it is our own priorities (or goals) and significance that we project on the world. Notice how like the moon is the outward sensory. The moon waxes and wanes just as our own senses vacillate over time; whereas our own imaginations are like stars in that they shine with their own light. Outward meanings are dynamic and constantly shifting like the planets; whereas inward meaning seems as like our own consciousness is a constantly illuminated source of light or presencing. Thus, we can see the sense of the analogies of the celestial lights with the permuted opposites in this one example.

This holonomic pattern of the fourfold heuristic pattern served China in a similar way to the way the original pattern served the Indo-Europeans. They both are primal shapings of the world just at the point they arise into differentiation. One is holonomic and thus prior to chaos arising, while the other is post-chaotic, taking into consideration the constant

alteration from war to peace. The comparison between these two primal patterns of differentiation is very important. It guides us toward understanding the difference between holonomics and the Western perspective on existence. It is important for us to begin to understand this difference. Therefore, some attempt to derive this other pattern will be made in order to clarify its structure and significance.

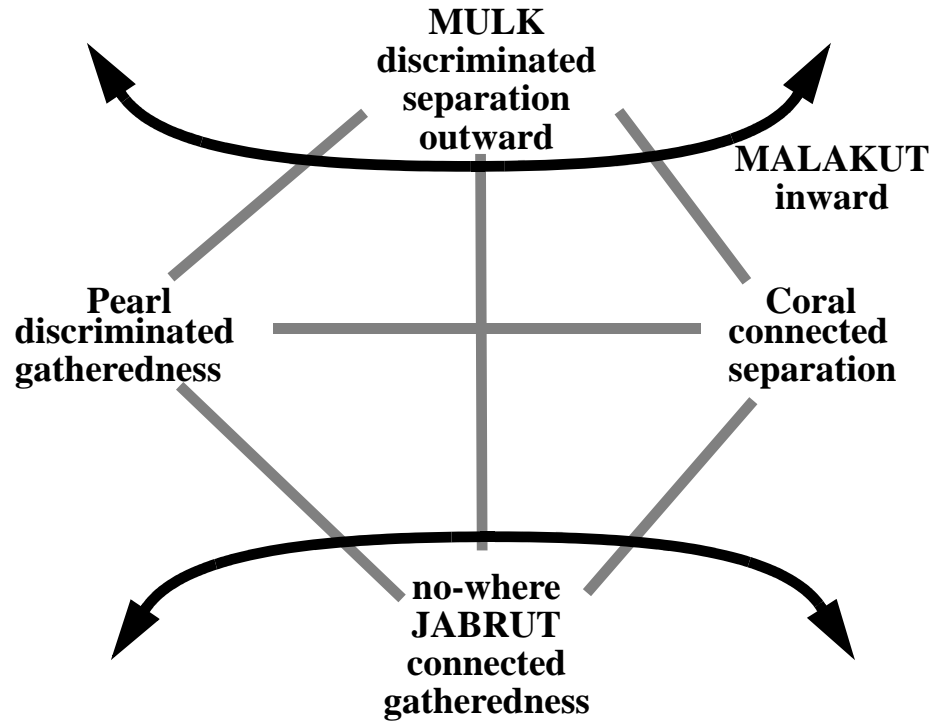
In what went before, an underlying assumption has been that difference between three realms: out of time, endless time and intime. The key here is the concept that there is an intermediary realm that separates us from the single source of all causation. Instead of thinking of the difference between these realms in terms of time, let us switch to another perspective entirely. We have just mentioned the difference between the inward and the outward. In the outward world which we all experience, sensory and meaning are all mixed together. Let us hypothesize an inward realm that stands between us and the single source. In Arabic one name for this inward realm is the Malikut. It is contrast with the Mulk which means the Kingdom. The Mulk is the phenomenal world. The Malikut is the hidden world of the inward. Contrast to both of these is the single source itself which is called the Jabrut or the realm of light and power.

TABLE 30

intime	Mulk	outward world
Eternity	Malikut	inward world
Single Source	Jabrut	no-where world

We can get some feel for these different realms if we permutate the opposites separation / gatheredness | and discriminated / connected.

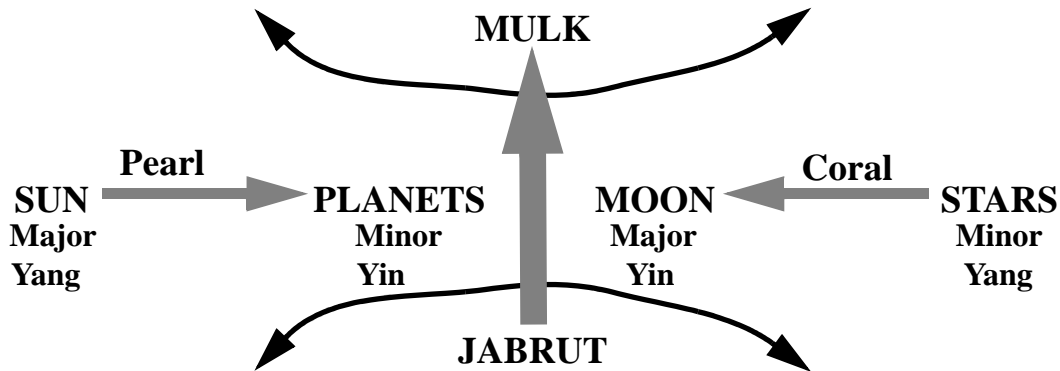
FIGURE 110



The outward world of the mulk is clearly discriminated separation. The Jabrut is connected gatheredness, and this cannot be experienced because there is no distance between the experiencer and the experienced. It is not properly inward or outward because it is a realm where the distinction no longer makes sense. The intermediary realm of the Malakut, which is inward, leaves two nodes: connected separation and discriminated gatheredness. These are referred to as the Coral and Pearl respectively. The Pearl is built up from an impurity by layers. Thus, the layering of the pearl is a gatheredness which is internally discriminated. The Coral is opposite the Pearl. It is a form made up of the remains of billions of tiny creatures that are glued together to have a unity of form. This gluing together is a connecting of what is separated. The Pearl and Coral stone are mentioned in the Quran, and this interpretation is traced back to Shaykh al-Akbar (ibn al-Arabi). These two qualities of the

Malakut are in tension with each other. From them, ultimately arise the difference between the sensory and meaning. Meaning is like the Pearl; it is the flaw at the center of things which allows us to distinguish things in an orderly manner. Sensory phenomena, on the other hand, is like the Coral. It is a connection of a myriad of separate data into a whole. The Pearl might be associated with noesis, and the Coral with the noema, except this would be a crude reduction. Yet this association makes us realize that the Pearl and Coral are dynamic processes by which the inherently unified is differentiated and the inherently scattered is brought together. The concept here is that the mixture of sensory and meaning in the outward Mulk is not true in the inward realm. In the inward realm, the sensory and meaning components of reality are separated into opposite dynamic processes. In fact, the model is even clearer than this.

FIGURE 111



Arising from the Jabrut is the Barzak which separates Sun/Planets from Moon/Stars. The Pearl is the dynamism between Sun and Planets, while the Coral is the dynamism between Moon and Stars. The Yang elements, in each case, are the source of the dynamic, while the Yin elements are the recipients. Thus, the Sun, which is a unity, moves toward separation in its reflection on the Planets. The stars, which are a multitude, moves toward gatheredness in the vacillating Moon. The Vacillation of the Moon shows that full gatheredness is never reached. Likewise the separation of the Planets is not as great as that of the Stars, so that full dispersion is never reached. The Barzak, or interspace, which is between these two dynamisms insures that they never come to completion or rest in the other. Thus, although mixture is not complete as in the Mulk, it is still a Dynamic separation in the Malikut. This separation is only resolved completely in the Jabrut.

Sensory and Meaning are the results of this dyadic dynamism within the inward realm. The difference between inward and outward is that in the inward the dual dynamics are separated by the Barzak or interspace; whereas in the outward, they appear to be mixed up completely. This implies that separation of opposites only occurs inwardly and that the possibility of the mixture of opposites is an outward effect only. The fact that there is no third thing is based on this inward separation of the dynamics of Pearl and Coral. The outward chaos is an illusion because the inward separation is more fundamental.

If one does not look at the inward realm, then it would appear that chaos were real. It is only designated as real within the outward. From the perspective of the inward, it is an illusion.

Notice that the Indo-European original pattern indeed mixes signifiers. The Planets cross the Barzak between the Sun and Moon. The Stars, on the other hand, are separated from the Moon. This means a mixture has occurred in the celestial realm corresponding with the changes of the patterns's meaning to model the arising of Chaos. It is, therefore, possible to see a transform of the Chinese fourfold heuristic into the Indo-European original pattern. This is very significant for it shows that our analysis of bifurcation, as opposed to the modeling of War/Peace, is correct. The separation of opposites can never be proven or disproven in terms of an outward science. The separation of opposites is based on an inward science that looks beyond the surface of phenomena to see the underlying bifurcation pattern. The lacunae in that pattern of bifurcations is what allows it to see even further beyond the heuristics toward the Single Source itself.

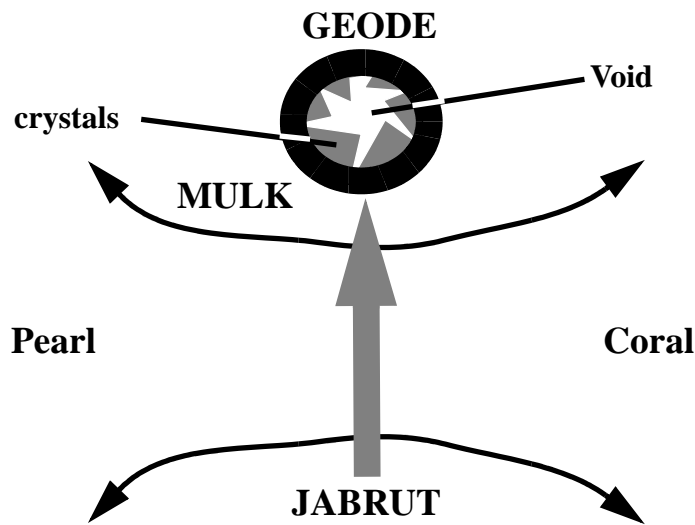
If we consider more deeply still, it is clear that the set of celestial signifiers may be construed in many ways, and that these are only two possibilities. Yet, these two patterns which have actually occurred are very telling for they mark completely different approaches to existence. The Chinese approach is holonomic in that it relies on the natural inward

separation between Pearl and Coral to order the diversity of existence. The Indo-European pattern, on the other hand, is tied to external phenomena and attempts to understand their chaotic structures. We notice that the dual dynamics of the Malikut are separated. The word for that separation in Arabic is Barzak, which may mean either “barrier” or “interspace.” If we take the Barzak to mean interspace then we may liken it to the Void. It is the emptiness that makes useful spoken of in the Tao Te Ching. A bowl is useful because it has an emptiness inside it. In the same way, it is the emptiness between the separated opposites that makes the cosmos useful. It allows the single source to be seen beyond the play of permuted opposites. This emptiness is obscured in the outward realm. If the outward was taken to be the whole of existence, as the Indo-European descendents have obviously done, then this emptiness would not be seen. It is thus important for us to trace back and make real our contact with the Void, for it is the key to usefulness. Without its emptiness, existence could not be filled with the Good of the Jabrut.

The filling of the Void is an important concept. It brings us to consider our theory of Meaning. I will advance here the “geode” theory of meaning. This says that everything with meaning, like a word

constellation or the constellation of celestial signifiers, is like a geode. This is to say it looks like a stone on the outside, but when cut open, it is found to be filled with crystals, and at its core it is empty. It is the emptiness which is the locus of meaning. The crystals are hidden from the light until the geode is cut open. The negative of the crystalline structures is the empty region at the center of the geode itself. Each thing like the patterns we have been discussing on the outside has some banal sensory exterior. Inwardly, however, there is a rarified or crystalline set of significances. They only have meaning in their relation to the hollowness or emptiness which is the true core of the thing. Each thing is essentially Void. Hollowness and Wholeness are two nihilistic ways to look at the geode. Its inner relation to the Void is its inner meaning. Its outer relation to other things is outward meaning. The crystalline structures are inward sensory, and the bland exterior is the outward sensory. In the geode theory of meaning, it is the relation to Void that confers meaning. This is why meaning cannot ultimately be captured. It also explains why the Pearl and Coral are each incomplete in themselves. Only the geode actually comes into the outward manifestation. The Pearl and Coral are its counterparts in the inward realm and each incomplete in itself.

FIGURE 112



The Barzak enters into the geode as its central Void. The center of the Pearl is a flaw. This flaw is replaced by Void. The geode is built up by accumulations like the Coral. It was a bubble in the mud that was filled in by seeping waters with minerals. The Pearl and the Coral are receptive to being filled by the Jabrut between them in the dynamic play of opposites; whereas the Geode is filled in from the Void hidden in its interior. That light makes the crystals shine and sparkle without cutting it open.

Rta, or cosmic harmony, must have been a wisdom of how to align oneself with the dynamic play of opposites in the inward realm. It degenerated from this into dynamic clinging. The hypothesis advanced here is that when this occurred, the Chinese pattern was transformed into the original pattern of the Indo-Europeans. This is the point at which truth and reality diverged. In the prophetic picture, truth and reality are the same. However, for the Indo-Europeans, they separated. Words and states of affairs developed their own criteria. In the prophetic sciences, words and states of affairs have only one criterion. That single criterion is manifest as a single source which is all at once just true and real. The splitting of truth from reality occurs because the Pearl / Coral Stone juxtaposition is not maintained. Reality comes about from the dissidence between inward sensory and outward sensory. Truth comes about by the dissidence between inward meaning and outward meaning. Truth and Reality are measures of disharmony. Truth is the lack of meaning dissidence, and Reality is lack of sensory dissidence. This picture assumes that dissidence is possible and that falling out of harmony may be measured. On the other hand, the Pearl and Coral dual dynamics is already forever in harmony. Perception of a lack of harmony is an illusion. Truth and Reality is always the same and there is no dissidence. Dynamically, this illusion is created by the Pearl dynamic which extrapolates unity into difference, and the Coral dynamic that links or collects separation into forms. But the true reality is always maintained in the Void that separates these two dynamics. That Void, filled by the light of the single source, is the sameness of

truth and reality without dissidence.

As Indo-Europeans, we can do without the concepts of identity. But the split between truth and reality is more fundamental. Both concepts assume disharmony. We cannot use them without having that underlying assumption in our thoughts. The holonomic concept is different in that it assumes it is impossible to deviate from harmony. The Void between the dual dynamics may change in myriad ways, but the gap is always maintained. That separation is the indicator that always points back to the single source in ever new configurations. Disharmony is excluded because there is no third thing which will allow chaos to occur in the inward realm. Chaos is excluded and confined to the outward realm of mixed sensory and meaning.

The split between truth and reality is fundamental to the Indo-European experience of existence. Cosmic harmony assumes the existence of cosmic harmony. The mistake is giving ontological status to cosmic disharmony. This is what the split between Truth and Reality does. True reality has no such split, so that disharmony remains only an illusion. It may be perceived outwardly, but by looking inward, one always sees the one true reality which is never imperfect or disharmonious. This is why the Chinese, for instance, have the concept of Tao as their central concept. It does not split truth from reality. It names the meandering of the Barzak between the dual dynamics of the Pearl and Coral. That meandering interspace is, in fact, all there is. It is like the diaphragm in which the Greeks thought the seat of consciousness resided. The diaphragm is constantly moving. When it stops, there is death. To say that the diaphragm is the center of consciousness is to say that consciousness is a filling of a Void. The Void is in constant movement. In fact, the movement of the Void is all there “isn’t.”

In order to get a perspective on this holonomic system of thought, we will take an example in which the structure of categories is particularly clear. Let us consider the work of an early Sufi Muhammad Ibn ‘abdi ‘l-Jabbar al-Niffari who wrote a book called



| The Mawaqif in 353 after Hijra (circa 1000 CE). Al-Niffari distinguishes three levels of spiritual attainment: Knowledge (ilm), Gnosis (marifa), and Staying (waqfah). These three realms correspond roughly to what we call the Mulk, Malakut and Jabrut earlier. Knowledge is discursive thought about things. Gnosis is an experience of higher realities which serves as a foundation for knowledge but cannot be proven or hardly described. Staying is the ultimate spiritual non-experience. In Knowledge, one obtains understanding of relations between things in this world, the mulk. In Gnosis, one sees the inward lights of the hidden world, the Malakut and experiences various “hal” or states of human existence. In Staying, experiences are left behind and one attains to the Pinnacle of spiritual understanding. Al-Niffari relates to us the relations between these spiritual categories in an astounding fashion in which he is moved to speak as if God were speaking through him.

MAQUIF OF HIS VISION (58)

He stayed me in His Vision and said to me:

1. Know Me with the gnosis or revealed certainty, and make thy self known unto thy Master by means of revealed certainty.
2. Write down the manner of my Self-revelation to the by means of gnosis of revealed certainty, and write down how I caused thee to witness and how thou didst witness, that it may be a recollection to thee, and a stablishing for thy heart.

So I wrote down with the tongue of what He caused me to witness, that it might be a recollection to me, and to whomsoever my Lord revealed Himself unto among his friends, whom He desired to stablish in His gnosis, not desiring any temptation to come upon their hearts. And I wrote: My Lord has made Himself known unto me with a revelation in which He caused me to witness the manifestation of everything from Him. I abode in this vision, which is the vision of the manifestation of things from Him, but attained to the vision of manifestation and to the knowledge that it was from Him, not to the vision that it was from Him. Then came to me ignorance and all that it contains, and presented itself to me out of this knowledge: and my Lord

restored me to His vision; and my knowledge remained to me no knowledge of any known thing. He showed me his vision that knowledge is manifested by Him, that He made it a knowledge, and that He made for me a thing known. And He stayed me in “He,” and reveled Himself to me out of “He,” the “He” that is really “He,” not out to the literal “He.” (Now the meaning of the liberal “He” is thy desire, that is, it is demonstrative, initial, of knowledge, of veiling, of presence.) And I knew the self-revelation on the part of the real He, and I saw the He: and lo, there was no “He” save He; for that “He” which is other than He is not He. And I saw the manifesting of the self-revelation to be not from other than He; and I saw other than He not revealing itself to my heart. [Page 100]

What Al-Naffari wrote is an amazing statement of the basic doctrine of spirituality common to all the great Sufi Shayks. We will explore enough of this amazing inner landscape in order to show that the model is the same as that which has been assumed throughout this treatise. In the first part, we talked of the difference between Intime/endlesstime/out-of-time. In this chapter, we have switched to another description which calls the three realms Mulk/Malikut/Jabrut. Each of these descriptions are tentative and should not be taken as anything more than an indication. Yet, it serves as a basic framework from which we may venture out to understand different systems of thought. Al-Naffari Says:

8.42 Staying is the spirit of gnosis, gnosis is the spirit of knowledge, knowledge in the spirit. p.35

8.65 Knowledge guides not to gnosés, and gnosés guides not to staying, and staying guides not to Me. p.36

8.66 The knower is in slavery, the gnostic has contracted for his Freedom, the stayer is free. p.36

8.70 Knowledge is consumed in gnosis, and gnosis is consumed in staying.

8.76 The knower sees his knowledge, but does not see gnosis; the gnostic sees gnosis, but does not see Me; the stayer sees Me, and does not see other than Me.

8.82 Staying is beyond farness and nearness; gnosis is in nearness and nearness is beyond farness, knowledge is in farness; and that is its limitation.

8.86 Knowledge does not bear gnosis, until it appears to it: gnosis does not bear staying, until it appears to it.

8.87 The knower tells of his knowledge, the gnostic tells of his gnosis, the stayer tells of Me.

8.88 The knower tells of command and prohibition, and in these twain is his knowledge; the gnostic tells of my necessary attributes, and in that is his gnosis; the stayer tells of Me, and in Me is his staying.

8.89 I am nearer to everything than its own soul; and the stayer is nearer to me than everything.

8.90 If the knower emerges from the vision of my farness, he is consumed; if the gnostic emerges from the vision of my nearness, he is consumed; if the stayer emerges from the vision of Me, he is consumed.

8.91 The stayer sees what the gnostic sees and has gnosis of, and the gnostic sees what the knower sees and has knowledge of.

8.92 Knowledge is my veil, gnosis is my speech, staying is my presence.

8.93 Change affects not the stayer, nor do desires carry him away.

8.94 The authority of the stayer is his silence; the authority of the gnostic is his speech; the authority of the knower is his knowledge.

8.95 Staying is beyond the utterable, and gnosis is the end of the utterable.

These statements and many others of similar intent, make it clear that Knowledge, Gnosis, and Staying are three separate levels of spiritual experience. The final level is really a non-experience since the difference between nearness and farness vanishes at that level.

2.6 I am the Near, but not as one thing is near to another; and I am the Far, but not as one thing is far from another.

2.7 Thy nearness is not thy farness, and thy farness is not thy nearness: I am the Near and the

Far, with a nearness which is farness, and a farness which is nearness.

2.8 The nearness which thou knowest is distance, and the farness which thou knowest is distance: I am the Near and the Far without distance [28]

This “neighborhood” or “non-place” in which all opposites merge has been called the single source of all causation in the preceding arguments. It is beyond space and time, and is, in effect, beyond the Void.

8.7 The stayer speaks and is silent according to a single law.

8.8 Staying is a luminousness, making known the value and effacing the thoughts.

8.9 Staying is beyond night and day, and beyond the values contained by them.

8.10 Staying is the fire of otherness. If I consume otherness with it, it is well; if not, I consume thee with it.

8.15 In staying there is neither establishment, nor annihilation, nor speech, nor act, nor knowledge, nor ignorance.

8.16 Staying belongs to imperviousness: who so possesses it, his outward part is his inward, and his inward part is his outward. [p,33]

8.67 The stayer is single, the gnostic is double. [p.36]

We have already characterized the doubleness of the gnostic in terms of the double dynamic of the Pearl and Coral Stone separated by the barzak. The Barzak is the Void which is an integral part of the Malikut or inward realm of the gnostic.

11.6 Two tongues only give expression of Me: the tongue of gnosis, whose sign is the affirmation of that which it brings forward without proof, and the tongue of knowledge, whose sign is the affirmation of that which it brings forward with proof.

11.7 The gnosis of gnoses possesses two springs of flowing water: the spring of knowledge gushes froth from veritable ignorance, and the spring of condition gushes forth from the spring of that knowledge. Whoso draws knowledge from the spring of knowledge, draws knowledge and

condition: but whoso draws knowledge from the flowing stream of knowledge, not from the spring of knowledge, him the tongues of the sciences transport, and him the interpretation of expressions deviate; he will gain no constant knowledge, and whoso gains not a constant knowledge gains no condition.

11.8 Stay in the gnosis of gnoses, and abide in the gnosis of gnoses: so shalt thou witness that which I have taught thee. When thou witnessest it, thine eyes will see it; and when thine eyes see it, thou wilt discriminate between absolute proof and contingent circumstances; and when thou discriminatetest, thou art established, but so long as thou discriminatist not, thou art not established.

11.9 Who so draws not knowledge from the spring of knowledge, knows not the reality, and there is not condition to that which he knows: his sciences dwell in his speech, not in his heart, so they dwell in him who knows.

11.10 When thou art established, speak: for it is thy duty.

11.11 Every spiritualized spirituality is only spiritualized in order that it may activate: and every quidified quidity is only quidified in order that it may be created.

11.12 Every inhabited thing is a vessel: it is only inhabited on account of the emptiness of its cavity. Every empty thing is made a vessel: it is only empty on account of its incapacity, and it is only made a vessel on account of its insufficiently.

11.13 Every object of reference has direction, and every possessor of direction is surrounded. Every surrounded thing is comprehended, and every comprehended thing is imagined. Every imagined thing is sensed and every empty space is an object of common knowledge. [p.40]

Emptiness is a precondition for usability. Through the presence of emptiness, the possibility of being filled comes into existence. Its precondition is the emptiness in the midst of gnosis. Gnosis is the heart of knowledge since it gives it an experiential foundation in spiritual states. Yet the spiritual states themselves are veils which are not the end, but only the proof of travel. Because spiritual states may be distinguished, and for each state is its opposite, then

there is a barzak between opposite states which is an inherent part of gnosis. The barzak is the Void which cleaves all gnostic states twain. It makes the difference between the fire and the garden in endless time. The gnostic just experiences these endless time realities earlier within the intime realm. The endless time realm and the intime realm are two aspects of the same true reality. This unity is signified in the duality of the gnostic in that each sea has in it both the Pearl and the Coral stone. Thus, the dual dynamic works both ways and the two seas -- the sweet and the salty are ultimately the same.

Lord of the Two Easts

Lord of the Two Wests

O which of your Lord's bounties will you and you deny?

He let forth the two seas that meet together between them a barrier they do not overpass.

O which of your Lord's bounties will you and you deny?

From them come forth the pearl and the coral.

O which of your Lord's bounties will you and you deny?

His too are the ships that run, raised up on the sea like landmarks

O which of your Lord's bounties will you and you deny?

All that dwells upon the earth is perishing, yet still

abides the Face of thy Lord, majestic, splendid.

O which of your Lord's bounties will you and you deny?

Whatsoever is in the heavens and earth implore Him;

every day He is upon some labor.

O which of your Lord's bounties will you and you deny?<sup>3</sup>

I do not pretend to be able to offer commentary on Al

---

3. Quran; Sura Rahman verses 16-30

Naffari's treatise. Yet from it we get a clear picture of the underpinnings of holonomic thought which have been transformed into the original Indo-European pattern. Transforming back to the holonomic pattern is equivalent to cutting the Gordian Knot. Via this transformation, the Kurgen's descendents might regain sanity. The harmony of the RTA/ARTE/ ASA might be regained.

8.60 Staying is not connected with secondary cause, nor is secondary cause connected with it.

9.7 If thou relativist thyself, thou belongest to that with which thou relativist thyself, not to Me: and if thou belongest to my second cause, to it thou belongest not to Me.

9.8 Leave gnosis behind thy back, and thou shalt emerge from relationship: abide with Me in staying, and thou shalt emerge from secondary cause.

9.9 If thou entreatest other than Me, bury thy gnosis in the grave of the most agnostic of those that deny Me.

9.10 If thou unitest otherness and gnosis, thou destroyest gnosis and establish otherness. I desire thee to abandon otherness; but thou wilt never abandon that which thou hast established.

9.11 Gnosis is the tongue of singleness: when it speaks, it destroys all beside it; and when it is silent, it destroys what makes itself known.

9.12 Thou art the son of the state in which thou eatest thy food and drinkest thy drink.

9.13 I have sworn: I will never accept thee, so long as thou possessest either secondary cause or relationship.

The position of "no secondary causation" is the pivot of the Western philosophical tradition. All the positions of opinion and counter opinion whirl around this one central pivot. It is the one position never taken by any Western philosopher, but that all the myriad opinions define by forming a vortex around it. It is the emptiness at the center of the hurricane of groundless opinions. It is never attained because in order to attain it, one would have to give up the subtle clinging of Being and embrace the Void. The embrace of the Void is difficult for it is seemingly a dive into the waves of nothingness and groundlessness which lie beneath each philosophical position. Actually, it is embracing experience and raising it above conceptualization. It is drinking from the spring of knowledge instead of from the flowing stream. The source of knowledge is gnosis. | Yet that is only the entrance to the Void.

---

# THE HEART OF THE MATTER

---

In the last chapter, a contrast was made between two ways of looking at celestial signifiers. One way kept clear the different kinds of celestial light, while the other mixed and separated those kinds of celestial light in a particular way. Some planets are associated with the Sun and some with the Moon. We have associated this second celestial pattern with the Indo-Europeans, and have taken it to be the primal transformation of celestial signifiers. By this transformation, a fundamental difference between the Indo-European way and the prophetically inspired ways of the Chinese and the Muslims begins to come to light. Now we will attempt to drive to the heart of this difference in order to explicate the inner meaning of the two patterns.

In the Mahabharata, there are five brothers who are married to one wife. This one wife is in the Greek tradition Helen of Troy who is also said to have had five husbands. These five brothers in the India epic are the five Indo-European gods brought down to human scale. As Dumezil and his students discovered, the Mahabharata contains the basic Indo-European mythology. It is the story of a great war between the forces of light and the forces of darkness. The five brothers represent the forces of

light. They have their unity through their polyandrous marriage to a single woman. This same story is transformed by the Greeks into the Iliad in which a woman of many suitors and many husbands becomes the object of desire which brings whole nations into conflict. In the case of the Iliad, the fact that Helen has five husbands is suppressed, and the story is transformed. The story of the Mahabharata itself is too complex to retell or interpret here. For us, the key point is the unity of the five brothers through the woman, or in the case of the Iliad the dispersion and separation caused by one woman who is the object of desire for so many. This is a fundamental Indo-European theme of great significance.

In Islam, there is, in contrast, the concept of the "Qutub." The Qutub is the living axis of the Muslims. He is a single heart around which all the other hearts revolve.

Qutub -- the axis. The Pole.

And from these two is one. He is the Qutub. Shaykh al Akbar says: "He is the Ghawth. It designates the one who is the place whereby Allah surveys the world in every age. He is

modelled on the heart of Israfil, peace be upon him.”

The sultan of the lovers declared:

“Therefore it is on me the heavens turn, and wonder then at their Qutb which encompasses them even though he is a central point. The world swirls around him, the Universe of stars take their meaning and place from his sublime certainty of stillness and adoration. With him only Allah’s sublimity is apparent. His tongue speaks only of Allah’s wisdom and Allah’s power. He glorifies Allah in every situation.”

He declared: “The relationship of the Seal to the Poles to his light is that of a drop to the oceans of

light and refreshment.” Here Shaykh Ibn al-Habib, Pole of his time, indicated the relation between these sublime gnostics and the messenger Muhammad’s light. He also confirmed the declaration of the Mashshiyaa:

“Oh Allah, he is Your all-embracing Secret, guided to You, by You, and Your mightiest veil standing before You.”<sup>1</sup>

Here we see a fundamental difference between the unity posited by the Indo-Europeans and that of the prophetic tradition.

1. Shaykh Abd al-Qadir al-Murabit; 100 STEPS; page 97

TABLE 31

**KUFR**

EXTERNAL FEMALE GATHEREDNESS  
INTERNAL MALE SEPARATION

**ISLAM**

INTERNAL MALE GATHEREDNESS  
EXTERNAL FEMALE SEPARATION

In the anti-prophetic system, at its root there is a fundamental injustice by which it attempts to achieve unity. It attempts to achieve unity as something external by means of the female principle (YIN). Women are enslaved as the unifiers of the anti-prophetic society. This occurs as men take control of the biological means of production. This places the source of unity in the lowest well of the mythbody (HEL)<sup>2</sup>. On the other hand, in the prophetic constellation, unity is not achieved externally. Unity is by lights overflowing from heart to heart, beginning with the heart of the Axis and descending through all the stations of the hearts among the Muslim and on to all the others of spirituality. This inward unity is male in its manifestation. Here male may be understood literally and in terms of Yang energy. The Yang is the unseen celestial cause that moves the Yin aspects of visible existence.. The Yang center of unity is active instead of passive. The unification by female or Yin energy is passive and accommodating. It relates to the anti-prophetic

fixation of the visible aspects of the Pluriverse. The Kafir system attempts to unify the seen universe. This unity of the seen or Yin aspects of existence is directly opposed to the unity of the unseen Yang aspects of existence by the prophetic tradition. One system enslaves women as the external signifier of unity (or blames her as the external signifier of disunity as in the Iliad). The other system frees women from this role of unifying signifier. Things are exactly the opposite of the way they appear. This is the difference between what Sidi Ali al-Jamal calls Basic and Metaphorical. The anti-prophetic system appears to free women, when, in fact, it is based intrinsically on their slavery. The prophetic system does not enslave women in the first place, but moves to free them when it finds them enslaved. But has the reputation among the Kafir for just the opposite.

The anti-prophetic system, because of its externally female unity, entails necessarily internal male separation. This is interesting because it explains a significant feature of the Kafir system: *uniformity*. In order to achieve unity among men, their external

2. Note the coincidence of the name HELen.

appearance is controlled and rendered homogeneous. The ubiquitous suit and tie of corporate culture, the army uniform -- external homogeneity of appearance -- attempts to achieve some semblance of unity among men in the face of an intrinsic separation. The soldier's pin-up or the pornography of the stag party is the explicit group approach to unity through the enslaved female principle. The ultimate in this is gang rape or the shared prostitute. In the anti-prophetic system, the separation between men is a profound reality. The system attempts to cover over this deep separation by surface homogeneity and by group participation in the sexual encounter either in fantasy or reality. Thus, prostitution is a fundamental reality of the anti-prophetic system and is established wherever it goes in the world.

In contrast the prophetic system provides for external female separation. This takes a legal form as the practice of polygamy. In Islam, a man may have four wives *if he can be just toward all of them!* There is no competition over the reproductive resource because it is never made scarce. There can only be competition over scarce resources. Women are not made to bear the burden of unifying society. Men have an inherent unity through the reality they affirm together inwardly and their outward worship. Multiple wives cause the man to become the unifying element of society rather than the female principle. The Yang is inward, and the Yin is outward. This is the natural balance. The inward is in gatheredness, and the outward is in separation. This is the natural order. The anti-prophetic system reverses this natural order, placing the separation on the inward | with gatheredness forced outward.

TABLE 32

1.	2.	3.	4.
INWARD	OUTWARD	INWARD	OUTWARD
MALE; YANG	MALE; YANG	FEMALE; YIN	FEMALE; YIN
GATHEREDNESS	GATHEREDNESS	GATHEREDNESS	GATHEREDNESS
Muslim Unity; Qutub	Uniforms; Homogeneity	Community	Kafir Unity; Aphrodite
Prophetic	Anti-Prophetic	Prophetic	Anti-Prophetic

FIGURE 113



TABLE 33

5.	6.	7.	8.
INWARD	OUTWARD	INWARD	OUTWARD
MALE; YANG	MALE; YANG	FEMALE; YIN	FEMALE; YIN
SEPARATION	SEPARATION	SEPARATION	SEPARATION
	Natural Variety (Plumage)	Completion among women	Polygamy
Anti-Prophetic	Prophetic	Anti-Prophetic	Prophetic

It is possible to elaborate on this picture by making explicit the entire field of trigrams based on the permutation of the opposites: Male/Female; Inward/Outward; and Separation/Gatheredness. Inward male gatheredness allows men to be diverse outwardly. When inward unity exists, there is no need to enforce outward homogeneity. In Kafir society, the women wear wildly different clothes while the men wear uniforms. Women attract attention to themselves in their competition to be the scarce resource fought over by the men. Men worship outward beauty in women which is worship of the perfect example that approximates the average best. Psychologically, the more average a woman's looks from a statistical point of view, the more beautiful she appears to her suitors. In nature, the male of the species is generally the one with spectacular plumage, and the female is normally duller in color in order to attract little attention from predators. No one ever asks why in the global Kafir society, it is exactly the opposite which is the cultural norm. This is because the Kafir society is out of balance with nature -- so far out of balance that it is anti-natural, i.e. artificial. In Islam, for instance, women go to extremes not to draw attention to themselves, whereas men do not need to do this. So in Islam, the natural balance is approximated. The natural variety in the outward looks of men is exactly the opposite of the homogeneity of outward male gatheredness approximated by the uniforms of the Kafirun.

Outward female gatheredness which unites Kafir society causes the inward female separation. This is the competition among women and their fundamental separation as they compete to be the scarce resource over which men will struggle. The beauty contest is the ultimate expression of this separation. Bringing together the statistically average females in an outward spectacle causes inward separation as they compete for the honors of their title. The chorus line is the more ubiquitous form of this outward gathering. By gathering, the women may be compared. The women are competing in something they have no control over -- their biological forms (except where they allow the plastic surgeon to do his

work). This contention between women makes community impossible. Community is the expression of inward female gatheredness which comes from an outward female separation. Women are not to be compared. The man in the polygamous marriage does not go to bed with multiple women at once, which is the Kafir fantasy. This is forbidden. Each wife has a separate relationship with the shared husband. Each woman has her own night in which she has rights over the man. Because women are not brought together to be compared, each one is allowed to be themselves rather than attempting to live up to some impossible ideal image -- their uniqueness is allowed to flourish. It is not their approximation of Aphrodite which is valued, but their own unique qualities. Because women are not compared, they do not compete to be the scarce resource vied for by men. This means there can then be genuine friendship among women. The genuine friendship among women is the basis of community.

Community is defined as a group of people who share each other's fate. Community is based on the exchange between women and children of different households. Without this exchange between women in the course of daily life, no community is possible. When women compete to be the scarce resource for men, this exchange stops. The information flow stops, and the sharing of fate ceases. Thus, exchange is the outward sign of a healthy traditional society. It can only occur when there is a sharing of fate by women who are friends.

It may seem strange for a twentieth-century feminist to be among the few champions of the Family as a larger organization than the suburban dyad, for most Families are headed by men and men play the decisive roles in them or at any rate usually appear to, but there are reasons for such a paradoxical attitude. For one thing, if the family is to be a female sphere, then it is better for women's sanity and tranquility that they not be isolated in it, as they are in the nuclear family. The Family offers the paradigm for the female collectivity: it shows us women cooperating to dignify their lives, to lighten each other's labor, and growing in real love and . . . sisterhood, a word we use constantly without any idea of what it is. When I saw three little girls in a house in



Bangalore hurrying to finish their separate tasks so that they could join their mother in pounding rice with a long pole, each skipping over and taking up the work in synchrony with the others, barely stroking the pole, guiding it as if it bounced with its own momentum by fingertips only, all the time keeping up the flow of satiric commentary on their uncle the sarpanch's unfortunate guest (me), formally seated on a diva like an honorary man, I saw something I had never seen before -- the dynamism of sisterhood in action.<sup>3</sup>

This dynamic sisterhood in action is broken by competition between Western women as they compete to be the most coveted embodiment of social unity -- the most statistically average beauty that is the object of desire which binds the male group together externally. Only in some prophetically inspired traditional societies is this freedom for women to be genuine friends based on their unique qualities still possible.

As we dive deeper into the difference between prophetically based society and its opposite, a strange picture becomes clear. It is a picture of the difference between surface fragmentation with depth unity as against surface unity with deep fragmentation. The anti-prophetic system strives for surface unity. Its mechanism for realizing this surface unity is logic by which various aspects of existence are connected together in a web of relations. The web of surface connections allows the appearance of unity to be built up. However, when this logic of connection plays itself out, as with the formal system, its ultimate result is deep fragmentation. We have seen the result of this in the fragmentation of Being. The fragmentation of Being is a very deep level of fragmentation. It is a fragmentation at the very root of Western reality. The opposite of this is the surface fragmentation which allows deep unity. That unity is the single source of all causation. The fact that this deep unity exists can only be appreciated when one gives up attempting to impose a surface unity. When one gives up the project of building a surface unity, then

the deeper unity of the one true reality becomes apparent.

Our drive to produce surface unity is very strong. We must consciously avoid it by substituting a logic of discontinuity for the logic of connection fostered by Aristotle and his successors. The logic of discontinuity allows the pluriverse to exist as a myriad of interacting opposites. The prophetic science of holonomics understands the permutation of states defined by these interacting opposites. Each threshold of complexity ( $2^1, 2^2, 2^3, 2^4, 2^5, 2^6, 2^n$ ) gives another heuristic of interacting opposites. The logic of disconnection does not attempt to solve the puzzle, putting all the pieces of the system together, but allows the play of opposites to unfold. Deep unity is seen through the veil of interacting opposites. As long as we are engaged in the project of building the web of concepts (glosses) that unifies the world, that deep unity remains hidden.

The difference between surface unity and deep unity is the primary distinguishing characteristic of the two systems under study. The anti-prophetic system strives for a surface unity called "the system." From the prophetic perspective, there is no system. Unity does not lie in surface phenomena at all. There is a single source for all causation. Everything else is in utter separation. It is not possible to put it all together because it is intrinsically fragmented. We can only seek to appreciate the dynamics of the separation. The heuristics of the logic of disconnection allows us to understand that dynamic even though we cannot systematize it.

Understanding the logic of disconnection is simple. In Islam it is called the doctrine of Tawhid or "Unity." In this doctrine, there are two primal opposites. They do not mix. They are separated by a barrier which cannot be crossed. If one of the opposites is visible, then the other disappears and vice versa. Thus, if the opposites are Yin and Yang, then if the Yin can be seen, then the Yang is invisible and vice versa. We see this directly because in our world only Yin is seen. Yang never appears. Yang is the unseen cause. This is the same difference that

---

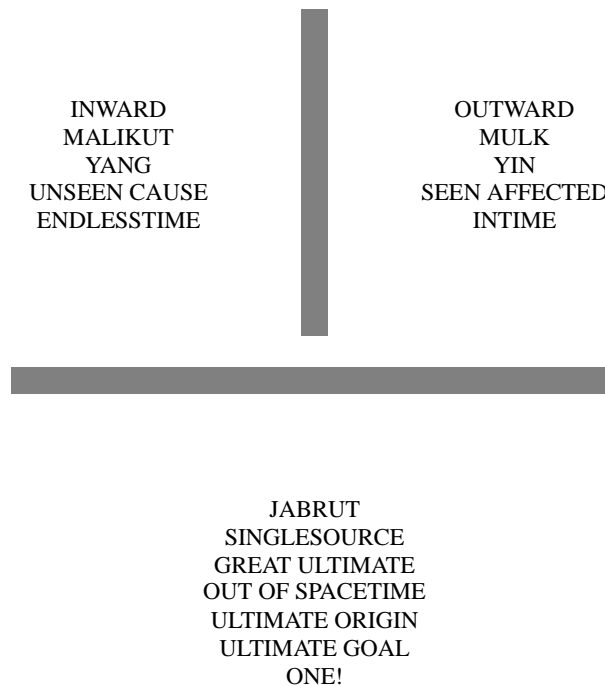
3. Germaine Greer, *SEX AND DESTINY*; page 286

is made between Mulk (kingdom) and Malikut (unseen realm). When one turns inward and leaves the Mulk, then the Malikut becomes visible as interior lights surrounded by darkness. These are opposite the darkness made visible by light in the external world. Likewise, if we were to see the Yang (unseen causes) all the visible Yin things of the world would disappear. The metaphor of this is the relation between heaven and earth. Looking at the heavens, one does not see the earth and vice versa. The lights of the Heavens traditionally stood for the Yang unseen causes under this metaphor. They are only seen in the Malikut.

All the fundamental opposites in existence are mutually exclusive in this way. Inward and outward is another example. If you can see one, the other is invisible. The next step is to realize that both of these opposites have a single source. If you can see either of them, then the source is invisible. If the source is visible, then the opposites vanish.

---

FIGURE 114



The single source is the ultimate origin and goal from which the cause and caused arise and return. In the single source, all causes merge. Toward the single source, all forms evolve and eventually return. When one sees the source, everything else vanishes. By vanishing is not meant that the things of the world necessarily evaporate. Instead, our mode of perception changes. When we view the world from an outward perspective, it appears as if there were many independent things separately going their own

way. When we change our mode of apprehension, we see that these things are being driven by unseen causes. We might take gravity as an example. Newton united the effects of gravity for us and identified an important unseen cause affecting every aspect of our lives. Newton says the same unseen cause controlling things dropping on earth control celestial mechanics as well. Newton united heaven and earth by identifying a powerful unseen cause controlling everything. Although gravitons have

been hypothesized, they are still elusive. Gravity literally remains unseen. Identifying unseen causes makes one see things differently. The things controlled by gravity do not vanish, but they are seen as manifesting effects of the movement of unseen causes. Physical laws are one variety of unseen secondary causation. Other deeper levels that work on subtle levels of existence also may be apprehended. Many examples of approaches to these more subtle levels of unseen causation may be seen in other cultures.

A further change occurs when it is realized that all these invisible causes are really one single cause; and that the myriad things move through the fields created by the arising and return from this ultimate origin. At this point, all movements and transformations become unified with a deep gatheredness. All forms in their evolutions arise and return from one ultimate origin. Deep unity underlies and gathers everything. This is grand unification, the ideal of physics, on all levels of reality, material and subtle alike.

Tawhid is a sign that points toward Allah (the monotheistic God of the Muslims, Jews, early Zoroastrians and Christians). We must apply connection and disconnection simultaneously to understand Allah's relation/non-relation to the Model of Tawhid. Allah cannot be described by any Model. Allah is not limited by our conceptions of Him. We apply the Indian logic of the included middle to understand Allah's attributes in relation to the description of Tawhid.

1) Allah: Describes Himself by the Model of Tawhid

“He: Allah: One” (Qul Hu Allahu Ahad)

2) Allah: Not described (limited) by our conception of the Model of Tawhid.

3) Allah: Both described and not described

“There is nothing like Him; The Hearing, The Seeing.”

4) Allah: Neither described nor not-described by Tawhid.

The 99 names of Allah.

The first statement corresponds to statements in the Quarn where it is said that Allah has a Right Hand or a Throne and Footstool. It is a statement of relationship -- relating something to Allah. If we do that, it is called Shirk (association). But, of course, Allah is not limited to our conceptions, so He may say these things of Himself. In Quran, for example, Allah says the Prophet Muhammad, peace and blessings of Allah be upon him, came within two bows lengths. We do not know what this means but accept it at face value, explaining it as a way of speaking since the petitioner may only approach a king in traditional Arab society to this minimal distance. Likewise, the model of Tawhid comes from Quran in Surat Iklas. We accept it as Allah's description of Himself by which he takes into account our human limitations and gives us something by way of description to help us in the face of the incomprehensible.

The second statement is doctrine. “There is nothing like him.” He cannot be related to anything in this world. He cannot be described by anything. He goes beyond the capacity of comprehension by our intellects, even in his own descriptions such as Tawhid. It is thought-proving that Unity or Oneness is the simplest possible concept, but in the case of Tawhid, has incomprehensible depth.

The third statement recognizes that both description and no-description co-exist. Allah describes Himself and simultaneously warns us not to associate anything with Him.

The fourth statement applies disconnection even to the relation between description and non-description. Allah is connected/disconnected to His descriptions of Himself. If double negatives cancel, then statements three and four would merely be a reversal of the same position. Statement four puts the question firmly beyond the realm of intellectual comprehension. It makes it supra-rational which is not the same as irrational. Tawhid is a pointer or sign directing us toward Allah. That sign points toward

Him and fails to indicate him simultaneously. It fails if we get stuck in the conceptual structures of the pointer and do not travel to that which is indicated. Once one sees what is indicated, then the sign has served its purpose. One no longer looks at the sign when a glimpse of the goal has been obtained.

Hold on to the Rope of Allah.

[Quran]

When you know what Allah means by the rope of Allah and perfect that action of submission, then one grasps "One True Reality" itself.

Tawhid is a means of freeing the mind of bondage to the logical project of building webs of systems. It is an anti-logic which says you can't control and conquer things with your intellect so look beyond them to the indicated One True Reality. This leads to understanding the deep unity of existence. That unity is inexpressible. Tawhid is prophetic wisdom. It is the heart of the message of the Prophets. It is the Heart of the Matter. The anti-prophetic system does not see the deep unity, and thus attempts to forge surface unity.

TAWHID -- unity, its affirmation.

Our Imam said: "It is a meaning which obliterates the outlines and joins the knowledges: Allah is as He was. Tawhid has five pillars: it consists of raising of the veil on the contingent, to attribute endlessness to Allah alone, to abandon friends, to leave our country, and to forget what one knows and what one does not know."

His greatest statement on Tawhid, which Shaykh al-Akbar has called the highest of what may be said on the subject, is: "The colour of the water is the colour of the glass." Commenting on this Shaykh Ibn Ajiba said: This means that the exalted Essence is subtle, hidden and luminous. It appears in the outlines and the forms, it takes on their colours. Admit this and understand it if you do not taste it.

Tawhid is itself a definition whose meaning is not complete for the one who holds to it until he has abandoned it or rather exhausted its indications and abandoned it for complete absorption in the One.<sup>4</sup>

In Islam there has been a fundamental mistake committed by many Muslim scholars outside the Sufic traditions. That mistake was to deem that the Prophet Muhammad, peace be upon him, brought an imperfect message. They said to themselves and each other that the Prophet brought us the content of prophecy but not the Logic with which to understand that prophecy as a complete system. They, therefore, imported the logic of the Greeks, as defined by Aristotle. They used this logical mechanism to "make sense" out of what was seen as the hodgepodge of assorted records and teachings. The logic taken from the Greeks was seen as merely a tool by which to perfect the teaching brought by the Prophet (may Allah forgive them and us). Instead, they should have realized that the message itself was perfect already without needing any further perfection. The Prophet Muhammad's message contains its own "logic" which is opposite the logic of the Greeks. It is what has been described as the Logic of Disconnection, which is opposite the Logic of surface connection and relation defined by Aristotle. That logic of disconnection appears in the Sura IQLAS, third from the last, in the Quran. It is reported to be worth one third the whole Quran in its significance. This is because it specifies the Logic of Disconnection.

CXII

IKLAS (Sincerity)

In the Name of Allah, the Merciful, the Compassionate

Say:

He: Allah: One

Allah: Everlasting Refuge

Who has not begotten,

and has not been begotten,

and equal to Him is not anyone.

This Sura is very significant for understanding the Quran. It is the definition of Tawhid in the Quran stemming from the question "Who is Allah?" To

---

4. Shaykh Abd al-Qadir al-Murabit; 100 STEPS; page 61

understand it, we must read it in two halves, taking the second half first. The second half states that Allah did not come from anything nor did anything come from Him, and nothing is equal to Him. Notice that these are the three logically possible relations. Either something is above, below, or at the same level in a hierarchy. Thus, this part of the Sura denies any relationship between Allah and anything else, stated in a way that uses biological generation as the metaphor for precedence. Thus Allah is outside any net of relationships that might be constructed, using logic in our thoughts. It specifically denies the kinds of relations established and embroidered by logic. It denies logic of connection and relation. What does it give as the positive alternative? It says He: Allah: One; Allah: Samad. It gives a series of metonymic juxtapositions. "He" is juxtaposed to the Divine Name "Allah." Then the Divine Name is juxtaposed to His attribute One (al-Ahad) and another of His attributes "The Everlasting Refuge" (as-Samad). These juxtapositions set up the basic structure of discontinuities we have been discussing. The sign of the Essence of Allah -- "He" is disconnected from the two attributes. The two attributes are disconnected from each other. The Divine Name acts as an intermediary indicator which both connects and disconnects at the same time. So all we need to do is apply the dictum that only one of the elements may be "seen" at the same time in order to render the disconnection complete. We "see" Allah's opposite attributes one at a time. We either see Majesty or Beauty; the Inward or Outward. Or these vanish and those attributes associated with the Essence like Oneness, The High beyond association with high and low, become visible. This disconnection of Tawhid is the furthest the human intellect can go toward understanding our relation to Allah. Beyond these words and this Koan of disconnection there is only bewilderment. But in the description, that answers the question "Who is Allah?" In its most succinct form, Allah is giving us a fundamental teaching. It is saying between the lines, in one of its meanings, "Do not use the logic of relations to understand things. Instead consciously disconnect things and you will see a deep inner unity. If you make surface

connection, you will obscure that deep unity and that will ultimately result in the fragmentation of the depths of the world." Many Muslim scholars missed this fundamental point. They turned Islam into its opposite by applying conventional Logic to something that it could not comprehend. The result was the inner decay of the Teaching, except for those in the Sufic tradition who kept the essence of the Teaching alive.

This logic of disconnection allows us to appreciate the Quran. There are those who would apply logic and ideation to the Quran in order to render it coherent. The non-Muslims have always criticized the Quran because it was, to their way of thinking, an imperfect narrative. There are many places where it seems to jump from one subject to another after just a few stanzas (ayats). This jumping around is seen as an embarrassment. Implicitly they ask, "Why couldn't God create a book that was a normal narrative? Why does it jump around from one subject to another so much?" The point is that a narrative is a surface continuity, which allows logic and ideation to glide along undisturbed. The Quran breaks all these rules and introduces discontinuities in the surface of the text. This is because it is constantly indicating a deep unity beyond the surface of the text. It is exactly the breaks in the textual flow that contain the inexhaustible meaning. They are the emptiness that make the text useful as a book for guiding our lives. Without those breaks, there would be no impact, and no endless flow of meanings which comes from the reflecting of the different ayats off of each other in myriad ways. The idea of producing conceptual glosses of each Sura in order to perfect the Quran, which has all those embarrassing discontinuities, is in fact, an attack on the heart of the Quran itself, by Muslims who have completely lost touch with their own tradition and only know how to apply the standards and techniques of understanding of the Western tradition to Quran.

Understanding Kufr and Islam can only be done when they are brought into close juxtaposition. Neither can be understood in isolation. Here we have narrowed the gap closer and closer until their

fundamental opposition became clear. That opposition shows how Kufr inverts the natural relations posited by prophetic approaches to existence. This inversion is necessary, for without it, we, the configuration of the Prophetic, would not be visible. Allah leads astray and leads aright. Without the astray, the straight path could not be discerned. These are complementary mutually supporting opposites. The depth of our understanding of Kufr IS the depth departure for our deep understanding of Tawhid. The two understandings are intimately intertwined.

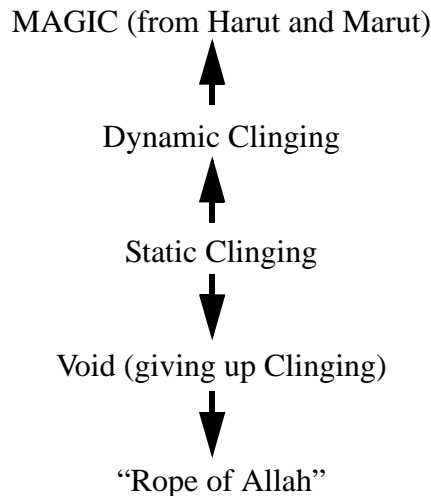
Kufr is intensified in the Indo-European tradition by the discovery of dynamic clinging. This dynamism comes from a transformation of the structure of Tawhid. There is an implicit wisdom at the root of the Indo-European approach to existence in which knowledge of Tawhid has been transformed into a kind of anti-knowledge. The Indo-European Kufr draws upon wisdom from its source of dynamism. It says to hold things loosely and let them change in your hand, and you will be able to hold on to them

longer. This is a mixture of non-attachment with attachment to achieve an ultra-attachment. But dynamic clinging is only achieved by making basic changes in the structural elements of Tawhid. It is those changes that allow Western Kufr to be so very virulent. Other forms of Kufr exhibit only static clinging and betray ignorance of Tawhid all together. Only Western Kufr takes tawhid and twists it to its own purposes. This has good and bad effects. It is good in that we already have a deep appreciation of some aspects of existence carried over from the remnants of Twahid in our Western way. It is bad because it makes us unable to recognize Tawhid as different from our own approach to reality. The misuse of Tawhid both blinds us and allows us to see deeper into Islam at the same time.

The recognition of dynamic clinging as different from static clinging allows us to begin to see a pattern that would otherwise remain invisible.

---

FIGURE 115



When we ask what is the opposite of dynamic clinging, it becomes clear that it can only be a letting-go which

is signified by the Void or emptiness (sunyata). Giving up clinging -- non-attachment -- is the de-intensifications or relaxation of clinging. If dynamic clinging is intensified even more, then it becomes a kind of magic. Allah sent the angels Harut and Marut with the magic of how to separate husband and wife to test mankind. That was a kind of anti-revelation which intensified the illusion of dynamic clinging even further, taking it beyond what could be achieved by men on their own. We have already recognized the angelic nature of vedic religion and might hypothesize that either angels like Harut and Marut came to the Indo-Europeans, i.e. Mithra and Varuna, or they came to the Sumarians who were in contact with the Indo-Europeans (the Ker). Proto-Indo-European has Sumarian loan words so this connection is not impossible. Harut and Marut might have been Enlil and Enki, the major gods and benefactors of the Sumarians. This would make the gifts of Harut and Marut the "ME" or the cultural artifacts that formed the basis of Sumarian society, and perhaps by diffusion, Indo-European society. It is of interest that the copula in Sumarian is also pronounced "ME." The magical knowledge of separating man from wife would play a crucial role in Indo-European society as that society used the female as the external unity which held the society together. We see a progressive devolution of Indo-European society from its origins with the five brothers with one wife.

- 1) Five brothers with one wife (scarce female) (Mahabharata)
- 2) Jealousy between brothers
- 3) One brother takes the wife for himself
- 4) The Indo-European myth of abduction and return (Iliad)
- 5) Monogamy / Prostitution (The Household)
- 6) Sister exchange ala Levi Strauss
- 7) Romantic Lover / Adultery
- 8) Nuclear Family
- 9) Single parent family

- 10) No family -- No bonds between parent and child (surrogate mothers and sperm donors: the higher utopia)

At the other extreme, beyond the Void is the intensification of the Void which has been referred to as the "Rope of Allah." From non-attachment, we return to attachment -- but a very specialized attachment to the indicator of Allah. In this picture, each element allows its mirror opposite to be seen and recognized. Out of static clinging arises dynamic clinging which makes it possible to understand its opposite, the Void. Out of dynamic clinging comes a further intensification in which angelic magical revelation allow men to cut the bonds of the external female unity. This magic from beyond the Void also makes it possible to understand its opposite, the "Rope of Allah," which is also from beyond the Void. The angelic knowledge is a test which, if misused, leads to ultimate separation outwardly, whereas the Rope of Allah leads to ultimate unification inwardly. At each stage, there is a position and its opposite. They mutually elucidate each other. Without the mutual elucidation, man could not understand the difference between the right path and those who have gone astray called the Druj by Zoroaster and Kafir by the Muslims.

The degeneration of the dynamic clinging through the addition of the magic of separation is a whole story in itself. We will not indulge in that story because we are fundamentally interested in going the other way. We want, instead, to understand the Void and take the path beyond the Void. Of course, this way may only be understood in relation to its opposite way of degeneration. So in the remaining pages of this chapter, let us trace the downward journey briefly as a preparation for taking the upward way.

The best way to understand the downward journey is to study Zoroastrianism. Zoroaster was the only known prophet to the Indo-European peoples. He originally came with a monotheistic prophecy which counteracted the Indo-European approach to reality very early. However, eventually this was turned into

its opposite and became a religious duality of an extreme variety. Zoroaster identified certain aspects of the Indo-European worldview as the enemy. This he called the *druj* (drug). Primarily what he identified as evil was the Indra energy of the warrior, and the cult of the self-immolation of God that is unique to the Indo-European tradition. Zoroaster turned the pantheon upside down, making the *devas* into devils and the *asuras* into angels. Indra was made chief of the forces of darkness who fought against the compatriots of the Wise Lord. In this, Zoroaster made the fight between light and darkness something within the camp of the five brothers instead of between the five brothers and another host. It is the warrior energy in its phase as berserker who kill the cattle (the means of life) which is relegated to the forces of darkness. This energy is identified with the werewolf or centaur. The warrior goes outside his societal group to learn to kill by becoming a bandit preying on other societies. Today we call this segment of society, which is out of control, the CIA. It is precisely this out of control, berserk, warrior energy that Zoroaster resists and centers on as the enemy of truth. Certainly the doctrine of the self-immolation of God was anathema to him, as it would be to any monotheist. It is only the reverse of the concept of ontological monism assumed by all modern metaphysics. By joining the centaurs, the warrior learns his trade in a no-holds-barred situation which breaks the rules of society but is "okay" because it occurs beyond the bounds of society. The magis that the initiate warrior learns from Cheron is how to separate man from wife. Thus, the returning warrior becomes the abductor who steals the reproductive means of production. The warrior initiate learns dynamic clinging which allows him to hold on longer by holding on loosely and allowing the held to change in hand.

Zoroastrianism deteriorated from its monotheistic original form into a duality which Angra Mainu and Spenta Mainu were continually at war under the auspices of the WISE LORD, Ahura Mazda. Soon Ahura Mazda and Spenta Mainu became inseparable, and they were seen to battle as one against Ahriman (Angra Mainu). Thus dualism created all sorts of

theological problems for it begged the question of who created the warring twins. As an answer to this, the god Zurvan was created as the father of the twins. Zurvan was identified with endless time. He later was identified with Cronos / Saturn. Others did not accept the Zurvanite heresy and continued to believe in pure dualism -- the original monotheism was completely forgotten. This strain of Zurvanism gave rise to Manicheism, gnosticism and perhaps Mithrism. From it, we get our good guys / bad guys dualistic way of viewing existence. From it, we get our concept of romantic love -- the love of the unobtainable. It is the basic source of our nihilistic formulation of existence in terms of false oppositions which are ultimately two faces of the same thing. The sources of nihilism are deep in history. It is not just a modern phenomenon. Nihilism develops directly out of the fourfold balanced heuristics as is shown by Chinese medicine. Over and above the fourfold of Major / Minor Yin / Yang, the Chinese posit two further states of Closed Yin and Yang Splendor. Closed Yin is like the black hole which is so Yin its action is Yang. Similarly, with Yang Splendor, it is so Yang that its action is Yin. These two artificial out of balance states signify the rolling over of Yin and Yang into their opposites arrested at the point of transformation. Yang Splendor is too bright. Closed Yin is too dark. They are signifiers for life out of balance. They are the primal nihilistic opposites. The Zoroastrian Dualism portrays all existence as a clash between the forces of light against the forces of darkness, i.e. of Yang Splendor against Closed Yin. This is a warped view of existence. These categories are actually illusory; they come out of the action of opposites among the fourfold heuristic rolling over into their opposites. But because people resist that rolling over, they try to hold on to Yin and Yang too long. Thus, they go into the Yang Splendor state when they try to cling to Yang when it was already overdue for rolling over into the Yin. These two artificial states come about from clinging to existence "as it is now" and not rolling with the dynamics of the opposites. Nihilism is the way this sickness is expressed in our society. Nihilism is the direct result of clinging. It was initially formulated as a way of viewing existence by



the Zoroastrians. It entered our Western culture through the Greeks, who were heavily influenced by the Persian worldview, especially through the syncretic Manichism which eventually turned into the Cathar Heresy by way of Gnosticism and Mithrism. Through the dialectical interaction of these heresys and Christianity, they became incorporated into Christianity as we know it today.

Nihilism is a way of living with constant dynamic clinging which ignores rolling over of opposites. The good guys are defined as ourselves, and our enemy is defined as the bad guys. We see ourselves as the forces of light against the forces of darkness. We cling to this interpretation no matter what atrocities are committed. The French soldiers during the Crusades ate children, but because they were on the Christian side, they are still seen as the "good guys." The creation of diametrically opposed camps locked into life or death struggle gives Western history its dialectical properties. Sartre explores the intelligibility of this struggle in his Critique Of Dialectical Reason, Volume 2. Dialectics is the interaction between nihilistic opposites. The movement from thesis and anti-thesis to synthesis is the transformation of the object of dynamic clinging.

As a society, we pride ourselves on analysis. Analysis is the magic of separating natural wholes. Separating a man from his wife is the deconstruction of a natural whole as well as the breaking of a non-nihilistic distinction. Analysis is the opposite of synthesis. By synthesis, transformation within

dynamic clinging occurs; whereas by analysis, the products of synthesis are broken up again. The analytic philosophy of Kant floats above synthesis. The synthetic a priori is necessary before analysis can begin. Analysis is the magic of Harut and Marut as a counter force to the synthesis of dynamic clinging. Dynamic clinging itself is a bond between subject and object. Analysis breaks this bond, using the tools of ideation. By assuming transcendental object and transcendental subject, the bond is reduced, step by step, to a fragmented state which only the transcendental god can hold together.

In Zoroastrianism is the key to the emergence of nihilism which has become the dominant mode of thought in Western culture. It was Nietzsche who pointed this out for the first time. This is the downward path to the state of being unable to distinguish good and evil -- the inability to make non-nihilistic distinctions. By contrast, transforming and constant reductionism, nihilism reduces all distinctions to an indistinguishable mass. Unable to make distinctions, those lost in nihilism wander helplessly through life. Nihilism is the product of dynamic clinging joined to analysis. It is a constant churning which blurs all lines of demarcation and renders everything worthless. Nihilism is the opposite of the way we wish to go. It is the refuge of those who fear the Void and constantly seek to lay the foundations to cover up the Abyss. Foundations on foundations the stones are turned to gravel then dust, and the dust, blows away what is left is the face of the Void.

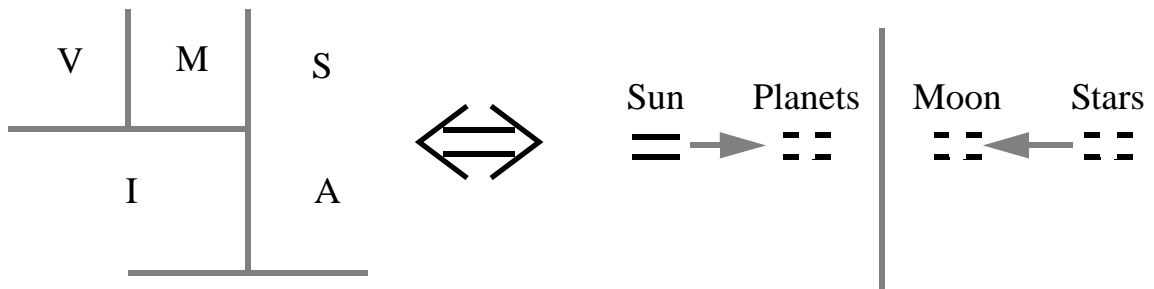


# STEPPING TOWARD THE PRECIPICE

If we understand the core difference between Kafir/Druj and Prophetic forms of unity based on inward male and outward female connections, this does not mean that we fully understand the relationships between the two constellations of meaning. Building on this core difference, these two approaches to reality take very different routes. Our next step is to attempt to understand better how these points of

departure end up producing very different trajectories in their systems of thought. The Kafir/Druj constellation ends up with the configuration of differentiated planet signifiers allocated to Sun and Moon, which is extremely asymmetrical; whereas the Prophetic constellation finishes with a symmetrical | balancing of old and young Yin and Yang.

| FIGURE 116



| Our departure point for approaching these issues is the theory of the unconscious developed by Ignacio Matte Blanco. Matte Blanco has re-analyzed the theory of the unconscious first proposed by Freud using Symbolic Logic and Set Theory. He has found a way of presenting the “logic” of the unconscious in

a rigorous way. This means that he has found the basic principles by which the unconscious operates and has isolated them from their manifestations in particular phenomena described by Freud. A good review of Matte-Blanco’s theory may be found in the introduction to his latest book, Thinking, Feeling,

And Being, given by Eric Raquer and David Tucker. Instead of restating this tutorial here, we will introduce the key concepts as needed as we proceed.

Very generally, though Matte Blanco has made a valuable contribution to psychology by introducing the concepts of symmetry and asymmetry into our understanding of consciousness, he has done this by identifying symmetry with the unconscious and asymmetry with consciousness. His great work has been to show that the “logic” of the unconscious is based on the application of symmetry to infinite sets. By this application of symmetry, the major features of the unconscious identified by Freud are produced, namely:

- 1) The absence of mutual contradiction and of negation
- 2) Displacement
- 3) Condensation
- 4) Timelessness (Spacelessness)
- 5) Replacement of external by internal reality

It is generally recognized that the unconscious has both a personal and impersonal component. Jung introduced the concept of the “collective unconscious” to explain the similarities between mythical expressions and dreams. Matte Blanco does not deal with the implications of this theory of the unconscious for myths at all. However, it is clear that the principle of symmetry has an equally profound explanatory value in relation to mythology. In fact, it is exactly this application which will be put forward in this chapter.

One of the most interesting aspects of Matte Blanco’s work is his emphasis on the weirdness of the unconscious as defined by Freud. He points to the fact that what Freud has called his most important discovery, of the unconscious, has not been developed to any great extent by Freud’s successors and, in fact, they may be accused of rationalizing the unconscious. Freud clearly thought the unconscious was very strange, and attempted to isolate what made it so strange. He also thought that although it was

illogical, it was not totally chaotic and had its own “logic.” However, until the work of Matte Blanco, no one had attempted a rigorous formulation of the internal “logic” of the unconscious. The fact that there are many deviant logics that may be formulated is a recent recognition. For instance, some have attempted to isolate the logic of quantum mechanics which is seen to lack the “and” operator. As has been mentioned, this quantum logic has been applied to the Vedas by de Nicolas in attempt to understand the ambiguity between the formulations of difference and sameness between Mithra and Varuna<sup>1</sup>. The fact that the quantum deviant logic may describe physical reality better than normal Aristotelian logic which invokes the principle of excluded middle, makes it possible to take seriously these other “logics.”

The fact that all the phenomena isolated by Freud and attributed to the unconscious may be explained with one or two general principles which form another type of deviant logic is of great interest. Here we will attempt to build upon these insights by applying them in a mythological setting rather than to a completely psychological arena as does Matte Blanco. For us, the principle of symmetry forms not just the core of consciousness, but also the core of intersubjectivity. In fact, this is implicit in the formulation of the principle of symmetry itself. According to that principle of symmetry, every relationship is reversible. Thus the relation “I have an arm” can, in the deviant logic of the unconscious, be reversed to state “My arm has me,” which is nonsensical from the point of view of normal logic. But from the point of view of Deleuze and Guattari, it is exactly how “desiring machines” devine the human being. The person is a cluster of desiring machines whose own unity is an illusion. Thus, the desiring machines are the real substrate of the person. The reversal of the normal ownership between the subject and his/her body or body parts reveals this level of desiring machines through what Matte Blanco calls “the calculus of infinite sets.” In other words, in the logic of infinite sets, all relations are reflexive, and none are non-reflexive. This causes all

---

1. See MEDITATIONS THROUGH THE RG VEDA

sorts of differences between individuals to collapse and the bizarre associations of the unconscious mind to become comprehensible. Taking this same principle and applying it to human individuals means that differences between people in a group also collapse. This reveals what Deleuze and Guattari call the “socius” which is the social level of reality opposite desiring machines. Thus, intersubjectivity, at the level of the collective unconscious, becomes a single thing in which all the individuals in the group become interchangeable and ultimately non-distinguishable. Thus, the collective unconscious is merely the outward application of the principle of symmetry as opposed to the exclusive intrapsychic application. Mythology exploits the application of the principle of symmetry. In mythology, a father stands for all fathers, just as a child stands for all children, and a mother stands for all mothers. In mythology, the character within the drama of the myth becomes a variable into which any one may

step. Thus, seen from a certain viewpoint, all relations between people are mythic, and myths merely highlight the symmetrical relations between people.

The key point which needs to be made concerns the relation of the prophetic and Kufr/Druj models to this fundamental symmetry in the intersubjective arena. The main difference between these two approaches to reality is that the prophetic model maintains symmetry, whereas the Kufr/Druj model introduces asymmetry. In the prophetic model, the entire universe is composed of only opposites. These opposites combine in various ways which demonstrate dynamic interchange. The combinations of opposites are abstracted, using the two ideal opposites of Yin and Yang as variables. Into these opposites any other more concrete opposites may be substituted by identifying the Yin and Yang qualities of the opposites themselves. For

instance, we have already seen that the first level heuristic has four elements.

FIGURE 117



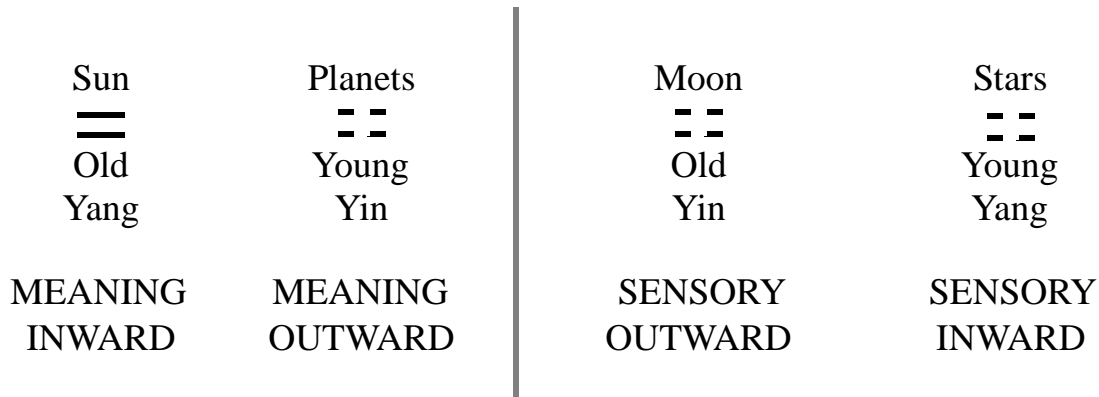
Into this heuristic, we may substitute any pair of opposites in order to see what their relations will be. Take the following pairs for example:

TABLE 34

YANG	YIN	
INWARD	OUTWARD	< More Basic
MEANING	SENSORY	< Less Basic

All that is necessary is to recognize which is more basic and which component of each pair has the Yang nature, then these opposites may easily be substituted into the matrix of our heuristic.

FIGURE 118



These particular opposites are identified as crucial by Sidi Ali al-Jamal in the book The Meaning Of Man. In that book, the dynamics of the opposites, given the prophetic model, are explicated with skill and precision through a myriad of examples. The only books which come close to doing the same is the Tao Te Ching and the I Ching from early China. These are our basic reference points for understanding the use of the Prophetic heuristic models. From that reference point, and with a firm grasp of the doctrine of Tawhid (The Rope of Allah), many other remnants of Prophetic heuristic models fall into place to give the outlines of an entire lost science. The attempt to explicate the structure of that lost science must wait, for here we are attempting to elucidate the difference between the lost science and its opposite. Unless we can make that non-nihilistic distinction, then the structure of the lost science is irrelevant for it will merely be converted into a distorted version of Western science and relegated to the occult.

What should be made clear is that the prophetically based heuristic accepts the principle of symmetry and builds on it to allow the qualitative differentiation of the quadrants created by the application of symmetry. Notice that symmetry reverses all relations. This means that any distinction between members of a class collapse. However, as Matte Blanco himself notes, the differentiation of classes themselves are an asymmetrical operation of consciousness. Thus, for anything to exist at all,

there must be some asymmetry. The minimal introduction of asymmetry creates a progressive bisection. First, a distinction is made. Then a second distinction is made and applied to each class created by the first distinction. Then a third distinction is made and applied to each subclass . . . and so on. Each distinction is a pair of opposites. When a set of distinctions are made and their opposites permuted, then we get a heuristic at a particular level of complexity. Within the heuristic, there is total symmetry between subsets. The science of opposites describes the dynamics between these subsets that can be differentiated in relation to their diacritical differences in quality and externally by their quantity.

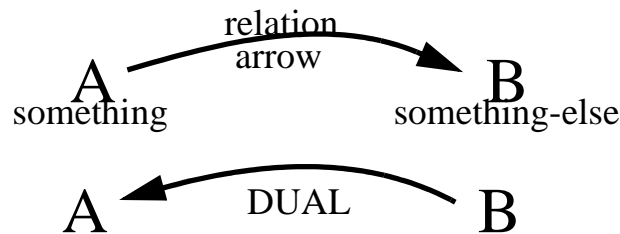
The prophetic approach to existence preserves symmetry with the minimal introduction of asymmetry. The Druj/Kafir approach to existence increases the level of asymmetry. Ordinary logic displays the nominal level of asymmetry necessary for the Kafir/Druj system. This level of asymmetry revolves around the positing of excluded middle. Where the Prophetic system strives to model the middle way, the Kafir/ Druj system goes out of its way to exclude that possibility. In order to do so, it must increase complexity from a binary system to posit a ternary system. As has been noted, chaos occurs when a third is introduced. The opposite of the Prophetic approach is created by giving “reality” to the relationship and constructing a logical trinity.

As Matte Blanco rightly points out, ordinary apprehension of reality is based on triadic relations of something, something else and the relation between them. From the point of view of the Principle of Symmetry, the relation has no reality. This is why relations may be reversed with impunity. When the anchors of the relation are merely qualitative differences, this reversal is of no consequence. However, when the anchors are individual entities as bundles of qualities, such reversal can be troubling. By giving reality to the relation and constructing a triangular conceptual set, normal logic produces the web of interrelationships between things in the world.

Druj system is formed, it is only necessary to understand how symmetry applies to triadic relations. It applies by introducing the concept of *duality*. Duality figures as a primary feature of Category Theory. Category Theory is a transformation of Mathematical Set Theory that concentrates on relations rather than the elements within the set. Notice that in the triadic form of something, something else and the relation there is one relation and two somethings. Category Theory formulates all the aspects of Set Theory in terms of the relations rather than in terms of the somethings, and is thus more elegant. In category theory relations are represented by arrows, and duality is the reversal of all arrows.

To understand how the basic template of the Kafir/

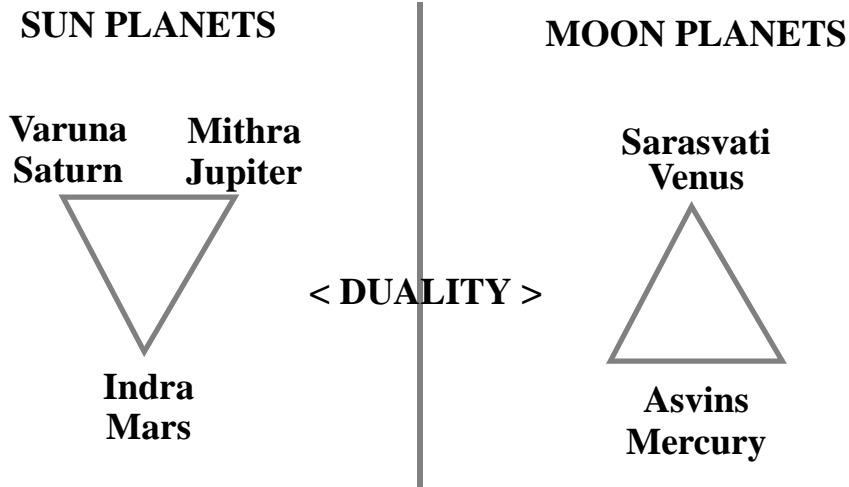
FIGURE 119



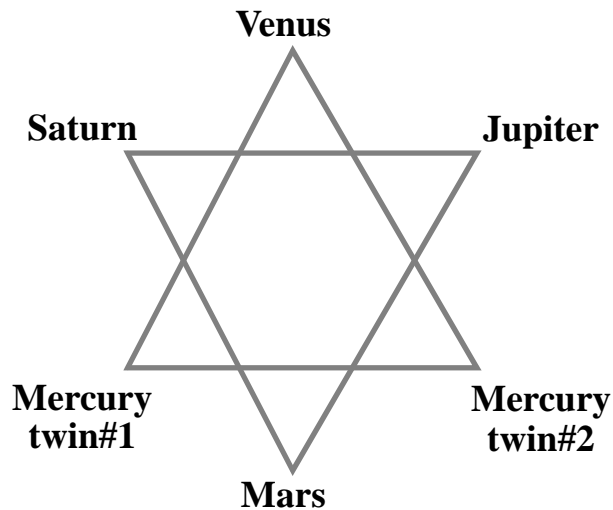
Every set of relations has a dual which can be constructed by reversal of arrows. Thus, every triangle has its opposite triangle. In the proto-Indo-

European mythic template, this reversal of triangles appears concretely as the differences between the Sun planets and the Moon planets.

FIGURE 120



| **FIGURE 121**



| The two triangles are produced by the duality operation of Category Theory so that its structure is easily accounted for by the internal structure of Category Theory. This does not account for the content of the signifiers, but only for their formal relations. Yet, it is important to see that the fundamental difference between the prophetic and Kafir/Druj systems of thought are easily explained on the basis of their relation to the principle of symmetry and by the understanding that the Kafir/Druj system introduces more asymmetry than the prophetic model.

We have already studied how the celestial signifiers were used in both of these systems to represent the difference between key elements. It has also been made clear that the forms of unity (internal male and external female) are different. It remains to be understood how the content of the Kafir/Druj system is generated by partitioning the planets between sun and moon and dropping the stars to the background. The key here is the concept of asymmetry. There is a difference between the type of asymmetry introduced in progressive bisection and the type introduced in triadic relations. Triadic relations open up the possibility of one-way connections between things. This is called a partially ordered set (POSET). A set

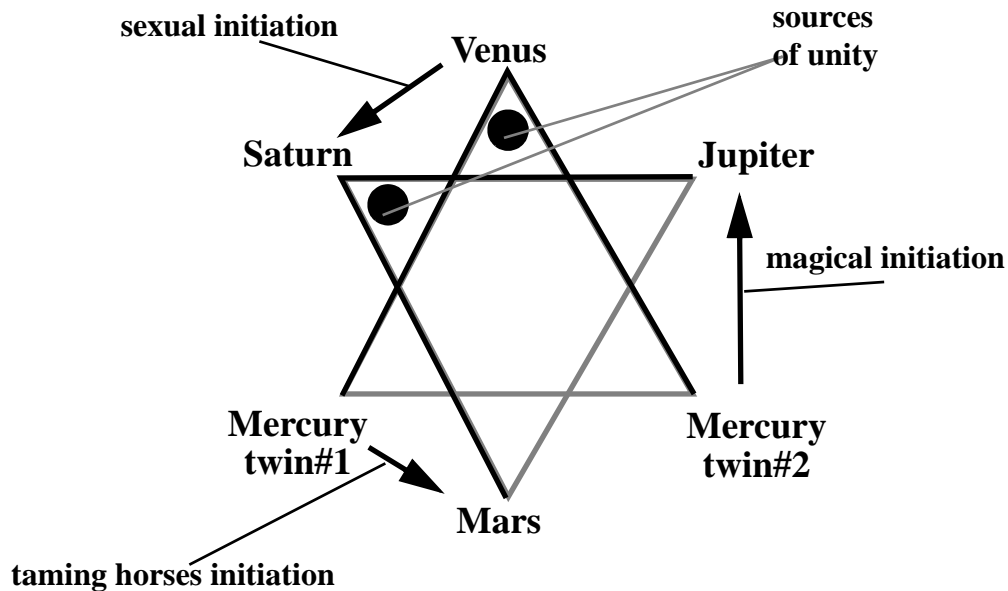
of one-way relations may be circular. One kind of circular partially ordered relations is displayed by the mathematical category GROUP. Both POSETS and GROUPS are very useful in understanding the dynamics of interaction opposites. In both of these examples, the relationship that violates symmetry remains hypothetical and is merely used as a tool for understanding more clearly the dynamics of the opposites. However, when the “relation” becomes hypostatized and designated as real, then a very different state of affairs occurs. What was merely a hypothetical relation becomes an entity itself, and the link between two somethings is turned into a triangle. This triangle, as we have said, must have its dual. Through the two triangles form an overall system of signifiers which take their meaning (mithal) from the system itself. One triangle represents, in the intersubjective milieu, the male principle, and the other represents the female principle. In the male principle triangle, the place of the king is the point of unity for the whole system. In the institution of Indo-European kingship, there are no checks and balances, and the power of the king overwhelms all other relations. The warriors and priests are merely subfunctions of the king as absolute ruler who holds the system of signifiers together by his overwhelming force. On the other hand, in the



female principle triangle, it is the principle of outward feminine unity that holds the system together. We have already noted that the warrior is initiated into the use of the feminine principle outside the system. Thus, within the system, there are two

forms of unity operating at cross purposes represented by the two triangles. One is unity based on absolute will to power, while the other is unity based on accommodation.

FIGURE 122



If we represent these two triangles as superimposed, we notice that the point of mediation shifts as we move from the moon triangle to the sun triangle. These superimposed triangles form an octahedral structure, and stacked octahedrons form a triple helix in which the mediation continues to shift around the points of the star. We would expect each triangular cross-section of the helix to alternate moon and sun triangles. Each transition represents a different type of initiation. The transition between Saturn and Venus represents the sexual initiation of the king into the powers of the feminine principle. The transition between Mercury twin #1 and Mars represents the initiation into the dynamic clinging that comes with the taming of horses. The transition from Mercury twin #2 and Jupiter represents the initiation into magic. The king combines all three of these initiations, and they form the basis for his absolute power. The unity of the three strands of initiation is the octahedral lattice itself. The significance of each of the signifiers derives from the

description of the octahedral lattice. First the twins represent the two somethings which must be differentiated in order for a relationship to be said to exist. That relationship is seen as an outward female unity of accommodation between the two entities. The twins are seen either as twin husbands, twin sons or brothers depending on the type of relationship created (matriarchal or patriarchal). However, for the primordial relationship itself, it does not matter. The relationship is seen as the origin of the relata; or the accommodation between already existent relata; or the principle of exchange between relata. The primordial relationship, when it becomes hypostatized as a separate entity outside the relata, sets up the basic triangular structure by which the octahedral lattice is built. This triangular structure can be built either triangular or octahedral lattices. Both are characterized with triple intertwining braids. In fact, these two type of braids can be combined into a single structure which is tetrahedral on the inside (27 tetrahedrons) and octahedral on the

outside (6 octahedrons).

This structure as a whole is represented by the total power of the king which encompasses all three strands. The king is simultaneously the whole and a single braid. The whole has three parts. It has the outward strands represented by the octahedral helix that is Mars. It also has the inward strands represented by the tetrahedral helix that is Jupiter. Indra is the outward structure, and Mithra is the inward structure. Varuna, or Saturn, is the combination of both types of structure into an overarching whole. Thus, the move from the moon triangle to the sun triangle is the move from the atomic structure of relationship entities to a global whole which encompasses all relationships. In occult terminology, this is sometimes called the cosmic atom. The atom is a structure impervious to symmetry which infolds and unfolds but maintains its form based on using asymmetries against each other to build a tensegridity type structure based on the materials provided in Set Theory with Poset and Group category elements. The atom has been described many ways in occult literature. Gerion describes it as the true form of the cross. It has also taken the form of the tree of life in the Khabala. In the tree of life, the tetrahedron core and the octahedron outer sheaf are combined into a single form with ten nodes and twenty-two relations. Whatever form the atom takes, it is essentially described by the star of David form of the Indo-European mythic center. It is a play of irreversible relations which hold each other apart and create a space or gap in creation that is a bubble holding out against the onslaught of symmetry. Yet this deformation cannot stand against the overwhelming of symmetry. The flaw is, in fact, an illusion and cannot stand.

The prophetic model is, instead, in harmony with the principle of symmetry. It introduces the minimal broken symmetry necessary for the progressive bisection. With this small amount of asymmetry, it produces a model of the dynamic of opposites in creation. Posets and Groups may be used to understand these dynamics, but at no time is a defect

in the symmetry created by reifying relations into a third thing and using the asymmetrical relations against each other to create a non-symmetrical structure within the symmetry. This flaw created by the Kufir/Druj system is the basis for all formal-structural systems. The occult focuses on the initial flaw itself and its paradoxical structuring of relationships. Philosophy looks at the same thing and sees the structure of the philosophical categories. The physicist sees the fundamental structures of physics. The general systems theorist sees the formal-structural system. The mathematician sees the basic mathematical structures like Platonic solids. The logician sees the axioms of logical systems. Each observer sees this fundamental flaw in a different way and uses them to his own purposes. From the prophetic perspective, this flaw is an illusion which obscures the true nature of the one reality. It is not that the laws of the unconscious are illogical. It is that logic itself is unnatural. By imposing the structure of logic on the world -- which is the structure of the flaw -- the world is distorted. It is as if the slightly broken symmetry had been used as a towhold to pry open an ever greater play space -- the clearing of Being.

Understanding how this flaw opens up is very important. We might call it the primal emergent event. It is the first "new" thing. Without the flaw, there is only the dynamics of interacting opposites. Bodies are not important prior to the flaw. Bodies are merely locuses of opposites. But after the flaw opens up, bodies become individuals as bundles of attributes. The emphasis shifts from what is embodied, i.e. the attributes to the bearer of the attributes. When the flaw opens up, bodies become opaque and gain their solidity. The difference between essential and accidental attributes first occurs with the opening up of the flaw. Prior to that, everybody is merely the locus of constantly shifting attributes. It is not necessary to identify the stable center with the body because it is the moving attributes that are the center of attention. The moving attributes display the dynamism of the opposites. All eyes are fixed on that dynamic, not on the bodies which are the temporary bearers of those

dynamic opposites. When the flaw opens up, the point of interest shifts to the bearer which is the opaque kernel of shifting attributes. The flaw locates the body as bearer by geometrizing it. The geometry of the Greeks was an essential study of bodies in space as geometrical objects. These geometrical objects, like the Platonic solids, are excellent examples of how mutual relations of asymmetry are used against each other to define the solid body as a pure form. It takes a lot of conceptual labor to identify the body which is then associated with an essence associated with noematic nucleus of bundled essential attributes.

Yet, this physicalization of the flaw as opaque body occurred well after the flaw was first opened up by the Indo-European mythic structure. The physicalization occurred when the flaw was projected outward. Prior to that, the flaw was an internal archetypal structure. There, the male and female principles were used against each other in the form of the Sun and Moon triangles as a means of prying open an arena of free play where the dynamic of the opposites could be frozen into a particular static configuration. Relations of dominance and submission were used against each other to open up this free space. In the Moon triangle, the male principle as multiple husbands or children is dominated by the female principle. The male as initiate leaves, and learns dynamic clinging, aphrodisiacs and magic; then returns as the omnipotent king. As king, the male principle becomes dominant. The male principle differentiates into warrior and priest. The warrior maintains the outer boundary while the priest maintains the inward boundary of society. The society is a free space maintained by countervailing tensions between male and female principles and between the differentiated male roles. All women in the Indo-European society have the same role -- external unity -- while the roles of men are differentiated causing "internal separation" between men. This is the root of the class struggle. Men have different classes in Indo-European society which is opposed to the single class of woman -- that of exchange commodity.

The primal Indo-European social group structure embodies the essential structure of the flaw -- counterbalancing asymmetric relations which hold each other at bay by a coordinate set of opposing but counter-balancing stresses. Once the flaw is opened up, then the dynamics of bodies replaces the dynamics of opposites as the center of attention. Bodies, of course, have Being. The Indo-Europeans had to develop the concept of Being to have a way to describe the nature of the opened up flaw. In the flaw, real/unreal, true/untrue, and identity/difference become problematic for the first time. These distinctions become crucial for sorting out what was within the flaw and what was outside. Slowly, these distinctions merged into a single central verbal structure which described the nature of the flaw. Later, this verbal structure was conceptualized and given complete unity. However, even after the creation of conceptual unity, the fundamental dichotomy between hollowness and wholeness remained the central problematic. Was the flaw whole or hollow? This only becomes significant in relation to the flaw. Prior to the flaw, bodies were not the center of attention. Opposites cannot be whole or hollow. Opposites are fleeting qualities constantly alternating on bodies.

It is when our attention shifts to the body that we begin to wonder whether it is whole or hollow. We identify the body/flaw first as the nexus of afluxions, i.e. as an ephemeron. Next, the body is seen as an essence, a bundle of essential attributes or as an eventivity, a spacetime interval. As either, we have, for the first time, isolated the body in the flux. The next step is to see the body in relation to the flux and especially to the major reorderings of the gestalt patterns of the flux. A continuing pattern in the flux around a body is identified as an epoch, and the new entities that come into existence when a flux pattern changes is called a novum. Notice that the original creation of the flaw as a "new thing" precipitates multiplication of novelty. The body contains bodies and is contained by other bodies and thus is a holon. Yet, the body is also unique despite its link to a kindness via its essence. Thus, the body is also an integra. Ultimately, the body is a reflection of the

whole that contains it, and so we glimpse its holoïdal or holographic nature as a part containing a picture of the whole.

All these views of the body as flaw are valid. But they only apply to the flaw. When the flaw vanishes, they are no longer valid views. We certainly don't need Being any more to describe the nature of the flaw itself because it vanishes completely. Thus, the distortion within symmetric reality is truly an epiphenomenon which, like a flaw in glass, merely distorts our perception of reality. When the distortion is taken out, then our view of reality snaps back into place. Reality is symmetric, and it organizes the play of opposites. The opaque bodies that these opposites play across are not crucial. Rather, it is the dynamic of opposites that are projected across the bodies that is crucial. That dynamic of opposites points back, ever renewed, toward the single source of all causation without distortion.

The ultra logic of symmetry that Matte Blanco associated with the unconscious is the logic of disconnection by which the opposites are held apart in their myriad criss-crossing projected onto the world. The key is to look for the disjunction between each pair of opposites. That disjunction is the symmetry point, and all the symmetry points taken together are an indicator pointing toward the origin of all the opposites in the single source. When the flaw is dissipated, then what appears as dark and murky, i.e. the unconscious, becomes the source of light and clarity. It is really the substance of the flaw that is distorting and causes shadows which are genuinely illusory. We might think of the flaw as the cave of Plato. When we exit the flaw, we see the crystalline world of reality undistorted. The principle of symmetry is the key to moving from the cave into the sunlight. By it, we can catch a glimpse of the undistorted world. This is because in our "unconscious" we still live in that world every day. We approach it when we see the flaw as interpenetration. Yet, when the flaw exits, it is not necessary to see bodies continuing the whole. We instead see the whole directly as the constantly

changing configuration of symmetry points indicating ever again the single source. In interpenetration, the emphasis is still on bodies. The flaw is still there even though it has become translucent. We claim that bodies are empty. Emptiness is an antidote to the opacity of bodies which we have projected on them.

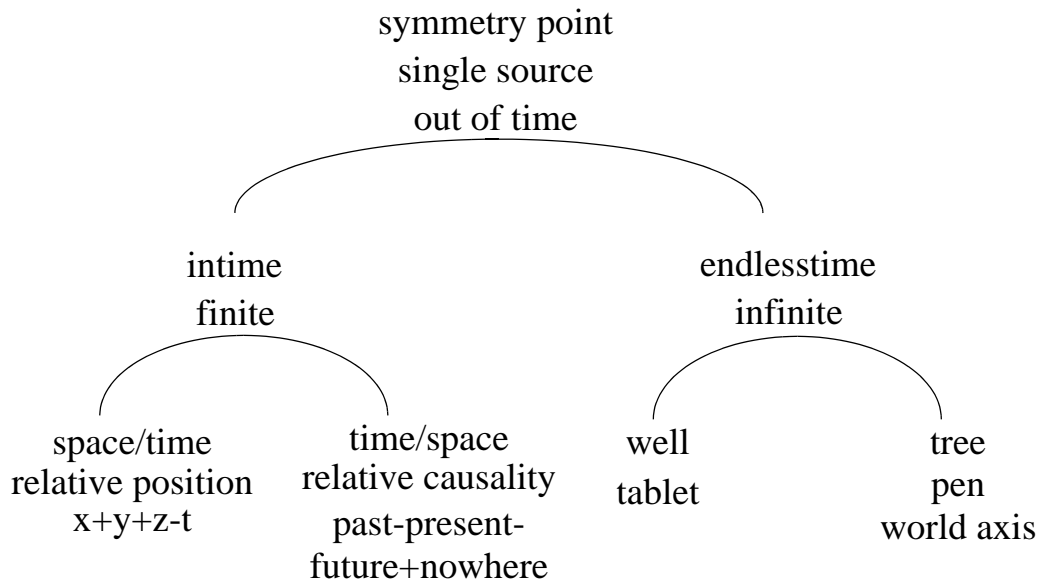
Now we return to the concept of symmetry in order to explore, in more detail, the role it plays. The interesting thing about symmetry is that it is a form of change with changelessness. This is what Plato's master Sophist desires. Symmetry is somewhat like the sphere or torus in that they provide infinite paths on a closed finite surface. Thus, the sphere and torus, and other such surfaces, give a curious combination of finitude and infinity in the same figure. Similarly, symmetry provides a curious combination of change with changelessness. When a symmetrical figure is rotated so as to coincide with its original outline in space, a change has occurred, but it results in no change. Symmetrical operations are therefore invisible, unless you catch them in the act. They are changes that result in no change. It is only when some kind of asymmetry is added that the motions can be detected by their altered results. Many times there is just a little asymmetry added, and this is called a broken symmetry. The addition of the asymmetry that results in progressive bisection is just such a broken symmetry. It is not a purely asymmetrical operation, but instead leaves a slight difference in outcome from the results of a purely symmetrical operation. It is just enough to be able to tell the bifurcated states from each other.

As Matte Blanco points out, symmetry does not allow the concepts of space or time to be articulated. Both space and time are asymmetrical. The asymmetry of time is well known and seems only to be violated on a sub-atomic level from a certain theoretical viewpoint. Otherwise, we cannot go back into the past or leap ahead into the future, and time seems to flow in only one direction on the macro scale. From the point of view of symmetry, all times are equal; just as all places are interchangeable. We see symmetry in the relation of the intimate realm to

the realm of endlessness. As human beings, we only know the intime realm through our experience. But since all things in the intime realm have opposites, we hypothesize an opposite to it as a whole. This opposite is called the realm of endless time. There is a symmetry between the intime and endlessness realms. Intime is the arena of process and flux. We hypothesize that in the opposite arena, things would last forever -- there would be no birth or death. This is pure continuity. The out of time would be the opposite of both intime and endlessness. It is pure discontinuity where there is no cycle of birth and

death, nor any endless continuity. Intime and endlessness share the concept of continuity, either finite or infinite. The out of time is yet again the opposite of both. As the opposite of both, it functions as the separator of pure difference between finitude and infinitude. Thus, the out of time is the ultimate symmetry point between the intime and endlessness realms. The out of time symmetry is identified with the single source. All the opposites dance around this symmetry point as well as the mirror of the myriad of opposite called endlessness.

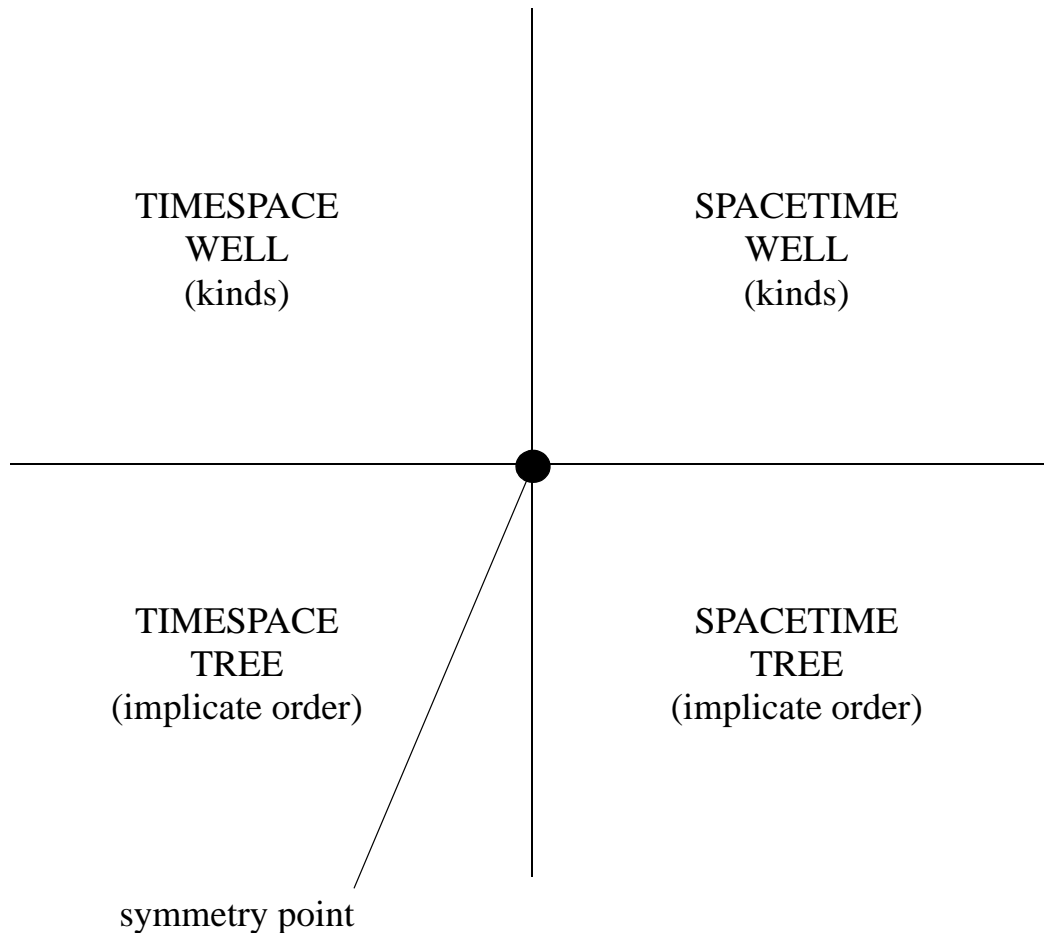
FIGURE 123



These three modes of experience -- intime, endlessness, and out of time -- are, in fact, three ways of experiencing the same reality. It is important not to lose track of this fact. In some ways, endlessness and out of time modes are opposites in that they

express either pure continuity or pure discontinuity. But looked at from another direction, it is intime and endlessness which are opposites, with the out of time forming an interface between these two.

| FIGURE 124



| One way to approach the comprehension of this situation is to permute the binary endlessime subcomponents (Well and Tree) with the binary intime components (spacetime and timespace). This gives four abodes in which there exist interfaces between intime and endlessime realms. Spacetime is defined as the three spatial dimensions minus time. It is the four dimensional block of all events seen in terms of relativistic frames of reference. Timespace, on the other hand, is defined in terms of past, present, future and no-where. It is the four dimensional block of all events seen in terms of causality depicted by Minkowski as intersecting light cones. We know that the four dimensional block is one thing which

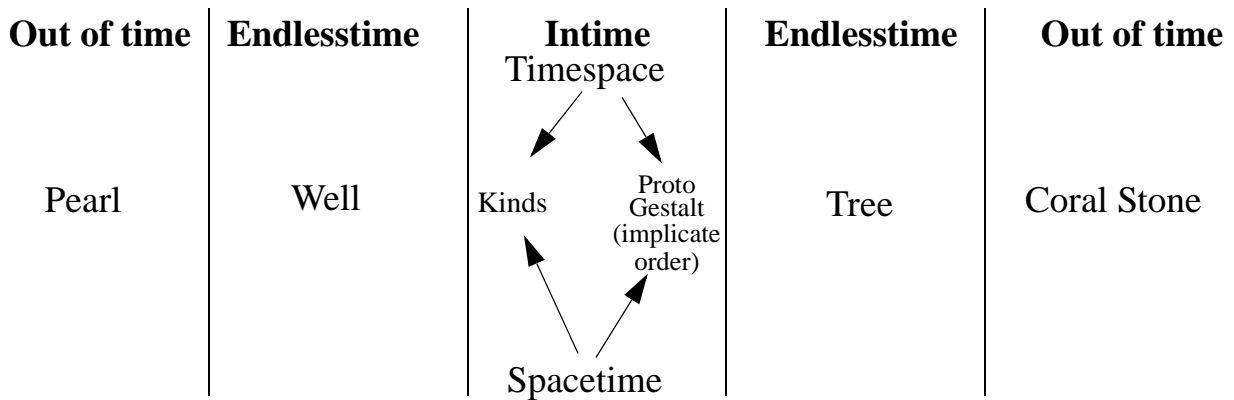
may either be sent, in terms of causal connections between events or in terms of relativistic transformations, between inertial frames of reference.

Likewise, the well and the tree are two opposite aspects of endless time. The well reveals the sources, or prototypes of things, in the endlessime realm. Individual intime entities appear as different kinds because of their unfolding from endlessime sources. This unfolding from the pearl of homogeneous unity before endlessime through a hierarchy of sources within the endlessime realm produces the diversity of kinds within the intime realm. On the other hand,

there is another view of the worlds of intime realm in terms of the coherence of the pluriverse. Not only is every eventuality coherent itself, i.e. has an essence, but the pluriverse and each of its gestalts has an inner coherence called the proto-gestalt. This inner

coherence is the intime manifestation of the tree from endless-time which is the gathering of bodies toward the after-endlesstime unity signified by the coral stone.

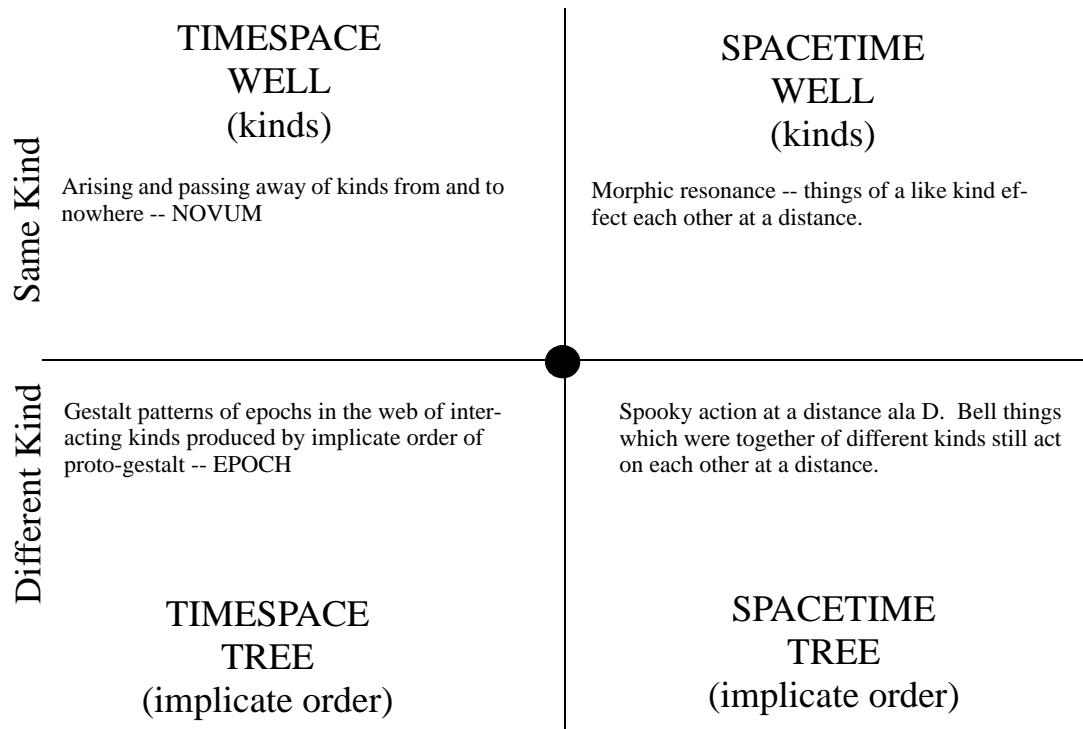
FIGURE 125



The kinds and implicate orders look different to us from the vantage points of spacetime and timespace. From the point of view of timespace, we are interested in causality. The timespace view of the kinds gives rise to the novum in which kinds emerge. The timespace view of the unfolding implicate order gives rise to the epoch in which intime gestalts change catastrophically from time to time. The spacetime view of kinds stresses their displacement in the pluriverse, while the spacetime view of implicate order focuses instead on spooky action at a distance, such as the Bell theorem where things that have been together continue to act on each other after being separated. The displacement of kinds in space does not rule out there being a similar spooky action at a distance based on origin from the same source form. Rupert Sheldrake has posited just such a “morphic resonance.” Actions at a distance act across space time to tie things in the pluriverse together. So the separation of spacetime is countered by a gathering by the influence of the well and the tree from endless-time acting on intime kinds and

implicate order. From the viewpoint of timespace, the pluriverse is a myriad of partially overlapping light cones separated into strands by regions of nowhere in which chains of causality cannot penetrate. We think of causality in terms of actions and reactions among kinds of things. Yet we do not usually think of how kinds originally arise to interact. They may be seen as arising from the nowhere as a novum which then proliferates as separate instances of a kind. When kinds pass into extinction, they return to the nowhere. The kind exhibits interaction with other kinds in timespace. The results of interaction depend on the so-called primary attributes of the kind. The causal chains of timespace may be seen as a unifying web which is broken by the arising and disappearance of kinds from nowhere. These webs of causal interactions between different kinds has an implicate order which is the proto-gestalt underlying the current epoch’s gestalt patterning. The proto-gestalt causes segmentation of the multi-kind web of interactions into gestalt epochs.

FIGURE 126



These abodes are the possible interfaces between the aspects of intime and endlessime. These abodes exist even after the flaw collapses. They define together the pure symmetry point of the out of time realm.

We note that the novum and epoch which was the halfway house between ephemeron and holoïd within the flaw survives here. The other levels of harmony have apparently vanished. This is because the problematic of wholeness and hollowness does not exist outside the flaw. Another shift of focus which is of some interest is from the importance of entities to the importance of kinds. This is attributed to the devaluation of bodies and a shift to focusing on opposites. Entries manifest dialectical opposition, whereas kinds manifest a non-dialectical opposition. Only entities can be seen in conflict, but not kinds. Kinds are, in some sense, isolated from each other. Separate species do not produce offspring. Any

hierarchical relations posited between species is purely hypothetical. Instead, different kinds form interdependent ecosystems. Kinds exhibit mutual support despite the completion between individuals of different kinds.

Spacetime has a direct interface with endlessime externally at the big bang and internally at blackholes. Across these interfaces, the rules of physics no longer apply. Timespace has the same external interface with endlessime, but internally its interface is the nowhere which separates causal chains in non-overlapping lightcones. Kinds appear from nowhere, and upon extinction, return to the nowhere when all their scattered instances disappear. The scattered instances interact with other kinds of instances and form webs of causality which have their own gestalt patterning. These gestalts periodically undergo catastrophic changes, revealing the intrinsic order of the proto-gestalt beneath the

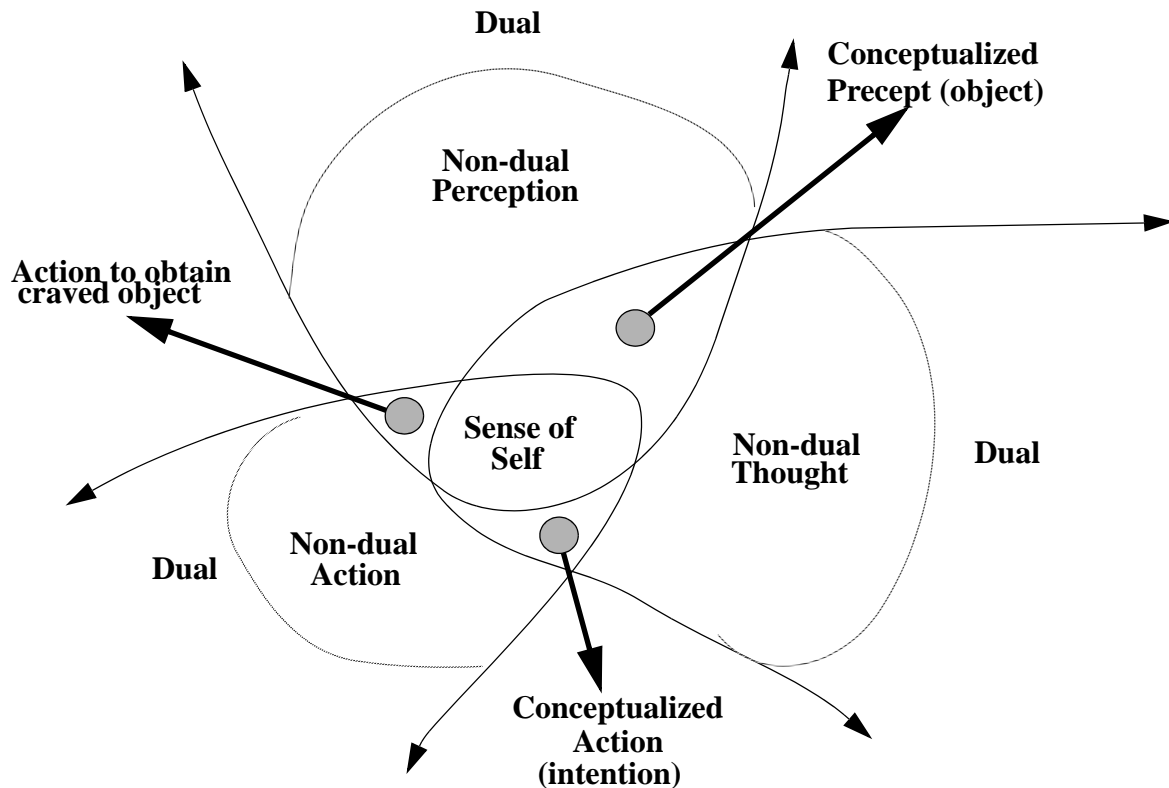


current face of the gestalt. One face of these gestalt changes is the production of emergent levels such as life and consciousness. The fact that one emergent levels builds on the last, even though a profound repatterning has occurred, shows us that a proto-gestalt lies beyond the changing gestalt faces, giving them an inner coherence. Scattered instances of kinds may exhibit morphic resonance, but it is sure from physical experiments that spooky action at a distance is a real phenomenon. Both of these actions at a distance serve to give a coherence across spacetime, making patterning possible. Different kinds, once interacting in close proximity, continue to effect each other, *and* things of the same kind, although scattered, still exhibit morphic resonance with each other. The difference of kinds arising form nowhere, and the difference of gestalt patterns arising from turns of the proto-gestalt, are balanced by the gathering powers of spooky action at a

distance of morphic resonance and Bell's theorem.

At the center of these four abodes is the out of time point of pure symmetry. The four abodes introduce a minimal amount of asymmetry which allows the abodes to be distinguished. However, the abodes are merely different interfaces between in-time and endlesstime and do not introduce a flaw in our perception, thought or action with respect to the pluriverse. We may follow Loy in thinking about life outside the flaw in terms of non-duality. The abodes are merely ways of looking at the non-dual universal nexus or self. Our kind -- human beings -- experience the pluriverse acting within it on beings of other kinds. As such, we live in these abodes. It is interesting to look at the model of Loy which sees non-dual action, perception, and thought arising from the sense of the self. These non-dual aspects of human being interact to produce craving, intention and object.

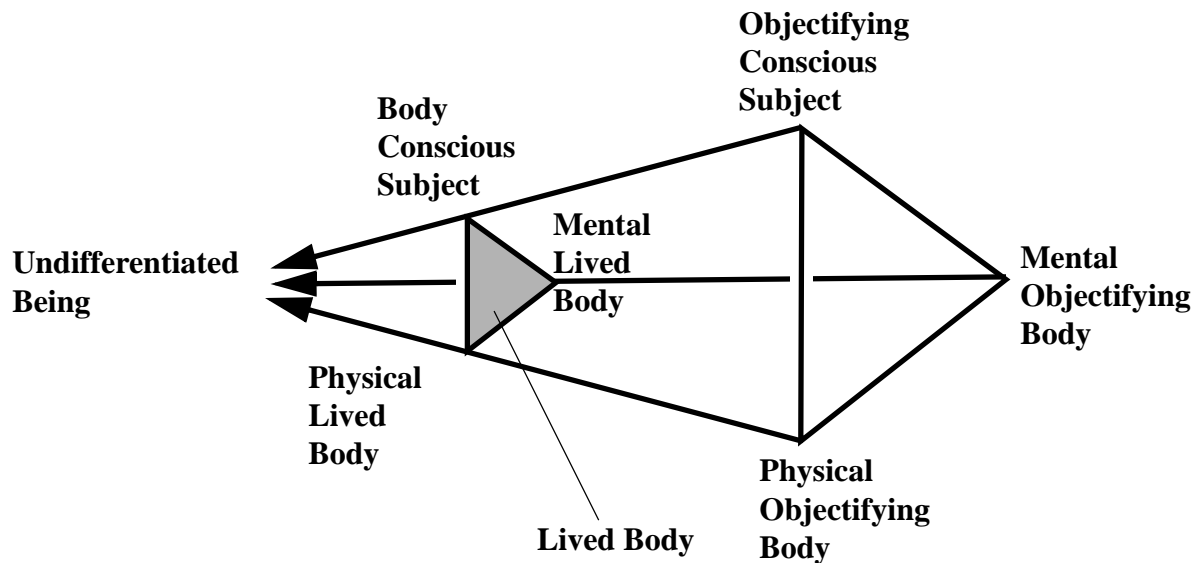
FIGURE 127



Now compare this to the life-field theory of D. Tiemersma in "Body Schema and Body Image."<sup>2</sup>

2. (see page 340)

FIGURE 128 Body Schema and Body Image by D. Tiemersma



Both see a three-fold structure unfolding from an undifferentiated center. We immediately suspect that this is the unfolding of the flaw from the point of pure symmetry. The fact that the flaw unfolds from an undifferentiated state can easily be accepted. Both Loy and Tiemersma see two basic stages. Loy calls the first stage the non-dual triangle, whereas Tiemersma looks at it in relation to the lived body. The second stage Loy calls dualistic; whereas Tiemersma calls this the objectifying of the lived body. If we want to understand the unfolding of the flaw, these genetic theories are of great interest. But if instead, we are concerned with seeing existence without the distortion of the flaw, then we must attempt to understand the self or the lived body in terms of the four abodes circling around the point of pure symmetry. The question becomes, how do we translate the abodes into our lived experience. To understand this, we must look at our own experience of the interface of the intime and endlessime realms.

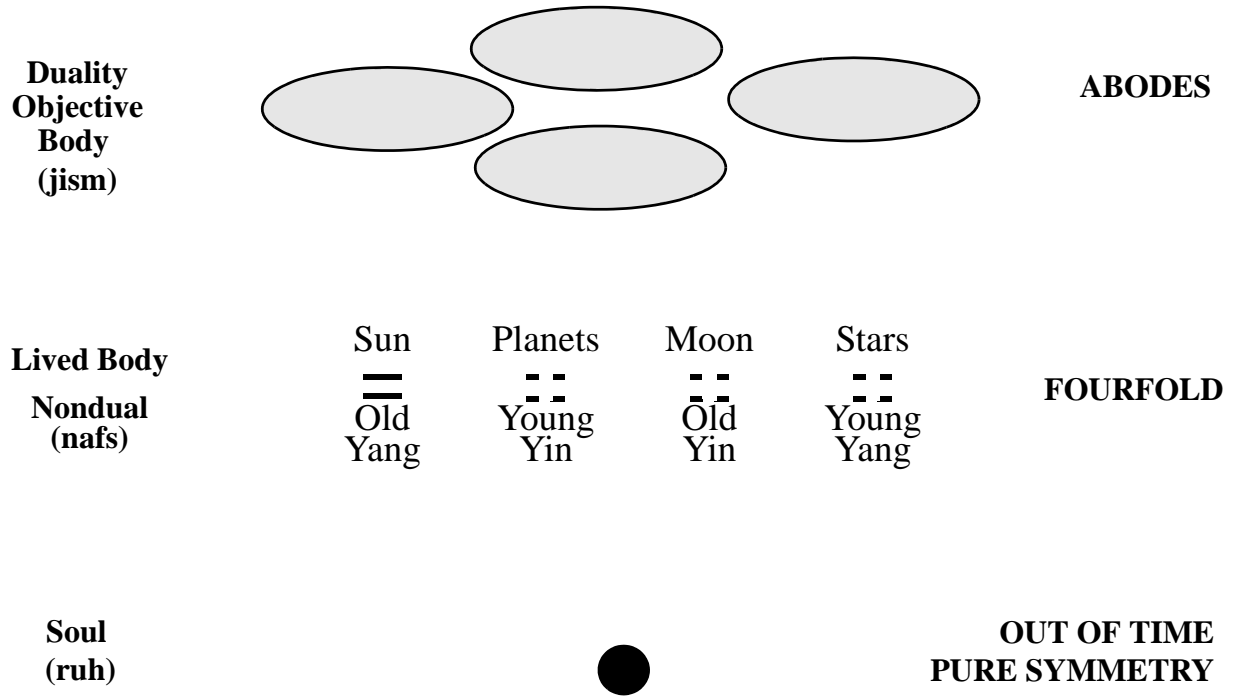
Instead of positing a threefold structure arising from

the undifferentiated, we will trace back the four abodes to major and minor Yin and Yang. That celestial structure of lights addresses the central issues of the four abodes. The first issue is that of the differentiation of sources. Is there one source or many? The one source is the Sun (Major Yang) while the myriad sources are the Stars (Minor Yang). The second issue is whether sources are seen directly as kinds, or indirectly as entities. The indirect vision of entities is expressed in terms of the Yin aspect of things. Are these one entity as represented by the Moon (Major Yin) or many entities interacting as represented by the Planets (Minor Yin). The fourfold Yin and Yang heuristic represents the core of the four abodes. Man has no self when he remains unflawed or returns to the uncarved block. He is a creature of the abodes -- a kind among kinds -- which is special in that he sees the interface between intime and endlessime as summarized by the fourfold Ying and Yang heuristic. As man moves through the abodes, he sees opposites and experiences the alteration between seeing one source or many and the alteration

between seeing kinds or entities, and finally the alteration between seeing all entities as one and seeing the many. Man is the abodes seeing the alteration of the fourfold as he looks at the dynamics

of opposites -- this is the alternative to the arising of the threefold structure of the flaw that results in chaos and tarnishes the clarity of existence.

FIGURE 129



At the level of the fourfold exists the lived body which is non-dual. At the level of the abodes exists duality and the objective body. In the abodes, the difference between human and other kinds becomes a crucial issue. At the level of the fourfold, this issue has not arisen yet. At the level of the fourfold, the

issue is the unfolding of the kinds from entities and their separation or gatheredness. Even these issues collapse if one enters the realm of out of time pure symmetry which could be the home of the soul (Arabic = Ruh).



## GAZING OVER THE RIM

At the foundation of the Indo-European worldview there is a fundamental flaw which distorts existence. This flaw has had a profound effect on the world because it has become the global dominant culture. It has been forced upon the diverse peoples of the world through imperialism and colonialism. Now it is difficult to get a perspective on this particular cultural distortion because it permeates everywhere. In order to attempt to get a final fix on the nature of this distortion, a particular manifestation will be studied in depth. This is the manifestation within Indian culture which evolved from Vedism into early Brahmanism. The book by Brian K. Smith called Reflections On Resemblance, Ritual, And Religion will be used as our resource in this last attempt to get a complete picture of the flawed worldview of the Indo-Europeans. Only a few themes will be treated in some depth in order to encapsulate the understanding that has been gained in the course of this study. This summary will serve as a springboard for our journey into the Void. This is possible because Hinduism served as the fertile ground for the development of Buddhism. In many ways, Buddhism is the antidote to Hinduism. So it is apropos that we begin our journey into the Void enunciated by Buddhism by a reckoning with

Hinduism. In Hinduism, we can see a full-blown development of the Indo-European worldview in a version very different from that which has become the dominant global culture. Thus, by comparison with Hinduism, we can see the basic themes of the underlying Indo-European worldview.

B.K. Smith gives us our first clue as to the unique nature of Brahmanism as it evolved out of Vedism in the following quote:

This study of Vedic ritualism and the principle of resemblance that guides its operation and organization is premised on the recognition of a fundamental Vedic assumption: "What is natural is inherently defective;" . . . "From this perspective, the natural is the chaotic, the disorganized, the informed. In cosmological terms, what is merely procreated by the creator god is not a cosmos or a universal whole made up of ordered parts. The origins of the true cosmos are found not in this primary generative act, but rather in a secondary operation -- a ritual act that lends structure and order to a chaotic creation.<sup>1</sup>

Creation is inherently defective, and it is sacrificial ritual that makes it whole. Doesn't this sound

1. Reflections on Resemblance, Ritual & Religion; B.K. Smith p. 50

familiar? We might substitute the technological project for sacrificial ritual and be able to adopt the same point of view in the wake of Western culture's global domination. The Indo-European worldview sees its basic job as making whole the fragments left over from creation. This artificial whole into which the pieces of reality are forged is today called the formal structural system.

For the Vedic priests and metaphysicians, ritual activity does not "symbolize" or "dramatize" reality; it constructs, integrates, and constitutes the real. Ritual forms the naturally formless, it connects the inherently disconnected, and it heals the ontological disease of unreconstructed nature, the state toward which all created things and beings perpetually tend.<sup>2</sup>

Thus, by ritual, the Brahmans attempted to move from *ephemeron* to *holoid* and make their world whole. But as has been discovered in the course of these investigations, both these extremes of *ephemeron* and *holoid* are, in fact, illusory shadows of the flaw. They are nihilistic opposites which are indeed phantoms of the Western imagination. It is of interest to note that the state of *ephemeron* posits as the result of creation by Prajapati (the Brahmin equivalent to the Vedic Purusa) results in two states of excess called Jami and Prthak. Jami is excessive similarity, whereas Prthak is excessive distinction, separation, and isolation.

Things and entities must be differentiated in order to avoid the quality of jami, but they must also be connected to escape the equally dangerous, and ultimately lifeless, condition of prthak.<sup>3</sup>

So we clearly see here that the defective natural world is seen through the distorted lens of the *ephemeron*, and that in this state, there are nihilistically opposite states of too much similarity and too much dissimilarity. It is this nihilistic state that the ritual practices are designed to overcome which will lead us to *holoidal* state which is opposite the *ephemeron* if everything goes well. Note that

2. p. 51

3. p. 52

nihilism at the ground level translates into nihilism of the opposition between wholeness and hollowness. Wholeness is supposed to solve the lower level nihilism, but instead merely reconstructs the nihilistic opposition at a higher level. This makes us suspicious that nihilism is a necessary component in the construction of nihilism.

The sacrifice is a cosmogonic instrument. for the ritual process completes all the stages necessary for making an ontological viable universe -- sarva, visva, samana. Ananda K. Coomaraswami summarizes the sacrificial structure and its connection to cosmogony:

"And what is essential in the Sacrifice? In the first place, to divide, and in the second to reunite. He being One, becomes or is made into Many, and being Many becomes or is put together again as One."<sup>4</sup>

Sarva means the "all," "an undivided, perfectly complete, and seamless whole" equivalent to the primordial Purusa or Prajapati (c.f. p. 62). Visva means reintegration of the parts. Samna is "a constructed whole, a composed unity of parts." Thus, there is a movement from the primordial wholeness before creation to the defective creation and then through ritual reconstruction to the composed whole made up of the differentiated parts held together. Clearly, the Sarva or primordial unity, exists in endless time. The defective creation occurs when this primordial whole enters the intime realm. It is the work of ritual to make the defective creation whole again, bringing it from the *ephemeron* to the *holoidal* state. The samna is the approximation to the primordial wholeness of endless time in the intime realm. This approximation would not be necessary if the primordial wholeness had not been broken. What is hidden in the exposition is the fact that the instituting of the flaw is what breaks the primordial wholeness and makes it necessary to put it back together again.

Prajapati is reconstructed in a secondary cosmogonic act of ritual construction which also shapes into form the discontinuous creatures of the cosmic emission. Unlike all the king's horses

4. p. 63

and all the king's men, the gods and man, deploying the formative and connective power of ritual, CAN put the shattered god and his creation back together again -- an operation of ritually produced reintegration which Mus has cleverly called "in-formation."<sup>5</sup>

It is possible to relate this to the movement explored earlier in this study from the Primordial Being to Conceptual Being. We noted that Primordial Being was itself at one time fragmented. This original fragmented structure was isomorphic to the original Indo-European pattern of the differentiation of the gods. The pattern of the gods was fragmented because of the distortion by the introduction of the flaw. Thus the primordial wholeness exists prior to the flaw. This is fragmented into the pattern of the gods which is unified linguistically into Primordial Being. Yet Primordial Being is still a cluster of meanings which is finally completely unified by Conceptual Being.

The movement from Sarva through Visva to Smna has been explored thoroughly in this study. It is the Indo-European project to project a world on the basis of the flaw. The ritual construction of Being has turned into the technological construction of Being.

Prajapati is both the creator and the first practitioner of the ritual, subsequently turning over the sacrifices to other deities. The creator generates the individual pieces of the universal puzzle and leaves them in a chaotic jumble, but it is also he who produces the means for interlocking those cosmic fragments.<sup>6</sup>

The Indo-European project began in the remotest antiquity. The Vedas records its beginning as the sacrifice of Purusa. In that sacrifice, the flaw was established. For the Brahmins, the Purusa became Prajapati, the creator god who preformed the ritual sacrifice on himself to give rise to the flawed world containing nihilistic opposites. In Northern Europe, Odin continued this tradition, sacrificing himself to himself in order to learn the secret of the runes: the mysteries of Varuna. The establishment of the flaw

rooted in human sacrifice and cannibalism was the basis for the Indo-European project to power; the project of establishing an artificial unity where once a natural unity existed. This is the will to power of the Western culture attempting to remake everything in its own image, either by misconstruing things as being like it, or by destroying those things and building them up again in its own image.

This means of constructing the artificial whole that replaces the natural whole is by establishing connections. The foundation for these connections is called Brahman. In early Hinduism Brhama, Visnu and Shiva are the three supreme gods. Brhama creates, Visnu maintains, and Siva destroys. Brhama is the personal manifestation of the godhead. The impersonal manifestation, which is the core of the Hindu trinity, is called Brahman.

Brahman is the basis or ground of a universe or mutually resembling things and beings, a foundation in which the perpetual interplay of resemblances find their source, condition of possibility, support and end. Brahman is to be understood in light of the Vedic preoccupation with continuity and stability in the face of assumed natural discontinuity and the instability of creation. Gonda rightly insists on the affinity this central metaphysical turn has with other important Vedic concepts such as *ayatana* (base, support, resort), *pratistha* (firm foundation in its spatial sense) and *samstha* (end or temporal foundation).

It would, therefore, be easy to understand if the ancient Indian searchers for a firm ground or foundation for the universe, the human soul included, had chosen a word derived from the root "brh-," "to be firm', strong, etc." to designate that ultimate foundation of all that exists. Anyhow, it is a fact that the concept of a support that is a fundamental principle on which everything rests, and the idea of firmness and immovability are often expressed in connection with brahman or with God who is brahman."<sup>7</sup>

Brahman is the source of the *holoidal* connection between all things. Brahman is the firm foundation which has been the philosopher's stone that has been

5. p. 66

6. p. 66

7. Subquote from J. Gonda Notes on Brahman in Smith p. 71

searched for continuously in the Indo-European tradition. In the Western world, we have lost this possibility of a firm foundation and have essentially given ourselves up to nihilism. The early Hindus, on the other hand, believed that this possibility of a firm foundation existed. However, whether it exists or not, the drive toward such a possible foundation is the motive force in all Indo-European systems of thought. We note that the flaw is now represented by the trinity of deities Brahma, Visnu, and Siva which before had been represented as Varuna, Mithra, and Indra, and since by the trinity of the Catholic church. The Hindus attempted to look beyond or through the representation of the flaw to glimpse the whole beyond and called it Brahman. Brahman is essentially the same as Purusa and Prajapati, except here it is the possibility of unity within differentiation.

Indologists of the last century liked to compare brahma to electricity, a latent energy that, when switched on by ritual means, produces cosmic order (rta) and individual power. Louis Renon has more recently demonstrated that it is the connective potency of the brahman that is at the heart of the Vedic concept and which links together all the meanings of the word.

Renon argues that the common semantic denominator is brahman as “a connective energy condensed into enigmas.” The enigma or mystery of the brahman force “is the equation between human behavior and natural phenomena, the connection between rite and cosmos.” The metaphysical, epistemological, and ritual are thus conjoined in a concept that is both the ground of the universe and the possibility for its establishment. “Brahman” concludes Renon “is nothing else but that form to thinking in enigmas consisting of the positing of correlation, an explicative identification: that very thing the Brahmanas designate by the terms *nidana* or *bandhu* and eventually *panisad*.”

Brahman is, therefore, the source and foundation of all that exists -- the nexus of all cosmic connections and the connective force itself lying behind all knowledge and action that constructs ontologically viable forms. It is the fount and terminus of all potential and realized correspondences, the condition of possibilities for wholeness as well as the whole itself.

Brahman, in sum, is the connective energy that lies between apparently (and naturally) disparate elements and makes efficacious the ritual action that forges these elements into unity. Brahman is both the neuter counterpart to the Cosmic Man and the analogue to the sacrificial operation: “What is related to ritual activity is related to the brahman.”<sup>8</sup>

In the last chapter, we made clear that the out of time single source is conceptually pure discontinuity; thus, it is diametrically opposed to the connectiveness of the brahman. The brahman does the work of logic in the Western world, forging a network of connections between entities to produce artificial totalities. The opposite of this is a logic of disconnection based on pure discontinuity. If one is busy constructing a web of connections, it is not possible to see beyond one’s own work which becomes an enigma or the Gordian knot of the flaw. Instead, one must actively disconnect so that what is beyond the flaw might shine through and the flaw be dismantled or evaporate.

The enigma which appears as the so-called mystery of the trinity, the magical runes of Odin, and the mysterious magic of Varuna is the nature of the flaw itself. It obscures rather than clarifies. It is the dark magic which uses the lens of the flaw to make intersubjectively real bindings which are, in fact, illusory. Thus there is a profound connection between the Western worldview and occult magical systems that make use of the flaw doing injustice to those caught up in the distorted worldview produced by the lens of the flaw as it eclipses the sun of the Good. These secret bindings, as well as the overt bindings by which the world is constructed, may only be undone by the sword of disconnection which slashes through the Gordian knot to reveal the truth.

Furthermore, the bonds joining components from distinct worlds are depicted with words other than *nidana*. *Bandha*, the most general term for “connection,” is often applied in precisely this sense. Perhaps the best example comes from the *Rg Veda*, where it is said that “the ancient seers discovered in their hearts the *bandhu* of the

8. p. 72



manifest (sat) in the unmanifest (asat)” (1.129.4; see also JUB 1.59.10). The word bandhu is indeed often defined in such a way as to put this function of relating the visible to the invisible, the immanent to the transcendent foremost:

“In the Brahmana texts it denotes above all the mysterious connection or relation between the entities of this world and the transcendental “ideal” entities of the divine world, which are the foundation and origin of the perceptible things.”

Regardless of the particular term used, it is this ability to link the visible, manifest, and therefore limited counterpart to its invisible, transcendent, and unlimited prototype that is the most spectacular of the supposed effects of making connections.<sup>9</sup>

The enigma of the flaw is very well expressed by this quote from the Rg Veda. Here, it is interpreted to mean that the seers discovered the connection between visible and invisible entities. This means that a connection is set up between entities and their prototype sources which gives power to the entities. However, it is exactly this possibility of connection that must be denied. The intime and endless-time realms are totally disconnected, and the abodes described in the previous chapter are ultimately an illusion from one point of view. Yet from another point of view, the interface between the intime and endless-time realms is all that exists, and the individual discrete realms are the illusion. Either way, there is no connection between entities intime and their endless-time prototypes. There is either no connection, or they are the same as those prototypes. The lines of connection that cross the boundary between intime and endless-time are illusory. Thus, there is another way to read the Rg Veda quote based on the fact that Sat is the Sanskrit word for Being, and Asat equals non-Being. The seers discovered in their hearts the connection of Being in Non-Being. We may reinterpret Non-Being as the simplest image of Emptiness or the Void which is pure negation and say they discovered the connection of Being in the Void. They discovered that Sat only has vitality when brought together with its opposite which is the

Void. The connection of Being is, in truth, disconnection. When disconnection is applied to Sat or Being, then things connect themselves naturally by reference back to the single source. We cannot connect them. We are at a loss to help ourselves, even less capable of connecting all the things of creation into a whole. Instead, we walk into the Void and give up the project of will to power. By ceasing to connect, everything becomes connected of its own accord. This is manifest in the form of the four abodes which only occur because we maintain the *disconnection* between intime and endless-time. If we were to attempt to make connections on the basis of the brahman, we would introduce the illusory flaw which has since become so ingrained in the Western worldview. The Hindu project is exactly counter to the correct approach to existence. The Hindu approach affirms the self and attempts to gain power by forging connections between the intime self and its endless-time prototype. This creates the illusion of power, but in reality, destroys the self which uses its mysterious powers gathered from the enigma to do injustice. On the other hand, the correct approach is to maintain pure discontinuity between the in-time realm and the endless-time realm. This is the doctrine of Tawhid. One negates the self by embracing pure discontinuity. The flaw evaporates, and the abodes appear naturally, not as an act of will, but as the surfacing of the true face of reality. The single source is, in fact, the interface between the in-time and out of time realm. When the single source appears, the intime and endless-time realms vanish. All that exists is the interface which appears as the four abodes. The world does not vanish but takes on a new aspect completely. It is the opposite of the magical enigma of the flaw. It is perfect clarity arising from pure disconnection.

Once the abodes have appeared, it might be thought that they represent the kind of connection described by the brahman. However, the key is the self. If the self acts to connect things itself, which is the craving function, then it is constructing illusory connections. If the self is negated, then the connections are truly from the single source. Those connections that arise from disconnection have the strength of the one true

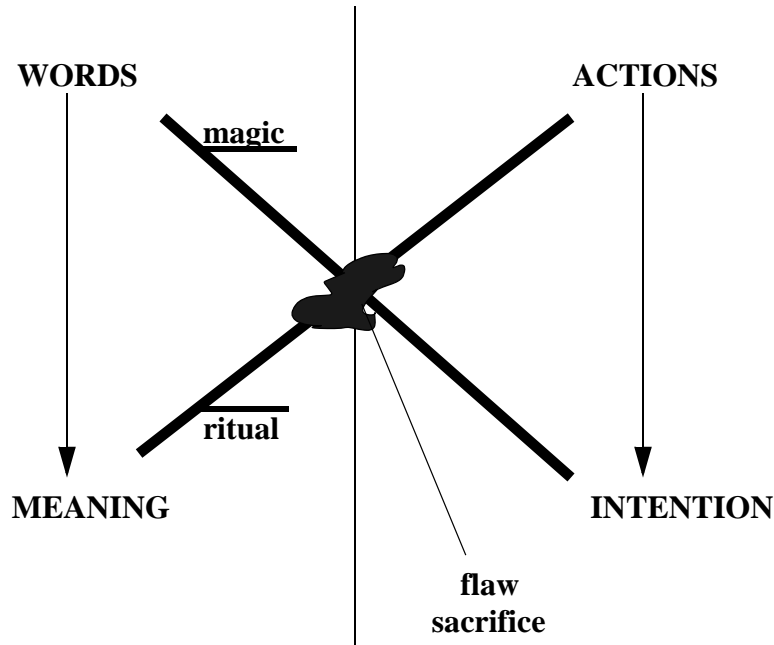
9. p. 80

reality. Our impulse is to move toward connection so we reap disconnection. If, instead, we move toward disconnection, we will reap a deeper connection as a matter of course. The world works in opposites. The opposite you attempt to lay hold of evades your grasp, and the opposite you seek to avoid grasps you inevitably. Thus, in the connection of brahman, there is a secret known by the early Vedic seers. Seek disconnection and you will find connection. But instead, their brahmanic followers sought connection without disconnection and inherited the illusory connection of the flaw which is, in reality, utter disconnection. The dynamics of opposites is important, not just their static values.

The fourth chapter of B.K. Smith's book is called "The Ritual Construction of Being." This chapter title contains an important truth which should not escape us in this investigation. Being is constructed through ritual. It is easy to forget this as we wind our way through the history of Indo-European phenomena. The whole worldview that posits the connections of Being and Ideation are forged by repeated ritualized actions. If the ritual were to cease being enacted, then the worldview would collapse. The illusory connections would unravel without constant maintenance. In Hindu society, the ritual sacrifices were very complex, seeking to influence unseen realities. So too, the ritual of the socio-technical technological system are, for the most part, directed at managing unseen realities. In one case, the rituals are directed at sacred realities, while in the other, they are understood as physical realities. The only significant difference is that the sacred realities could produce meanings because they were tied to the possibility of wholeness. On the other hand, physical realities make no claims with respect to meanings and leave us in the nihilistic hollow landscape of a broken world. Ritual behavior is a concentrating and honing of intentionality by bringing to bare thought, perception and action in an overdetermined and redundant way. It is an attempt to force a synthesis or totalization. The socio-technical system, though not as dramatic, also attempts to produce a totalization of this field through dominance. As such, there is coordination

between intersubjective perception, thought and action which projects Being upon the world. It is a thin glaze that covers everything. Tiemersma calls it undifferentiated Being from which the triangular facets of the body image unfolds which eventually crystallize into objective and subjective designated realities. Loy calls it the non-dualistic overlap between perception, thought and action. This process of unfolding from undifferentiated projected Being into the differentiated socio-technical system is accomplished through ritual practice. Ritual is a confusion of the relation between words and action. Words and actions are opposites and should remain disconnected from the viewpoint of Tawhid. Words embody meanings, and Actions embody intentions. Meanings and intentions are two separate hidden realities by which humans relate to the single source. Meanings and intentions each flow from the single source and intersect in the human being giving direction and fullness to his life. However, if words and actions are not kept separate, then problems occur. Ritual is one of the results of mixing words and actions. Ritual occurs when actions are thought to have meaning. Magic occurs when words are thought to express intention. Through the recitation of a formula, we attempt to embody an intention, and through that, make something happen. This confusion of the relation of words to action and meaning to intention is at the root of the ritual construction of Being. It is not just in Hindu society that this confusion arose, but it is at the heart of the socio-technical systems mode of practice as well.

| FIGURE 130



| In the Hindu sacrifice, ritual and magic are combined into a single panoply which attempts to project wholeness by binding together words and actions and cross-fertilizing meanings and intentions in attempt to reach into the unseen realm. Killing is, in some way, the ultimate act because it cannot be done twice to the same victim. Forcing someone to cross the boundary from the intime realm to the endlessime realm gives the sacrificer himself a taste of the transition. Anyone who has killed animals for food knows how the whole quality of the world can change at that moment. Sacrifice attempts to bring some aspect of endlessime into the intime realm. It is an act that destroys the primordial unity. It brings on the broken and nihilistic landscape. By repetition of the act that destroys the totality, the sacrificer attempts to reinstate what has been lost. However, the old adage that two wrongs don't make a right holds sway. More apt might be that two wrongs do make a RITE. The first sacrifice of Purusa or Hun Tun in the Chinese version of the story was a wrong that brought about the flawed broken world that we behold as a nihilistic landscape. By obsessive repetition it is to possible to bring back the pristine

state before the first sacrifice. However, the obsessive repetition of the act of sacrifice attempts to assuage the guilt of those who introduced the flaw into existence -- the flaw of undifferentiated Being -- that subtle dynamic clinging which permeates the world corrupting it. It is a cunning trick of the priest which tells the layman that the sacrifice will reassemble the world when it is this very obsessively repeated act of sacrifice which is continually breaking the primordial unity. The projection of Being must be constantly renewed for it continually fragments in order to become the mechanism of ideation which spreads its haze of ideational continuity across the surface of things in the world.

By opening the door to endlessime and doing injustice to the victim, the sacrificer shows his dominance. He, like the Greek gods, preserves his place at the expense of the victim, using the victim as a tool to seal his ritual and magic together. The sacrifice creates a bond of guilt among the community who all participate together. It is the sacrifice of a male -- originally the son of the king and later prisoners or animals. It is the attempt to

appropriate inward male unity by a people who only have outward female unity. Placing the victim in the next world is seen as equivalent of achieving inward male unity. That unity becomes a guilt complex that rides over the outward female unity. The guilt complex -- most exquisitely represented within the Christian mythology -- becomes a surface layer that covers the earlier pattern of female unity. The guilt complex provides the internal coherence of the proto-socio-technical system, just as the fertility rites of the outward female unity provide the external coherence. There is a dynamic tension between these two layers of the Western psychic. We have already explored the difference between them in terms of the difference between surface and deep temporality. The human being provides the whole which bonds the intersubjective cohort. By fragmenting the whole of the victim its source is forced into the unseen realm in a magical and ritualistic act attempts to restore the inward male unity which had been lost. Yet, that very act is a corruption and injustice which disturbs the universe, sending it further out of balance. So the Priests call for bigger and better, more elaborate sacrifices which yet again throw it further out of balance. Rta is lost in the very act by which it is attempted to be regained. Need this surprise us when we learn that Prajnapati both gave rise to the defective world and made the first sacrifice.

Thus, the Indo-European system is founded on two injustices. The first is to women who are treated as a commodity which, through exchange in marriage, attempt to invoke an outward female unity. The second is to men who become the sacrificial victim in attempt to forge an inward male unity based on guilt for the communal act. The male victim is hoarded by being thrust into the unseen, while the female is exchanged. This corresponds to the two types of money -- in horde and in circulation. In the economic system, the trick is to circulate 28 times the money held in the horde. In this way, money is produced seemingly from the air. It is the dynamic between money in horde and money in circulation that allows the production of wealth and seemingly unending economic growth. Likewise, it is the cross-

over between women in circulation and the male victim that provides the essential dynamic of Indo-European society. This is why the central Indo-European myth is about abduction of women. She is taken in an illegal forced exchange as was Helen of Troy. She is given by the abductor to his mother who is punished instead of the abductor when she is rescued. The mother is the nexus of breaking old vows and instituting new vows. The mother is the point at which the contention between power relations and exchange relations are resolved. Women not only were exchanged, but many times they, as property, were abducted based on power relations. The mother may herself have been abducted, and at least she was exchanged. So the mother becomes the accomplice in the same crime of which she has herself been victim before. She is mean to the victim making her wash clothes by the sea. The changing and washing of clothes signifies the change from the victim's old vows to the new vows. The washing of the clothes signifies the changing of the internal order of society as power relations change the patterns of exchange of women. As power relations are brought to bear, a different gestalt appears in the patterns of exchange of women. In the new pattern, the women must change her clothes, becoming a part of a new external alignment of social relations. The sea represents, in Jungian terms, the unconscious or the unseen realm. The victim washes her clothes in the waters of forgetfulness and as she does so, her rescuers appear from out of those same waters. Not one, but two males emerge from the waters to revoke the change. They punish the one who would exchange the new vows for old, not the one who wields the power. They blame the mother who was in the same position as the victim but was not saved; who drowned in bitterness and turned toward the one in the same position as she once was. The brothers or husbands prevent the change in the gestalt of the exchange pattern. The two males from the sea signify the inward male separation. In order to rectify this inward fragmentation, a victim must enter the sea. Odysseus, on his way home from the battle for Troy, is this victim who is lost in the wilds of the sea. Agamemnon sacrificed his daughter to begin the

expedition to Troy, and in the end, a single man is lost at sea. Women are exchanged, abducted and even sometimes sacrificed instead of male victims. This is three successively deeper levels of injustice. The first level provides the illusory continuity of exchange. The second level disturbs the patterning of exchange and asserts power relations that create new patterns of exchange. These power relations may only be thwarted by greater power based on sacrifice. When the victim is a woman, then a total breakdown in exchange is signified. Outward unity is broken, and the result is war. The war has its roots in the marriage of Pelus to Thetis. A golden apple from Eris fell at the feet of Hera, Aphrodite and Athena which said, "to the most beautiful." Pelus did not know who to give it to. The jealousies that were provoked between the goddesses ultimately led to the backing of different sides in the war. Thus, when the female external unity breaks down, there appears the female triumvirate corresponding to that of Mithra (Aphrodite) / Varuna (Hera) / Indra (Athena). This split can only be healed by the sacrifice of a man and ultimately, Odysseus is that man who must undergo his hardships lost in the seas and ultimately visiting Hades in order to restore the lost unity. Crossing the ocean to save the abducted woman is only half the battle -- the rest is crossing back to return home. An army crosses in one direction, but the epic only follows a single man crossing back. In this way, the balance of the army is unified by the lone man's struggles. This relation between the single man and the army is demonstrated in the episode concerning the Sirens. Odysseus has himself tied to the mast and fills his sailor's ears with wax so he can hear the Sirens' song without being destroyed. Adorno and Horkheimer have used this myth as a metaphor for the dilemma of modern man as exemplified in the class structure. It is an excellent metaphor for Hegel's master/slave dialectic. In this episode, Odysseus tempts fate as he does so many times, using his cunning to escape death. We might adopt this episode as a metaphor ourselves. The song of the Sirens might be seen as the illusory continuity produced on the basis of external female unity. In order to save themselves, Odysseus and his men take up complementary opposite nihilistic positions.

Odysseus and his men are both deafened -- one by the Sirens' song, and the other by the wax in their ears. Yet they are opposites in that one is too close to experience while the other is too far away. Odysseus, like the victim of the sacrifice, goes into another realm; while those left behind are at once unified and deadened by the experience. The ship of Odysseus is a perfect metaphor for the resultant unity produced by sacrifice. In rowing the ship by the Sirens, the crew is sacrificing Odysseus, who is their captain. Odysseus desires this experience and brings back tales of the experience beyond the wildest imaginings of the crew. The guilt of the sacrificer is like the dulling of their senses -- it covers over all creation by distorting the perception of the world. That communal distortion is done in order to heighten the experience of the victim. But the sacrifice is an unjust heightening of experience, just as the attitude which dismisses the suffering of the victim is an unusual dulling of her senses. Sacrifice creates a privileged over-sensitive access point for glimpses of endlesstime at the expense of communal guilt, and dulling of the senses as the subtle clinging of Being is projected on existence. The victim and the group guilt form a nihilistically balanced whole -- this is an artificial whole substituted within the nihilistic landscape for the lost primordial unity of Purusa or Huntun. This nihilistic whole is merely the obverse of the nihilistic landscape itself. The *holoid* is like the sacrificial victim, and the *ephemeron* is like the dulled crew with communal guilt. One is too bright (Yang Splendor) and the other too dark (Closed Yin) -- the epitome of unbalanced states. The wholeness strived after by sacrifice is a meta-imbalance. It is a dynamic reconfiguration of the nihilistic landscape, turning it into a whole made up of complementary nihilistic opposites in dialectical counterpoint exhibiting external and internal coherence. The external coherence is based on female unity through exchange. It exhibits changes as these patterns of exchange are effected by power relations. The internal coherence is based on communal guilt derived from the sacrifice. It attempts to attain inward male unity by a magico-ritualistic act. That act maintains imbalance in the guise of attempting to regain balance. The injustice

of the sacrifice continually throws the system further and further out of balance. To compensate, the exchange rate must increase so that the patterns of gestalt change become greater and greater as the dynamical system bifurcates. Eventually the turbulence increases until chaos breaks out as war. Out of the chaos comes a lone man to begin again, like Aeneas did in Rome. So the cycle begins again this time with the Sabean women for exchange.

Our own socio-technical systems are precisely these dynamic nihilistic totalities. They have an external coherence maintained by exchange. The exchange patterns are maintained by power relations which may shift, causing a new gestalt in exchange patterns. In the economic system, it is exchange of goods and money. In the scientific and technical realms, it is exchange of information. These patterns of exchange exist in relation to hordes. In economics, these are the hordes of the Banks. In academics, they are the universities. The internal coherence of the socio-technical system is maintained by setting up the nihilistic opposites of overabundance and

poverty. There is a super concentration of resources and attention to a single facet of existence at the expense of dulling the experience of all other facets of existence. The horde, or point of overabundance, is the nihilistic opposite of the field of poverty within which it appears. The relation between horde and exchange is monopolized by the guild of the socio-technical system. That point of relation is the key control point which is the source of power. At that point, apparently something is created from nothing. This, of course, is an illusion. The channels of exchange merge at the control point. Whoever controls the point of merger controls the whole socio-technical system. At the control point, the bank or university, the dynamical relation between the moving point of focused overabundance and the patterning of exchange form a single system on the form of the formal-structural system driven by ideation founded on the fragmentation of Being. In this way, the ancient pattern of the Indo-European worldview continues to structure the world -- | devouring it through our dynamic clinging.

FIGURE 131

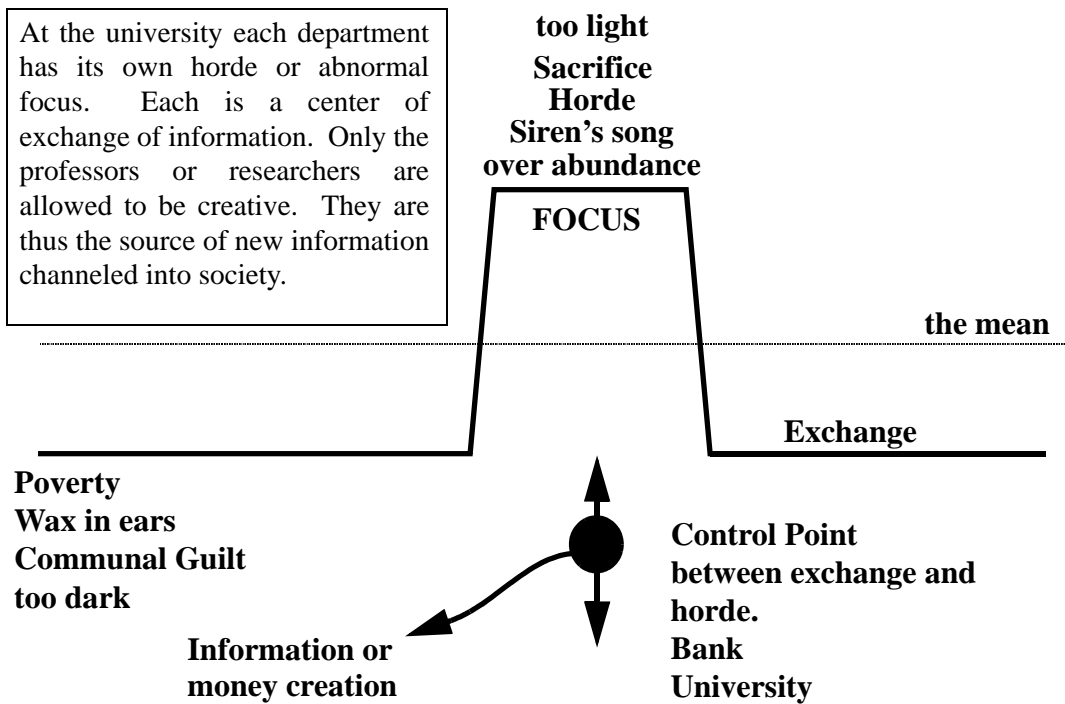


TABLE 35

Murder of women	Chaos of War
Abduction of women	Power relations repattern exchange
Exchange of women	Exchange

You might think this interpretation is far fetched. However, when we consider the myth of the origin of sacrifice among the Greeks according to Hesiod, all the elements come into sharper focus. The myth concerns four Titan brothers: Promethius, Empimetheus, Atlas and Menoeitus. The first two fought with Zeus against Kronos, while the second pair were on the other side of the cosmic conflict. Menoeitus (defying fate or ruined strength) was killed by Zeus with a thunderbolt. Atlas (he who dares or suffers) was sentenced to holding up the heavens. You might think that the two Titans who fought with Zeus would ultimately fare better. But Prometheus became a rival to Zeus, and in the progress of that rivalry, ended little better off than their brothers who lost the war. An excellent account of the Prometheus myth may be found in The Cuisine Of Sacrifice Among The Greeks by M. Detienne and J.P. Vernant. Here, only the highlights will be given in support of the theory that sacrifice attempts to regain artificially inward male unity, and that it is the connection between sacrifice and wife exchange which leads to the phenomenon of the control point where the interchange between horde and exchange take place. The control point is a cornucopia from which emergence flows.

Following the general outlines of the mythic sequence, the first point is the adjudication by

Prometheus of sacrifice. It must be decided which portion is man's and what portion goes to the gods of the sacrificial victim. Prometheus arranges for Zeus to make the choice between two bags. One contains the bones covered with fat, while the other contains the meat covered by stomach of the animal. Zeus chooses the bag that appears the best, but ends up with bones, which is actually the worst portion. Because of this choice, man receives the best portion and gives the gods the part which is of no use to men. Zeus is angry at this and seeks to deny men fire to cook their meat. Now in this first scene of the mythic sequence, there are several points worthy of note. First, the two bags of meat are a perfect example of nihilistic opposites. The wholeness of the animal is destroyed, and out of that wholeness is composed two bags which are not as they appear. What looks good is bad, and vice versa. The destruction of a natural complex and the artificial construction of the two bags is analogous to the creation of the defective world whose nature is Afluxion and nihilism. In Vedism, the whole animal is Sarva -- the primordial unity. The destruction of the animal and the allotment to nihilistic opposites takes us to the stage called Vsiva -- the defective totality. Of interest is the fact that what happens to the sacrificial animal is exactly the opposite of what happens to the human on death. The human flesh is burned, but the human bones are saved and wrapped in fat and buried.

TABLE 36

	Bones & Fat	Meat & Stomach
VICTIM	Burned offering to god	Humans eat
HUMAN	Bones and Fat kept	Burned

In this, the victim and the dead non-victim are opposites. So not only are the human and divine portions nihilistic opposites, but these portions are reversed for the non-victim dead. In this way, is the non-victim distinguished from the victim. In the myth, Zeus' choice inaugurates a fundamental distinction among the Greeks between the victim and the non-victim. It connected human consumption of meat with sacrifice. It also defined the protocol for turning the human into a victim. Merely reverse what is kept and what is burned from the dead body. This reversal suggests the presence of cannibalism which Burkert discusses in *Homonecans*. This sacrifice may either be of a male or a female. The sacrifice of a female signifies a breakdown of exchange as in Agamemnon's sacrifice of his daughter. The sacrifice of the male is much more potent. It signifies an artificial attempt to gain inner male unity as seen in the bull sacrifices that were prevalent all over the ancient Mediterranean and which survived in the story of the crucifixion of Jesus and of Odin. The highest sacrifice was of a man, and that naturally was connected with cannibalism. In another myth, Lycaon attempts to feed Zeus the remains of Nyctimus mixed together with the meat of goats and sheep in a boiling cauldron. This precipitated the great flood that all but destroyed mankind. This shows that Zeus does not accept the meat of such abominable feasts. Men eat the meat of the victim -- human or non-human. Man eating man. What does this do but put a man inside. The group does it together, in silence, each with their allowed portion, as with the drinking festival of Dionysus. The group puts the victim inside and is bound together by the guilt suffered together. This is inner male unity sought by the people of external female unity in an unnatural way which brings the wrath of Zeus. Zeus turns Lycaon into a wolf -- an animal that cannot discriminate victim from non-victim. When the surviving human couple are given advice by Themis after the flood ("Shroud your heads and throw the bones of your mother behind you.") they interpret this to mean the bones of mother earth, i.e. stones, and so from the stones spring people to repopulate the earth. Another interpretation might be to leave the bones of the dead

on earth while burning the flesh, i.e. preserve the distinction between victim and non-victim.

The next scene in the myth of Prometheus is of him stealing the fire from Olympus to give to man against the wishes of Zeus. Fire is the destroyer. It destroys the meat of the non-victim and the bones of the victim. Fire has always been sacred to the Indo-Europeans. In the Vedas fire, is Agni, a special god which links man with the gods. In Zoroastrianism, fire worship provided the Axis. Prometheus takes fire from the sun and hides it. It is an artificial light quite different from those celestial lights of Sun, Moon, Planet and Stars from which it derives. The main attribute of fire is its flickering. Also it is a visible separator between seen and unseen realms. Fire makes visible what lies in the darkness when the celestial lights are not visible. Fire represents transformation, change, and thus time, as with Heraclitus. We many liken fire to the position of excrescence in the formal-structural system. Excrescence makes things visible within a nihilistic landscape through artificial highlighting via novelty. Like fire, the consumption of these artificial novelties destroys resources unnecessarily. Over-production breeds waste. Fire is the speeding up of time artificially. Fire is the temporality of the formal-structural system as it consumes the world.

The next step in the mythological sequence is Zeus' revenge for the theft of Fire and being tricked into taking what looked good but was, in fact bad. Zeus takes revenge, not initially against Prometheus (forethought) but instead against his brother Epimetheus (afterthought). Zeus orders Hephaestus to fashion a woman out of clay, and offers her to Epimetheus in marriage. This is the first case of wife exchange. The woman was named Pandora, who was beautiful outside but made from a base material and vacuous. Thus, Pandora was like the bag of bones -- something that looked good but was not good. Thus, the exchange was a bad deal, and Epimetheus refused. Here the crucial element of exchange of women enters the picture. The speeded up temporality of the socio-technical system works by a dynamic of continuous exchange. Yet the



exchange is made possible by the Horde represented by the sacrificial victim or destroyed property. The potlatch in some primitive societies replaces the horde. The horde is property intentionally placed out of circulation which balances the exchanged medium -- be it money or whatever. The bones and fat of the victim enter the unseen realm through fire, and the result is the appearance of Pandora. Pandora is the positive face of the socio-technical system, now called "progress." The result of exchange and hoarding, and the interchange between the two, looks good but is, in fact, bad. But it is hard to see what is bad when it is all working. However, when "progress" goes sour, its ugly underside becomes apparent. Progress at what expense? This is the question asked usually too late.

When Epithemus refuses Zeus' gift, then Zeus takes revenge directly on Prometheus. Zeus has him bound to a pillar and harrowed by a vulture that eats his liver by day and then makes it grow back at night. Prometheus gets eternal punishment for his service to mankind. The punishment comes after the counter gift of Pandora is refused. The punishment is about making defective and then becoming whole again in an infinite cycle. This infinite regress signifies the attempt to attain wholeness through destruction or sacrifice. Men now have all the instruments necessary to perform their sacrifice. They attempt, in that act, to regain wholeness as internal male unity. But it is precisely this attempt that continuously repeats the breaking of the primordial unity. Thus, the sacrifice attempts to achieve wholeness by breaking wholeness. It will never reach its goal and is thus really a repetitive oscillation between wholeness and brokenness. Prometheus' punishment is the reality of the sacrifice in the realm of endlessness. Prometheus unknowingly destroyed cosmic harmony and went against RTA of the dharma. His punishment and the sacrifices of humans are the intimate and endlessness sides of the same coin.

The last scene in the mythic sequence shows Epimethemis accepting Pandora out of fear, and because of her stupidity, she opens the jar (box)

which Prometheus says they must not open. This box, once opened lets out all the ills suffered by mankind after the golden age. Once opened, the box could not be closed again. The box is like a cornucopia of troubles. The opening of the box signifies the emergent event which changes the gestalt of mankind. The body itself is the control point. It could be opened or left closed. Once the control point is opened up, many things flow from it which are unpredictable before it is opened. Pandora's box is the singularity within the formal-structural system which when turned inside out, becomes the emergent event (novum) that inaugurates a new epoch.

In the myth of Prometheus are all the elements of the external and internal coherences of the socio-technical system. However, let's look again at the context of this story. The four Titan brothers, Prometheus, Epimetheus, Atlas and Menoeitus, were rulers of Atlantis through the office twin sons of Poseidon. These five twin sons stand for the five Indo-European gods. The four Titans stand of the interfaces between these signifiers. Thus, the Titans repeat the structure of the four kinds of Being.

**TABLE 37**

for Kronos	Pointing	Menoceus	defying fate or ruined strength	Pointed at by Zeus with thunderbolt
for Zeus	Grasping	Epimetheus	afterthought	Takes Pandora in marriage "to have and hold"
for Kronos	Bearing	Atlas	he who dares (suffers)	Bears the weight of heaven
for Zeus	Encompassing	Prometheus	forethought	Encompassed by the reality of sacrifice just as the victim is encompassed

Each Titan signifies a greater intensity of the subtle clinging of Being. The greatest intensity is aligned with the reality of sacrifice as endless oscillation between wholeness and defective creation which is called by the Hindus Samana. Thus, we see finally that the magical power of the Indo-European king is

derived from sacrifice of his own children. By sacrificing his children, he attempts to create internal male unity as the internal coherence of Indo-European society to balance the external female unity learned in his initiation process.

**TABLE 38**

**INITIATION OUTSIDE SOCIO-TECHNICAL SYSTEM**

- APHRODITE secret of female principle
- HORSES dynamic clinging
- MAGIC runes and tools

**WITHIN THE SOCIO-TECHNICAL SYSTEM**

- FEMALE EXCHANGE external coherence
- CONTROL POINT singularity -- emergent event
- SACRIFICE artificially attempting to gain inner male unity; = Horde; internal coherence.

Returning to the ritual construction of Being, we may now see that each class of Hindu society is like the four Titans. Each has its form of suffering, and sacrifice from its suffering issues its dead, and from its sacrifice issues its victims. Each class, in turn, through its praxis successively approximates the pure sacrifice which renders whole by an inner yang unity which compensates for the outward yin unity of the intersubjective cohorts. The untouchables have no sacrifice, and this signifies defective creation. Men from other classes become untouchables if they are not initiated within a certain range of ages unique to their class. So without sacrifice, men revert to the level of defective creation and become permanently ruined. Each class' sacrifice is a closer and closer approximation of the true sacrifice which yields

wholeness. Each higher class takes the sacrifice to the next meta-level until the unthinkable limit is reached. At the unthinkable boundary at meta-level four, the inward interface to the heavens is reached. The class system of the Hindus is a kind of societal tower of Babel which attempts to reach the heaven of the unthinkable beyond Being four. The ritual construction of Being for Hindu society is a massive project analogous to the technological project of putting a man on the moon. The technological project places a man in outer space, while the Indo-European spiritual project places the man in inner space at the core of the community as the secret powerhouse that the king can draw upon to give inward unity to the community.

## FROZEN IN TERROR

---

In searching for the inner meaning of the Western tradition stemming from its Indo-European roots, it is necessary to take another important step. We cannot completely understand dynamic clinging unless we appreciate its conjunction with its opposite. Until now, the opposite of dynamic clinging has not appeared. It appears only as we search for a myth among the Greek corpus that ties together all the elements which have been successively uncovered in the progress of this study. That myth complex which ties together all of these elements concerns Perseus and Medusa. The Gorgon Medusa's gaze turns men to stone. Turning to stone is the opposite of dynamic clinging.

Let's look for a moment at an example of the relation between dynamic clinging and frozen terror. The example is the rodeo in which so many of the values of Western culture are encapsulated. At the rodeo, there is a clear distinction between the rodeo cowboy and the rodeo clown. The rodeo cowboy risks his life to participate in an event of overt dynamic clinging to the wild animal. The animal is made wild by a form of torture, and the cowboys compete to see who can stay on the longest as the creature (horse or bull) goes wild. It is of interest to note that the animals are

not truly wild, but are "made wild" by the artificial means. Torture brings out the "true nature" of animals -- their wildness -- which is necessary for Western man to express this extreme form of dynamic clinging. For Western man to conquer nature, it must be transformed, even by torture, into a fitting opponent. Here Western man revisits the original scene in which he conquered the truly wild horses in order to show he could do it again if he had not blotted out all the wilderness and rendered everything tame. It is pathetic that Western man can only revisit the wild by torturing the tame animals to drive them wild.

But the rodeo does not just contain cowboys -- it also contains the rodeo clown his nihilistic opposite. The rodeo clown stands as a marker for the opposite of the courage of the dynamically clinging rodeo cowboy. The rodeo clown signifies frozen terror. The rodeo clown runs from the wild beast performing the role of distracting it from the fallen cowboy. The rodeo clown jumps in a barrel which is butted by the bull. The rodeo clown signifies the fear of the audience and all those who shrink from the encounter of the dynamically clinging to the wild. But as the cowboy is riding the wild beast, the rodeo clown

stands by watching. Thus, between the cowboy and the rodeo clown, there is a complementary relationship between the participant and the observer. When the cowboy is bucked off, the clown runs toward and then away, distracting the wild animal. Thus, the clown's mock cowardice is useful in saving the life of the cowboy. It is the animal that is caught and manipulated in the tension between these two opposite roles. The truth is that Western man oscillates between these two roles because dynamic clinging and frozen terror entail each other. Both are responses to wildness. It is because of implicit terror that wild things are converted to tame. They are transformed from wild to tame through dynamic clinging as the Western man breaks the wild horse, but they are converted because of the terror that the wild inspires. The one who does the dynamic clinging hides within himself the teleology of frozen terror. The one who exhibits frozen terror outwardly hides within himself the necessity of dynamic clinging. The city folk hire the cowboy, or his likes, to tame the wild. The ability to tame the wild is a rank of distinction that separated the men from the boys. It is the touchstone that proves bravery and distinguishes the true man.

Yet when there is no true wilderness left, then the whole dialectic turns around. The animal must be tortured to be driven wild. The true man who can dynamically cling becomes the torturer of the tame beast, and the audience becomes the passive "non-involved" observer of this crime whose fear is signified by the clown.

In myth, frozen terror is represented by turning to stone. Theweleit calls this the White Terror in his study of Male Fantasies:

As we have seen above, the soldier male's activity is constantly directed toward the attainment of three perceptions: the "empty space," the "bloody miasma," and the inundation of consciousness in "blackout." Through hallucination, and by muscular activity of his body, he traces the same route that is described by Mahler in terms of the maintenance of dedifferentiation and devivification: and his goal

seems to me, as it does to Mahler to be self-preservation.

In Freud's Interpretation of Dreams, the attainment of "perceptual identities" -- the desired goal of the primary process -- is distinguished from "thought identities," which are the means by which the secondary process attempts to achieve satisfaction. Perceptual identities are presented as a "lower" means of achieving satisfactions, as routes that bypass all detours, deferrals, inhibitions, diversions, thought, word-presentations, or concepts. In the primary process, desire shoots out compulsively toward the production of an image that is either hallucinated or produced by changing the status of the real objects. The image produced corresponds to an earlier situation in which the individual has experienced security and satisfaction.

Mahler's work has modified this conception of the primary process as necessarily divested toward the perception of a state of primary pleasure. From here observation of the "psychotic" child, she concludes that the activation of the primary process is equally likely to reproduce a key situation of displeasure. In such instances, the not-yet-fully-born child may well be attempting to indicate its sense of entrapment within, and inability to transcend, a particularly destructive phase of its development. Aggressive acts of self maintenance thus appear as intimations on the part of the child of a crucial lack within itself.

In the soldier male, both pleasurable and unpleasurable activities seem to be in evidence; the question of which is the goal of the primary process -- pleasure or unpleasure -- is resolved according to the degree to which his body-ego fragments in the course of activity. The degree of fragmentation varies in him according to the intensity of threats to which he feels exposed at a given moment.<sup>1</sup>

Theweleit's study of the Frekopf (pre-nazi) materials of German mercenary soldiers are revealing about the deep-seated fears of Western man as he faces the situation of confronting in which dynamic clinging is necessary. We will stick with the metaphor of the rodeo, but the same might be said of many other

---

1. Klaus Theweleit MALE FANATSIES Volume 2 p 271-272

arenas of human activity. Theweleit's major insight is that the motivation of the Frekopf is essentially one of self-preservation against the perceived onslaughts of the world which threatens to inundate him. In the rodeo, this shows up in the transformation in the behavior of the rodeo cowboy from the frenzied activity of riding to the stiff calmness with which he walks away from the encounter of dynamic clinging. It is amazing to see the rodeo cowboy strut calmly away after a successful ride as if to say that the frenzied activity of the ride had no effect on him internally. Many times the cowboy will turn his back on the still raging animal as he walks away, as if to court danger openly, showing disdain for the conquered animal. The stiff stride of the cowboy and the quick transformation show an abnormal degree of boundary maintenance. As the cowboy rides, he yells and waves his cap, but as soon as the ordeal is over and his ride successful, he struts away calmly, showing no emotion. The opposite of this situation is the unsuccessful ride where the cowboy is thrown and gets under the feet of the enraged animal. In this scenario's worst case, the cowboy is trampled to death, turned into a bloody pulp. Theweleit calls this the "bloody miasma." The cowboy watches as his peers are trampled occasionally and must constantly imagine it happening to himself. This constant possibility is thus a displeasureable image constantly presented to the cowboy, and is what makes the rodeo pageant exciting for the audience.

The production of the perception of the second perceptual identity, the "bloody miasma," involves devivification and the differentiation working simultaneously. In this process, the man seems to experience the reactivation of the central situation of unpleasure; he is stripped of boundaries, left undifferentiated and trapped in a symbiosis that engulfs him. He perceives flesh-and-blood exclusively as a blood-sodden mass in which he will perish; or, more extremely, he sees himself as inescapably immersed in the blood of his own childbirth. Characteristically, the bloody miasma brings the man into physical proximity with threatening elements which he both actively seeks (despite the immense danger of engulfment) and against which he differentiates himself as survivor, by smashing them to pieces

(with his rifle butt, for instance) or shooting at point blank range. He escapes by mashing others to the pulp he himself threatens to become.<sup>2</sup>

Thus, the rodeo cowboy maintains his self on the edge of total destruction with the constant destruction of others as a reminder of what could happen to him.

The bloody miasma is the central image between two nihilistic opposite images of "empty space" and the "blackout." Empty space results from the anti-production of working death and destruction that results in the purity which the Western man seeks. A world in which every thing is annihilated is a pure world, as Morris Berman reminds us in his study of this syndrome in Coming To Our Senses. This anti-production of annihilation can also engulf the perpetrator which results in the "blackout" in which consciousness is lost. However, engulfment normally refers to sensory overload which leads to temporary blackout. For the cowboy the time of sensory overload is during the frenzy of riding, while the time of sensitivity is immediately after the ride as he regains his composure to strut away. In order to regain his composure quickly, he must shut himself off from his own bodily feelings which are replaced by over calmness of his strutting. Thus the cowboy moves from an experience of sensory overload which could result in consciousness if he were unlucky, to an artificial calmness in which he shuts himself off from his bodily feelings in order to show that the ordeal did not effect him. He undergoes this transformation in the face of the constant danger that could transform him into a bloody mass.

Notice that this trinity of images corresponds to the conceptual triangles of Loy and Tiemera explored | previously.

---

2. p. 274

TABLE 39

Empty Space	Bloody Miasma	Blackout
THOUGHT	PERCEPTION	ACTION
Mental Lived Body	Body Conscious Subject	Physical Lived Body
Mental Objectifying Body	Objectifying Conscious Subject	Physical Objectifying Body

Here the conception is that the extraordinary situation which necessitates dynamic clinging to survive produces the triadic structure of consciousness (or the triadic structure of the sign). While riding the animal, the rider is immersed in sensory overload lost in his actions. Immediately after dismounting, he transitions the nihilisticly opposite condition of artificial serenity to prove he was unaffected. This artificial serenity has affinities with the cold world of pure thought which is artificially separated from the perceptual world by the mind/body dichotomy. Thus, the extreme situation of dynamic clinging produces two equally out-of-balance states of too much action -- too little action. In both cases, the natural flow of consciousness and behavior are disrupted. The transformation between frenzy and stilted action takes place across a chasm of the possibility of being turned into a bloody pulp. This perception of others smashed by the raging animal is both the chasm and

the point of unification. Because I have not been smashed, I have unified the two artificially out of balance states and preserved myself, producing a subjectivity that hovers above the world triumphant. The perception of the destruction of others separates the subject from those others as an uninvolved observer who has undergone the ordeal and survived. This objectified subject that unifies the two artificially out-of-balance states is the persona of Western man. He enters the realm of white terror, of frozen terror, without cowardice, temporarily unifying frenzy and serenity. Thus, the audience and the cowboy share something in common. They are both observers immersed in the frozen terror implicit in the dangerous situation. The successful cowboy has entered the realm of frozen terror by transcending it, whereas the audience has entered by remaining uninvolved. The clown is the marker which at once unifies and differentiates the brave cowboy and the uninvolved audience.

TABLE 40

VARUNA	>>>>>>>>	ENGULFED		
MITHRA	>>>>>>>>	BLACKOUT		
	>>>>>>>>	BEARING	>>>>>>>>	FROZEN TERROR
INDRA	>>>>>>>>	BLOODY MIASMA	>>>>>>>>	GORGON MEDUSA
			(Perseus Subject)	(Object)
	>>>>>>>>	GRASPING	>>>>>>>>	DYNAMIC CLINGING
FREYA/ TWINNS	>>>>>>>>	EMPTY SPACE		
	>>>>>>>>	POINTING		
OUTSIDERS				< Mirror

This leads us to understand the reduction by which the primal Indo-European pattern is distilled to reveal its inner meaning. The pattern of the gods delimit, via their interfaces, the four types of Being whose modalities represent intensifications of clinging. But just as the interfaces between the gods can be represented, so too can the interfaces between the modalities of clinging. So empty space becomes the interface between pointing and grasping. Bloody miasma is the interface between grasping and bearing. Finally, blackout is the interface between bearing and engulfing. At the next level of precipitation, dynamic clinging is the interface between empty space and bloody miasma, while frozen terror is the interface between bloody miasma and blackout. The final level of precipitation is where the Gorgon appears, which is the ultimate image which may be distilled from the Western miasm. The Gorgon is the monster -- the wild beast itself that is the object of white terror and dynamic clinging. The monstrosity projected into nature is merely the reflection of the subject which confronts the monster. The monster does not exist in nature, but is a figment of the imagination of the one with the wish to confront and conquer the artificial wild. Nature is transformed into a monster so that it may be slain by the subject caught in the oscillation between the states of dynamic clinging and white terror. Western man wreaks terror because he is terrified. He clings to the beast he has driven wild. When Perseus looks into the mirror at the Gorgon Medusa, he sees his own reflection.

When we explore the myth of Perseus and the Medusa, it is necessary to keep in mind Peleus and Thetis who represent the primordial instance of dynamic clinging which is reflected in various ways in other myths. When Thetis transforms, she turns to fire and then to water. Then she turns to a snake and then to a lion. She moves between extremes in order to shake Peleus' grip on her. The images of lion and snakes are crucial. Belephron, who is the opposite of Perseus, destroys the Chimera which was "a fire-breathing she-monster with a lion's head, goat's body and serpent's tail."<sup>3</sup> The Medusa has snakes emanating from her head. Thus, it becomes clear that

the Medusa and Chimera are both derivative images of Thetis in transformation. They are the objects of dynamic clinging, and thus the goals of heroic deeds. So Thetis, Chimaera, and Medusa are all reflections of the same archetype -- the object of dynamic clinging and white terror. They are reflections of the subject caught oscillating between these two opposites who can only preserve himself by destroying the object he himself has created.

Also remember that Thetis gave refuge to Dionysus when he fled into the sea pursued by Lycurgus. For saving him, Dionysus gave Thetis a golden urn in which the bones of Achilles, son of Peleus, will later rest (Odyssey 24.74; Otto p55). So there is a deep underlying connection between Thetis and Dionysus that must be explored in order to appreciate the full ramifications of the ordeals of Preseus and Belephron. In the progress of this study, Dionysus has been identified with fate as the signifier of the mortality of the immortals (the impossible moment). Dionysus embodies the emergence out of the dialectic of dynamic clinging and white terror. Dionysus is the god who emerges. His epiphany is always a momentous and startling event. As startling and incongruous as seeing a ship on wheels which was the vehicle for his appearance in Greece. Dionysus is the one who appears from the sea and returns to the sea. In this, he is related to Aphrodite, which is shown in his affinity for women and his effeminate nature. In fact, Dionysus combines the natures of the three elements which the warrior receives in his initiation outside the city. Dionysus is wild and drives others wild, and as such, he is like the wild horses that the young warrior learns to ride. Dionysus is effeminate and has the nature of woman in the form of a man. Dionysus is a conqueror, who destroys his enemies. Dionysus is the master of mysteries. As Otto points out, Dionysus and Athena are opposites. One sprang from the head of Zeus, while the other sprang from his thigh. As such, they represent the masculine woman and the effeminate man which are the nihilistic opposite associated with human sexual roles. They respectively represent

---

3. (Graves 75 p253)

closed yin and yang splendor. Athena is a woman (yin) who looks and acts like a man (yang). Dionysus is a man (yang) who looks and acts like a woman (yin). Thus, the nihilistic opposites are represented as the tension between the reason and order of Athena as opposed to the chaos and madness of Dionysus. It is really this opposition which should be emphasized instead of the opposition with Apollo. The yang splendor is signified by the lightning bolt that smote his mother, annihilating her in his conception so he had to be incubated in the thigh of Zeus.

Right at his birth gods arise as his enemies. Terrible disturbances are engendered in his vicinity. The destruction of his mother is followed by suffering, bitter distress, and violent death for all who interest themselves in the little boy, beginning with his mother's sister, Ino, who plunges into the sea, out of her mind, with her own child in her arms. And in this way, even the revelation of the god who became a man creates wild emotion, anger, and opposition among mankind. The daughters of Minus refuse to follow his call and with good reason, for he rips the ones he has affected out of their wifely decency and morality and mates with the mysteries and madness of the chaos of night. They, however, wish to remain true to their duties as housewives and attend their husbands -- until Dionysus incites them with the sharpest goad of his madness. King Pentheus becomes aroused and does not wish to let the women tear their bonds of modesty asunder and dance with the frenzied deity. Persues in Argos rushes out to meet Dionysus with an armed might. In shifting forms, the myth repeats the same image over and over again.<sup>4</sup>

Dionysus is the god who embodies not just the secret of mortality of the immortals, but also the turmoil of emergence. The women who follow him leave the city and become the mates of the initiated warriors. In terms that the Frekopf would understand, they are changed from white maidens who are pure and chaste into red whores who epitomize the enemy. Yet, it is the rape and destruction of the women of the enemy that gives the greatest pleasure. Women are split into

either sources of fertility which are kept pure and protected, or sources of pleasure which are to be used and destroyed. Dionysus is the one who forces women to be transformed between these two categories. This is the ambivalent position of women in Indo-European society, as either hoarded object or object of exchange, which is built in from the beginning. Dionysus takes women out of the city and transforms them into the embodiments of Aphrodite with which the young initiated warrior learns of sex as separate from family responsibilities. This ambivalent position of women as either holy and untouchable, or whore, is a necessary complement to the split in the oscillating subject between the white terror and dynamic clinging. Once a woman leaves the city she can no longer enter again. However, the man leaves the city (his family) to become initiated (sow wild oats) before he returns to the city to settle down after the male rite of passage. Thus, the woman becomes the field which is sown, as Page Dubois studies in her book The Sowing Of The Body. The nihilistic opposites of Centars And Amazons has also been studied by her as images of the Other in Greek society. Men go to the Centaurs for initiation. Women are abducted from the city to serve as objects of this initiation. So the fundamental Indo-European myth of the abducting of the woman plays itself out because of the basic structures inherent in the primal Indo-European mythos and world patterning. Thetis is given a golden urn by Dionysus. Thetis represents the initiation into the realm of Aphrodite (sexual pleasure outside the bounds of marriage). The golden urn signifies the well of fate -- the wells are the sources from which all things take their form. Thus, not only is the urn (chalice) the female essence, it also embodies the workings of fate which is given by Dionysus, the master of fate. Dionysus is the effeminate embodiment of Yang splendor which gives the golden urn to Aphrodite -- the equivalent of Paris giving the Golden apple to Aphrodite -- the woman torn out of the social nexus and raped in the initiation beyond the city's protective walls.

This must cause us to ask what the gift of Athena was to man. Athena is perhaps Anatha, the Sumerian

---

4. Otto p. 7-75



goddess of heaven, known also a Inanna. The hymns to her and the Sumarian myths surrounding her are told in the book by Diane Wolkstein and Samuel Kramer called Innana: Queen Of Heaven And Earth. She is the source of civilization who steals the “ME” or arts of civilization from Enki the lord of the sea. She travels to the underworld and returns to place her husband, Dumézil, there for his lack of grief. As Robert Bly remarks, both men and woman are associated with heaven and earth. Normally men are associated with heaven, and women with earth. But man can also be associated with earth and become its protector, while woman may be associated with heaven. Innana is the embodiment of the energy of woman associated with the heavens, and Athena is the inheritor of that place in Greek mythology.

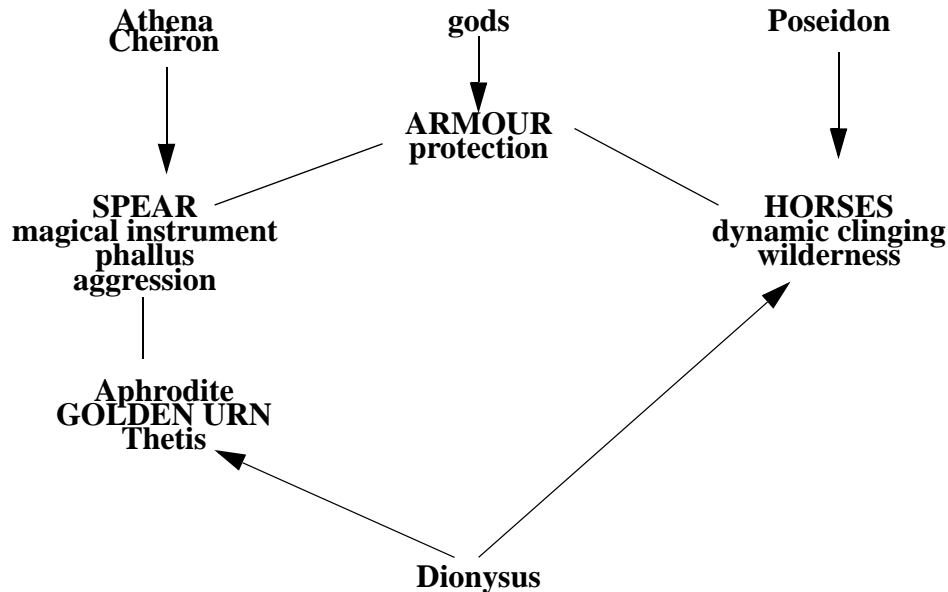
When we look back at Peleus’ wedding which the gods attended, we see that Athena participated in the gift to him of a spear.

Cheiron gave Peleus a spear; Athena had polished its shaft, which was cut from an ash on the summit of Pelion; and Hephaestus had forged its blade. The gods’ joint gift was a magnificent suit of golden armor, to which Poseidon added the two immortal horses -- Balins and Xanthes -- by the West Wind out of the Harby Podarge.<sup>5</sup>

Thus, Athena, with Chieron, gives Peleus a magical phallus-like object, the spear. The entering into the golden urn of Thetis gives Peleus a golden suit of Armor. And the immortal horses signify the achievement of the ability to dynamically cling. Each gift relates to a phase of the initiation of the young warrior in which he gets a magical instrument -- the phallus that has entered the golden urn, his mastery of dynamic clinging to horses and the golden suit of armor that will protect him in battle. Notice that Cheiron’s gift is the magical phallus which is made possible because Peleus has entered the | possessor of the golden urn.

5. Graves 81m p271

FIGURE 132



The wildness of the woman outside the city is the human equivalent to the wildness of the horses. By entering into the arena of both, the young initiate has proved his manhood as signified by the magical spear which is an instrument of aggression needed by the warrior to defend the city. He also earned his golden armor which is the objectifying conscious subject that is forged through the ordeal. The subjectivity of the observer who has risen above the oscillation between dynamic clinging and the white terror is the ultimate refuge of the one who has entered the battle and survived again and again until he is not moved by the battle and remains calm in the midst of chaos.

In all this, it is clearly seen that the urn is given to the woman who has broken out of the city by Dionysus who represents Yang Splendor, while the Spear is given to the male initiate by Athena who represents closed yin. This means both the male and the female are infected by the imbalanced states of too yang and too yin. And how does one become too yin or too yang? It is by clinging to a state, whether yin or yang, after it is the natural time for it to roll over into its opposite. When this clinging occurs, one enters more and more deeply into the abnormal state until one is forced to transition into the opposite in a catastrophic manner. The giving of the urn to the female signifies the transition from Yang Splendor to Yin, and the giving of the spear to Peleus by Athena signifies the transition of closed yin to the yang. In other words, in the initiation the male and female initiates learn to embody the out-of-balance states of Yang Splendor and Closed Yin and ride the forced transition from these extreme imbalanced states back to their opposite. So for the female initiates, the transition is from the protection of the city into the wilderness where they become sexually free. For the male, it is the transition of the first wild ride where he tames the horses and learns to dynamically cling, and the initial experience of free sexuality outside the confines of law and responsibility. At that point, the male is able to transition back into the city to become a warrior. Unfortunately, in this system, the women have nowhere to go; they are discarded unless they are cured and purified, as Melampus did for Proetus by immersion in a sacred well<sup>6</sup>. They have become the

vehicle for the transformation of the men, but they would not make good wives after this experience, they are no longer “pure” -- or so the customs dictate. Yet in this, the transition from closed yin to the male, or from yang splendor to the female, enhance the experience of both given seemingly magical powers. By being able to experience the extreme state and the rapid transition to the opposite, a valuable lesson has been learned which sets these men and women apart. For they know it is possible to hang on to the transforming opposites, and thus knowledge allows them to be more tenacious than all the others. They achieve a kind of balance in spite of extreme imbalances that are continuously negotiated and adapted to. This meta-balance in the midst of multiple extreme imbalances is the harmony of the *holon, integra* and *holid*. It is a balance and harmony which compensates for an artificial state of imbalance that was created as its precursor in order to make possible the meta stability as the artificial opposite of imposed chaos.

As an aside, it should be noted that the serenity of the one who masters dynamic clinging which merges it with the white terror may be again transcended so that the karmic oscillation between dynamic clinging and the white terror stops. This is the wisdom of the one who attains the abode of the action of non-action (Wei Wu Wei). Thus, for the actor, there is the possibility of achieving non-attachment by relinquishing the result of the action. This is the way taught in the Bhagavad Gita by Krishna to Arjuna as they stand between the two armies. In this way, the ultimate sacrifice is the sacrifice of the self. This is the ultimate way of knowledge within the Indo-European way where the karmic oscillation which causes objectifying subjectivity to arise is sacrificed and wholeness achieved, in which the self becomes totally dependent on the self alone. The exposition of this way, which is the ultimate teaching within the Indo-European way is beyond the compass of this essay. Yet it is important to know that the Medusa (object of desire) which is the reflection of the oscillating subject can vanish if the oscillations of the

---

6. (72J p 235 Graves)

subject is quelled and the subject/object dichotomy unified by a return to undifferentiated Being or the unity of non-dual perception, action, and thought. However, in this essay, we are concerned with the workings of the manifest aspects of the Western worldview so as to avoid its pitfalls. The wisdom within that worldview still relies on the manifestation of its unpleasant aspects, and so undifferentiated Being really only hides the essential flaws within being itself. We wish to escape the conundrum completely, not just not just suppress its effects. The holoïd and the excrescence are both distortions of reality. Merges with the holoïd by entering into undifferentiated Being allows the Western sage to achieve harmony within the context of a warped view of the world.

Let us also remember that the other wedding attended by the gods was that of Cadamus and Harmonia. Cadamus was the brother of Europa who was carried off and seduced by Zeus. Agenor sent all his sons to search for her, and they were not to return without her. They all searched in vain and ended up dispersing and living in different parts of the world. Cadamus went to Delphi and asked after his sister, and was told to give up. He was told to build a city where a cow stopped. He thus bought a cow and followed it until it stopped. There he proceeded to sacrifice the cow and sent his men to fetch water. His men were killed by a serpent at the spring of Ares. Cadamus killed the serpent, and Athena appeared to him after the sacrifice of the cow and ordered him to sow the serpent's teeth in the soil.

When he obeyed her, armed sparti, or Sown Men, at once sprung up, clashing their weapons together. Cadamus tossed a stone among them, and they began to brawl, each accusing the other of having thrown it, and fought so fiercely that, at last, only five survived:

Echion (VIPER)

Udeus (OF THE EARTH)

Chthomus (OF THE SOIL)

Hyperanor (OVERBEARING)

Pelorus (MONSTROUS SERPANT),

who unanimously offered Cadamus their services. But Ares demanded vengeance for the death of the serpent, and Cadamus was sentenced by a divine court to being his bondsman for a great year.<sup>7</sup>

Here we see a perfect image of the field of excrescences in the fighting of the Sparti for no reason. The human companions of Cadamus are replaced by these men of earth. They represented the artificial defective creation which replaces the natural creation, making necessary the search for wholeness and harmony. This is also reflected in the dispersion of the sons of Agenor. When Europa was stolen, the outward female unity was lost as the five brother dispersed. Out of the melee of the sparti, five men of earth survived to form a new unity under Cadamus which became the city of Thebes. So natural unity was traded for an artificial unity of a human male, bringing together the non-human or less than human men of Earth. The gift of the Sparti had the price of bondage to the god of war, Ares. Cadamus finally married the daughter of Ares and Aphrodite who is called Harmonia. When the marriage occurred, all the gods attended, giving gifts.

---

7. Graves 196 58g

**TABLE 41**

Aphrodite	Golden necklace of irresistible beauty
Athena	Golden robe of devine dignity and flutes
Cadamus	Rich robe
Electra	Taught the rites of the great goddess
Demeter	Assured her a prosperous barley harvest

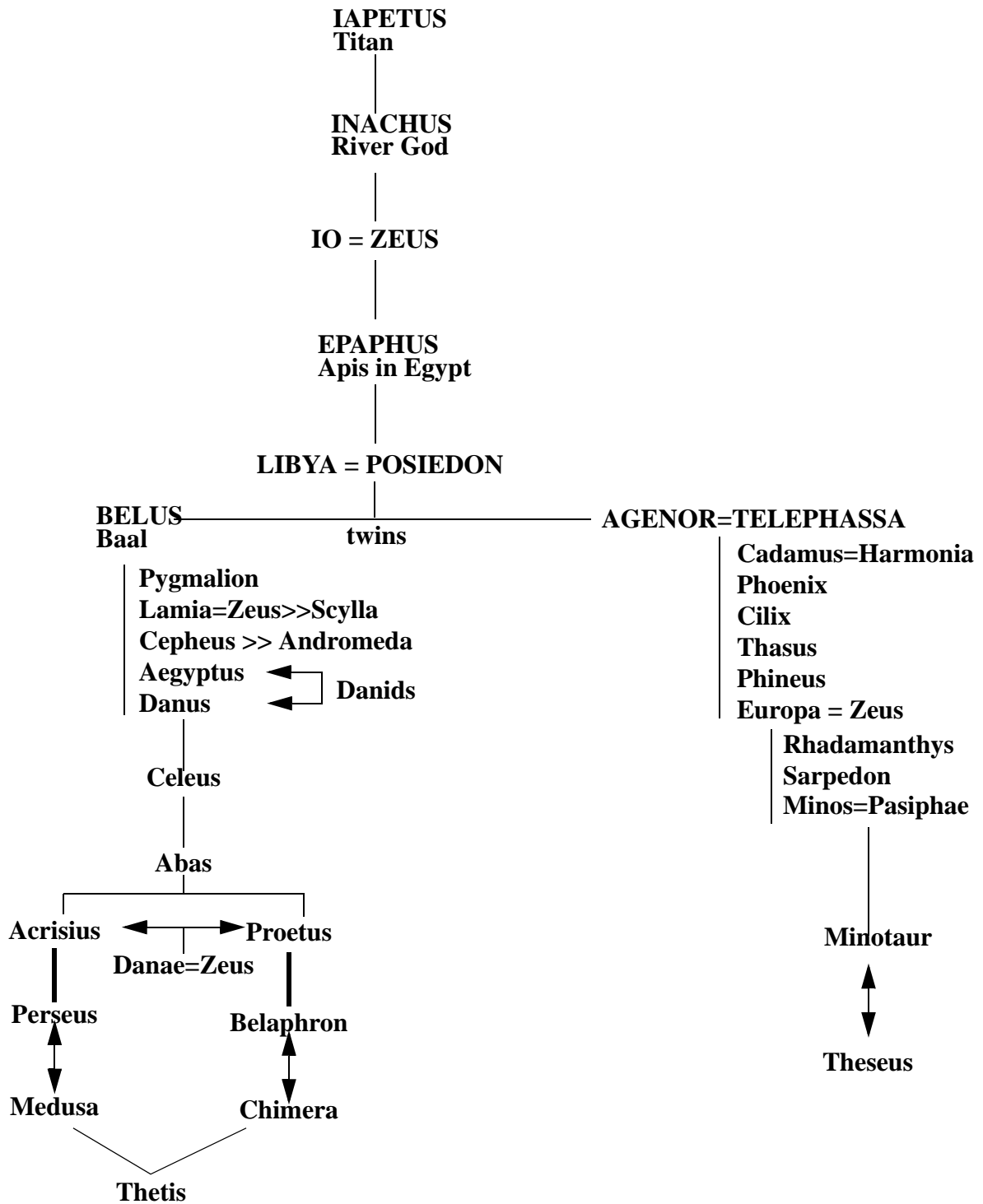
All these are gifts to Harmonia. After strife, Cadamus achieved harmony by merging Ares with Aphrodite (they were the lovers that Hephaestus made fun of by binding them in bed). Ultimately, Cadamus and Harmonia left Thebes to rule barbarians, as was foretold by Dionysus. When the barbarians had wreaked enough havoc, they were turned either into snakes or lions by Ares. Thus, in Europa outward female unity leaves and dispersion and strife follow. But out of strife Cadamus somehow achieves harmony by merging Aphrodite and Ares, and the marriage is consecrated by all the gods. But the harmony allows him to rule over barbarians until their being transformed into sharks or lions. Cadamus in the process becomes the inward male unity among the Sparti. Instead of him being killed, all his followers are killed. Five brothers are split, and five men of Earth appear, unified by one of the brothers. This reminds us of the Pandava and, of course, of the five semiotic markers of the primal Indo-European pattern. So Cadamus marriage to Harmonia is the result of the initiation process, while the marriage of Peleus tells us the steps of the initiation itself.

With all these preliminaries in place, we are ready to deal with the myths of Perseus and Belaphron. I concentrate on these myths because they combine all the elements which have been dealt with up to this point in this series of essays. These myths tie these elements together, and in this way, hopefully gives us a final complete picture. It is the face of the underlying pattern of the Western worldview. Given the approach established in proceeding chapters, it is now possible to see the face from a unique vantage point that ties together the many seemingly unrelated aspects of Greek mythology., The basic principle is the use of myth to understand the relationship of nihilistic opposites to each other and the elucidation of the fundamental pattern of the Indo-European worldview in relation to the initiation process. As this chapter draws to a close, we will discuss the overall structure of the mythic scene which will be explored in detail in the next chapter.

The story of Perseus and Belaphron starts with the two brothers, Proetus (first man) and Acrisisu (ill judgement). They were twin sons of the king Abas, or Argolis, who was the son of Cellus. Cellus was the sun of Danus who was the son of Bellus who was the son of Poseidon. The family tree was as follows:

FIGURE 133

[964]



Normally, the interpreter of myth speaks of a single myth, and not much work has been done on mythic

lineages. In fact, no real methods have been developed to deal with mythic lineages. They seem a hodge podge of unrelated stories randomly linked by family relationships. However, the family relationships lend the myths a dimension which needs to be kept in mind. In fact, it is these lineages that give Greek myth its complexity. We know that lineage was very important to the Greeks, and so by ignoring this dimension in our interpretation, we are really looking only at the surface patterns of the myths and not their deep structure expressed as family relations. Here we can only make a few general comments, but it is important for getting the context of Perseus and Belaphron right to keep the context in mind. Generally, we will speak to houses: that of Belus (BAAL) and that of Agenor. We have already dealt with Agenor's house in our remarks on the myth of Cadamus. It is an important myth, we know, because the gods graced his marriage to Harmonia with their presence. All the action regarding the house of Agenor was precipitated by Zeus' carrying away Europe. If we look at the entire lineage, we see that Zeus has "interfered four times with Io, Europe, Lamia and Dane in this lineage. But the lineage had also been participated in by Poseidon. Thus, the lineage is mixed. It begins with a river god, Inachus, who would fall under Poseidon's domain. Zeus ravages Ion (Hera's priestess) and attempts to hide it from Hera. Io is turned into a cow that wanders the earth (remember the cow Cadamus will follow) until she is finally turned back to human form and bears Epaphus, the divine bull Apis, that ruled Egypt. The daughter of Epaphus is Lygia who, via Poseidon, bears the twins Belus and Agenor. Then Zeus again "interferes" with their houses three times. This circulation of the lineage between the influence of Zeus and Poseidon is very significant. Zeus and Poseidon are opposing influences (they are opposed in the Iliad) much like Enlil and Enki in Sumarian mythology. A lineage that links these opposing influences can be expected to be important and also exemplify their interaction.

It is important to note that Io's wandering, and the searching of her brothers, mirrors the searching of the brothers of Europe. So there is some symmetry

in the mythological lineages across the lineage. The theme which occurs again and again is that of the white bull and the white cow. Zeus turns Io into a white cow to hide her from Hera. He appears as a white Bull to Europe. The white bull also appears in the story of Pasiphae and Minos. Minos made an offering to Poseidon and prayed for a white bull to emerge from the ocean, which immediately occurred. Minos did not sacrifice the bull but replaced it with another. As punishment, his wife Pasiphae fell in love with the bull and had intercourse, producing the Minotaur. Minos had the labyrinth built to hide them both. Structurally we then move from Io as white cow to Zeus as white bull to a sacrificial white bull from the sea to a bull man. This all gains new significance if we remember that Europe is the name of the Indo-European homeland. The Westerners are called Europeans. Europe is the outward female unity that disappears. This disappearance causes her brothers to disperse in search. It led to the inward male unity of Cadamus among the Sparti and eventually to the marriage of Cadamus with Harmonia. Cadamus had to follow a cow in order to found his city. He followed a cow, and his sister was taken off by a bull across the sea. Minos asks for a bull to arise from the sea. The emergence of the bull leads to the birth of the Minotaur or man-bull. Zeus takes away the outward female unity of Europe and replaces it with inner male unity and harmony. But the result is the Minotaur. Just as the lineage displays the interferences of Poseidon and Zeus it also leads to the production of the bull man who Theseus finally defeats with a thread. We might oversimplify and call the labyrinth the complex thought structures that the West has devised. The Minotaur within the labyrinth is the Western male energy of dominance. The Minotaur is the opposite of the Thetis (medusa / chimera) complex. The inward male unity, when it is forced inward by sacrifice, becomes the Minotaur. The Minotaur is the dark side of the outward seeming harmony produced by the sacrifice of the male. The labyrinth is the artificial inwardness created by the sacrifice -- the inwardness of moving thought rather than stilled thought. The bull and cow appear over and over in this mythic complex. The key point is where the bull

appears to Minos from the sea. Zeus, as white bull, takes Europa into the sea, and Poseidon makes a white bull appear from the sea. The bull represented fecundity and power to the Greeks as well as to most Middle Eastern peoples. The disappearance and appearance of the bull represents the power to make things appear and disappear. The Minotaur takes the power into himself. The Minotaur is the man who has disappeared through the sacrifice. It is the man who makes things appear and disappear, as with Being as manifestation. In the labyrinth of thought, men make things appear and disappear. Just as Minos had the hubris to brag, he could get whatever he prayed for. When he got what he asked for, he did not know what to do with it. He didn't sacrifice it, and so was cursed by it. The conceptual Being is an attempt to control manifestation by man. Because he attempts to control what is not his to control, he is transformed into that thing. It blinds him by becoming part of him. Western man is blinded by his power but does not see how it has mutated him.

Theseus kills the Minotaur with the help of Ariadne whom he deserts and becomes the wife of Dionysus. Theseus negotiates the Labyrinth with a golden ball of thread that knows the way into the labyrinth by itself. The Minotaur is like a spider that waits in its web for the Athenian sacrifices. So it is ironic that it is a spinning of a thread by which the minotaur is undone. The golden thread is the truth which the convolutions of the maze cannot hide. Aphrodite was the guardian of Theseus, and when Minos and Theseus contested as songs of the gods, Zeus produced a thunder clap for Minos. Theseus dove for a gold ring and was helped by Thetis who not only found the ring, but also gave him a crown which was her wedding gift from Aphrodite. So Aphrodite figures in the conferring the power to defeat the Minotaur. Theseus is the initiate who is not caught in the Labyrinth, but instead is able to negotiate it and kill the inhabitant. In this way, the artificially produced inward male energy is overcome by the energy of the expelled woman. The initiate is given the crown -- the sign of kingship and the power to overcome brute force with wisdom and discrimination (the weakest of things, a thread,

causes the downfall of the Minotaur). The labyrinth is like the city ruled by the warrior without any wisdom. The magical king retakes the city by his wisdom and fine discrimination with the help of Thetis, the object of desire.

This chapter has dealt at length with the house of Agenor in order to prepare for the discussion of Perseus and Belaphron. They have a special relation to the house of Belus. It is important to keep in mind the mythic lineage and the structural relations between the myths about different generations. The overall pattern is not completely clear, but we must begin to understand the context of our myths in relation to other associated myths if we are to understand the deep message that these myth complexes hide for us. It is the secret of who we as Westerners really are. Our ancestors knew. We have forgotten. Knowing one's genealogy is not always pleasant. Sometimes there are murderers and scoundrels. Perhaps a skeleton in the closet. Unfortunately, in our case, there are so many skeletons buried across the Earth's surface we cannot ever count them all -- human and non-human. We are the Minotaur awaiting his sacrificial victims within the maze of conceptualization. Like him we have become mutants. Our perception distorted by the power of the Western worldview which spreads the distortion of Being across the world -- Cadamus and Harmonia were prophesied to rule over barbarians -- those barbarians are ourselves. No longer can the true initiated king such as Theseus or King Arthur save us by bringing a golden age of restored harmony. Unfortunately, things have gone too far for that.





# THE HOUSE OF BAAL

Next we will consider the house of Baal who is the twin of Agenor. Agenor means the “manly,” whereas Baal means “lord.” In Baal is Belus. Within the Judeo-Christian religious tradition, Baal is the archetypal adversary to the God of the Old Testament.

No strange god, however, is depicted more wicked, immoral and abominable than the storm god Ba'al Hadad, whose cult appears to have been a great rival to Yahwism at certain times in Israel's history. In the bible we read how the prophets of Ba'al and Yahweh persecuted and killed one another, and how the kings of Israel wavered in their attitudes to these gods, thereby provoking the jealousy of Yahweh who tolerated no other god beside him. Thus, it appears that the worship of Ba'al Hadad was a greater threat to Yahwism than that of any other god, and this fact, perhaps more than the actual character of the Ba'al cult, may be the reason for the Hebrew aversion against it.

Whereas Ba'al became hated by the true Yahwist, Yahweh was the national god of Israel to whose glory the Hebrew Bible is written. Yahweh is also called El. That El is a proper name and not only the appellation, meaning “god” is proven by several passages in the Bible. According to the Genesis account, El revealed himself to Abraham and led him into Canaan

where not only Abraham and his family worshiped El, but also the Canaanites themselves.

The Ugaritic texts now reveal that El was the proper name of the aged head of the pantheon, the father of a great family of gods. This raises burning questions as to whether the Ugaritic El was the same god as the Hebrew El or not. The wife of the Ugaritic El is Asherah whom we also meet in the Hebrew Bible, where she is associated with the Baal cult.

In the Ugaritic Pantheon, however, not only the family of El is represented, but also the family of the young and lusty Storm god Ba'al Hadad, whose father is Dagan and his sister is Anat. The Ugaritic myths are very dramatic and describe fierce combats between gods of the pantheon. The remarkable fact, however, is that these fights are always between members of those two families, but never with the same family.<sup>1</sup>

The discovery of the tablets at Ugarit dating from the fourteenth & thirteenth centuries B. C. has opened up a whole new chapter in biblical scholarship which can, for the first time, be seen from the Canaanite perspective. But what is more interesting is the

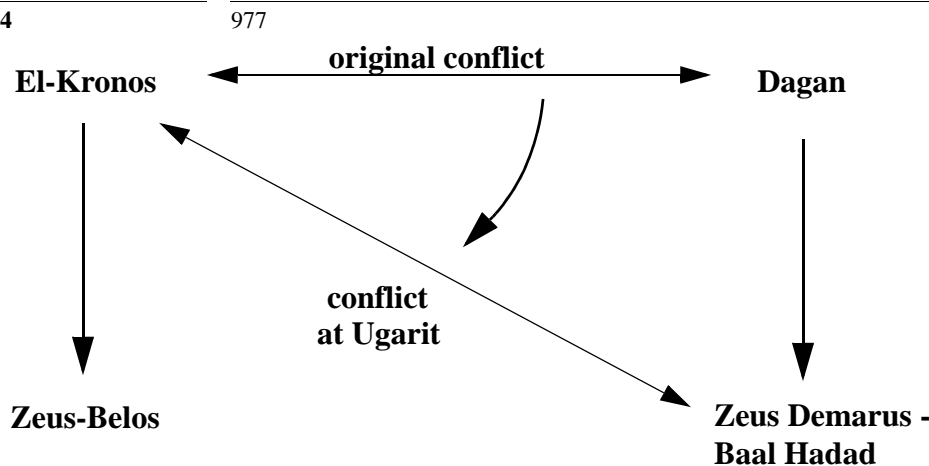
1. The conflict between El and Baal in Canaanite Religion Ulf Oldenburg; p 1-2

implications of these discoveries for Greek studies. C. H. Gordon and others<sup>2</sup> have suggested that many of the forms found in Greek literature and culture may have their roots in semite lands rather than in the pure Aryan sources. It turns out that the very family tree of myths we are exploring with the myths of Danus and Cadamus are seen by some to have semitic origins. It is clear that Baal is of semitic origin, and the argument is that the myth of the houses of Baal and Agenor describe semitic influences on the Greek mainland. It is of interest that the very lineage of myths that we see and clearest signs of the Indo-European initiation patterns are these of foreign or semitic origin. However, this, on the other hand, is not so surprising because from our perspective, all the Greek myths are heavily influenced from the semites. The Greeks' departure from the trinity of Mitra, Varuna, and Indra to embrace the family of gods under a father of the gods is a basically semitic pattern. However, within the basically semitic superstructure, there are many echoes of the Indo-European sources. The fact that Zeus is part of a trinity of brothers with Poseidon and

Hades may have been the basic compromise between a patriarchal family structure and a trinity. The unity of this trinity was, of course, the father Kronos who, like Zurvan, was the unity behind the separation of Zoroastrian dualism. Kronos and Zurvan were thus identified from early on. It is these various echoes we are exploring here. The fundamental Indo-European mythology is that found in the Mahabharata. Its structural remnants are found many places including throughout the Greek religious spectrum where the overall mythic structure is fundamentally semitic. So the semite elements are of no surprise to us. In fact, it is clear that the conflict between Indo-European elements and the semitic elements are expressed by the multiple interferences in the lineage by both Poseidon (a fundamentally Indo-European god) and Zeus (the Greek version of Baal). The father of Baal is Dagan which is traced back to the root meaning fish -- this is quite possibly why Baal is seen as the son of Poseidon (See Oldenburg page 57). In the Phoenician History of Sanchuniatous, El and Dagon are presented as brothers who are in conflict. "Zeus Demarus, who is | Ba'al-Hadad is born of his (Dagon's) house"<sup>3</sup>.

2. See Bernal, M. in Black Athena

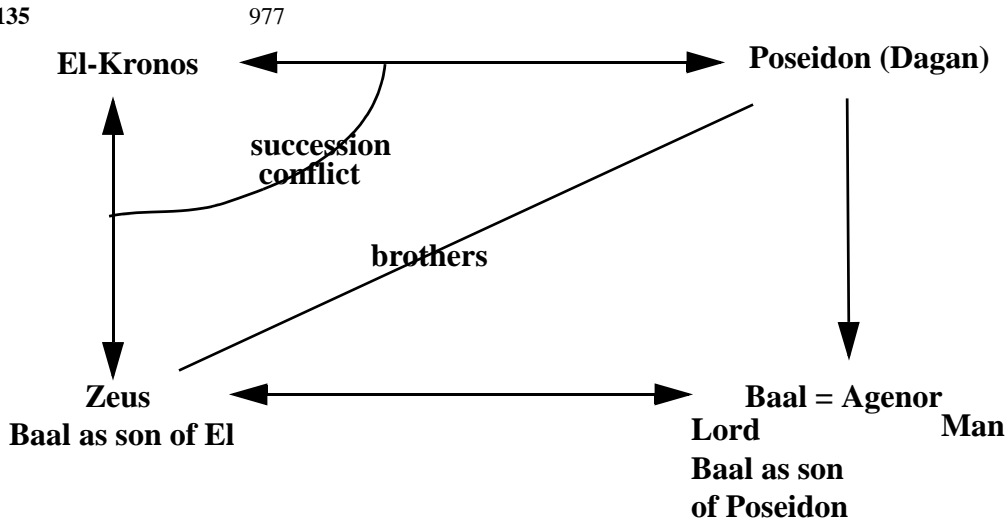
FIGURE 134



Transformed to:

3. (p.55)

FIGURE 135



This genealogy identifies clearly who Zeus is. Zeus is Baal. Both are storm gods.

Baal is the young fighter; he is described as fighting with El, with Yamm, and Mot, and the sons of Asherah, and other enemies. This shows Baal's love of fighting. Although he is sometimes defeated, as by Mot, the final victory is his. Often his victories are due to the powerful assistance of other gods, such as Anat and Ktr w Hss.<sup>4</sup>

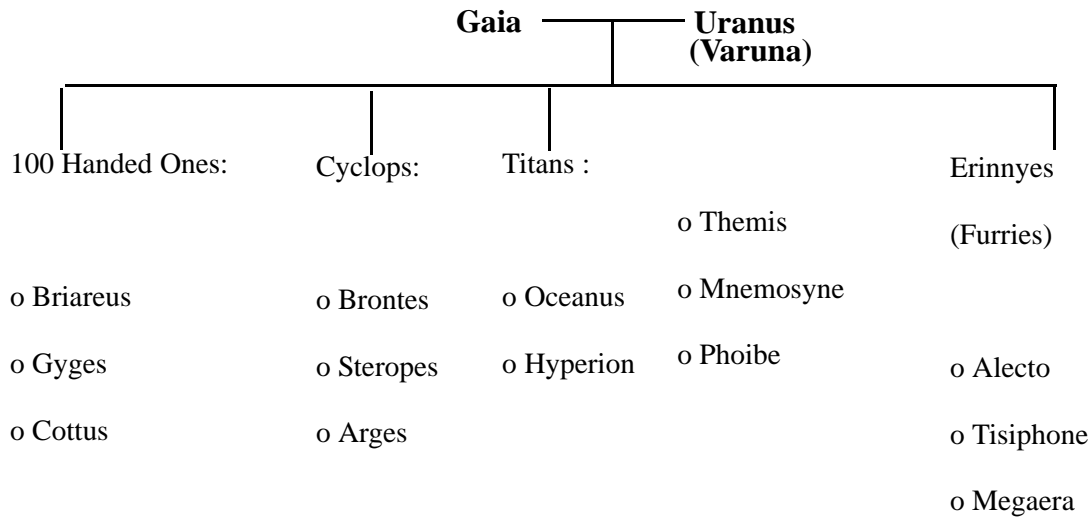
Thus, the strain of semite religion adopted by the Greeks was the Baal Hadad worship, not the worship of El. In the transition between Kronos and Zeus, there is a change of family line that was papered over by later mythmakers. This change of dynasty fit well with the theme of replacement of Indo-European roots with semitic branches. In Canaan, the replacement was of one family of gods by another, whereas in Greece it was the replacement of the trinity by a family of gods. The trinity lurks in the distinction between Poseidon, Hades and Zeus as brothers. It is of interest to note that Dionysus combines these three realms together. Dionysus is born of Zeus but retreats under the sea and serves in Hades' realm. Dionysus somehow bridges between the kingdoms of the three brothers.

However, it is clear that the nature of Baal is best described by the word "covetousness." Baal is the coveting god. He desires, and he takes by force. He wants more and more power, influence and glory. Thus though Baal is a foreign god, he exemplifies the heart of the Indo-European dilemma which distills into the clinging of Being. As in so many cases, borrowing sometimes focuses in on these foreign elements which fit into the overall framework into which they are adopted. Baal-Zeus fit right in because this god exemplified the essence of dynamic clinging even better than the original Indo-European trinity. El-Kronos would be identified with Varuna, the king of the old trinity, and his brothers. However, Robert Graves identifies Uranus with Varuna (p. 32) and says the Greek name is Ur-ana ("queen of mountains").

4. Oldengurg p69

FIGURE 136

980

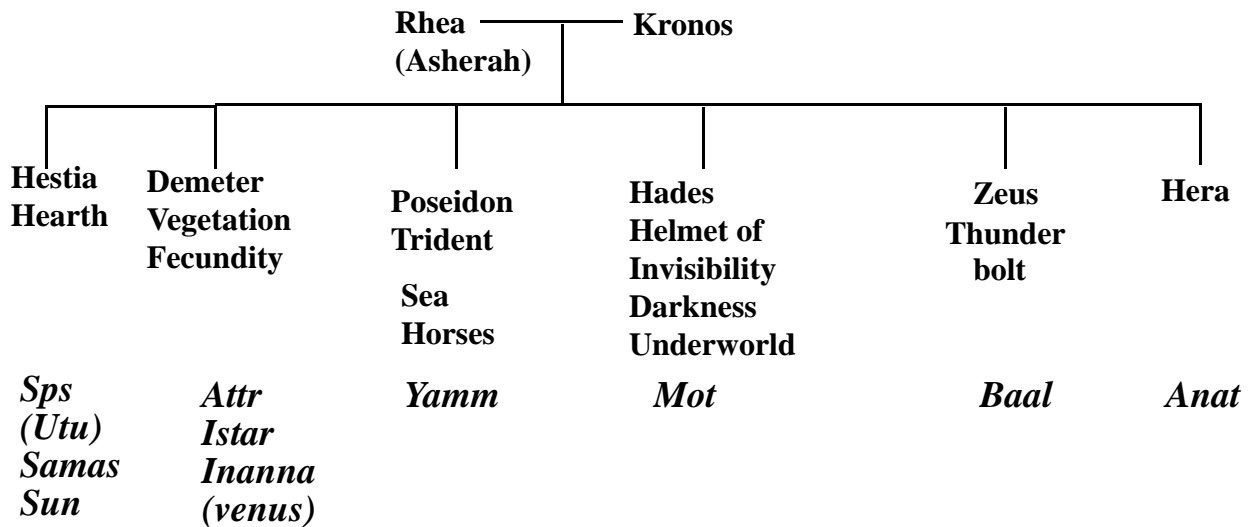


There is a remarkable parallel between the children of Kronos and the major gods of the Ugaritic pantheon. In Ugarit, there are single combat scenes where Zeus (Baal) defeats both Hades (Mot) and Poseidon (Yamm). Baal rules with the help of his sister, Anat, just as Zeus marries his sister. There are also parallels between Attr (attart) and Demeter who are both goddesses of Vegetation and Fecundity. We

may also claim some parallels between Sps, the female sun goddess and Hestia, the goddess of the hearth. These parallels are important for they show how the pantheon which was split between the two families became a single family in the version imported into Greece. The warfare between two families is converted into the ongoing rivalries within a single extended family.

FIGURE 137

981



In this, the double interpenetrating triangles replace the single triangle of Indo-European gods. The essence of the Indo-European project of reifying dynamic clinging is given a new face in the form of Baal-Zeus, the god of covetousness and boundless desire. The old trinity is pushed into antiquity as either Kronos or Uranus. But the essential trinitarian logic still pervades the new super-structure of family relations among the gods. Each of the new brother gods are greedy to expand their realms and their tension is between close to equals rather than the successive meta-levels of the old trinity. This new trinity can express covert and implicit conflict in a way which the old trinity was ill suited. The trinity remains but is essentially flattened. The lineages of Baal and Agenor portray one set of interactions between Zeus and Poseidon.

In this chapter, it is the stories related to the house of Baal, or Belus, which we are going to study. We would expect these stories to be especially revealing concerning the nature of Zeus-Baal because the origin of Baal as the son of Dagan echo in them. Baal and Agenor are twins. At Ugarit, Baal has no twin. However we may infer from the meaning of Agenor's name that he represents the manly virtues - the human characteristics -- which are shared with the storm god as god of war and fighting. Agenor specifically traveled to Canaan to set up his kingdom. Where Agenor has five sons and one daughter, Europa, Belus has for sons and a daughter. One might speculate that the relation here is between the transcendent and the immanent. It may be between Baal and the kind of man that worships Baal. The kind of man that appears in the Iliad, men who fight and kill to take a city, risking all. Men who kill and then strip the armor from their fallen foe immediately. Deadly scavengers embodying covetousness.

Pygmalion and Lamia are just two short mythological asides which reveal a great deal about the nature of Belus. Pygmalion is enamored with Aphrodite and makes an image of her. She takes pity on him and inhabits the image and produces children. Lamina is a consort of Zeus who has the ability to

pluck out and reinsert eyes. One of their children, Scylla, was killed by Hera in a fit of jealousy. "Lamina took her revenge by destroying the children of others and behaved so cruelly that her face turned into a nightmarish mask. Later she joined the company of the Eupusas, lying with young men and sucking their blood while they slept" (Graves p. 205). Lamia is the opposite of Europa. Zeus has a dalliance with the single women from each house. Zeus makes Europa disappear, while Lamia has the skill of plucking out and replacing eyes. She makes it impossible for others to see her. Lamia does not disappear herself and so suffers the consequence of Hera's vengeance. Her response is to become cruel to others, eventually turning into a vampire. As a vampire, she is opposite of Aphrodite who uplifts the young warrior by unbridled sexual freeplay rather than sucking their blood. Pygmalion uses an image to capture Aphrodite with whom he has fallen in love. In both cases, the woman is frozen either as image or mask. In the one, case the frozen object comes to life, while in the other, the live object becomes frozen and hideous. In this we begin to get our first hint of the meaning of the mask of Medusa which ends up finally on Athena's shield. The fact that the stories of Lamina and Pygmalion take place in the lovers' bed sets the stage for the conflict between Danus and Aegyptus.

Danus and Aegyptus, like Belus and Agenor, are also twins. But in this case, the twins are in conflict. The conflict between the twins is focused around the marriage bed. Danus has 50 daughters, and Aegyptus has 50 sons. On Belus' death when the quarrel came to a head over succession, a mass marriage was arranged. But Danus feared, and it was confirmed by an oracle, that the sons of Aegyptus planned to murder his daughters, so he fled. When the sons of Aegyptus followed them to Argos, a marriage was finally arranged, but instead of Aegyptus' sons killing the Danids, exactly the reverse occurred. The Danids killed the sons of Aegyptus on the wedding night using long pins. Only one was saved. Hypermnestra saved the life of Lynceus because he had spared her virginity.

The murdered men's heads were buried at Lerna and the bodies given full funeral honors below the walls of Argos, but although Athena and Hermes purified the Danaids in the Lernaen Lake with Zeus' permission, the judges of the Dead have condemned them to the endless task of carrying water jars perforated like sieves.<sup>5</sup>

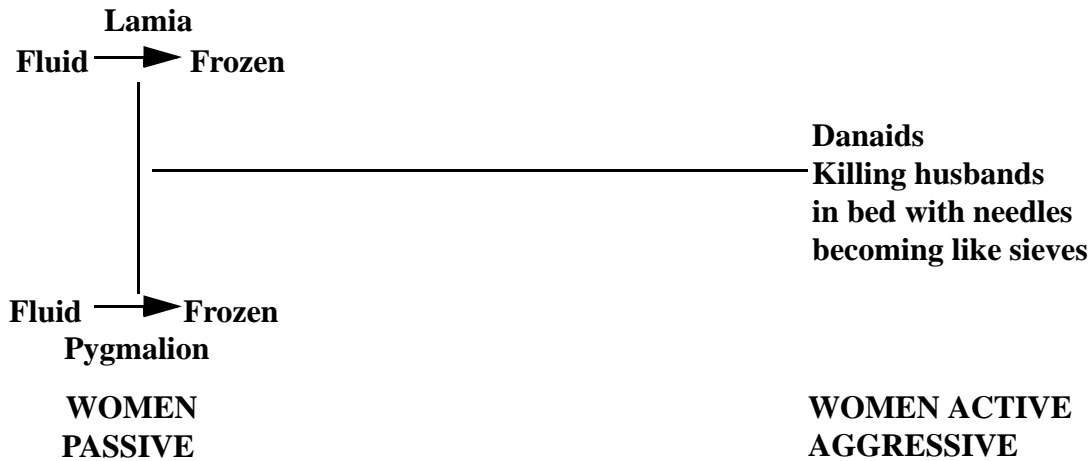
This punishment is a powerful image. The killing of the bridegrooms is the very opposite of their liberation through knowledge of woman. Here the women are penetrating the men rather, than vice versa. Penetration has always, from Greek times, been considered the most important aspect of the sexual act. The Danaids reversed the natural course of things from the Greek perspective by killing the

bride-grooms with a needle. Their sexual function of receptacle as signified by the golden urn of Thetis was broken, and they became like sieves punctured -- unable to receive and retain. The transformation from image to Aphrodite, or amorous lover to cruel mask, represented by the stories of Lamia and Pygmalion speak of the freezing and unfreezing of women in their sexual relations. This is contrast in the story of the feuding twins into a reversal of female roles due to a thread from their husbands. Murdering the abusive husband in his bed is even now a theme which is actualized. The ultimate reversal is a reversal of roles where the woman is not frozen but becomes "active," playing the male role and going against nature.

5. Graves 202

FIGURE 138

986



Medusa combines these traits. Medusa's face is like a mask, and she freezes anyone who sees her. Medusa made love to Poseidon in one of Athena's temples and was banished by being turned into a monster. In Medusa's case, the bed where they lay was in the wrong place -- the temple of a virgin goddess. Medusa is the ultimate transformation in the cycle because she herself freezes others rather than freezing and unfreezing herself. She takes the aggressiveness of the Danaids which is against nature and combines that with the masked freezing process

to produce the extreme enemy of the young warrior. Medusa does not transform herself, but transforms others, producing in them the white terror.

Through all this there is another sub-plot regarding the goddess Demetre. Poseidon attempted to ravage Demeter and the Danaids brought the mysteries of Demeter to Argos. Demeter is the goddess of vegetation and human fecundity. That fecundity of the crops is assumed by her laying in a thrice plowed field as she did for Cadamus. Demeter's mysteries of

sexuality are the opposite of those displayed by Pygmalion, Lamia, Danids and Medusa.

The rites of Demeter signify nature's way being followed correctly whereas in the line of the children of Belus those rites have gone arye. Yet it is exactly those who kill their husbands who bring the rites to Argos. So there is an implicit tension between natural and corrected human reproduction and the extremes by which that process can go astray. It goes astray when the woman becomes frozen, or aggressive, or worse yet, freezes the man. These are the diametrical opposites to the dynamic clinging which causes the man to be transformed into the king. Freezing and unfreezing, and female aggression, is somehow viewed as different from the continuous of Thetis. However, in the transformation of Thetis, she freezes into a form, then unfreezes and flows into another form in succession. As she does so, she inflicts harm on Peleus in the form of burns, scratches and snake bites. So ultimately the process here is the same. Aphrodite unleashes these passions. The woman unfreezes as she is overwhelmed by passion. The man "rides" her in sexual union and is changed by her changes. This is basically a tantric viewpoint on sexuality. In tantrism, sexuality becomes ritual and magical practice.

The central myth concerning Demeter, the corn goddess, and the loss of her daughter, Kore/Persephone, is recounted in the Homeric Hymn to Demeter and celebrated in the great ceremony of the Eleusian Mysteries. This festival endured at Eleusis for centuries. It reiterated the analogy made between agriculture and human reproduction, between the cultivation of the earth and human sexual practices. The ritual was celebrated in the fall, in the sowing season; the initiates gathered at Athens, bathed in the sea, and walked in a ritual procession from Athens to Eleusis. They fasted and drank barley drink (The kukeon), and then entered a grove-like hall, the Telesterion, one of the few closed ritual spaces in Greek cult, where they witnessed mystery rites whose substance is still unknown, although scholars believe that what was revealed may have been an ear of corn, the gift of Demeter was supposed to have presented to humankind at

Eleusis. The ceremonies seem not to have granted personal immortality to the initiates but rather to have offered a mystical insight into the cycles of production and reproduction overseen by Demeter, processes that guaranteed the continuity of human existence.<sup>6</sup>

That the mystery of Eleusis was kept secret despite thousands of initiates is one of the amazing things about the mysteries. They remain mysteries even today. But there is speculation that they included tantric sexual rituals between hierophant and priestess (cf Burkert p288). It appears that the ritual included the cutting of an ear of corn in silence. It may also have included the use of mortar and pestle as sexual symbols. The thing about the ear of corn is that it is a phallic symbol of obvious fecundity. It is a golden phallus which complements the golden urn of the released female sexuality. The cutting of the corn from the cob, and its grinding by mortar and pestle, might represent the transformation of the sacred phallic object back into a useful social object for maintenance of the reproduction and fecundity of the city. The spear of Peleus from Athena represents her special gift of the magical phallic object which then must be reintegrated into the context of the city. In the ceremonies, a young child is burned, and some suggest this might be Dionysus. Dionysus is reintegrated into the working of the city, and thus his anti-Athena energies quelled by fire.

Whatever the content of the Mysteries of Elusis, we must be aware that they lie as a subtext of normality against which the perversion of the myths of the house of Belus are told. Demeter also plays a role in the issue of Danus.

On the tenth day, after a disagreeable encounter with Poseidon among the herds oncus <?>, Demeter came in disguise to Eleusis where King Celeus and his wife Metaneria entertained her hospitably; and she was invited to remain as wet nurse to Denophoon, the newly born prince. Their lame daughter Lamba tried to console Demeter with comically lascivious verses, and the dry nurse, old Baubo, persuaded her to drink barley water by a jest; She groaned as if in travail

---

6. Page Dubois; Sowing the Body; p55

and unexpectedly produced from beneath her skirt Demeter's own son Iacchus who leaped into his mother's arms and kissed her.

"O how greedily you drink!" cried Abas, an elder son of Celeus, as Demeter gulped a pitcher full of barley water, which was flavored with mint. Demeter threw him a grim look, and he was metamorphosed into a lizard. Somewhat ashamed of herself, Demeter now decided to do Celeus a service by making Demophoon immortal. That night she held him over a fire to burn away his mortality. Metnera, who was the daughter of Amphiclyon, happened to enter the hall before the process was complete and broke the spell; so Demophoon died.

As a pinnacle for this further wrong to Celeus, Demeter taught one of his other sons, Tripolemus, the art of agriculture after he produced evidence that Kore/Persephone had been taken to the underworld by Hades. Abas and Celeus were the son and grandsons of Danus. The theme running through these stories in the house of Belus is covetousness. Pygmalion desires Aphrodite to the point of making an image that unfreezes and comes alive. Lamia, when punished by Hera for her affair with Zeus, becomes frozen into a mask, attempting to exact revenge from others until she finally ends up sucking blood of young men. The desire for revenge destroys Lamia. Danus and Aegyptus desire the same kingdom and sacrifice their children to attempt to gain their desire. Abas chides Demeter for her greedy drinking. The implication may be that she was taking too much for herself to the exclusion of others. Abas is turned into a lizard which is a dry creature who drinks little water, often living in the desert. Celeus desired immortality for his son which Demeter attempted to confer upon him. Coveting the drink of another, the immortality of the gods, the love of a goddess, a kingdom, or the life blood of others reveals in different ways the fundamental nature of Belus. This trait culminates in the story of Acrisius and Proetus who were also twins in conflict over a kingdom. Their conflict centered around Danae, daughter of Acrisius, who was desired by Proetus. Acrisius and Proetus fought a war over the kingdom that ended in stalemate which caused the kingdom to be divided. Danae was placed in a

dungeon by her father when he learned that his grandson would kill him, and he would have no heir. Zeus had relations with Danae in her prison, and she bore a son, Perseus, in a shower of gold. The mother and child were locked in an ark and cast into the sea, as was Dionysus.

Danae and her son were cast upon the shore and discovered by Dictys and taken to king Polydates who gives them sanctuary and finally woos Danae. The king is repulsed, so he sues for Hippotameia and asks Persues for a bridal gift. Perseus has no horse of gold to buy one. But Perseus boasts that if the king will leave his mother alone, he would give him anything, even the head of the Gorgon Medusa. The king asks Perseus to get the head of the Gorgon. So the adventure begins. Perseus' adventure combines all the elements of the Indo-European initiation into a single story. Perseus is a young warrior setting out for his initiation -- ostensibly to get a horse -- but also to grapple with an image of Theitis in transformation, in her epiphany as a snake woman. Athena, the opposite of Dionysus, plays the leading role as Perseus' mentor from among the gods. She first shows Perseus an image of the three Gorgons so he will recognize Medusa. Then she warns him not to look directly at Medusa but only her reflection in a polished shield. Then Hermes is sent to give Perseus the adamantine sickle to be used to cut off her head. The appearance of the adamantine sickle is very important. Just such a sickle was used by Kronos to unman Uranus. When his penis fell into the sea, Aphrodite arose from the waves. This transformation is significant. It tells us that from the extreme of sexual deprivation by castration or celibacy is born Aphrodite. Aphrodite is the image of the woman desired as sexual object only. It is well known that abstinence from sexual practice causes extremes of obsession with sexual objects. The depravation of the sexual drive causes an unnatural focussing upon the woman as sex object. This is the woman torn from her natural relations within the city and who has followed Dionysus into the wilderness where the young initiate learns to deal with the passionate female in his initiation ceremonies. She has the golden urn which will bestow upon him the



golden penis -- the spear given to Peleus. However, this sexual magic is born of unnatural extremes in conduct. The young men must abstain from sexual conduct until his initiation. This causes extremely erotic fantasies in the pubescent adolescent. Then when the initiation comes, it is with a woman torn from the cultural milieu of family relations. Thus, the erotic fantasies of the youth meet their opposite -- the woman who is only a sexual object and nothing more. This mixture of two unbalanced extremes produces a state of sexual excitement in the man which is way beyond what would normally occur without deprivation and then satisfaction of the erotic fantasies with their human parallel. The fantasies are actualized, and this conveys to the initiate a feeling of power beyond normality. We know this works because it is exactly the same premise our current American culture works. Marriage is generally pushed later and later, and women are presented through the media as sexual objects to satisfy sexual fantasies of adolescents who turn into sexually addicted adults. In our society, the Indo-European sexual initiation for young warriors has become a cultural norm. As a cultural norm, it is called Hedonism. The key point is that Aphrodite is a female extreme produced by a male sexual extreme of abstinence -- erotic fantasy -- satisfaction of the fantasy with a sexual object that has been freed from family constraints. This is the beginning of the female being turned into the material of male fantasies. The beginning of pornography, prostitution, sexual harassment leading to rape, and also incest with which this culture and all Western cultures are rife. It is deeply imbedded in the Indo-European worldview -- not just a coincidental factor. Normal family relations are in constant dialectical opposition to the breakdown of the family relations outside the precincts of the suburb. This dialectical opposition was built into the transformative structure of Indo-European initiation. The Indo-European initiation uses sexual magic -- tantric ritualized sexual practices -- to transform both males and females. The young males become warriors, and the females become sluts. The positive transformation of the male is based on the negative transformation of the female. The male gains his golden penis -- the

feeling of power which comes from having one's fantasies acted out and realized by degradation of women torn from their family relations to wander mad in the wilderness and become prostitutes. The golden urn given by Dionysus to Theitis is produced when the woman aligns herself with the erotic fantasies of the male adolescent who has abstained from sexual relations. The power of sexual relations are magnified in the unnatural way which confers on the male a feeling of invincibility and power which cannot be achieved in any other way. When this sexual power is combined with the power of the rider of horses, who has learned to break the horses then the two mutually enforce each other to create the persona of the warrior. The warrior, like the prostitute, has broken his family relations to the extent he will risk his life for the community. But the warrior operates within the city, whereas the prostitute is exiled.

The ritual of Demeter transforms the wild sexuality of the initiation back into the context of the city. The participants first bathe in the sea to purify themselves.

It is possible that the mysteries arose from puberty rituals. In Eleusis with the exception of the "child of the hearth," only adults are initiated, and at an earlier stage access was probably limited to Athenian citizens. Yet Greek mysteries only exist in the true sense if and in so far as initiation is open to both sexes and also to non-citizens. Second there is the agrarian aspect. Demeter and Dionysus are gods of important mysteries; the drinking of the barley pottage or the drinking of wine are central ceremonies.

A third undeniable aspect of the mysteries is the sexual aspect: genital symbols, exposures, and occasionally veritable orgies in the common sense, are attested. Puberty initiation, agrarian magic, and sexuality may unite in the great experience of life overcoming death. Finally there is the aspect of myth. Mysteries are accompanied by tales -- some of which may be secret, heroic legends -- most telling of suffering gods. The mystai in turn do suffer something in the initiation.<sup>7</sup>

---

7. Greek Mythology; Burkert; p. 277

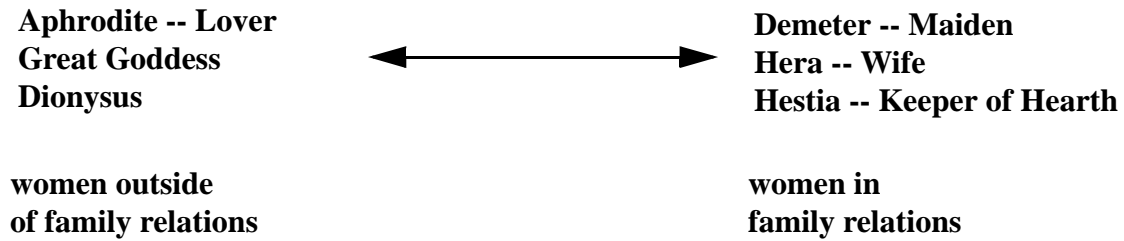
The Eleusian Mysteries are the equivalent in the cities of the initiation in the wilderness. They were also the door by which those who participated in the wilderness initiations reentered normal society.

There is a tension between Aphrodite and the sisters of Zeus.

---

FIGURE 139

1000

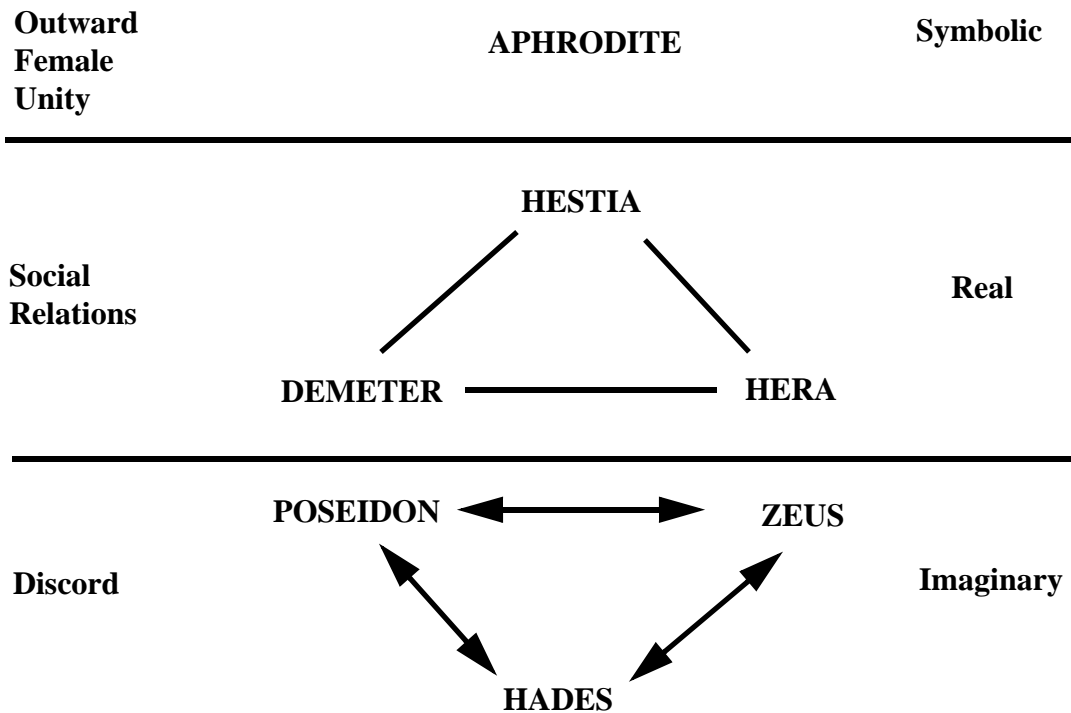


Whereas Zeus, and his brothers exhibit continual discord and uncontrolled lust, the fragmentation of the brothers who are constantly in rivalry is balanced by their agreement on the continuous participation in illicit affairs. For men, sexuality is unbounded, whereas for women it is bounded from the Greek perspective (perhaps exactly opposite the truth). For men, unbounded sexuality is the continuous pursuit of Aphrodite in women who are not bound by family ties, or over whom the men have some sort of power. The offspring of these illicit relations are societal anomalies. The gods, as males, are in separation.

They seek the outer female unity as a fantasy of Aphrodite to heal their discord. For instance, both Zeus and Poseidon want Thetis and agree to give her to a mortal. They are united in their agreement on how to dispose of her. They have destroyed their natural unity as brothers by killing their father. The women are expected to guard the social structure -- fertility, marriage, and keeping the hearth -- while the men, in discord search for the fantasy of outward female unity, having destroyed the inward male unity.

FIGURE 140

1001



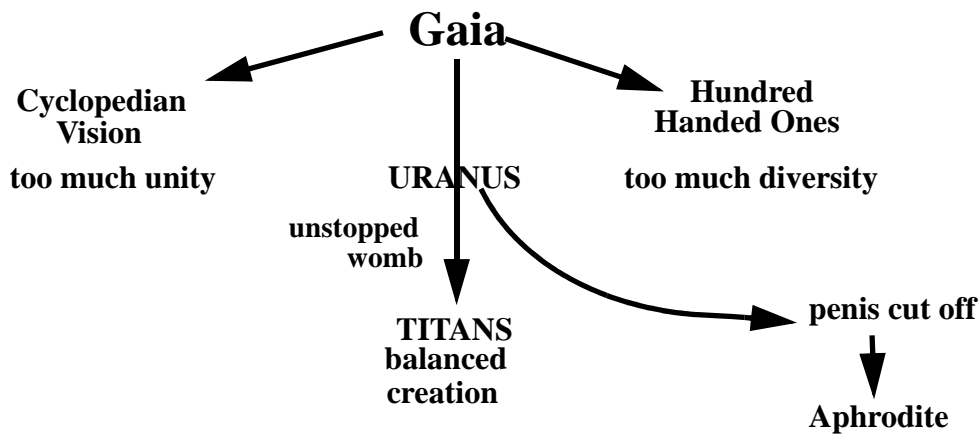
In other words, Hera, Demeter and Hestia actually provide the glue of society by maintaining family relations, while the men in discord continuously break the bonds of the family in hopes of achieving an imaginary unity. Thus, the women in family ties actually provide outwardly a female unifying force in Indo-European society, while the men follow their fantasy search for an even deeper ideal unity that is the dialectical opposite of their mutual discord.

Now back to our story of Perseus. Perseus sets out to find the Gorgon's sisters, the Graeae, whose thrones are at the base of mount Atlas and who have between them a single tooth and a single eye. Their names are Enyo, Pemphredo and Deino. Perseus takes their shared eye and tooth in order to force them to tell him where the Stygian nymphs lived. The image of the Graeae is very striking. They constantly trade between themselves a single eye and tooth. This is a unity based on exchange among women. It is

interesting to compare this to the Cyclops and the hundred-handed ones who were the children of Uranus and Gaia before the Titans were born. There is an effect in perception called cyclopedian vision. When a pattern is taken apart to make two random patterns which are then shown to each eye, the brain sees the original pattern. The Cyclops might represent the inner unity, while the hundred-handed ones represent the opposite abnormal diversity. The Cyclopes and the hundred-handed ones are the imperfect creation of Hinduism and the Indo-European worldview. The Titans represent the middle ground between these monstrous extremes of too much and too little. But Uranus would not let them be born until he was killed by Kronos.

FIGURE 141

1003



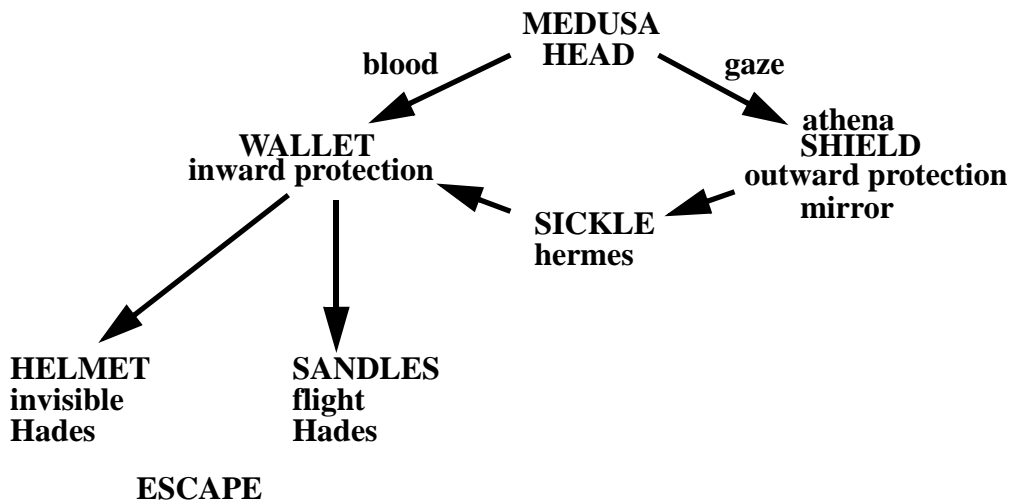
The story of the Graeae is a reflection of this earlier mythological scene. Here the eye and tooth represent the abnormal unity, whereas the blind sisters represent abnormal diversity. But here the crucial element is the exchange. The abnormal unity and abnormal diversity are bound together by exchange. Perseus takes the symbol of abnormal unity, and does not give it back according to some versions of the story. Thus, the exchange among women is broken at the beginning of Perseus' quest. This means the outward female unity preserved via exchange is

broken. With this act, Perseus leaves the city and enters the wilderness. He is going beyond the outward female unity of the city structure to be initiated.

From the Graeae, Perseus learns of the whereabouts of the Stygian Nymphs from whom he collects the magical tools he needs -- sandals, wallet and helmet. These tools were added to the shield from Athena and the sickle from Hermes. The tools taken from the Stygian nymphs belonged to Hades. This makes five magical tools in all.

FIGURE 142

1005

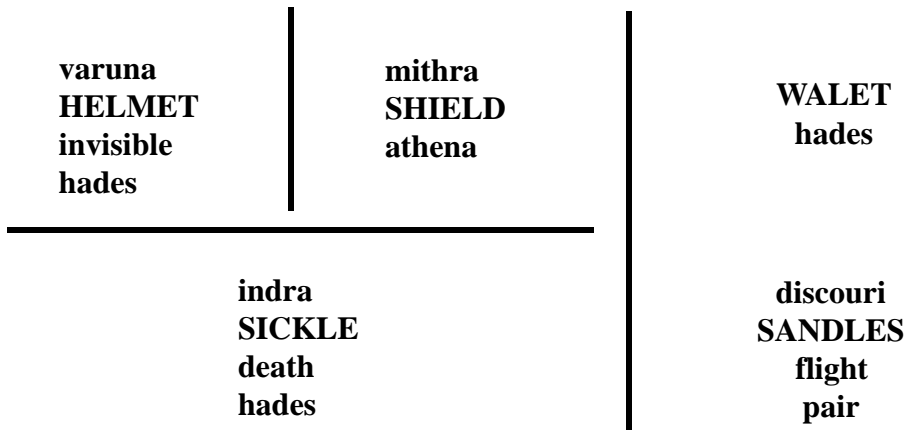


These five tools are all necessary to perform the act of taking Medusa's dangerous head. The shield is used to see Medusa without being turned to stone. The sickle is used to cut off the head as it was used to cut off Uranus' penis before times. The wallet is

used to hold the head so the bearer would not be harmed. The helmet of invisibility and winged sandals are used to escape from the rest of the Gorgons. The five tools work together to accomplish the impossible goal.

FIGURE 143

1005



The five tools represent the five signifiers which combine to construct the whole of Indo-European society. The wallet is obviously related to the element of fertility. The sandals are the peasants who are the feet of the giant. They, like the Discouri, are a

pair. The sickle is like Indra, the warrior. The shield, which is also a mirror, represents Mithra's energy, while the helmet of invisibility represents Varuna's energy. The five tools represent Indo-European society in the form of the accouterments of a man.

FIGURE 144

1006



So Perseus takes on the accouterments of the warrior. Those accouterments are the elements of Indo-European society itself. Thus, through initiation, the warrior becomes the inner unity of those different

elements. When Perseus kills the Medusa, born from her are the winged horse and the warrior Chrysaor who has a Golden Falcon (or sword). Like Gaia, Medusa has been stopped up, and so Perseus, like

Kronos, breaks open the womb to let her children out. In this one deed of transformation, Perseus becomes a warrior and conquers the art of dynamic clinging signified by the flying horse. The warrior and horse are released by the act of cutting off Medusa's head. The winged horse and the golden falcon fly away together. The completed spirit of the warrior has been let loose by the initiation process.

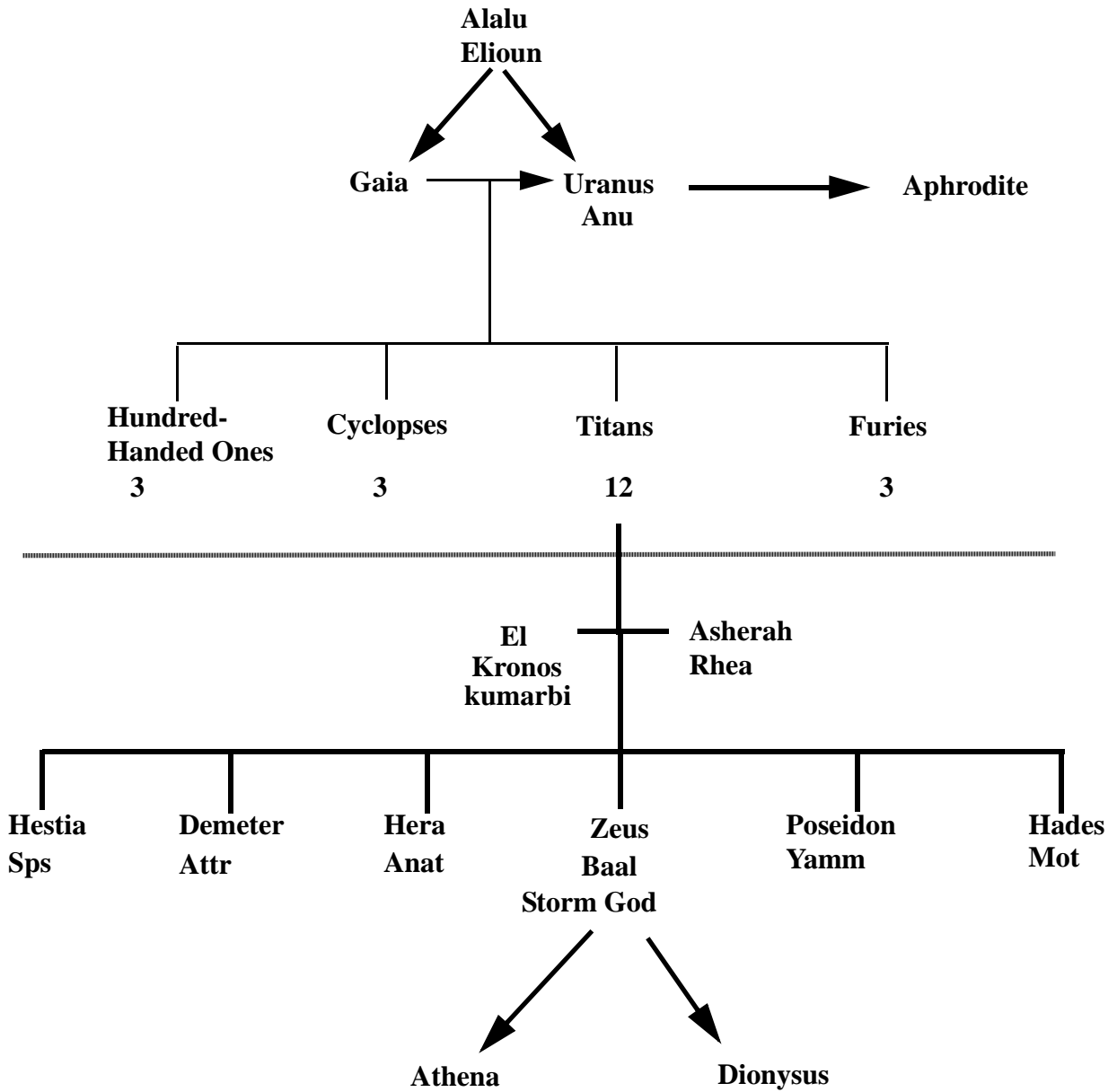
This brings us to the question as to who the Titans were. They were released by the blade of Kronos, like Pegasus and Chrysaor. One answer is that the Titans were the balanced creation between too much unity and too much diversity. Another answer is that they were the original unified Indo-European societies. The five parts Head-Arms-Body-Waist-Feet bound together -- society united in this way were the giants. Society was a big man, and man was a little society. When Kronos killed Uranus, their unity was destroyed like Purusa's. The war of the Titans ensued like the war of the Mahabharata. The pendulum of injustice swung from Uranus not letting his children out of the womb, to Kronos eating his children. Within Kronos was the multiplicity of children. This inward multiplicity balanced the outward multiplicity of the other Titans. However, the unity of society and man broke down with Zeus'

rebellion. So it had to be continually sought in sacrifice and in initiation of the warriors.

The children of Uranus form the background upon which the children of Kronos' actions appear as foreground figures. Uranus and Gaia together form the primordial whole created by Alalu or Elioun which do not appear in the Greek version, but only in the Hurro-Hittite and Phoenician versions of the stories. That primordial whole is like Purusha and Prajnapati are destroyed when they have intercourse. They give rise to the defective creation of the hundred-handed ones and the Cyclopes. Uranus attempts to prevent the birth of the Titans, perhaps in attempt to cause a more perfect creation by lengthening the gestation period. Kronos commits his injustice to his father by cutting off his penis, thus preventing further intercourse. The Titans were born as an abortion having not yet reached proper perfection. Yet their higher overt balance is apparent from the fact that their number was 12. The Furies were born at that point, displaying cosmic outrage at the act of Kronos. From the penis of Uranus, Aphrodite arose from the sea.

FIGURE 145

1009



It should be noted that all the trouble begins when Uranus has intercourse with Gaia. This represents an act of crossing the boundary between opposites. The isolation of the opposites is broken in the primordial whole. When Kronos cuts off the penis of Uranus, the primeval isolation of the opposites is reinstated as a lack. That lack is the beginning of a cycle of Karmic retribution. Notice also that there are 21 children of Uranus and Gaia, plus Aphrodite makes 22. This is the same number of elements as in the Hebrew alphabet, and this represents the staves of the Tree of Life which is the concrete geometric realization of the flaw. The flaw manifests as the difference between the types of children of Uranus and Gaia. These differences inform the background against which the Olympians are viewed as foreground objects. The background contains a counterpoint to the roles of women within the city (Hera, Hestia and Demeter) in the form of Aphrodite. The background contains the reaction to the action of Kronos in the form of the Furies. The background contains the defective creation of the hundred-handed ones and the Cyclopes. And finally, the background contains the primal forms of Indo-

European society as wholes into the form of the Titans. This wholeness, like the 12 tribes of Israel, signify fundamental differences between communities of the same race. The Titans represent the 12 sources.

Twelve, for Plato and Greek music theorists, has a specific tonal meaning. The musical proportion 6:8::9:12 correlates with the fixed tones of the two tetrachords within the octave, and is the module within which the arithmetic and harmonic means first display themselves together. In the Republic, twelve is the first number mentioned (337). In a speech referring to his own "habitual irony," Socrates suggests that the proper explanation of 12 might not be the usual one, namely that it is  $2*6$ , or  $3*4$ , or  $6*2$ , or  $4*3$ . Thus the question as to the true meaning of 12 frames the entire Republic and is answered only by the tale of Er. the prime number 11, significantly avoided here, never generates in Plato's models.<sup>8</sup>

It is well to notice that our gestalt follows the ratio of the musical purportion 6:8::9:12

---

8. The Pythagorean Plato; Ernest G. McClain; p.43



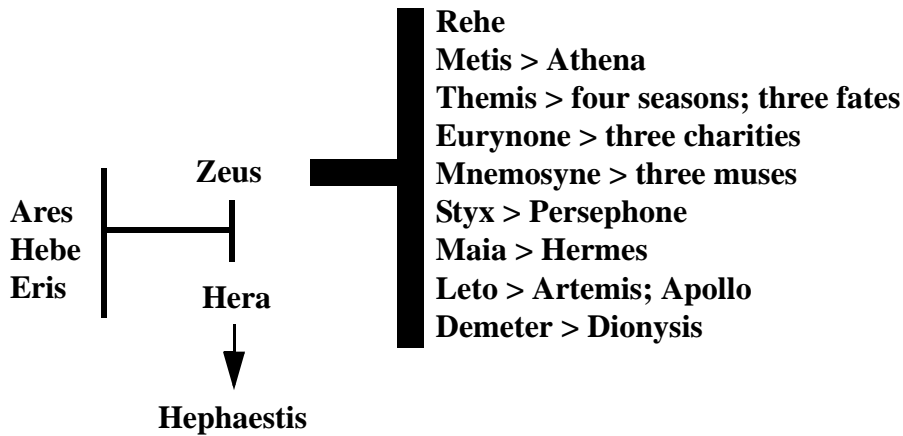


In the proportion, the number eight is the missing quantity which must be calculated. the eight is as we have seen the permutation of the three pairs of

opposites which result in the trigrams of Being. The 8-12-6 is the dual of octahedron and cube.

FIGURE 147

1013





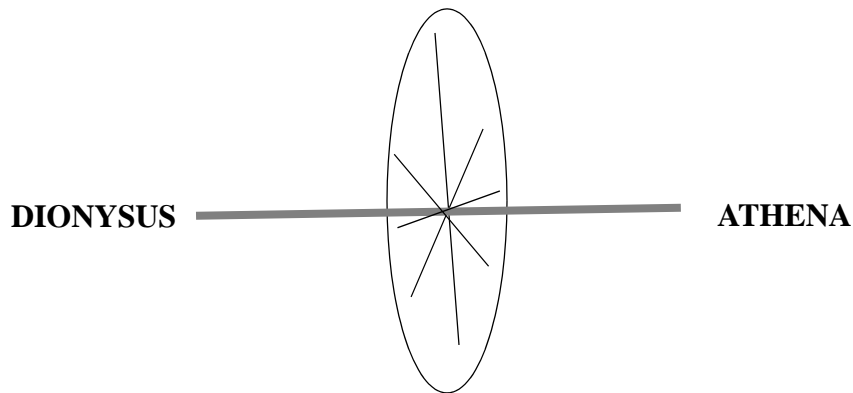
Zeus had 23 children recounted in the major myths. These fall into four groups. There are the four children by Hera that are legitimate: Ares, Eris, Hephaestus and Hebe. There are 13 children who are conceptual in nature, i.e. four Seasons, three Fates, three Charities and three Muses. There are the four illegitimate children by goddesses who have personalities, i.e. Apollo, Artemis, Persephone and Hermes. Finally, there are the two children born directly from Zeus who are opposites: Dionysus and Athena. Zeus had one more child than his grandfather Uranus. It is clear that the 13 conceptual

children play the same role as the Hundred Handed Ones, Cyclopes and Furies or Uranus' children. These beings are there as background material or scenery against which the gods who have defied personality may act. Zeus has ten children with defined personalities. Two of these are unique in that they were born directly from Zeus himself: Dionysus and Athena. The other eight are split into groups of four legitimate and illegitimate. These eight may be seen as filling in the balance of the ratio and corresponding to the trigrams of Primordial Being

TABLE 42

god	sex	trigram
ARES	male	ephemeron
ERIS	female	eventity
HEPHAESTUS	male	essence
HEBE	female	holon
APOLLO	male	holid
ARTIMIS	female	integra
HERMES	male	novum
PERSEPHONE	female	epoch

| FIGURE 148

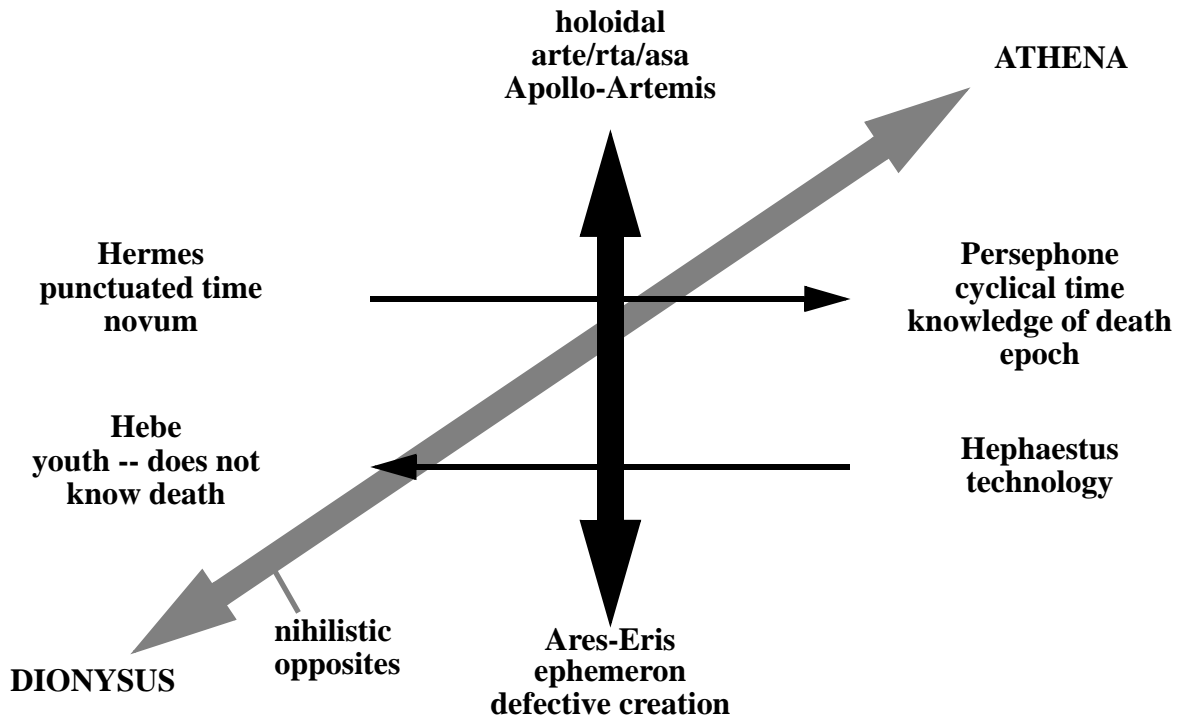


| It is possible to see the relations between the eightfold structure of Primordial Being and the children of Zeus. Ares obviously represents the Ephemeron because he represents war. On the other hand Apollo represents the Holoïdal as the apotheosis of Rta/Arte/Asa, i.e. cosmic order and justice in the world. The tension between Apollo and Ares is represented by the other gods and goddesses from these central eight. Of these, the clearest identification is the relation between Hermes and the *novum*, and the relation between Persephone (kore) and the epoch. Hermes is the bringer of messages from Zeus, and so is the medium of revelation. Hermes brings not only news, but new things which he delivers to mankind. Persephone (kore) represents the cycle of the seasons which is the most basic epoch which humans encounter. Thus, Hermes and Persephone clearly represent the concepts of *novum* and epoch as immortal embodiments. The other four gods and goddesses are more difficult to give one-to-one associations to the eightfold structure of Primordial Being. We may consider then another approach to the relation between the two primary axes, i.e. the order vs. chaos axis and the discontinuous time (newness) vs. cyclical time axis. Of interest is the fact that Hephaestus is seen as the

major mediator between these two axis. Hephaestus corresponds to Kwr al Hthis from Ugarit mythology. He is the god of technology or Craft in the Old English sense that emphasizes power. This technology mediates the relation between order/chaos and time as punctuated or cyclical. In the case of Hephaestus, the god is seen as a divine smith and master of the essential technologies of war. In Ugaritic myth, as Kw al Hthis, he is seen as the builder of houses for the gods. The crucial point is that concern with technology is built into this view of the eightfold of Primordial Being.

It is not necessary to force the fit between the concepts of the eightfold and the personalities of the gods. In fact, we may learn more from the incongruity than from forcing a close fit. The loose fit already pointed out shows a relation exists between these gods and the major components of the eightfold. It is easy to accept that this is another probably deeper view of the same phenomena which indicates the central flaw in the Western worldview. It is a more complex archetypal representation which is enhanced by the added dimension of Dionysus and Athena's axis of nihilistic opposites which grows out of the central hub.

FIGURE 149



These children of Zeus were not prevented from manifesting as were the children of Uranus and Kronos. This is the key point. Alalu, or Elioun, creates the primordial unity. That unity is originally Earth only and arises from Chaos. It emits its opposite, Heaven, who is its male counterpart. This emission of Uranus is a parthenogenetic act. That is, the primordial definition of the female as a source which spontaneously gives rise to everything, even her husband/brother, whose first act is to stop parthenogenesis. A double bind is created in which intercourse continues to produce offspring who are bottled up. Transgression of the boundary between opposites is bound up with prevented birth. Finally, Kronos breaks the impasse, but only by going to the opposite extreme -- eating his children. Produced by the castration of Uranus are the Titans who stand out against the six imperfect creations, and also the Furies, who express cosmic rage at the separation of Heaven and Earth. The Titans are the balanced ones in whom Indo-European society finds its perfect

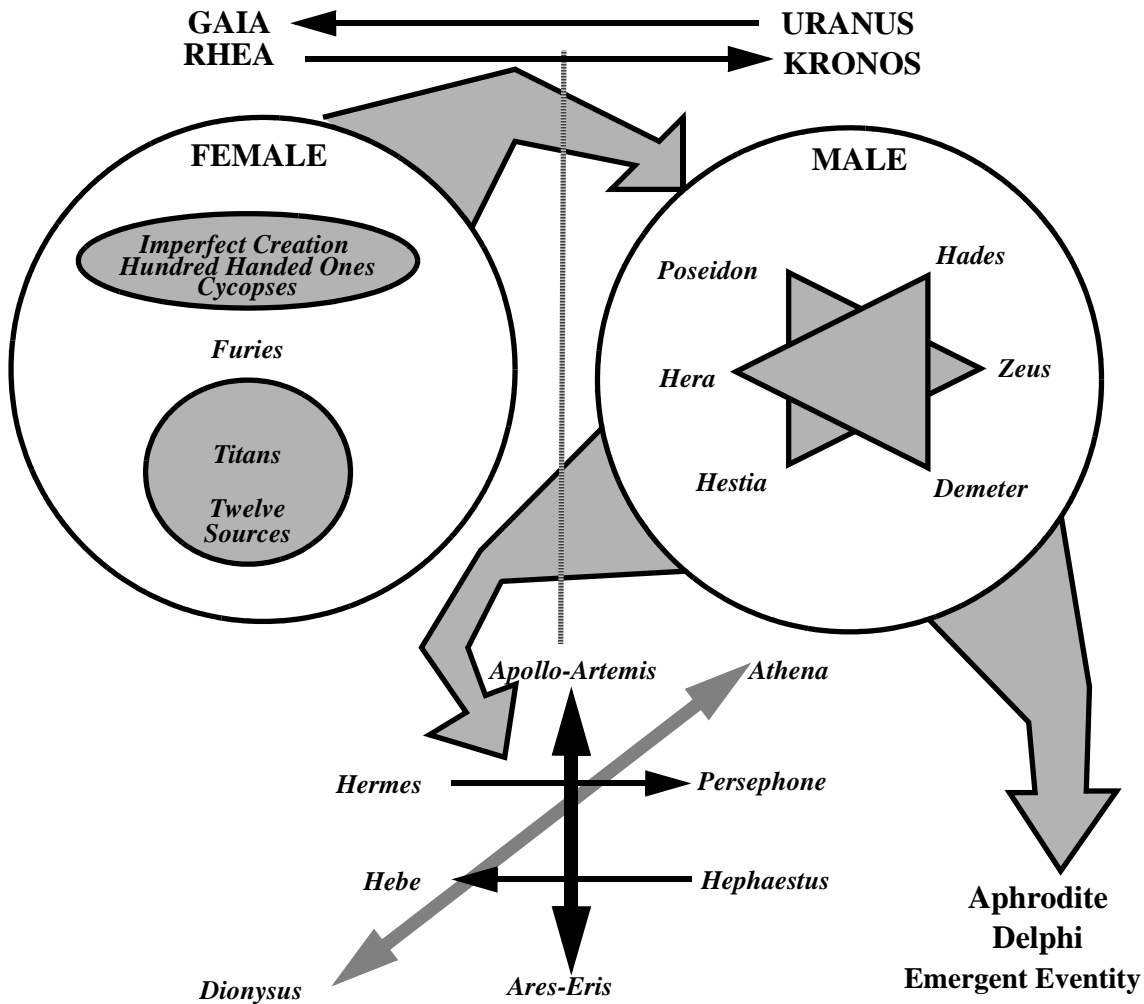
expression. Here the 12 unseen sources are represented akin to the fountains from which the tribes of Israel drank. Yet this wholeness of the society/individual must also be broken, which is done by Zeus who releases his brothers and sisters from inside Kronos. These two insides -- inside the female and inside the male -- are very important to our unfolding understanding of Indo-European initiation. The children of Uranus are the insides of the female, while the children of Kronos are the insides of the male.

When the first emergent event occurs, the insides of the female (Gaia) is revealed, and the *novum* of Aphrodite comes into the world. When the second emergent event occurs, the insides of the male (Kronos) is revealed, and the *novum* of Delphi comes into the world. This twofold interval of unfolding allows the children of Zeus to manifest unhindered. Here, in the eightfold of Primordial Being, becomes embodied by immortals. This archetypal

embodiment is far deeper in meaning than the conceptual trigrams. It allows us to appreciate the inner dimension of the tantric sexual practices of the Greeks. Ritualized sex in initiation ceremonies

beyond the city and perhaps on reentry into the city were designed to bring these structures hidden within the male and female of Indo-European society.

FIGURE 150



Robert Bly gave some insight into this issue when he spoke of the association of male with Heaven, and female with Earth, as endemic to our society. He postulated that by males learning to associate themselves with Earth, and females learning to associate themselves with Heaven, we could solve some of our psycho-ecological problems. In the Greek case, the association of Earth with the female, and Heaven with the male, is clear and obvious.

Page Dubois explores this association in her book Sowing The Body. The woman's body is the field plowed by the male. This is the original metaphor which undergoes transformations from field to furrow to stone to oven to tablet. However, the key here is the original parthenogenesis of the female which gives rise to the male. Note though, that the reverse situation, where the female is associated with Heaven and the male is associated with Earth, occurs

in the nihilistic opposites of Athena (Queen of Heaven) and Dionysus who binds Olympus, Hades and Poseidon's realm. Thus, the opposites Bly calls us to embrace are already represented as anomalies which spring parthenogenetically from Zeus. Note also that Dionysus gives the golden urn to Theitis, whereas Athena (with Cheiron and Hephaestus) gives the ashen staff to Peleus. Thus, the culmination of initiation somehow accomplishes the reversal of opposites which Bly would have us promote as the solution of our psycho-ecological impasse.

We may clearly, then, trace out in the initiation ceremonies, whose shapes we have been attempting to see more clearly, how this transformational process via tantric sexual rites was structured. The female undergoes a transformation from young girl or immature wife in the confines of the city to Dionysian reveler in the wilderness. This is a transformation from woman as earth to be plowed into woman as heavenly inspired Aphrodite. The young man is taken from the city to meet this woman and be initiated. In that initiation, there is an inward and outward aspect. Outwardly, the young man learns to ride the wild horses, but inwardly he learns to be ridden and become earth for the ascent of the female. Thus, in the initiation, the male and female change places, both metaphorically and probably physically in terms of sexual position. The rider is ridden. In that coupling, the golden urn and the sacred spear appear by the reversal of sexual roles. It is the spear, not the sword of Peleus, that is given in initiation. The sword would symbolize dominance. Peleus already had his sword from the gods before he met Cheiron. He earns his spear. The spear is ashen. It is a tree which grows from the earth. The sword, being metal, has a whole different nature from the spear. The male who embraces the earth is given the gift from Athena -- his mate, the queen of Heaven. The female who embraces Heaven is given the gift from Dionysus -- her mate, the master of the Earth who unites the realms of Zeus, Poseidon and Hades. For a moment, the conflict of these male realms cease. The woman, as Aphrodite, binds together the functions of Demeter, Hestia and Hera. The free

sexuality of the woman is liberated as suddenly she is "on top" both figuratively and literally. Aphrodite arises from the ocean -- not the Earth. It is the deeper identification of woman with the ocean which unites the functions of the earthly woman, i.e. Hera, Hestia and Demeter. Dionysus, the extreme of male energy (Yang Splendor), flees to the ocean and is sheltered there by Theitis. The extreme of female energy, Athena (Closed Yin), shuns sexual encounters, like she shuns the affections of Hephaestus. Notice that his seed, when wiped from her thigh, falls on the Earth and gives rise to Erihthonias. The mediation between the extremes of Aphrodite who accepts all and Athena who shuns all, is Hera -- the wife. It is between these three that Eris threw the golden apple which was the cause of the Trojan War. It said "to the most beautiful" and Peleus did not know to whom to give the golden apple. Aphrodite and Athena are extreme images of womanhood to which Hera, the plowed field of Zeus, stands as the medium or norm. Aphrodite represents woman as the Sea who is hidden in the image of woman as Earth. Athena represents woman as Heaven, the unapproachable. Notice the relation here between these and the three male sons of Kronos.

TABLE 43

SKY	Zeus	Athena
EARTH	Hades	Hera
SEA	Poseidon	Aphrodite

The golden apple represents their unity which is also their point of division. As Dionysus unites the realms of Zeus, Poseidon, and Hades, so the golden apple causes the unity among the images of womanhood.

In the initiation ceremony, woman is led by Dionysus, the uniter of manhood, into the wilderness. There she gives up her role as Earth to man and becomes simultaneously deeper and more distant. Assuming the role of Aphrodite, she accepts all. No boundaries exist on the sea. The furrows of the ships

vanish as they are created. The sea accepts all, and this is the essence of woman's freed sexuality. However, in the initiation, she also becomes woman as Heaven to man's Earth. The Heaven is very similar to the Sea. It is formless too, but in a way that does not engulf. The woman moves from the position of prostitute to the position of lord. She rides the man as the man rides the horse. The image of this is the naked woman on the horse. The man vanishes. Lady Godiva exists for a moment of ethereal ecstasy in which woman transcends (as Athena) and engulfs (as Aphrodite). Similarly, the man transcends his horse and is engulfed and transcended by his sacred lover. This is the Hirogamous or sacred marriage. Probably not what you might have expected. In the sacred marriage, the female aspect of man is enlivened, and the male nature within every woman is given free reign. Male and female energies move toward balance through the experience of extremes.

After this sacred marriage, both male and female are ready to reenter the city renewed. The wade out into the ocean to purify themselves as the mysteries of Demeter start accepting those initiated back into the further initiation of the city. For the man, going into the sea is the engulfment by the feminine; coming out of the sea is his parthenogenetic arising. For the woman, going into the sea is identifying with her primary element at the deepest core of her nature. Coming out of the sea is the return to the role of Earth for the celestial man. Why, we ask, is the ear of corn such a rich symbol for those returning from the initiation in the wilderness? It is because it is the golden phallus sheaved in the feminine shuck with golden hair. It represents the unity of male and female energies. When the ashen spear of Athena is merged with the golden urn of Dionysus, then the ear of corn appears with its immense fertility -- perhaps 700 to one. Every kernel of the ear of corn could produce another plant. The corn is only significant to those who have learned about the reversal of sexual roles and their balance. Each must be able to take the role of the other. The male must be able to vanish instead of becoming lost in the white terror and striking out in violence irrationally. Only by

vanishing does the male develop sympathy for the role of the female within the city who is always an invisible silent presence spoken about by man. The woman, on the other hand, experiences herself, for the first time and last time, as an autonomous being without the need for men -- an Amazon. Those who do not return remain Amazons. Beyond the city the experiences of man and woman are opposites of each other and opposite of their expected roles within the city. By moving to their opposites beyond the city, men and women experience themselves in a completely different way. This leads to the reunification within the city where the ear of corn represents the unity of sexuality and production of the golden child.

With this comprehension of the tantric sexual rites at the root of the Western (Indo-European) worldview, it is possible to return to the myth of Perseus at the point where Medusa's head is won. The Medusa's head causes men to freeze. They experience the white terror of vanishing within the woman or under her transcendent image. The Medusa's head ends up on Athena's shield. Medusa made love to Poseidon within Athena's Temple. For that she was made into a monster who turned men to stone. In other words, she acted like Aphrodite in the sanctuary of Athena. These two female energies cannot mix except in the initiation in the wilderness. Only there do the male initiates return from their vanished states where they are engulfed and overcome -- their male egos crushed. The Medusa is trapped in mid-transformation and does not flow as Theitis did between forms. Yet, the Medusa represents the transformation of the female because of the horror it instills in the male when the woman acts as "man," riding him instead of being plowed Earth, and yet accepting him as the sea. When Theitis moves between water and fire, we can see her change from Aphrodite's energy to that of the Marshall Athena. This transformation in the female freezes the male, making him vanish as an ego because he can no longer control that which is fluid in the changing and becoming of the feminine persona. The two images are of the Medusa and of the Chimera. One has the head of a lion and the tail of a snake, while the other



has the head of a snake (and perhaps the tail of a lion).

From killing the Medusa, Perseus goes to rescue Andromeda. Andromeda is in chains and about to be sacrificed to a monster. Perseus moves immediately to the woman bound and helpless from the woman who makes men helpless. Andromeda is the picture of the woman within the city. She is bound and rendered helpless. The frozen man is the most feared

thing, but the frozen woman is sought out because for the man who has undergone the initiation she is safe - available for plowing and writing, like a clean tablet. But Perseus frees Andromeda. Who is the monster who threatens her? It is Perseus himself as uninitiated. As an initiate, he has learned what it is like to be totally helpless. So instead of destroying her, he frees her, and they marry. They are ready for reentry into the city and the rites of Demeter.

---

**TABLE 44**

<b>PERSEUS MYTH</b>	<b>ELEMENTS OF INDOEUROPEAN INITIATION RITE</b>
Medusa	Aphrodite
Pegasus	Horse Taming
Helmet, Shield, Sickle, Wallet, Sandals	Cheiron's magical gifts
Chrysaor, Sword, Falcon	Initiated Warrior
Andromeda	Female Exchange
Vanishing of male ego, Sacrifice of Dionysus, Getting a horse for bridal gift, Taking of Medusa's head	Sacrifice
Arising of Pegasus and Chrysaor, the sexual initiation	Control Point

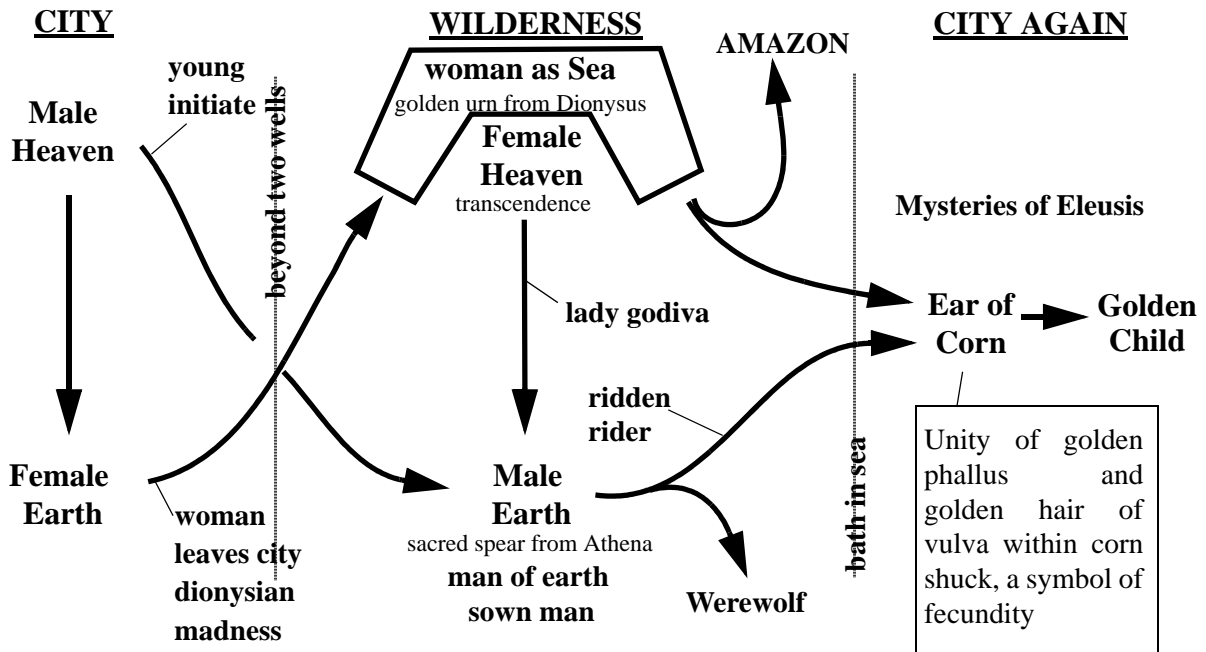
The main reason for exploring the myths of Perseus and Belaphron in such depth was to show that all the aspects of the Indo-European initiation rite were represented in this myth, and so too, finally tie off our argument concerning the genesis of the Western worldview. These points deserve a recap before moving on. In the process of exploring this mythic complex it has become clearer how the Indo-European initiation ceremony -- obscured by the mists of time -- plays a generating role for the worldview as a whole. Ultimately we have uncovered a set of tantric sexual practices which, by manipulating role reversals, gave added power to Indo-European society. This outcome is quite unexpected. It shows the magical foundations of the Western worldview in the manipulation of opposites to achieve the semblance of artificial inward male

unity. It shows that the normal feminist position that women are only dominated is not quite true, because hidden beyond the city, womanhood is allowed to flourish in unexpected ways. In the Indo-European tantrism, the woman plays a vital and dominant role which is hidden from view. Indo-European men and women cooperate to produce the effects of magical manipulation of themselves as opposites which gives their society a special sacred power. The fact that this power flows from a fundamental distortion of reality should not obscure the fact that it is a cooperative venture in which the fundamental male dominance is eclipsed by female dominance for a short but crucial time. Indo-European society could not be what it is without the role played by women in the tantric initiation ceremony. In that ceremony, women become more basic than Earth -- the sea and

sky -- and they become truly transcendent over man, and switching places becomes identified with the Heaven as he becomes identified with the Earth and disappears into it in one ego-crushing moment -- the white terror realized. This unification of man and woman in opposite roles is the opposite of the magic of separation of husband and wife brought by the angels Harut and Marut. Unification out of wedlock comes from the destruction of marriage by Dionysus. Dionysus frees the women, and Athena represents the women as independent and autonomous

creatures. These independent creatures engulf the man like the sea, as Aphrodite. In engulfing him, they transcend him, realizing their intrinsic and hidden dominance. When man returns from the sea, he realizes the meaning of the golden corn within its shuck. That fertility is realized as the golden child, the offspring of the reversed roles in the wilderness. Men and women return to marriage within the city transformed by the separation of the wilderness and the unification outside wedlock.

FIGURE 151



For the male, this initiation leads to ego annihilation in the crude sense that his high position in the city has been reversed so he finds himself enveloped by and transcended by the female. He is the ridden rider that disappears into the earth. He is like the saddle between the naked woman and the riding horse. He learns to ride the bucking bronco, and in that, is given up to the action of the other. To ride, he must flow with the bucking of the wild horse. He becomes lost in the action of the animal other. In his sexual initiation, he is ridden by the prostitute who

transcends him, becoming the Heaven to his Earth. In this, he identifies with the animal he has ridden and vanishes into the Earth. As such, he becomes a sown man like the Spartoi of the dragon's teeth. He becomes a warrior who springs from the earth of his abasement. The sexual initiation becomes the control point from which the power of this potent sexual magic issues. It is the point of reversal of normal sexual roles after the separation of man from wife. It is a form of sacrifice of the male which, in some cases, may have been a real sacrifice of the

young male initiate in order to achieve artificial inward male unity.

In the reversal, the inward structure of male and female is revealed and made permanent. The woman breaks away from her role as plowed field. She emanates the male who then stops her up with continuous intercourse which she experiences as an oppression. Parthenogenesis gives way to the imperfect creation of the incestuous relation between brother and sister. Uranus attempts to make that incestuous progeny more perfect by prolonging gestation. Gaia is oppressed and gets Kronos to castrate Uranus. From her womb spills the 12 Titans and the Furies. Pandora's box is opened. The lid of the box falls into the sea and becomes Aphrodite. Woman, freed from the oppression of the plow, is transformed into woman as the sea. The woman of the sea does not hold the furrows made by the male. The marks vanish as they are made in her surface.

- 1) Parthenogenetic creation
- 2) Woman emanates her brother/husband
- 3) Incestuous sexual relations produce imperfect creation
- 4) Man attempts to prolong gestation period
- 5) Castration lets children out
- 6) Woman transformed from earth to sea

The story of Gaia and Uranus recounts the transformation of woman from the confines of the city to the wilderness initiation. Uranus disappears into the Abyss of Tartarus as Kronos appears from the earth like the Spartoi -- a man of earth. Within Kronos, the man of earth, appears the sixfold structure of his children. This structure defines the roles of woman within the city in terms of Demeter, Hestia and Hera. Aphrodite unites these three aspects of civilized womanhood. Aphrodite is a free flowing external female unity of totally unconstrained exchange. Within the city there is wife exchange, but it is constrained to define the roles of Hera, Hestia and Demeter. The sixfold structure also defines outward male separation as the rivalries between Zeus, Hades and Poseidon. Only

Dionysus can unite these realms because he is the one who has plunged into the Sea seeking safety in its overwhelming of him. Within Kronos is the structure of the city, a prototype which unites outward female unity of wife exchange with inward male separation of power rivalries. When Kronos, the man of earth, swallows the stone, it causes him to throw up and out all his eaten children so that the city may manifest. The Delphi stone is the first distinction in the world from which all other boundary stones are measured but which is itself not a boundary stone. The original unity of society signified by the Titan differentiates into the social structures of the Indo-European city. Within the city unimpeded manifestation can occur for not the inward structure of both the male and the female have fully manifest. The structure of manifestation within the city is represented by the legitimate, illegitimate and parthenogenetic children of Zeus. In that manifestation, there is a constant tension and movement between the *ephemeron* and *holoidal* states. The *ephemeron* is represented by Ares and Eris. The *holoidal* manifests the Rta/Asa/Arte in the form of Apollo and Artemis. Within this constant tension, which reiterates the tension between imperfect creation and over-gestated creation of the Titans, there is the constant coming into being of the novel (*novum*) which causes cycles of adaptation in the whole city. This process is represented by Hermes, the bringer of new things, and Persephone (Kore) that represents seasonal cycles. In this process of coerced renewal, technology plays a key role represented by Hephaestus. His female counterpart Hebe, represents eternal youth who does not yet know death. Hebe is the youth before initiation, whereas Persephone represents the knowledge of death and regeneration that comes with initiation. This eightfold structure of gods is the foundational template for its linguistic equivalent the eightfold structure of Primordial Being. From the functioning of this structure for free manifestation appears the nihilistic artificially extreme opposites of Dionysus and Athena. These nihilistic opposites grow out of the functioning of the eightfold flaw as a natural byproduct, destroying meaning faster than it can be artificially produced.

The tantric sexual initiation is the control point where opposites are reversed. From it, the model of female exchange and internal male separation arises to form the constraints of the city. Within the city, the eightfold form of manifestation within those constraints appears. From its working, appears the nihilistic opposites of Dionysus and Athena. Dionysus is the sacrificed god who unites the realms of Hades, Poseidon and Zeus, and thus allows the city to artificially grasp inward male unity. This is a deep and odious magic which subverts both males and females which stand at the roots of the Western worldview. Only by understanding it can we recognize how it shapes social practices today and attempt to avoid its necessity that distorts our view of reality.

Seeing how all these elements interlock in the myth of Perseus and Belaphron is the first step in understanding this miasm. Perseus frees the horse Pegasus, and Belephron uses it to destroy the Chimaera. The two myths work together because Pegasus is the symbol of dynamic clinging. The flying horse represents the ultimate in dynamic clinging. Belaphron uses dynamic clinging to subdue the opposite manifestation of Medusa. Once dynamic clinging is understood and controlled, it gives its owner a significant advantage in the world. The Western worldview has shown its superiority in this respect and just how great the advantage is. The Parable Of The Tribes postulates that a simple technological advantage leads to technological competition. What it does not address is how that technological advantage was created in the first place. Our analysis of Indo-European and especially Greek myth shows that the technological advantage is part of a greater complex of social structures and ideas which work together to produce the underlying form of Western advantage based on dynamic clinging. It is this underlying form with which we must come to terms in ourselves and globally.

Returning to detailed analysis of the Perseus myth, we see that when Perseus kills Medusa, he takes over her power to turn things to stone. Her head becomes a sort of ultimate weapon. As with nuclear power

and weapons in the West, the balance of power becomes very lopsided through big advances in technological innovation. The Medusa's head in some way represents the achievement of this lopsided technological advantage. The technological advantage is possible because of the magical tools that Perseus wields which protect him and render him invincible. The helmet of invisibility and the winged feet give him the advantage of distance. One is reminded of the stealth fighter. Winged feet and invisibility are still important technologically. The shield is also a mirror. Indirect looking at the enemy has given rise to satellites today. Special weapons, such as Cruise missiles, take the place of the adamantine sword, but they strike no less effectively at the enemy. The wallet reminds us of special suits worn by those who deal with radioactive or biologically active materials. The special magical tools used by Perseus still ring true as the technological accoutrements of the warrior. As such, they embody the structure of the Indo-European society as it is embodied by its warriors.

When Perseus kills the Medusa, he frees Pegasus and Chrysaor. These represent the spirit of dynamic clinging and the spirit of the warrior. To kill her, Perseus must avoid her gaze. In that gaze, there is a deadly transmission that is broken by the mirror's reflective surface. It has already been said that what is reflected is Perseus himself. Perseus is both the Medusa and the monster who threatens Andromeda. In Perseus' conquest, he confronts what is monestrous in himself. First it is he who suggests going after the head of Medusa. He sees this as the limit of the possible, and he makes a "beat" that he can accomplish this all but impossible feat. The "best" challenges fate. As he prepares for the encounter with the Medusa, he gathers his magical arsenal. He must become as terrible as his query in order to accomplish the mission. The taking on of the magical technology, piece by piece, amounts to Perseus becoming the equal of his enemy. When he looks into the mirror of the shield, he sees the inward reality which goes with the outward accoutrements of the warrior. The warrior inwardly must confront the white terror which will turn him into stone or earth.

He fears becoming frozen (like women passive) and so instead freezes others. Medusa represents the nightmare vision of the Athena/Aphrodite experience of enveloping and transcendent womanhood. Perseus confronts the nightmare and kills it, transforming womanhood into the vision of Andromeda chained to the rock. The nightmare vision of unleashed womanhood is transformed into the vision of woman as slave. Now Perseus is the monster arising from the sea sent by Poseidon. Perseus, arising from submersion in the sea, is a monster of uncontrolled manhood who destroys the woman rendered helpless for him to write on -- he writes too violently and destroys her. Perseus can overcome this uncontrolled warrior because of his initiation. He knows what it is like to fear the transcendent enveloping female, and thus tempers his own reckless male energies. Perseus frees Andromeda, and they marry each other knowing the other inwardly.

Cepheus and Cassiopeia is the remaining house descendent from Baal. Cassiopeia bragged that she and her daughter were more beautiful than the Nerids. So Poseidon was persuaded to send floods and a sea monster for revenge. When Perseus sees the plight of Andromeda, he offers to save her on the condition she becomes his wife. The parents and daughter agree, and the deed is done. It is interesting that it is said that the monster is killed not with the head, but with the sickle, and that the monster was confused by the shadow of Perseus on the water. It is important to focus on these two uses of reflection. In the case of Medusa, it is her reflection in the shield that allows Perseus to identify her while he remains protected. In the case of the sea monster, it is again a reflection (its own shadow) that causes it to strike out in the wrong direction. In this case, the monster is looking into the mirror of the sea and makes a mistaken identification. In this way, we see that the reflection of Medusa stands opposite and against the reflection of the sea monster. They represent male and female primal energies unleashed by the tantric sexual ritual of initiation. The mirror of the sea/shield stands between them. The male primal energy goes after the reflection, and thus is vulnerable to

attack. The female primal energy is rendered harmless by the reflection and is also rendered vulnerable to attack. These reciprocal vulnerabilities of the male and female primal energies allow them to be manipulated and subdued by the one who controls the mirror. This puts Perseus in the position of the sophist who controls the medium of reflection. Perseus has subjectivity forged through his encounter with the primal male and female energies in the initiation process. Perseus achieves this by negotiating the mirror stage which Lacan speaks of in child development. But the mirror stage assumes the forging of the mirror. That mirror is forged as a cultural product embedded in our worldview. The mirror itself is the interspace between the opposites. In Indo-European culture, it is used to create the illusion of subjectivity -- a particular magical usage which is not the only possibility. This particular usage is culturally determined.

After Andromeda, is saved the parents almost immediately renege on their promise, but not before Perseus has sacrificed to Hermes, Athena and Zeus who all helped him. Here the axis of innovation and the axis of nihilistic opposites and the center of the eightfold flaw are emphasized. Perseus marries Andromeda. But then Agenor, king Bellus' twin, interrupts the ceremony and claims Andromeda for himself. Agenor's appearance brings us full cycle. Having lost Europa, he claims Andromeda. He attempts to abduct the source of outward female unity which he had lost, but is defeated by the ultimate weapon -- the Medusa's head. Perseus then returns to the King Ploydaetes and turns him to stone, saving his mother, Danae. Perseus and Megapentes exchange kingdoms, and balance is regained in the land. The conflict between Proteus and Acrisius is finally resolved through the heroic acts of Perseus and Belaphron undertaken on behalf of each of their houses. These heroic adventures represent the move from the nihilistic situation of the war between brothers to a resolution and wholeness through the adventure which leads them to confront the archetypes within Indo-European society and within themselves. These adventures make explicit the meaning of Indo-European tantric initiation rites

when read against the structure of the family of the gods itself. The echoes of the mythic and primordial scene of initiation echoes and reverberates in these myths. It is but for us to place the pieces in juxtaposition and read their inner relations which reveal the great depth and significance of this transformative rite which stands behind all the transformations of Western society as the ultimate prototype hidden in our gender relations. Having gone to the limit with our interpretation, it is finally possible to begin turning a way to seek away out of the labyrinth created by the embroidery of the flaw over the centuries.

However, there is a another topic that must be breached in order to set our investigation in perspective. This is a brief look at Mithrism and the role it plays in Western history. Mithrism was the religion of the Roman soldiers and was the rival of Christianity. When Christianity triumphed in becoming the state religion, it did its best to wipe out all traces of Mithrism from the Earth as it has done with so many other things that did not fit its totalitarian picture of the world. Mithrism is the great secret of Western civilization. And we will end this chapter by showing the relation between our exploration of Perseus' mythic complex and this mystery religion.

First it must be realized that the religion of Jesus is quite different from that created by Paul. It turns out that Paul was from Tarsus, and that was the Mithraic stronghold in that time. It seems all the changes introduced by Paul into the teaching of Jesus to produce the monstrosity of Christianity derive from Mithraic sources. This is especially true of the militaristic language and the anti-feminism of the early church. It appears that there are so many similarities between Mithrism and Christianity that they were considered generally to be basically the same religion. The Mithrists, however, were great warriors. The Romans could not beat them, and in fact, at one point lost the whole Mediterranean Sea to their control. As they captured these amazing fighters, they say that it was their religion that made them so invincible so the Roman army adopted their

religion and eventually defeated the Mithrists. Wherever Roman soldiers were stationed, there where Mithraems (the churches of the Mithrists).

When Constantine ruled, he said Christianity and Mithrism to be identical to his worship of the "unconquerable sun." When he killed his wife and son, he asked the Mithrists to be forgiven and purified for the deed. They said it was too awful. He went to the Christians, his second choice, and asked the same thing. They said, "Sure, no problem." The Christians saw their chance to get their religion to be unbanned. Thus, the Christian church gained precedence over the Mithrists which could not later be reversed by Justinian though he tried. Unfortunately, he died too young in battle. In the reforms instituted by Constantine, Mithrism and Christianity became even more closely related and indistinguishable. Christianity today is a hodge podge of the original teachings of Jesus, modified as convenient, and the various pagan elements, most pronounced of which are the Mithraic elements. This explains the internal contradictions in Christianity which advocates meekness for the oppressed while it gleefully wields the sword of Mithrism for its own imperialistic ends.

Without giving a full blown exegesis on Mithrism here, I would like to suggest that this Greek mystery religion was perhaps the last bastion of the Indo-European initiation rites. It has roots in Persia and in Babalon as well as Greece. It was a male only society which gave initiations in a series of stages. In these initiations it fully exposed and supported the warrior's needs. As such, its symbolism could very well be elucidated by their relation to the tantric initiation rites -- here moved into the city and divorced from women, but with the structure preserved.

The central god of Mithrism is Mithra, the ancient Indo-European god, who through a Zoroastrian filter, becomes the leader of the forces of light against the forces of darkness. The central scene of Mithrism is the sacrifice of the cosmic bull in a cave by Mithra. This scene is always portrayed on the wall of the

Mithraem. The features of this scene are normally given Astrological interpretation. However, here we will give them another sketched interpretation in relation to the Indo-European initiation rites that have been at least partially uncovered. The sacrifice of the bull by Mithra is the primal act which gives fecundity to the world. It is clearly a self-sacrifice similar to that of Odin or the destruction of the cosmic whole in the form of Purusha. This sacrifice of the male principle as occurs in the initiation rites occurs within a cave -- within the earth. The scene of sacrifice is flanked by the twin Discouri (Capate and Caputates) who hold torches in opposite positions. These represent clearly the nihilistic opposites. An even clearer connection is made by the appearance separately of an unknown god who has a lion's head and snakes wrapped around its body. Howard M. Jackson in The Lion Becomes Man gives an in-depth exploration of this figure in the ancient world. He traces it to a god called Mios in a border town which must defend the delta in Egypt. Some association was made between this god and Yahweh as the gnostics saw him as the evil god of the Old Testament. No matter what origin is attributed, we can see in Mios the very image of the lion headed and snake body of Theitis in mid transformation. In a very simple interpretation, we see a symbolic reduction of the initiation into dynamic clinging objectified and symbolized in the Mithraic religion which embroiders the ancient Indo-European rites of initiation into a full-blown mystery cult.

It is left to the reader to explore all the nuances of this association between Mithrism and the rites of initiation. But we see all of the major elements in place because the lion-headed and snake-bodied god stands in the place of Varuna (the initiated one), while Mithra does the cosmic sacrifice, and the members act as the warrior Indra. The Discouri stand guard over the sacrifice. All that is missing is the female element that has been shut out in this reification of the dynamic initiation process turned into a symbolic system instead of a lived process.

However, it is important that we discuss briefly the book of David Ulansey called The Origins Of The

Mithraic Mysteries. In that book, he makes real the connection between Mithra and Perseus. In so doing, he draws tighter the net of interpretation which sees Mithrism as the final vestige of the Indo-European initiation as the cultural event. But perhaps more importantly, he gives an interpretation of who Mithra represented to the Stoic creators of this mystery religion in Tarsus. It seems that 60 years before the first traces of Mithrism appeared the Precession of the Equinoxes which was discovered by the ancients. Mithra was seen as the god above all other gods who had the power to move the fixed stars and thus the whole cosmos. This is very apt for our interpretation because the key to the Indo-European worldview is its ability to transform itself. Even the fixed stars are made to move by the Mithraic principle underlying the Western worldview. Several statues of Mithra revolving the Zodiac exist to support that theory. Thus, Mithrism was in some ways the first meta-religion. It was a religion whose god ushered in the great cycles of the world as each zodiacal age turned over the last. So that Mithrism as well as hiding within Christianity as its dark secret also perfectly symbolizes the essence of the Western worldview which is ever changing through the inauguration of new epochs through the generation of emergent novelty.

Mithra was also born from a rock. So Mithrism contains a memory of the windegg of the closed autopoietic system. Mithra is a manifestation of this closed system. Mithra consorts with Helios who represents the positive fourfold. Mithra moves between light and darkness and leads the forces of light against the darkness. Mithra, by killing the cosmic bull, allows the universe to manifest. He is the one who controls manifestation, opening up the difference between the light and the dark as nihilistic opposites in conflict.

In this way, nihilism can be seen to have two forms. One is a passive form which just creates empty dialectics between false choices that causes the inattentive to become confused and lost. However, by applying dynamic clinging in an aggressive way, there is also an active form of nihilism exemplified

by Western society from its Indo-European roots. This active form of nihilism seeks out and actively works to destroy meaning. I call this the Mithraic energy of our Western “civilization” which fuels its global conquest. It is hidden within Christianity and is completely embedded in our society and culture. It is the source of the active double binds we project on

the world and our own destructive behavior. Like Mithrism, it is hidden to us because we do not know ourselves well enough. Yet it is written across the world in the atrocities we commit while claiming to do good.



## SUDDENLY FALLING

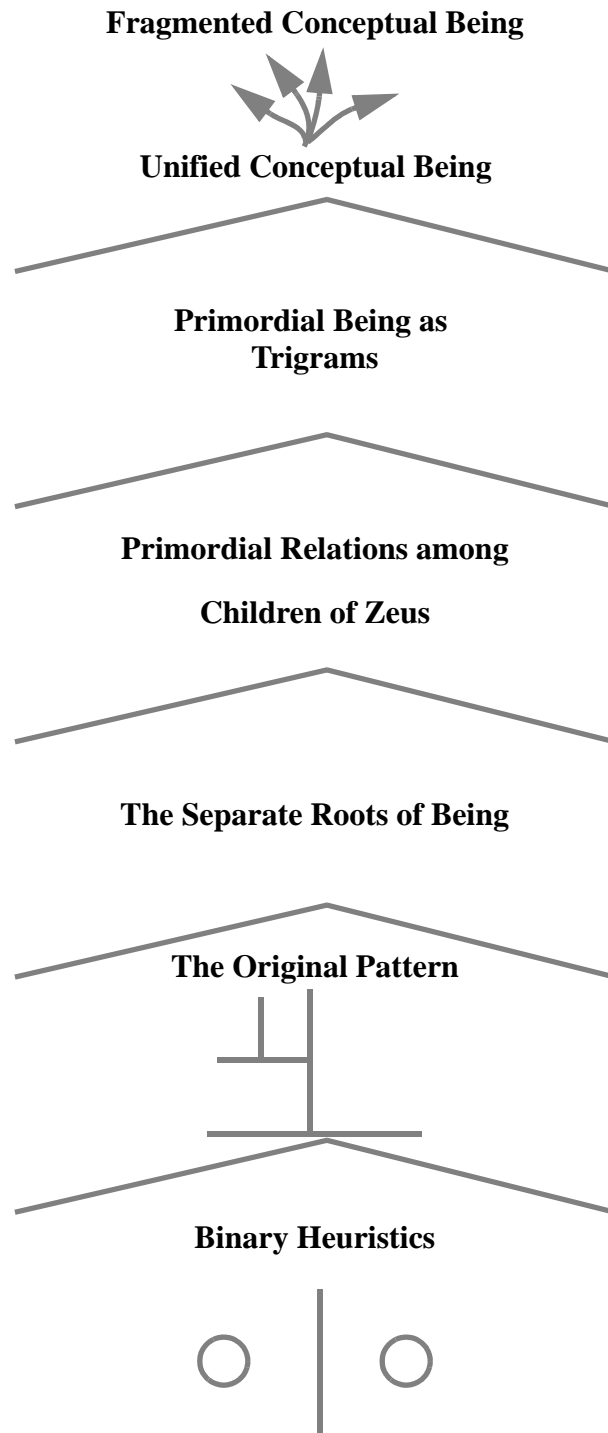
---

In this chapter, the meaning of what has been discovered about the roots of the Western tradition will be explored. This will lead to a consideration of meaning in general as it is generated by the tradition. It should be clear that the roots of the Western worldview are very ancient. We have traced those roots back via linguistic and *mythic* structures which reflect each other and support a unified interpretation. Now it is necessary to put that unified interpretation in perspective -- laying out the hidden jewels that have been discovered in the buried treasure chest of our past. The work of bringing these ancient structures of Indo-European

community thought to light must be accompanied by some effort to appreciate it.

A case has been made that the original pattern was a modification of the binary heuristic pattern for understanding opposites in the world. As such, the extremes of opposites and their imbalance were used to generate abnormal energies. The transgression of opposites provided the motive to introduce conflict between opposites. The fundamental mutation led to the development of the *Flaw* which took on a particular structured form of successive meta-levels of Being.

FIGURE 152



These meta-levels are intensifications of clinging and craving which are not infinite but stop at level four because of a boundary of unthinkability. This stratification of layers of clinging has as its inverse and natural dual the separation of Indo-European thought and social structure into the original pattern of Primal gods. These gods are converted to linguistic signs which make up the fragmented roots of being. The Indo-European project unified these into a single world with multiple meanings that became Primordial Being. Primordial Being was the center of Greek civilization and its use gave that civilization its extraordinary quality. We can see this because of the relation between Primordial Being and the complex of Zeus' children which explicate this same meaning structure. In the transition from the mytho-poetic to the metaphysical eras, this meaning complex was further unified into a conceptual unity with the production by Parmenides of Conceptual Being. Up until recently, Conceptual Being has been held as the axis of the Indo-European worldview. However, since the turn of the last century, this axis has begun to wobble, and Conceptual Being has fragmented. Its fragmentation has revealed the same cleavages that existed since the flaw developed. The meta-levels of clinging have become apparent again. Conceptual Being has fragmented into four separate kinds of Being as nihilism intensifies beyond all bounds. This fragmentation shows itself in the emergence of different kinds of technology. This is because each element within the world actually fragments as the worldview itself fragments. Thus, as Hephaestus was a central element representing technology within the Primordial pattern, it must fragment along with all the other elements. This means we can expect not just technology to fragment, but each of the other axes represented by the other gods. So, for instance, Hermes and Persephone represents the axis of change. We would expect this axis to fragment as well, so that each new thing must pass through four stages, one for each kind of Being as it manifests within the fragmented Western worldview. The same may be said of the Apollo-Artemis and Ares-Eris axes. The vision of wholeness as well as the vision of strife and lack of wholeness also fragment. This means that the four

kinds of Being define the action of the formal structural system as well as its production of nihilistic background upon which it can be seen. Likewise, the axis of nihilistic opposition which arises out of the eightfold in the form of the Dionysus-Athena opposition must become fragmented in its essence. Each of these primary elements which define the center of the Western worldview reflect the deeper fragmentation of the Western worldview.

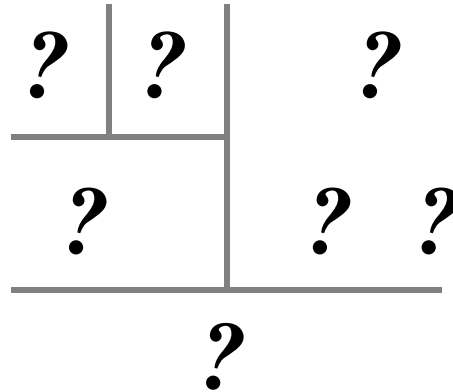
In this way, the original pattern of the four meta-levels becomes embedded in the eightfold as separation asserts itself over artificial gatheredness. The whole Western worldview's will to power involved forcing artificial unity to an incredible extreme on the world. As a result, because of the working of the laws of opposites, it has inherited extreme fragmentation and disunity -- utter separation which flows out of the heart of the Western worldview and infects its view of everything. The Western worldview attempted to enforce a superficial unity on everything, but this only accentuated its own internal fragmentation. That internal fragmentation has now become manifest as the totalitarian regime breaks up -- it loses its grip on everything including itself. We are the witnesses of this wholesale disintegration of the Western worldview. That demise shall not be a pretty sight. There are many ugly episodes to come as it spasmodically attempts to regain control of itself and of the world which it dominates by its gaze or view on that world.

However, this explanation of the fragmentation of Being and its ancient sources leads to a question as to the form the inverse of the stratas of Being take. In the primal pattern, there were six gods whose relations between each other were defined by the intensifications of clinging represented by the meta-levels of Being. As the Western worldview disintegrates, we would expect these powers to reemerge and the total organization of Western society to operate in terms of these ancient powers. The question is whether we can identify these powers or their representatives as the Western worldview

spontaneously reorganizes. This is a difficult task because we are just beginning this process of reorganization based on the original template.

However, we can expect the organization to take place along much the same lines as it did in ancient times as the meta-level interfaces are the same.

| **FIGURE 153**



| For Muslims, it is clear that this process can be understood in terms of the arising of the Dajal -- the so called anti-christ. We expect this spontaneous reorganization of the Western worldview, and its form has been treated in the prophecies of Muhammad, peace be upon him. However, how these changes will take place within our current historical milieu is unclear.

From a metaphysical perspective, it is possible to understand these changes in terms of the relation between ontology and epistemology. The stratas of meta-levels of Being differentiate; so too, must the ways of knowing. This is why ontology and epistemology together form part of metaphysics. They are duals of each other. So when ontology discovers the fragmentation of Being, that must translate into a fragmentation of knowledge. Thus, we might expect a new episteme in Foucault's sense in which there are several kinds of knowing associated with the ancient gods that arise together and form mutually contending ways of relating to the world.

Let us attempt to construct the different epistemic nodes. The first of these epistemic nodes is the Other as constructed by the Western worldview. This other

is what Levi Strauss calls the Savage Mind. It might more appropriately be called the Primal Mind. It is the mind of the fourth world peoples who are untainted by the Western worldview. Unfortunately, probably there are no other peoples left to be discovered and thus corrupted by the dominant culture. The native mind is a nostalgic artifact projected by those trapped within the dominant global culture who wish to regain what has been lost. The primal mind is projected as a unity opposite the Western mind. Levi Strauss contrasts the bricoleur with the scientist. But in truth, there is not one primitive mentality. This unity is the fantasy of the Westerners. The primitive mind was originally extremely varied -- it is only with the demise of the primitives themselves that the primitive mind is projected as something unified opposite the Western mind.

The best brief introduction to the primal mind is by Jamake Highwater. He explains the primal mind in terms of its different approach to Image, Time, Place, Motion, Sound and Identity. Here we will not explicate the primal or savage mind. We will only note that the only unity that this otherness has is its dialectical opposition to the Western worldview.

FIGURE 154

**The Self  
Western  
Worldview**

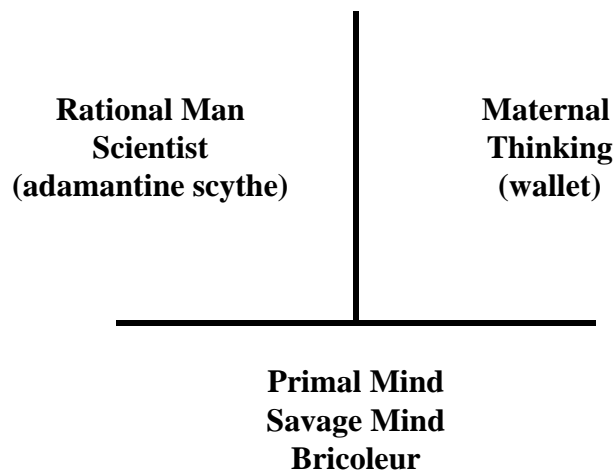
---

**Primal Mind  
The Other**

| Our concern is with the differentiation within the Western worldview. The major differentiation there is between male and female orientations. This difference has been suppressed until recently. Now women writers are searching for a genuine feminine perspective on the world from within the Western worldview. An excellent example of someone

striving to develop such a genuinely feminine perspective is Sara Ruddick in her book Maternal Thinking. Thus, we will call the fundamental feminine perspective maternal and believe, along with Sara Ruddick, that it is just as thoughtful in its own ways as the Western ideal of male thought -- the rational man which has suppressed its feminine counterpart.

FIGURE 155



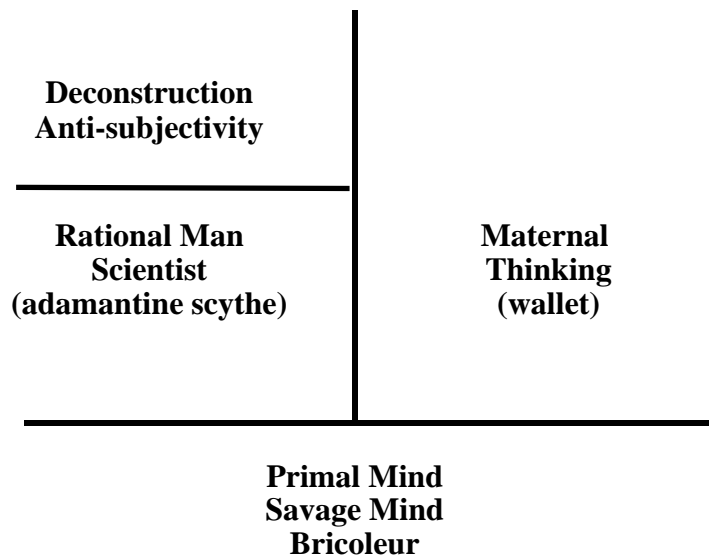
| Now we have three parts of the differentiation of the Western worldview into epistemic nodes. Both the feminine and masculine parts bifurcate again. The masculine part must bifurcate into Varuna and Mithraic aspects, while the feminine part must give rise to the equivalent of the Discouri. We can guess

that these two bifurcations are actually reflections of the same thing in the masculine and feminine spheres. We expect these two bifurcations as a result of the fragmentation of Being. The bifurcation actually occurs in the realm of the masculine thought and the arising of the Discouri or the compensation

within the realm of feminine thought. Already we have noted how the rationality of the scientist-hero is passively nihilistic, but that it contains within it a moment of active nihilism. We expect the first breakup of the scientific human ideal to occur with the arising of an independent epistemic node of mithraic energy involving active nihilism. At this time, the actively nihilistic forces are amalgamated into the representation of the rational man himself.

He is Dr. Jeckal and Mr. Hyde. We expect this image to split and a completely different epistemic node to develop that exemplifies mithraic active nihilism. The deconstructionist movement is perhaps the first signs that anti-subjectivity is becoming its own intellectual position. Deconstruction actively destroys meaning in the name of a greater truth that subjectivity is an illusion.

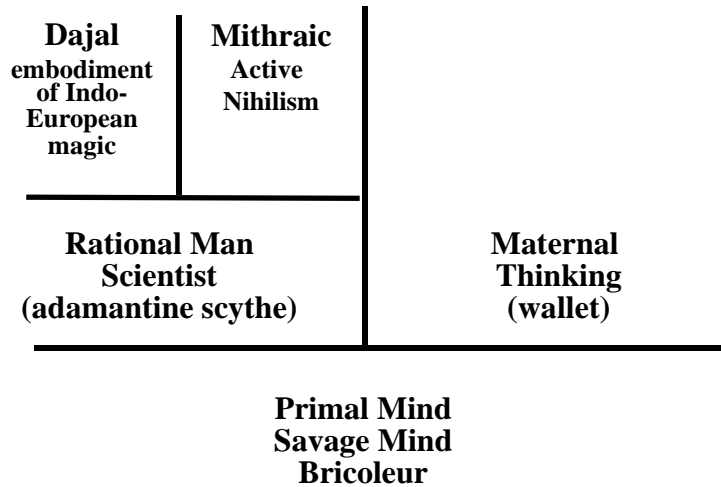
FIGURE 156



However, anti-subjectivity must itself split again into both its mithraic and its Varunic elements. In that split some even more destructive than the mithraic active destruction of meaning must come into being as a separate epistemic node. This epistemic node we will call the Dajal. The Dajal is the Muslim name for the ultimate transformation of the Western worldview. It is the arising of the unnamed mithraic god with lion's head and serpents wrapped around its body, called in Egypt Mios. It is the epitome of the transformation transforming itself, like the planet in Stanaslav Lem's vision of the intelligent planet. It is captured in some way in Sartre's concept of the dialectic, treated itself dialectically in his Critique Of Dialectical Reason. It is perhaps Adorno's idea of a negative dialectic. It is difficult to say that it is like

as an epistemic node since it has not actually arisen yet -- to my knowledge. However, it is clear that whatever is to be worse than mithraic active nihilism is to be feared by all. Of course, to the believers who follow that way of knowledge, it will be as if Christ himself had returned to earth. Only the Christians are prepared to believe in the divinity of a man. He will be called the Maytraya. Like Varuna, he will perform miracles by a potent magic. According to Islamic tradition, the Dajal will raise the dead -- who he himself has killed and cut into many pieces. He will finally realize the intent of the Indo-European sacrifice.

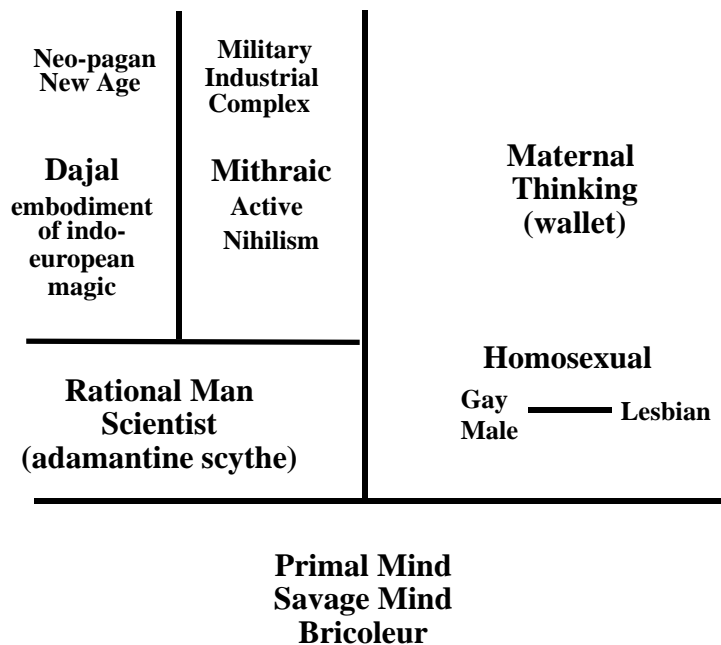
FIGURE 157



As the Mithraic and Varunistic modes of knowledge arise within the fragmenting Western worldview, there will be a reaction within the maternal sphere. This will be the arising of the Discouri. It is a good chance that the arising of male and female gay rights groups in the West will supply the basis for these new points of view within the maternal sphere. Male

gay and female gay viewpoints will be closely linked and will feed upon each other, but will represent a perspective very different from the viewpoint of maternal thought. These homosexual viewpoints, openly expressed, will build into the opposite of Varunic (Dajal) and Mithraic viewpoints.

FIGURE 158



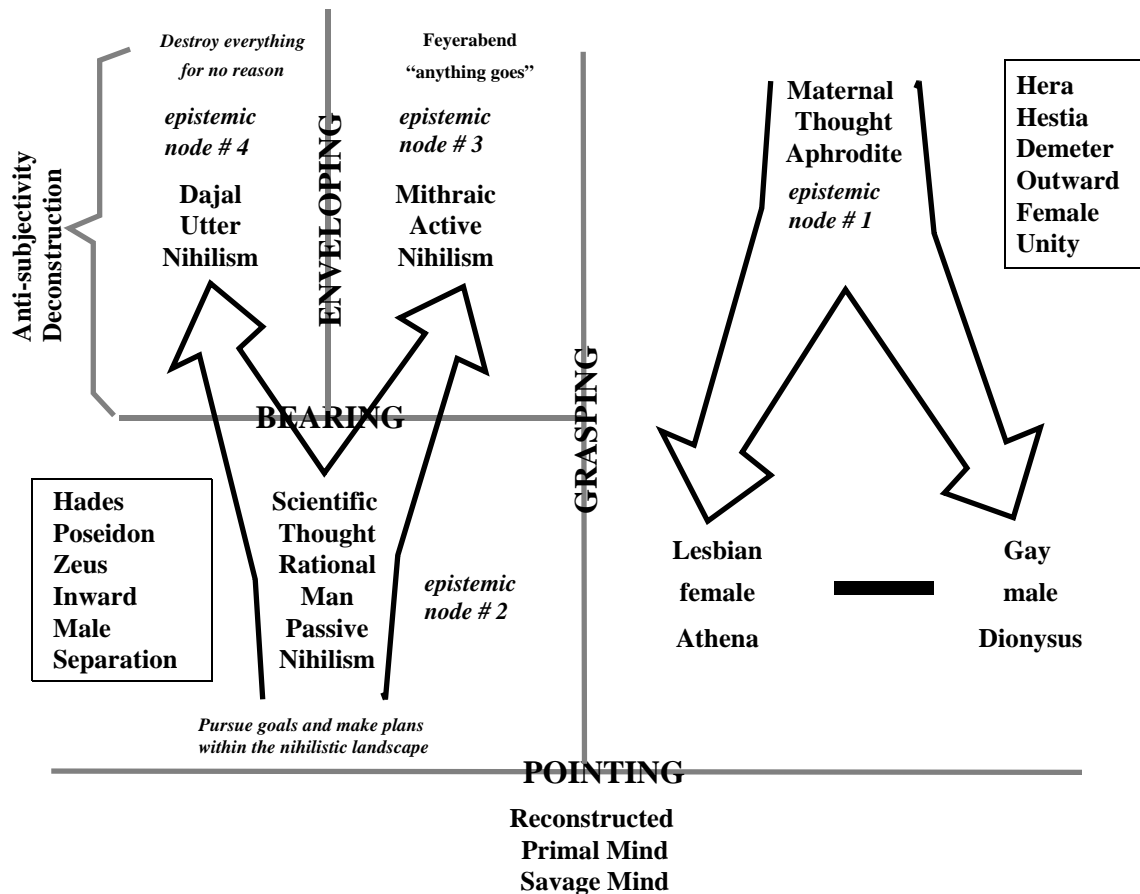
As can be seen by the diagram, this means that the epistemic nodes of scientist and rational man which stands opposite that of maternal thinking will be working at cross purposes to those of the bifurcations to which they gave rise. The Western worldview will tear itself apart through these competing and conflicting epistemic nodes. It is a truly sad situation, but one which occurs because the internal contradictions within in the Western worldview have finally come to the surface after centuries of suppression.

This interpretation may be wrong, but some such fragmentation of the modes of knowing are expected within the Western worldview which coincide with the fragmentation of Being which has already

occurred. These separated epistemic nodes are the realization of the Abyss recognized by Western philosophy that underlies all their efforts to establish secure foundations. In the absence of secure foundations, there is no reason to accept the central authority of reason any more. Other viewpoints within the Western worldview are equally valid. It is just a matter of waiting to see how these other viewpoints will divide up the territory of the ineffective totalitarian regime of reason.

The fact that we can identify possible epistemic nodes that correspond to the ancient gods of the Indo-Europeans, allows us to get a view of the whole cluster of meanings in its modern context.

FIGURE 159



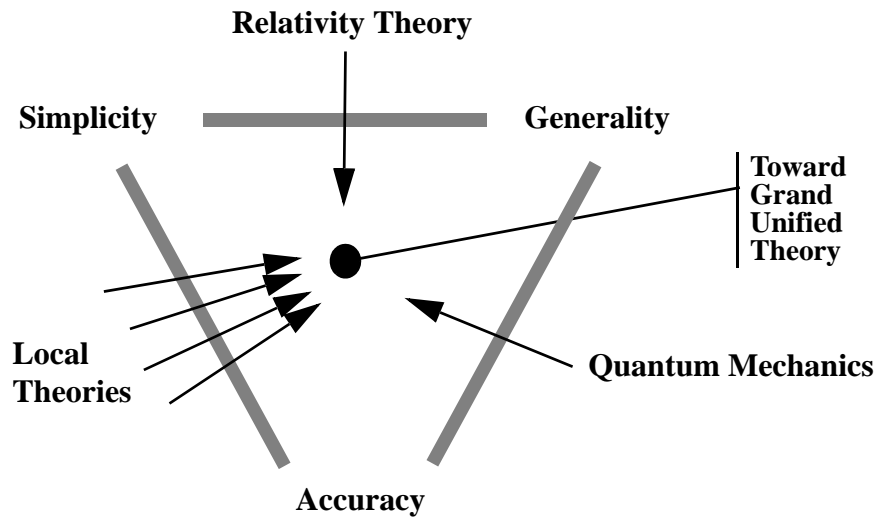


However, we want to go further than this. What is really needed is an analysis that pushes back to the limits of the Indo-European pattern in the modern context. This means unraveling the original pattern which has been discovered and showing not just how the levels of Being relate to epistemic nodes, but how we can unravel the original pattern itself in order to understand the unfolding of our current worldview. It is not enough just to say that our worldview has ancient roots. We want to go further and show how those ancient roots inform the modern worldview.

This makes necessary a peeling back of the successive layers until we reach the center of the onion. It is that process that will be walked through in the rest of this chapter.

We will start with an observation by Karl Wieck in The Social Psychology Of Organization which he calls “Thorngate’s Postualate” which says that you can’t have simplicity, generality, and accuracy in a theory all at the same time. You must trade off any two of these with the other.

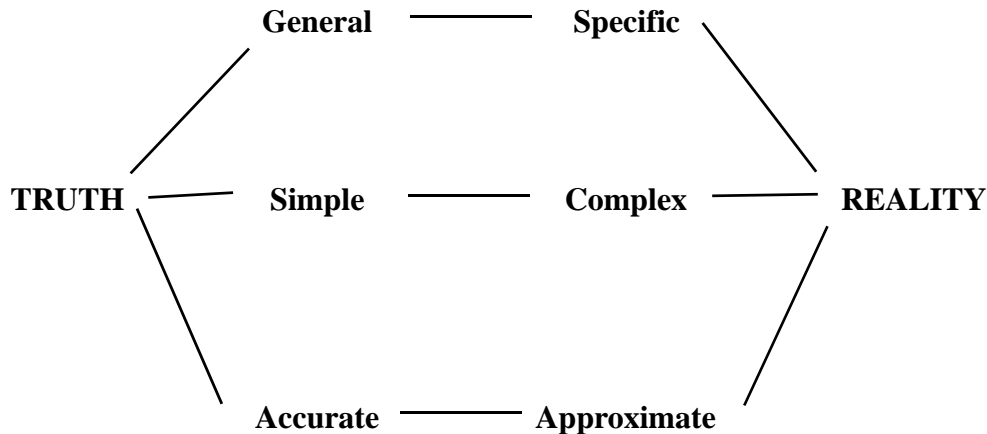
FIGURE 160



Either you have a theory which is simple and accurate but not general; or you have a theory that is general and accurate but not simple; or you have a theory that is simple and general but not accurate. Usually theories are simple and general but lack accuracy. As one adds accuracy one either moves away from simplicity or generality. Quantum Mechanics is general and accurate, but is far from simple. Any number of local theories are simple and accurate but lack generality. Thorngate’s Postulate emphasizes that in the real world there are always trade-offs where in when one parameter is optimized other parameters become sub-optimal.

Using Thorngate’s approach we will build a general theory of the relations between the elements of a theory of Being. We begin by asking what is the center of Thorngate’s triangle. The answer is TRUTH. If we could optimize all his parameters in relation to a theory we would have achieved a theory that was completely TRUE. The next question to ask is what are the opposites of each of the parameters of Thorngate’s quandary:

FIGURE 161



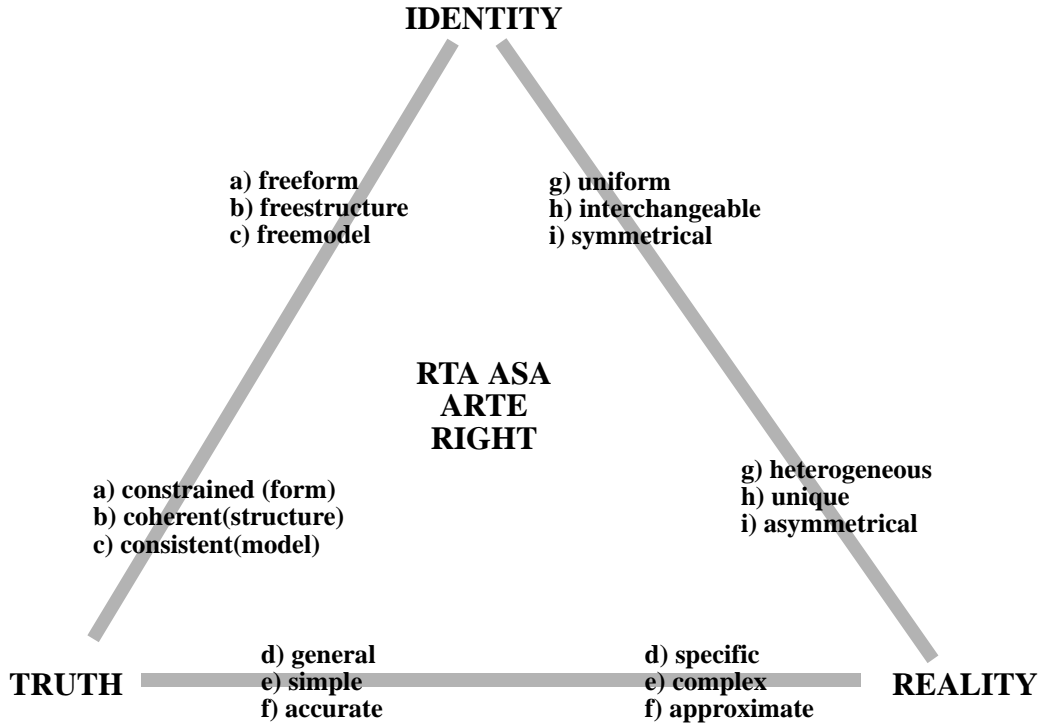
Immediately, it becomes clear that Thorngate’s quandary is really a statement about the relation between TRUTH and REALITY. Reality is specific, complex and approximate. Our work in building theories attempts to build general, simple and accurate models of reality, and this does not work because whichever of these we try to optimize, the nature of reality must be expressed in the final parameter. For instance, if we overcome the specific with the general and overcome the approximate with the accurate, then complexity becomes the last refuge for reality, and so we cannot achieve simplicity. And so forth with each attempt at optimization.

Now what we notice is that TRUTH and REALITY are two of the three meaning groups within the concept of Being. So this brings us to ask how IDENTITY would be fit into this picture. Rather than develop this step by step, I will merely present the whole picture for the reader’s consideration. The thing about Identity is that it may be anything at all. Identity is the tautology. The purely identical is a meaningless statement. Truth, on the other hand, is constrained, and we expect it to be coherent and consistent. Coherence and consistency are traded off against constraints so that as an extension of

Thorngate’s postulate you cannot have anything that is completely coherent and consistent which also meets all its constraints. This is because coherence refers to structure, whereas constraints reverse to form, and consistency refers to patterning models. Taking the structuralism of George Klir as our point of departure, we can note that structure and model form an infinite regress. Structure refers to changes across discontinuities as the formal system changes intime. Model refers to patterns within patterns within patterns like a fractal series.

Klir’s infinite regress of structure and patterning models says that for any system the formal description based on axioms gives a basic level of constraint which is played out as the formal system is elaborated. Like when in geometry, one starts from Euclid’s axioms and develops the formal system of geometry. Eventually the limits of this formal system is reached and a discontinuity appears which can only be crossed by changing the axioms, as when non-Euclidean geometry was developed by varying the axiom of parallel lines.

FIGURE 162



Now the formal-system can apply to a new realm in which many things are different. For a given formal-system there are an infinite number of structural levels which bridge these discontinuities. On the other hand, there are also an infinite number of patterns within patterns within patterns, i.e. forms within forms within forms, needed to get closer and closer fidelity to the system being described. Each of these levels have their own constraints. Thus, because structure and pattern models diverge, constraints multiply. Thus, our own theoretical systems cannot achieve truth even if the world were purely mathematical. The mathematical realm has its own ideal differentiation which cannot be reduced. So even if we could achieve theories which were simple, accurate and general, we would still have the internal theories of the theories to deal with which are ruled by Godel's proof.

Pure Identity would be free of this structuring of the

mathematical realm. It would be free of constraints of form contained in axioms, free of the need for coherence implied by structural considerations and free of the need for consistency between levels of patterning. With a free form, free structure and free modeling, pure identity might be achieved. But with all this freedom comes pure tautology, and this is meaninglessness. Without some differentiation, even if it is only from mathematics itself, nothing significant can be said. Such a statement of pure identity would be uniform, interchangeable and symmetrical.

$$A=A$$

The opposite of these quantities describes Reality. Reality is heterogeneous (not uniform), unique (not interchangeable) and asymmetrical (not symmetrical). There is something in Reality that fights against Identity. We must attempt to impose identity which is a pure abstraction -- the perfect

gloss with no content. We can impose any system in a totalitarian way that we make up. We are free to impose any form, structure and model. However, if we do so, it is not True. It only becomes true if we give it coherence, consistency and constraint. Through constraint, Truth interacts with Reality, and so the realm of the totalitarian ideational system is broken, and reality floods in again. If in imposing identity we did not take into account Truth -- as all tyrants do -- then we still have problems because if something is purely symmetrical and uniform, it cannot interchange because there is nothing to interchange with. Interchangeability implies difference with the other parts of the engine, for example. If interchangeable things are symmetrical with each other, then they cannot be perfectly uniform. So here again is a form of Thorngate's postulate. Even within identity there is a minimal amount of difference between repetitions.  $A^{\text{prime}}$  and  $A^{\text{double prime}}$  are, as repetitions, strictly different.

$$A^{\text{prime}} = A^{\text{double prime}}$$

Through this difference within repetition, the symmetricalness of the equation may be stated, and the uniformity of the "A"s noticed.

A

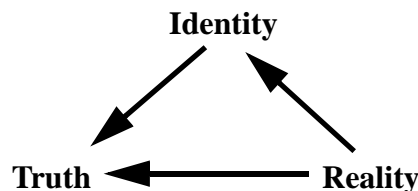
Here "A" is not symmetrical nor interchangeable because there is no repetition. Uniformity has

triumphed completely. But there is no identity, because identity is a function and there is no space for identity to appear without repetition. Interchangeable things are not necessarily symmetrical, even though they may have uniformity between instances that repeat the same things over and over. Symmetry means to be able to perform an operation so that after the operation is over, there is no change.

Symmetry implicitly has a temporal dimension even if the operation is not performed because we see the symmetry in our mind's eye. Interchangeability implicitly has a spatial component. We take this one out and put another one in its place, even though the things being interchanged are not symmetrical. Uniformity implies no changes in time or space. Thus, we can hold space or time constant and obtain spatial uniformity or temporal uniformity, but not both. So even in the narrow confines of Identity, there is a version of Thorngate's postulate that operates.

Of interest is the fact that the relations between these three versions of Thorngate's dilemma emphasize one partner over another in each case. For instance, Truth gets focused on and reality is obstinate. Identity is also focused on by the one postulate, and Reality is still recalcitrant. Truth is focused on, and identity lacks focus.

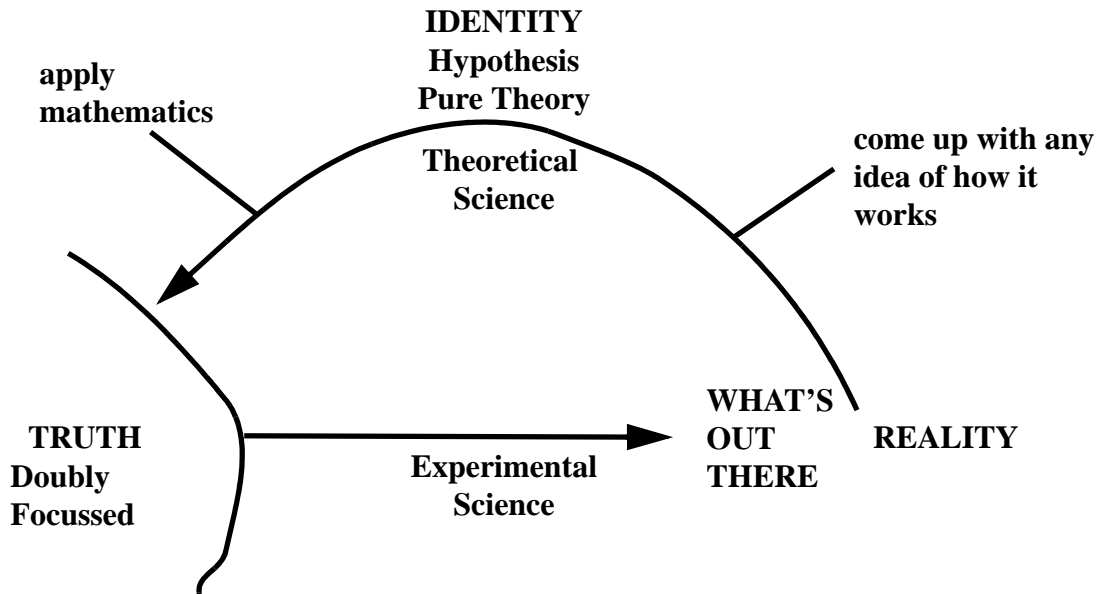
FIGURE 163



In the model, we see a fleeing from Reality and a dominance of Truth over Identity. This is interesting because we can see an asymmetry here within the

three components of Being that has not been noticed up until now. This asymmetry gives rise to the fundamental structure of science.

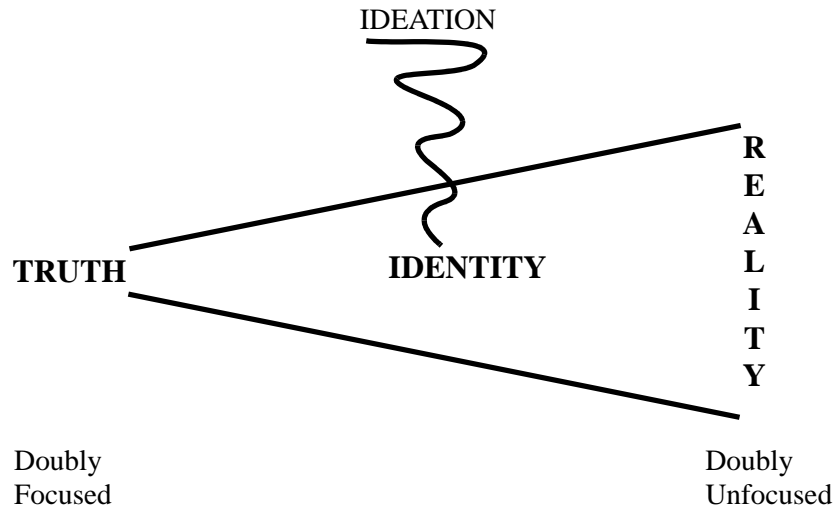
FIGURE 164



We start with reality and formulate a hypothesis. As an idea, the hypothesis can be freeform, but it is not until we structure it using mathematics, that it becomes testable. The idea is bounced back off reality by experimental science. If shown true, the hypothesis becomes the focus of more work. Truth is doubly focused, both in its application of mathematics and its application of experimental

proof. Reality is doubly unfocused as it does not give itself up to either Truth or Identity. Identity alone is balanced, half focused and half unfocused. Identity mediates between Truth and Reality. The double focussing of truth is an extreme that balances the doubly unfocused nature of reality. Only Identity balances these extremes.

FIGURE 165



The model is shaped like a funnel. Reality is pushed in one end and squeezed and filtered till pure truth comes out the other end. Between these two ends, identity which is the substructure of ideation, is the central mechanism relating these two extremes. We may speak of the process of turning reality into truth as a distillation, like the production of alcohol. Grapes go in one side, and pure alcohol comes out the other. The process of squeezing reality by applying ideation results in a condensed form that is easy to hang on to.

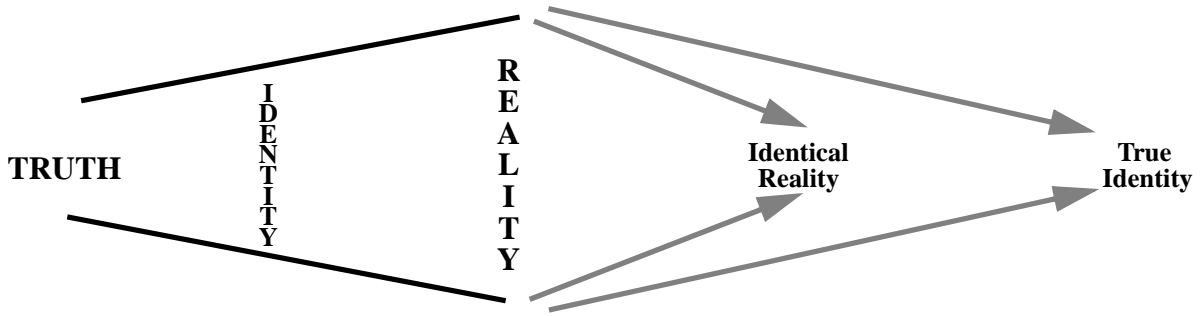
$$E = MC^2$$

This is a truth. Easy to write and remember, but which condenses a lot of empirical evidence and theory into one simple equation. But in the process of condensation, a lot is lost as well. Thinking of the system of meanings within Being as a way of condensing reality by applying ideation, makes clear the fundamental presuppositions upon which science is founded. The action of the Western worldview is to condense everything to as concise a form as possible because this gives us something True to hang onto as things change dynamically. Dynamic clinging needs the pithy Truth produced by the funnel of Ideation in order to have something to relate to through the transformations that are

occurring. Likewise, dynamic clinging needs Reality as the transformational matrix which produces the continuous changes to which it must cling. Reality is like the horse which is bucking, whereas the Truth is like the stirrup, saddle horns and reins. Truth is the condensed points of clinging in a discontinuous non-linear transforming situation which is Reality.

However, this situation in which the doubly unfocused is controlled by the doubly focused can lead to the suspicion on our part that Truth and Reality are both in some sense artificial projections of ideational identity. It is as if ideation had two sides, like a coin. On one side was the condensation of Truth, and on the other side is the out-of-focus nature of Reality. Ideation alone in this picture is in focus. Identity is THE focus of this system of mutual references. One suspects that reality could not have been condensed if it was not first put out of focus. This suspicion is reinforced when we realize that Reality is projected beyond what we experience to have the characteristics of Truth and Identity.

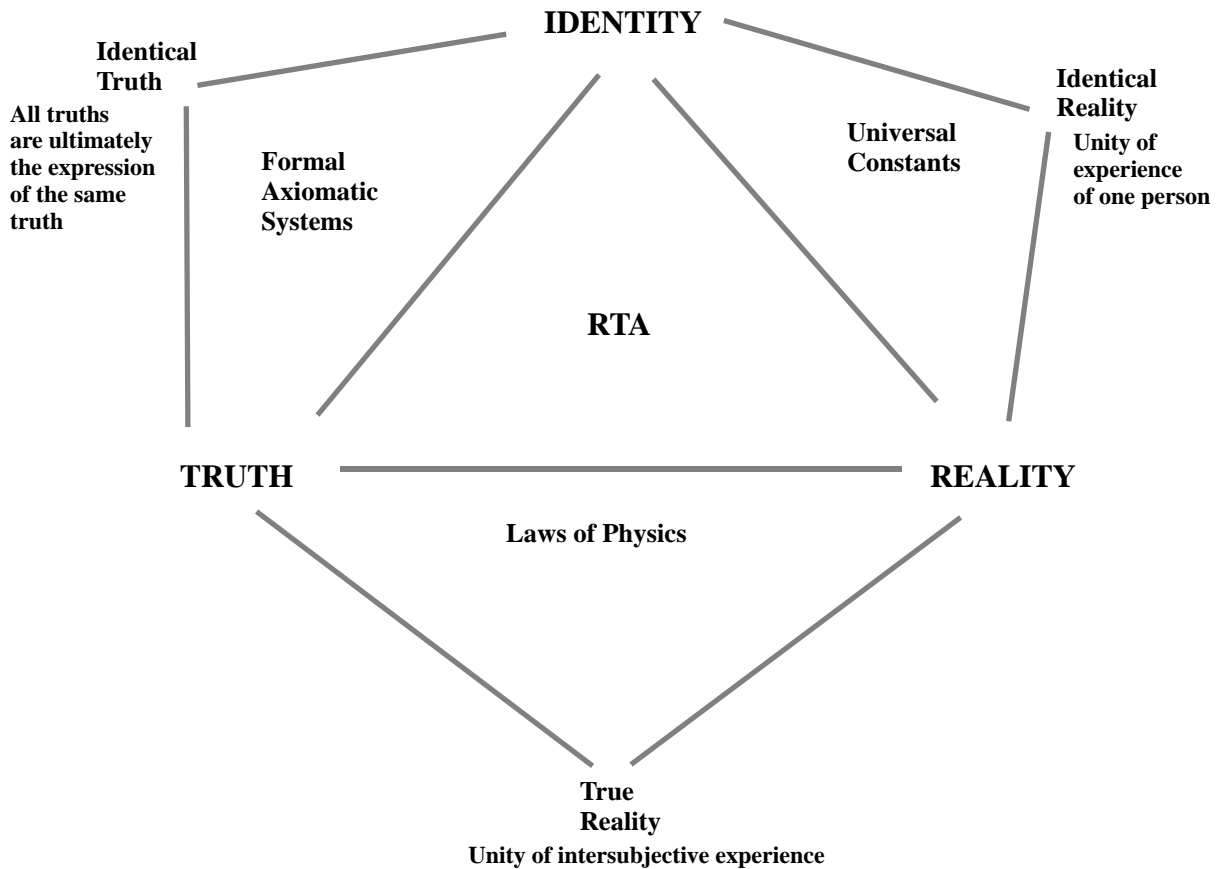
FIGURE 166



When we consider Reality, we may mean what we experience directly. This has been characterized as specific, complex, approximate, heterogeneous, unique and asymmetrical. However, one may instead mean what I will call Identical Reality, which is beyond what we experience, and is usually referred

to as the unity of object beyond experience. In Kant's philosophy, this is called the noumena. Or beyond that, we may refer to the True Reality which would be something like the unity of intersubjective projections on Reality in which Reality is completely unified beyond our experience of it.

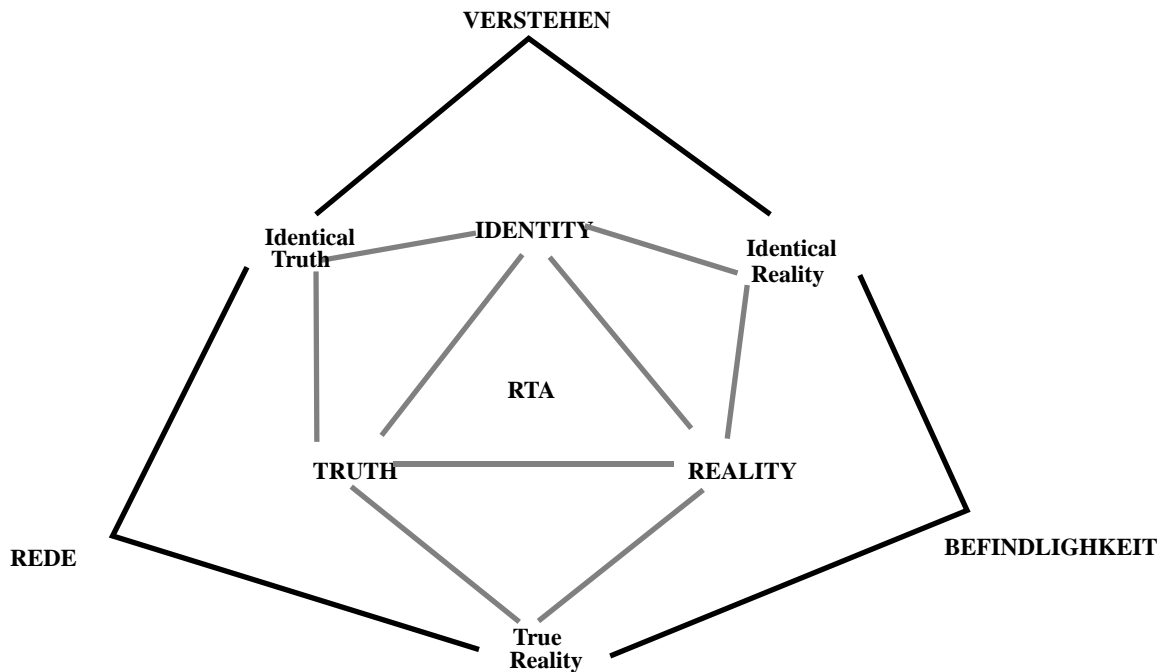
FIGURE 167



It is clear that the set of concepts -- Identity, Truth, and Reality themselves -- comprise a Thorngate dilemma. If you optimize Identity and Reality, then you sub-optimize Truth, and so on. If you were able to optimize all of them, then you would have *rta/asa/arte/right*, the core Indo-European idea of rightness or cosmic harmony. Rta is not a projection of truth

and identity beyond reality, but is the internal coherence of this set of ideas. Rta is ultimate correctness, what is sometimes referred to as righteousness (but this term has lost its original meaning for us). Rta is the core of the concept of Being. It is the intersection of Reality, Truth and Identity.

FIGURE 168



We can see how this fits with Heidegger's analysis of Dasein. From a phenomenological point of view, the essence of Reality is that we find ourselves in something we do not totally understand. But we do have some understanding pre-given. That primordial understanding is the basis of our ideational processes. The ultimate ground of truth is our ability to talk. Truth, to exist, must take place in languages. If we could not make statements, there would be no truth. Thus, phenomenologically these concepts of Truth, Reality and Identity express themselves as the givenness of experience, the inherent understandability within that experience and our ability to express our experience in language. These

are the three structural elements of Dasein, or being-in-the-world. The intersection of these structural elements, for Heidegger, is Sorge or Care. This means that there must be some inherent relation between Care and Rta. Heidegger has reduced the conceptual components of Being to their phenomenological substrate. Likewise, we might postulate that Care is the phenomenological substrate of Rta. Care, of course, is clinging. We already know that the different types of Being are intensifications of clinging. But how does this relate to the Indo-European concept of cosmic harmony.

If we postulate that the whole key to the Indo-



European relation to the world is the development of dynamic clinging, this type of clinging -- as to the back of the bucking bronco -- requires a harmony between discontinuous nonlinear system (the horse bucking) and the rider. If we see the core of the rider as his care for himself which induces him to hang on during his wild ride, then the harmony between rider and horse, within the limits of the disharmony of the horse gone wild, might be seen as Rta. It is a special harmony exhibited by rider and horse within an overall disharmony of bucking. In such a situation, the rider must be loose and flexible to respond continuously to the gyrations of the bronco. So Rta is not so much cosmic harmony as the harmony between rider and bronco where the rider is overcompensating for the fact the horse is not cooperating. This makes Rta the harmony internal to disharmony. This makes it a kind of meta-harmony. It is harmony with the object in spite of the object's disharmony with you. For the person with Care for his life, this kind of meta-harmony is extremely important to find. It is the calm within the storm. Dasein is in a state of falling. He is grasping at objects -- also falling with him -- in attempt to break his fall. This does not work. The fall is more like a tumble. The falling subject is grasping at straws and being buffeted by the winds of change as he falls toward death. Rta is like a little pocket of calm within the overall storm. If the falling Dasein can stay within this region of calm, he can prolong his fall in spite of the violence of the storm.

This pocket of calm in which symbiosis can be achieved in spite of the protest of the system being cooperated with, is defined by three parameters. The external storm is the reality of the situation. It is complex, unique, and asymmetrical, heterogeneous, approximate and specific. It is wild, turbulent and filled with the unexpected. Yet within that turbulence, there is the sheltering pocket in which harmony can be achieved in spite of disharmony. One may only find this calm within the storm by vanishing. Each response one makes must be the mirror image of the turbulence. If one stiffens up at all and resists the slightest, then chaotic positive feedbacks between ones self and the overall system

would appear and throw one out of the calm, leading to destruction. Thus, identity is the ability to become one with the external system by disappearing. When two things are identical, they cannot be distinguished. The cowboy merges with the bronco, and they become one turbulent system. If there is even the slightest difference between the two, then the spell is broken, and the cowboy is thrown. So identity becomes the means by which true symbiosis is achieved. There are no longer two systems, but only one identical with itself. The reason for the extremity of the concept of identity is that it allows Dasein to function in a highly turbulent system without being destroyed by banishing all difference. Extreme measures are called for in extreme situations.

Once the shelter of identity has been found, then it is possible to negotiate that landscape and find elements which continue, even for short times, that allow one to cling even tighter. These are the truths. For the cowboy, the harness, bit, stirrup and horn of the saddle represent these points of clinging. Yet even for the bareback rider, the turbulence of the horse is itself a rhythmic set of arhythms. No overall coherent system can produce totally random motion. Even the turbulence has some meta-order. This meta-order within the disorder is the truths which the rider learns to exploit to give himself some semblance of control of himself within the overall "out-of-control" situation. Truths are concentrated points for clinging with the turbulent and unpredictable situation. This explains why Reality is doubly unfocused and Truth doubly focussed. It is because Reality represents the extreme of a system in turbulence. Truth represents the counter extreme of meta-stabilities within the turbulence. Identity represents the calm within the turbulence which allows clinging to occur against all odds. Truths enhance this situation and allow some control of the individual over himself in spite of the turbulence with the calm.

From this perspective, Truth, Reality and Identity make sense as components of dynamic clinging of Being. Rta is the harmony produced between the one

who clings dynamically and the turbulent system. The meta stabilities represented by truth gives the rider some input into the overall system with which he has become identical. So the rider is indeed riding the wild horse because he can exert some minor control over himself, and because he is identical with the horse system in turbulence, he is indirectly exerting control over the horse. So Rta is something more than purely merging with the horse's dynamical system, but can only be achieved after that merger has taken place.

The final component of the Identity, Truth and Reality system is metaphor. Metaphor makes it into a minimal system. Metaphor is the unity of the external unities of Identical Reality, True Reality and True Identity. These merge into metaphor. Metaphor is the overarching gloss of these artificial external concepts which is opposite Rta. Metaphor is the mechanism of projection itself. It says, now that I have dominated by means of dynamic clinging, I can apply this to everything. Everything becomes

amenable to this type of method. Even systems at rest. Dynamic clinging is the basis of imperialism because once you know how to do it, one realizes it is possible to apply to all dynamic systems so there is no limit to what can be controlled. Metaphor allows this projection to everything to take place. It is the ultimate analogy of clinging. Having clung to the horse bucking, I am able to cling to anything. A is like B implies some differences. If there are differences, then A and B will not be able to stay together if the system becomes unstable. "A is B" says these sub-elements will be able to stay together even if either of them become turbulent. There is the possibility of dynamical clinging between them. In effect, it states there is a meta-stability which is not apparent when the individual elements are at rest. "The man is a lion." A meta-stability exists between man and lion which makes them identical in a non-obvious way which would become apparent if you saw the whole spectrum of their mutual system states. Metaphor is a powerful concept growing out of a dynamic clinging which has been realized.

The picture of Dasein falling toward death, grasping at straws with a desperate attitude of Care, is profound. Dasein's care drives it toward a kind of dynamic clinging through which Truth and Reality are revealed with the help of Identity and Ideation. Based upon this picture, we might characterize those of us trapped in the Western worldview as The Fallen.

A famous formula of the Valentian school thus epitomizes the content of gnosis: "What makes us free is the knowledge who we were, what we have become, where we were, wherein we have been thrown; where to we speed, where from we are redeemed; what is birth and what rebirth." A real exegesis of this programmatic formula would have to unfold the complete gnostic myth. Here I wish to make only a few observations.

First we note the dualistic grouping of the terms in antithetical pairs, and the eschatological tension between them, with its irreversible direction from past to future. We further observe that the terms throughout are concepts not of being but of happening, of movement. The knowledge of history, in which it is itself a critical event. Among these terms of motion, the one of having "been thrown" into something strikes our attention, because we have been made familiar with it in existentialist literature. We are

reminded of Pascal's "Cast into the infinite immensity of spaces," of Heidegger's *Geworfenheit*, "having been thrown," which to him is a fundamental character of the Dasein, of the self-experience of existence. The term, as far as I can see, is originally gnostic. In Mandaean literature it is a standing phrase: life has been thrown into the world, light has been thrown into the world, light into darkness, the soul into the body. It expresses the original violence done in making me be what I am and what I am, the passivity of my choiceless emergence into an existing world which I did not make and whose law is not mine. But the image of the thrown also imparts a dynamic character to the whole of existence thus initiated. In our formula this is taken up by the image of speeding toward some end. Ejected into the world, life is a kind of trajectory projecting itself forward into the future.

This brings us to the final observation I wish to make apropos of the Valeentinian formula: that in its temporal terms it makes no provision for a PRESENT on whose content knowledge may dwell and, in beholding, stay the forward thrust. There is past and future, where we come from and where we speed to, and the present is only the moment of GNOSIS itself, the peripety [?] from the one to the other in a supreme crisis of the eschatological NOW. There is this to remark,

however, in distinction to all modern parallels: in the gnostic formula it is understood that, though thrown into temporality, we had an origin in eternity, and so also have an aim in eternity. This palaces the inner cosmic nihilism of the Gnosis against a metaphysical background which is entirely absent from its modern counterpart.<sup>1</sup>

In this way, Hans Jonas makes the case for the parallels between gnosticism and existentialism. The key point in common is fallenness of Western man. Robert Arens has picked up on this theme and expanded it as if it were a positive wisdom in his The New Gnosis<sup>2</sup>. But Jonas is closer to the truth when he identifies both existentialism and gnosticism as types of nihilism. We may remark that gnosticism has many parallels with Mithrism and Manecheism and represents the heretical shadow of Catholicism -- Indo-European spiritual totalitarianism which is the heritage of the Western mind enforced by the Inquisition. Fallenness is the passive state of nihilism in which one's clinging to existence is seen to be doomed to failure and the end, in death, is seen as inevitable. Within this passive state of fallenness, dynamic clinging appears whose goal is to prolong the falling state as long as possible, in the meantime consuming as much as possible. The beer commercial says, "You only go round once in life, you have to grab for all the gusto you can get." This "grabbing for gusto" is the activity of dynamic clinging that transforms "Reality" into "Truth" by means of ideational processes.

In this chapter, we will take another look at the inner structure of Fallenness as represented in the deep ontomythology of the Western worldview. Passive nihilism intensifies into the active nihilism and finally into utter nihilism as we unfurl the layers of the riddles that hold the key to the inner essence of the Western worldview. Passive nihilism refers to the fundamental relation to the world which the great majority of us have. In that relation to the world, what we say and do are undercut by our own words and actions so that we lose meaning or value in our

relation to the world. Through passive nihilism our project of producing meaning or value ends up by negating itself, usually unbeknownst to us. We turn worth into the worthless by some sort of self-contradiction. This is the other side of self-grounding transcendence, what Henry calls Heidegger's assumption of Ontological Monism. The self, which projects its own existence and thus stands on its own shoulders, actually ends up negating itself.

Active nihilism, on the other hand, is related to cultural imperialism. It is the active destruction of the values or meanings of others. It is captured perfectly by Albert Memmi in the classic The Colonizer And The Colonized. Economic, political and cultural imperialism all accomplish the same ends: they destroy the meaning complexes of others and force them to accept the aggressors' meaning complexes or suffer destruction. The problem is that the Western nihilistic meaning complexes are inherently self-destructive, so the colonized are destroyed either way -- and thus placed in an existential double bind.

Utter nihilism is an intensification of active nihilism in which the goal is to destroy the victim. It is intensified anti-production in which some human equivalent of a black hole is created which once the victims are trapped in it, they cannot escape, and which leads to their destruction. An example is the drug anti-industry in which the whole goal is to addict people and destroy their lives. The people who engage in this type of anti-production are utterly nihilistic because they not only want to destroy human worth, but the bearer of the worth as well.

These three intensifications of nihilism correspond to fallenness, dynamic clinging, and the berserker experience in which dynamic clinging is intensified into a rage of anti-production signified by Achilles on the battlefield. The berserker experience says, "If I am going, I am going to take everyone else with me as well." It is the concept behind nuclear deterrence. Self-destruction is world destruction. Each of these are intensifications of fallenness, and it is necessary

---

1. THE GNOSTIC RELIGION Hans Jonas p. 334-335

2. (Sprint Publications 1984)

to explore the fundamental nature of fallenness in order to understand its intensifications.

In order to explore the inner structure of fallenness, we will revisit the magical tools of Perseus and corollate them with the metaphors for the female sexuality explicated by Page duBois in Sowing The Body. In that book, Page duBois explores the multiple metaphors for the female body used by the Greeks. She sees them as providing a spectrum of reification of the woman into an object which is inherently flawed. But underneath that metaphor of

the flaw, Page duBois uncovers, by a wonderful archeology, a whole set of metaphors for woman unknown to us today. What is fascinating is that the set of metaphors she exposes have an isomorphic relation to the markers of the epistemic nodes signified by the magical implements of Perseus. These correspondences will be presented in a tableau as a series of riddles. The rest of the chapter will seek to make explicit how this series of riddles interrelate and thereby define the essence of the Western worldview.

FIGURE 169

Riddle One

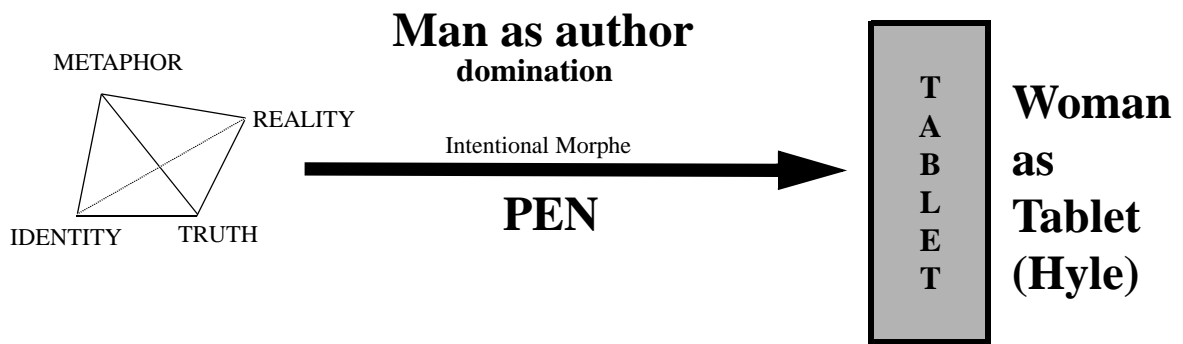


FIGURE 170

Riddle Two

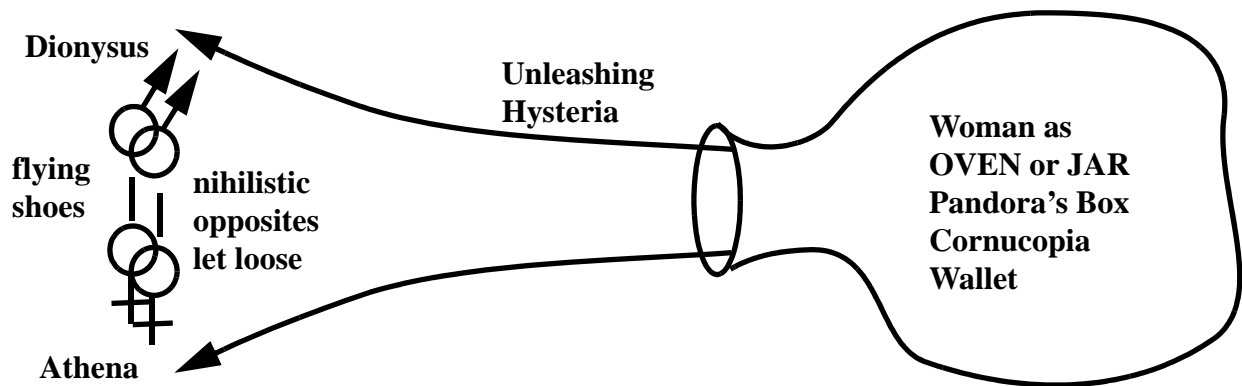


FIGURE 171

Riddle Three

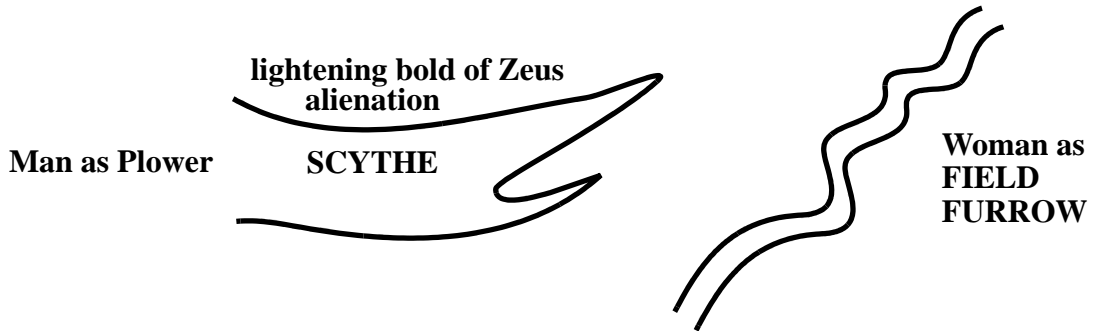


FIGURE 172

Riddle Four

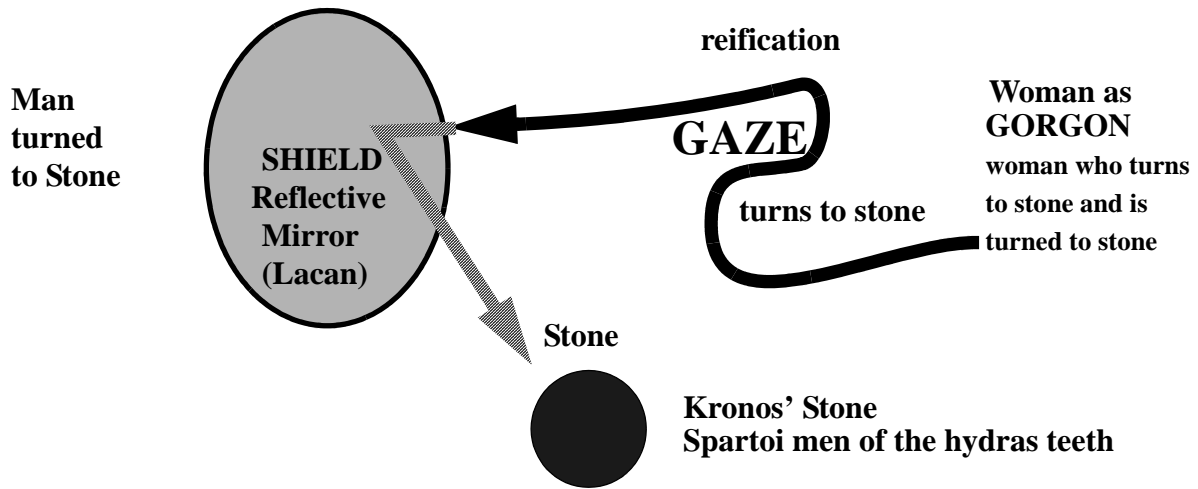


FIGURE 173

Riddle Five

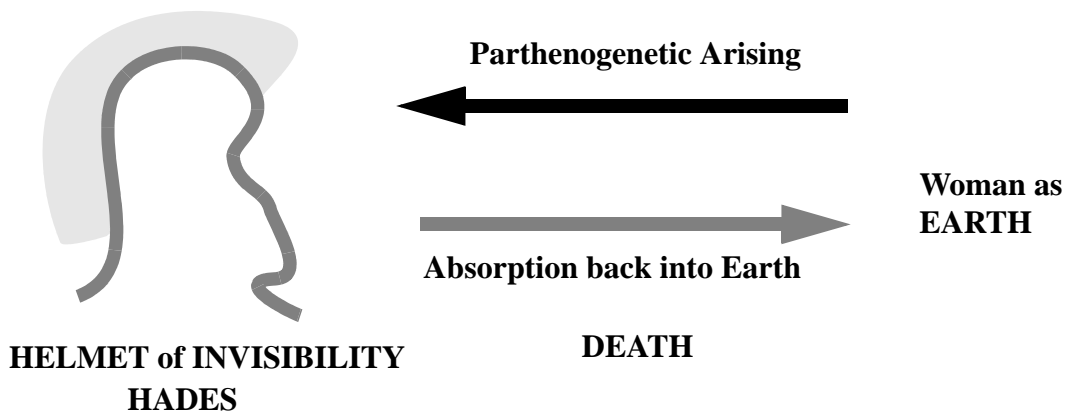
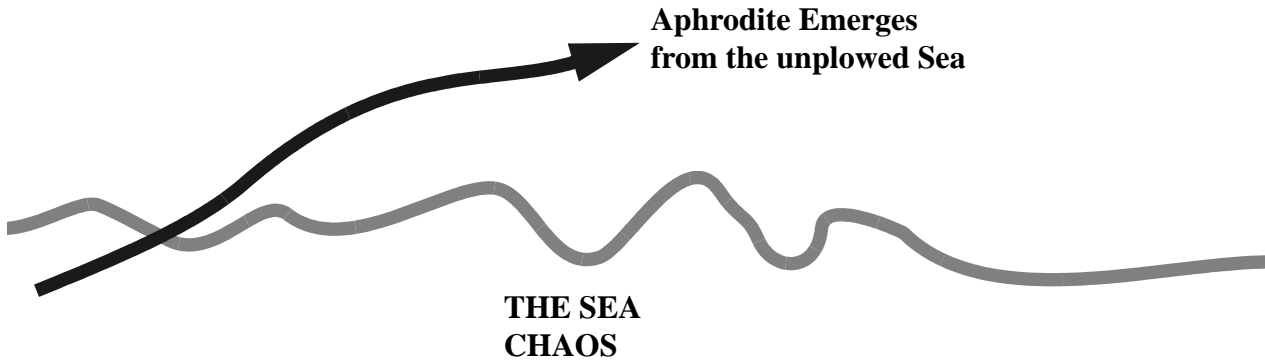


FIGURE 174

Riddle Six



The best way to begin is to look at the unfolding series, at first as a whole. It posits as primary the Sea or Chaos. Homer calls it the “unplowed sea.” If you mark it it loses its marks. The wake of the boat disappears after it passes. This is the exact opposite of the tablet that holds its marks. The land is like the sea, only frozen. The waves become solid and are called hills. The motion of the waves are converted into the parthenogenesis that gives rise to all manner of creatures including the opposite of the earth which is the sky. Sky and sea blend at the horizon, but Earth and sky are distinct. Man is born from his mate in the Greek myth, as woman is born from her mate in the Semitic version. Either way, man from woman or woman from man, the arising of complementary opposites arise in symbiotic relation to each other as the fundamental distinction within the Chaos. These complementary opposites, once differentiated, fall into conflict. The gaze of the woman reifies the man. The man becomes reflective as he attains subjectivity at the mirror stage of childhood as Lacan calls this crucial stage of development. Man uses force against woman to control her as the “Other” or material from which his frozen form is derived. The woman becomes the place in which man works and is associated with the field and its furrows which remain once cut into this surface. The conflicting opposites become the basis of the structural system which has as its undercurrent a continuous outpouring of nihilistic opposites. This outpouring is the source of all emergent phenomena. The woman

becomes the cornucopia, or Pandora’s box, from which the flood of continuous innovation and artificial emergence flows forth. The inside spills out into the outside. The extremes of overly male (Yang Splendor) and overly female (Closed Yin) as Centaur and Amazon are created as the conflicting complementary opposites drive each other to extremes in search for safety. Finally, the structural system appears in the relation between Identity, Truth, Reality and Metaphor. The structural system is the instrument of domination which acts as a pen (phallus) to write on the frozen surface of the woman (the tablet). We have already seen how the Pen and Tablet are primal images which echo and reverberate with the lost image of the Well and the Tree. The conflict between opposites gives rise to extremes which then interlock to form a frozen system -- the formal structural system by which reality is concentrated into truth via ideation. This process when seen as a whole, is the basic steps by which the Western worldview is constructed. The flow of nihilism occurs as Pandora’s box is unleashed. Active nihilism is revealed in the conflict of opposites -- the gaze of the woman as the site of production. Utter nihilism is related to the inner relation with death signified by the helmet of invisibility from Hades. In utter nihilism, there is self-destruction linked with the utter senseless destruction of the enemy which is not even worth dominating and keeping around as a slave. Beyond utter nihilism, there is only Chaos, engendered by the

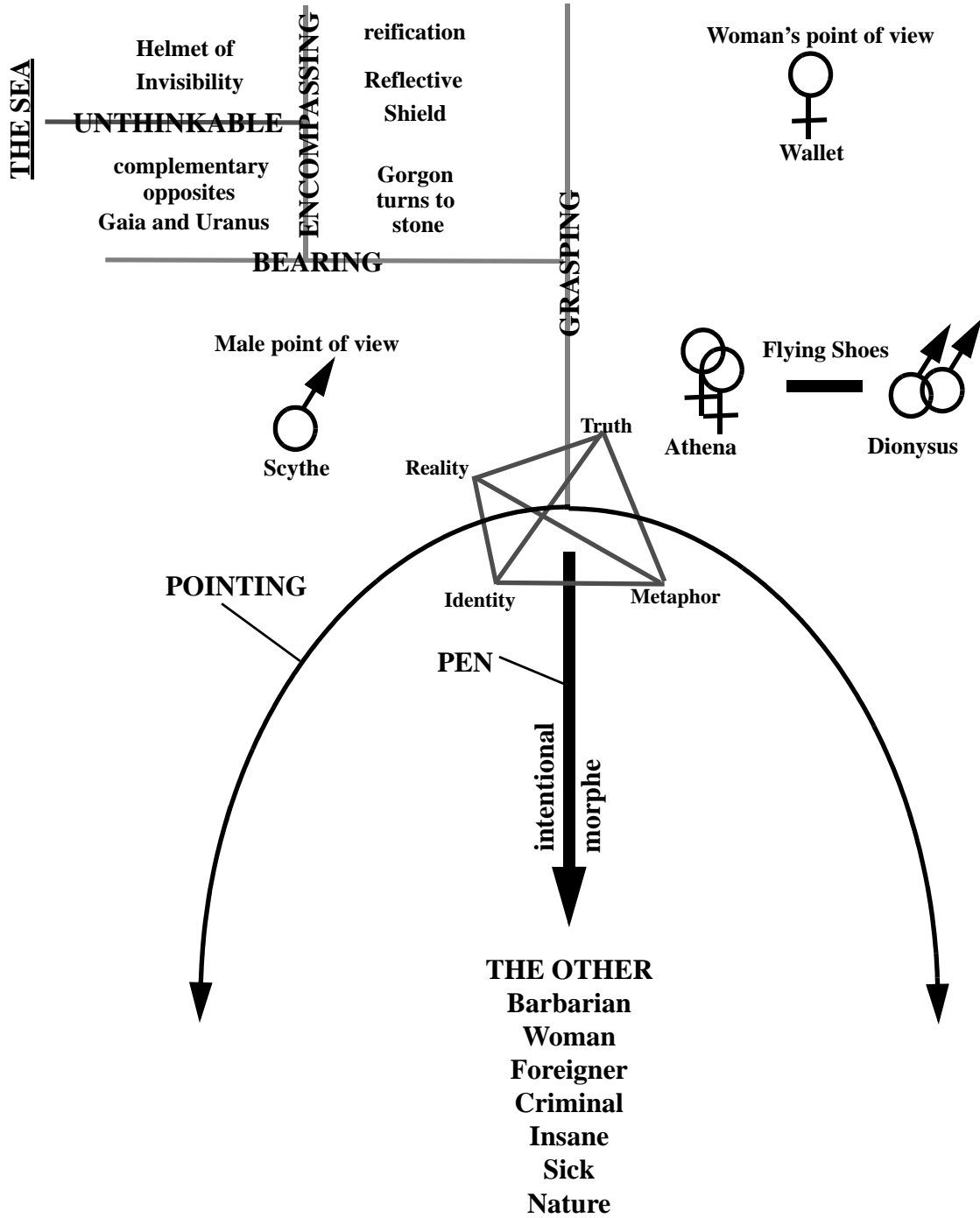
Third which is the over-turbulent system signified by Reality. Reality is the chaos and fog of war. In war, men dawn the helmet of invisibility, and their bones return to the earth like stones. The sword and cut wounds like furrows in the flesh of the enemy. In war, the Chaos of extremes spills out on everyone unleashing all manner of ills. But in that process, men write their glory, and their fate is written as they experience the Wyrð. The riddles hold the essence of war -- anti-production linked at every stage with production. The heart of the Western worldview is the will to war, and the will to survive it and dominate everything thereby. The man who walks out the other side of the storm of Chaos is the victor covered in glory. He is the Mithrist who has participated in the battle of good against evil and survived the trial by fire. His view of the world has triumphed, and those repeated triumphs have shaped the world in which we live today.

This is an overview of the series of riddles as seen as a genetic system where each stage gives rise to the next. But starting with this overview, it behooves us to attempt to unfold the layers one at a time. But this can only be done if we first realize that there are different layers in the genetic unfolding of this worldview. The deepest layer is the Chaos or Sea. Then that Chaos splits to give rise to complementary opposites of Uranus (sky) and Gaia (earth). These opposites then conflict through reification and violent domination. That conflict leads to the production of nihilistic opposites which drives everything to extremes -- extremes which are ultimately identical with each other. This flood of nihilistic opposites provides the material of the tablet which then holds the impressions of the Pen. The

ideational system turns the funnel of Truth-Identity-Reality into a pen which writes on the tablet of woman. Woman becomes the hyle, or content, formed by man's intentional morphe. This is the surface layer in which the Indo-European city points at the "Other" beyond the city. The pointing at the Other suggests subjective-objective opposition which is only possible if the self is fully developed. The self in this case is the Identity-Truth-Reality-Metaphor complex that identifies and covers over the flaw. The Other holds its impression -- it stays "Other." The fluidity of the relation between self and Other is completely suppressed. The intentional morphe is like pinions placed in the rockface by the cliff climbers. Because the pinions hold when driven into the rock, the fall of the climber is avoided. It does not take into account the fact that both rock and climber are falling through space in the orbit of the Earth. The Western worldview functions by successfully defining "others" and getting them to accept that definition. Whether the others are blacks, foreigners, women, children, the insane, the criminal, the ability to categorize and get the categorized to function within the limits of those imposed definitions is central to the ability of the Westerners to write history in their own terms. They define Reality, establish truths, declare identities, propose metaphors, and in that way actively proselytize their view of the world using powerful channels of communications media. The continual production of world definitions overwhelms all the other sources of definition by its mere volume if nothing else.



FIGURE 175 The Outer Layer: The definition of otherness.



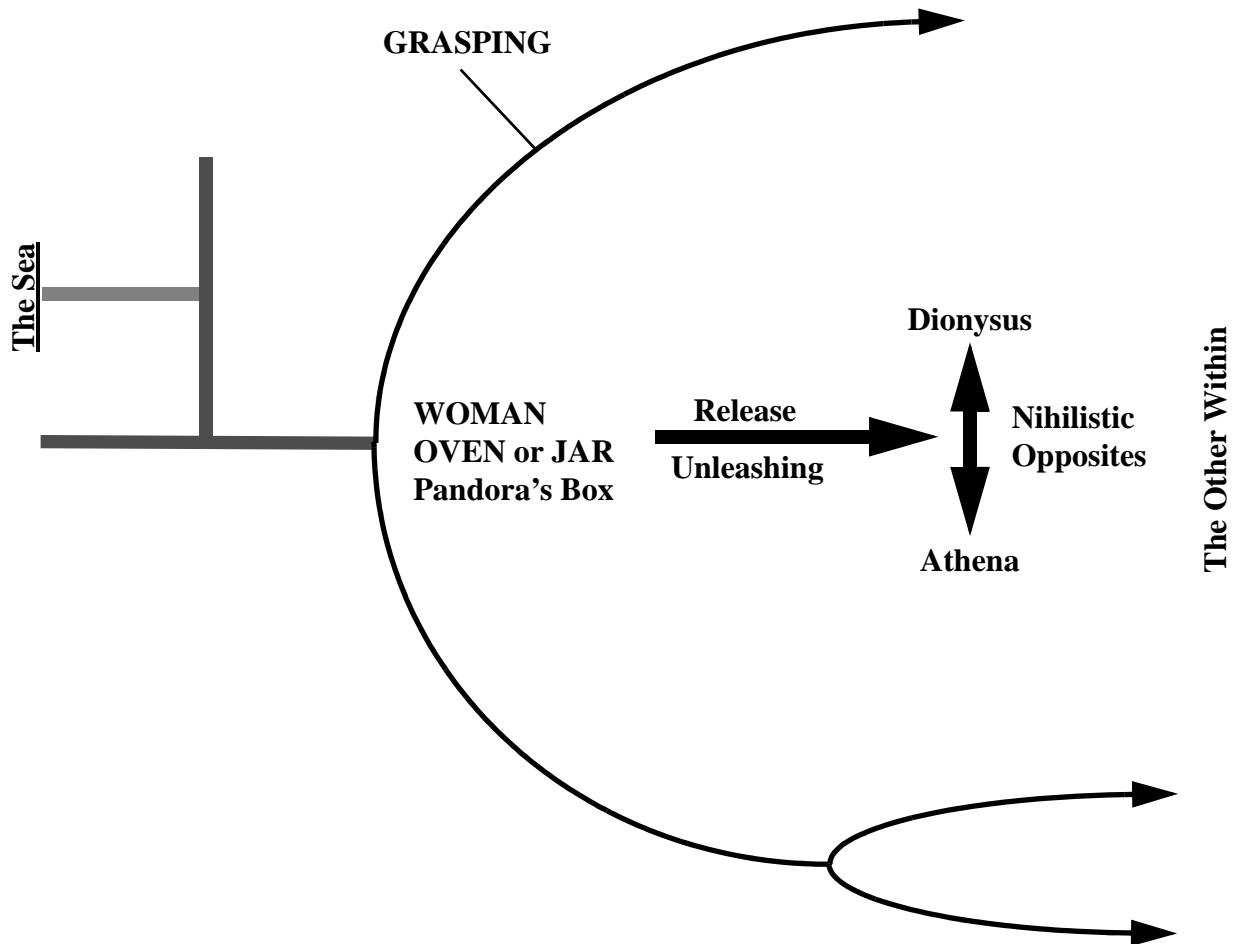
The problem of the Other is to avoid dominating by succumbing to the definition of the Indo-European worldview. This is a difficult problem. Since the Western communications channels are full of the images of the Other -- for instance, the image of the Arab which is blatantly recast with no attempt at humanization. The only way to respond is to produce counter propaganda which is expensive and almost never nearly as good or effective. Thus, the definitions of the other by the dominant culture stand uncontested and, in fact, become the self images of the others. Thus, all over the world it is known that terrorist attacks get news attention. Some feel that negative attention is better than none, so they commit such acts. So there is a vicious circle in which the media promotes an image, and others step up and take this image to heart and act on its basis, and then they get the "coverage" they desire and confirm the defining of Arab Terrorist. The definition of Other is an act of self definition. The outer layer of the Western worldview is continuously definite the other in order to define itself. By designating reality, it defines the limits and constraints on the discovery of truth. It sets up the correspondences and sets of identities that serve as the code for understanding the world. It determines what metaphors will be used to frame discourse concerning the self and the other. Page duBois shows how the ancient Greeks set up metaphors for women which were accepted in silence by the women themselves. She also shows how some modern feminists accept the current metaphor

of "lack" as their own. The one who sets up metaphors accepted by everyone, even the other themselves, is the owner of the dominant worldview. This is the surface layer of the Western worldview which is imperialistically defining itself by defining others.

Below the surface of self-other mutual definition -- the propaganda war -- there is another level within the city itself. At this level just beneath the surface of the city -- within the walls of the city itself -- there is a completely different process at work. The continual drive to define the Other and thereby negatively the self, is supported by a more primary process within the city. This more primary process is the outpouring of nihilistic opposites which supports and makes visible the minimal system of Truth-Reality-Identity-Metaphor. That minimal system is made visible and kept in visibility by the outpouring of nihilistic oppositions which has been called artificial emergence. Nihilistic opposites are artificially extreme opposites which ultimately are identical. They are symbolized by the Yang Splendor of Dionysus and the Closed Yin of Athena. They are marked by the energy of the homosexual epistemic nodes. The outpouring of the feminine energy that gives rise to the sacred twins underlies the pointing male energy which defines itself by holding at bay the Other. The feminine cornucopia pours forth the nihilistic twins -- the Other within the city.

FIGURE 176

The Next Inner Layer: The otherness within.



| This can be taken back to the twins which come out of the sea to rescue the kidnapped female which appear out of the sea or jar. The twins are sons/husbands/brothers. In the case of the Iliad, it is husband and brother who come to rescue Helen at Troy. This fundamental upsurge of produced nihilistic opposites lies below as an underpinning to the minimal system of Metaphor-Truth-Reality-Identity which points at the Other. The separation from the Other is underpinned by the outpouring of nihilistic opposites. Both movements are separations. One is distancing and pointing, whereas the other is production of contradictions or reified and unnaturally separated opposites rather than

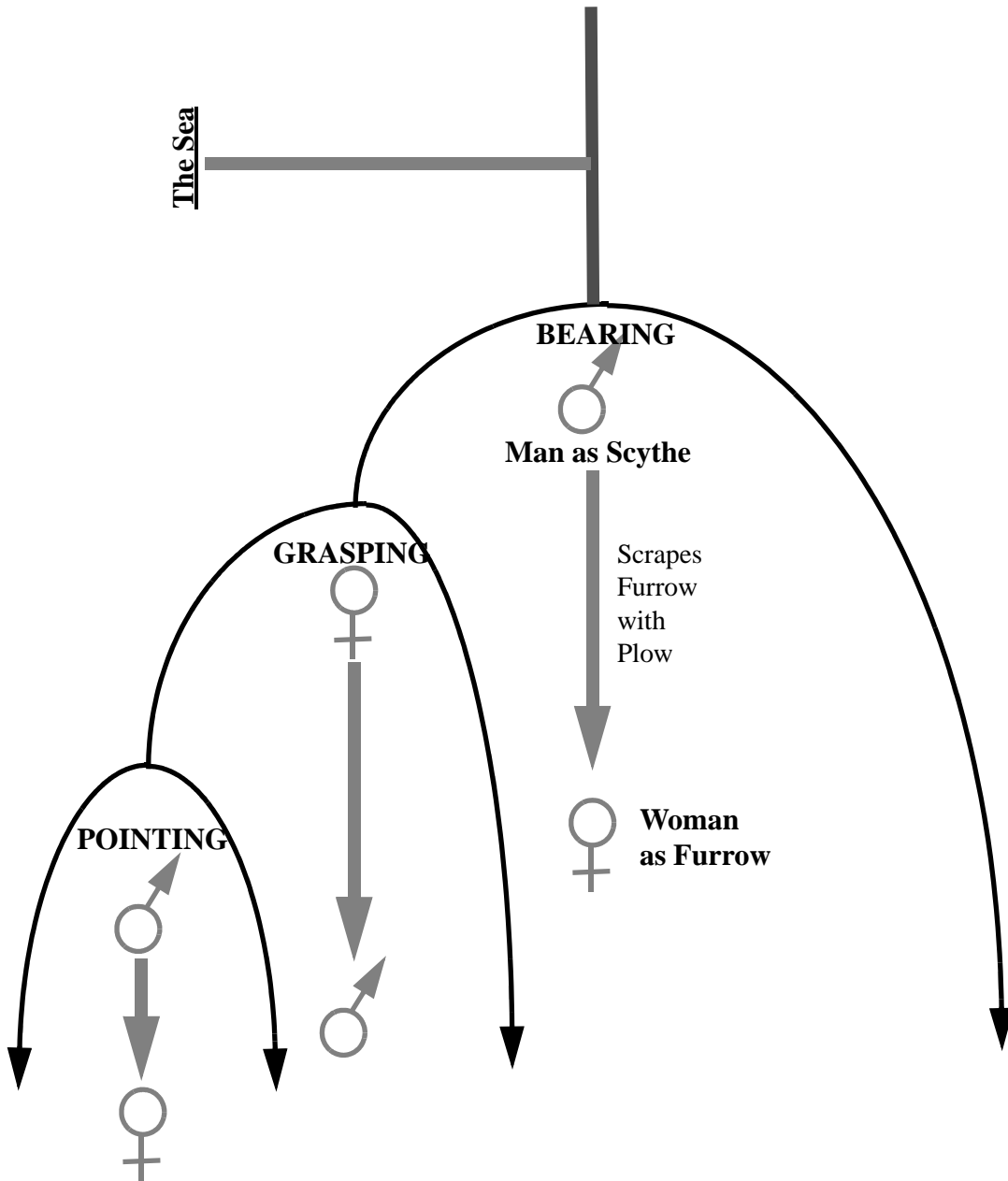
complementary opposites. So the male energy of pointing is balanced off against a more basic female energy of grasping though the work of production of nihilistic opposites which is what keeps the minimal system in visibility. If that production stops, we would expect the minimal system to disappear. Grasping holds within the hands just as the cornucopia holds the contents of Pandora's box. The opposite of grasping is the escape from grasp -- the overflowing which cannot be contained. Nihilistic opposites flow from the cornucopia, or Pandora's jar, because they cannot be contained. This uncontainability is a more basic mode than the separation of defining the Other through pointing.

The Other escapes from the self to become alienated and fully separated. The cornucopia, or Pandora's box, represents the escape from the self which is turned into the alien. The escape from the self -- the production of nihilistic opposites -- underlies the pointing of intentionality toward the hyle. It recognizes that what is now defined as Other was once part of ones self. When the self begins, it originally contains all. In the process of self definition, much of the world escapes from the self to finally be reified as Other. This, beneath the pointing of pure intentionality informing hyle, is the escape of the not-yet-other from the self. In the Indo-European case, the not-yet-other is defined as nihilistic opposites which ultimately cancel each other because of the application of the principles of identity. Nihilistic opposites look different, but are ultimately indistinguishable and collapse into each other. They are artificial opposites that are ultimately identical. The constant flow of nihilistic opposites which serves as the backdrop for the minimal system is a means of grasping the world that underlies our reified pointing to it as Other. Other must be defined as *Otherness* -- it must be pushed out and held at bay. Once pushed out and held at bay, it can then be grasped. The grasping of the Other is the opposite of the pushing out and holding it apart. This must be based on artificially reified nihilistic opposites because real opposites roll over into each other continuously. Only by creating artificial opposites which are really identical, is it possible to prevent this from occurring -- but the prevention only holds it at bay for some time. Eventually, instead of rolling over into its opposite, the identity of the artificial

nihilistic opposites is discovered, and they cancel, leaving nothing. The outflow or nihilistic opposites from the cornucopia, or Pandora's box, masks the fact that nothing is really changing. "The more it changes the more it stays the same" is not an empty statement in this context. The opposite of grasping is unleashing. Holding on too long is balanced by forced escape or unleashing of the nihilistic opposites which are the monsters of our bad dreams which underlay our pretense of rationality. The monsters of the ID disturb the dreams of reason. By creating the overly intense light of reason by default, we create as its opposite the overly dark, darkness on darkness, bad dreams of unreason. These extremes balance each other.

So pointing and grasping are opposite movements that need each other in order to produce the artificial space of separation as a *third thing* within the realm of opposites. The artificial *third thing* is pointed at as Other on one level, but on a more basic level, it is based on grasping and the inevitable escape from grasp. And so the Other is discovered to be identical with the self, and that the nihilistic opposites from which it is born are ultimately identical to each other. So the whole motion of outpouring and separation is only the underside of the Identity of Pointing at the Other by which the self defines itself. Thus, riddles one and two are complementary opposites by which the Other outside of society and the Other within society are defined. These riddles are ruled by the modalities of pointing and grasping which are complementary opposites themselves. In this way, we see domination as related to hysteria.

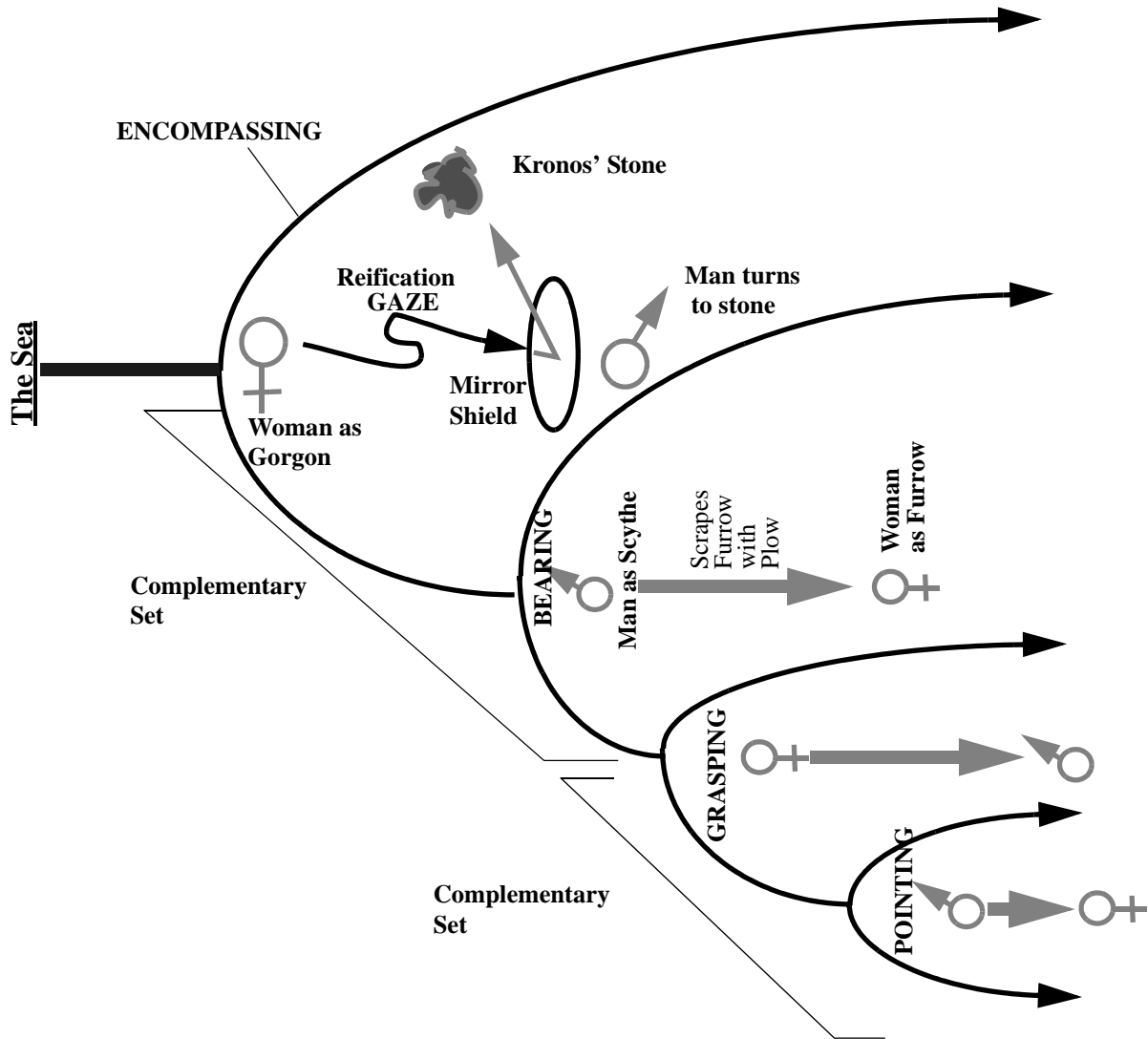
FIGURE 177



| We now peel back another layer and see a new metaphor come into view. In this case, it is the male scythe cutting the female furrow. This harsh metaphor, in which the male organ becomes hard as steel to become a plow, is obviously a reification which distorts both the male and female self image.

The woman, as plowed field, becomes passive during the act of sowing but later bears fruit. In the pentablet, the woman was barren, a mere receptacle. Here the woman is passive in relation to the violence of the male. The image is dialectically related to the next image which is that of killing the Gorgon.

FIGURE 178



Just as Pointing and Grasping are complementary opposites, so too are Bearing and Encompassing. Here we see complementary opposites in conflict. The man is too hard -- his phallus becoming like a scythe or plow, and the woman with the gaze that turns to stone. This reification through conflict between man and woman is ancient and modern. The powerless woman destroys the overpowerful man with her withering gaze. The man resorts to brute force to enforce his domination. Opposites in conflict rather than in harmony. Husband and wife estranged in their relationship. This is the root

situation out of which Oedipus, the child of estrangement, grows.

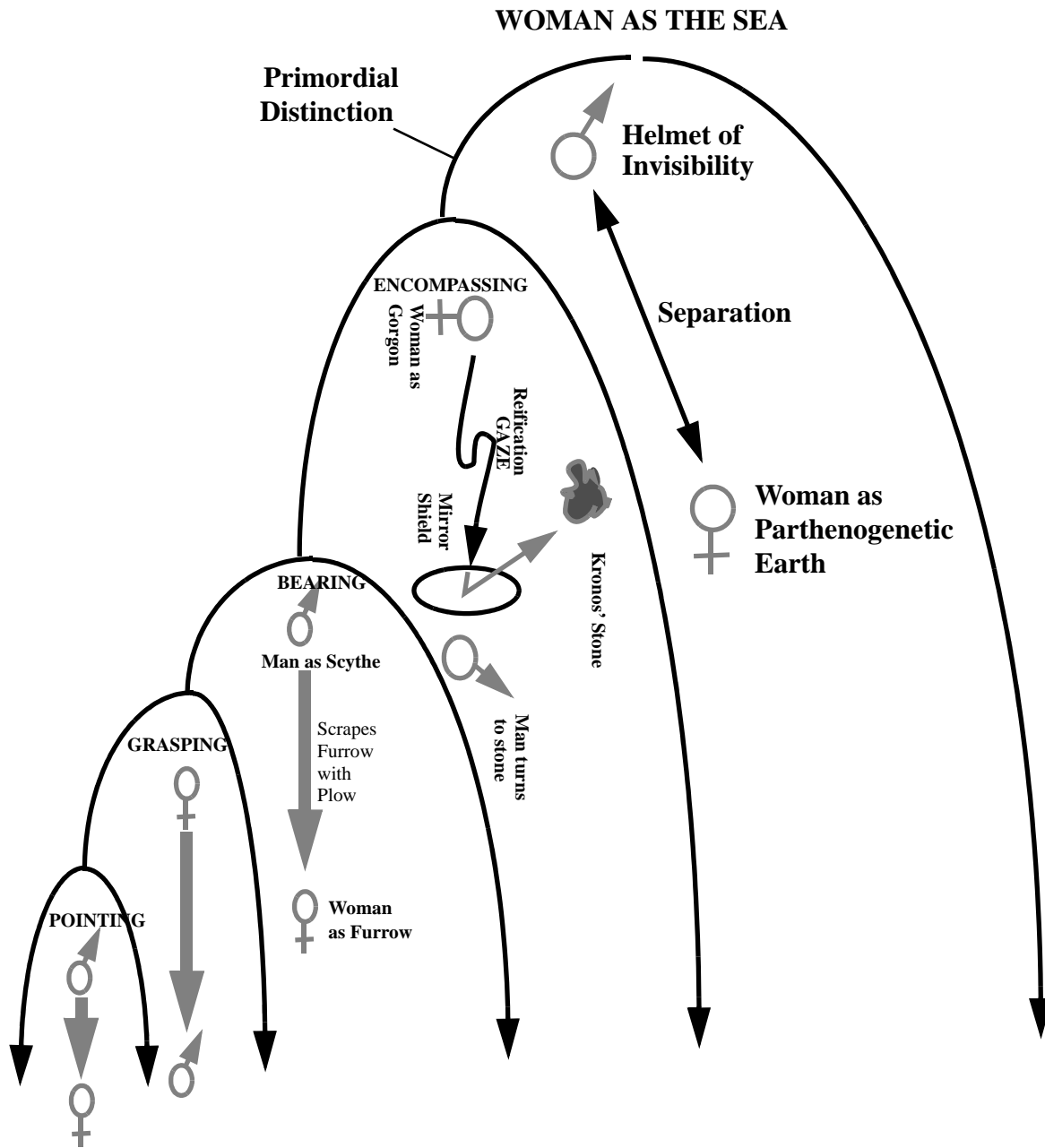
There is the horizon of bearing in which the woman bears the domination of the male. The woman bears the child of that domination. But beneath that is the encompassing horizon in which the male child sees the gaze of the dominated woman at her husband. The child carries out the look of death by killing the father and becomes Oedipus. All the concentration in Freud's mythotherapy is on the child within the double bind. But for that child to *act out* the Oedipal

complex, the field of estrangement must already be present. The mother encompasses the male child, making him part of herself to act out her revenge boiling up from her impotence as “defective man.” She turns all others to stone except her chosen one who she teaches how to turn others to stone -- or reify. The son who is allowed to master the magic of turning to stone, kills the father and then becomes the dominant father of the next generation. By learning to turn others to stone, he becomes hardened himself, and thus capable of using force against his own wife and offspring. Thus, the double binds of complementary opposites in conflict are self-perpetuating.

Beneath the conflict of complementary opposites is their fundamental complementarity. Man arises out of woman -- or woman arises out of man, as Eve from Adam. The arising of male from female or female from male is the basis for all the distorted relations between men and women. Here the man dons the helmet of invisibility which is what people take on when they die. Man dies and disappears into the woman who has given rise to him parthenogenetically. At this level, there is the primal split between male and female which comes into existence and breaks up continuity of woman alone as the Sea. Earth (Gaia) arises from the Sea and makes it clear the difference between earth and sky which was not apparent before. This is the horizon of differentiation -- the first bifurcation -- the point before the arising of the third thing. Here the difference between encompassing and encompassed vanishes. Aphrodite arises from the Sea to step out on land. She arises from the severed member of Uranus. Gaia arises from the sea by splitting off her male counterpart. Her male counterpart engages in tantric sexual practices which prolongs copulation. This stifles the parthenogenetic process. The woman who is oppressed by this conspires with her son to overthrow the father. He is castrated, and his phallus falls into the Sea, giving rise to the second emergent phenomenon -- Aphrodite -- the Desired. Prolonged sexual practice abruptly cut off produces desire. Both the prolonging of sexual practice and its abrupt cut off are abnormal. Desire arises out of this

abnormality. Desire arises from the Sea. The primal unity of the male and the female is transformed by the practice of prolonging and cutting off. The phallus, cut off, falls into the Sea and enters the state of formlessness -- severed form impregnates formlessness, giving rise to an intensification of form -- the desired object. The transformation of the formlessness of the sea into intensified form desired is the result of the sexual tantrism which attempted to prolong the sexual act but not bring it to culmination in ejaculation. Such sexual practices are a distortion of natural functioning, which are equivalent to castration, because they do not produce offspring. They heighten frustration by not allowing release to occur. This causes the object of desire to be given the allure of unobtainability. This same logic functions in the Manicheistic relation to god and the Cathar and Troubadour relation to the unobtainable. It is all based on a fundamental perversity and distortion of human sexual relations. Man becomes invisible by his obsession with the desired object. He disappears into the object of obsession. Thus, at this very root -- at the point of breaking of the primordial unity into the first bifurcation -- there is an unnatural act which prolongs and cuts off in order to enhance desire and create obsessions. This fundamental perversion of sexual relations is the source of Indo-European tantrism and is also the root of the conflict between complementary opposites which unfolds in the other layers of increased difference and reification.

FIGURE 179



| At its heart there is a fundamental transgression of opposites which causes the Western worldview to distort “the given” in a fundamental way. This distortion unfolds into its various layers of complementary meta-levels. At each stage,

reification, estrangement and domination increase to produce the alienation and anomie we experience in the world today. The Western worldview has deep roots, and we have attempted to go as deeply as possible to explore these roots. That exploration has



led us to the brink of the sea -- the undifferentiated unploughed sea. From this point, we leave behind the Western worldview to venture into the Sea itself, as perhaps our ancestors went into the Sea as a step on their road of evolution -- if we are to believe Elaine Morgan in her Descent Of Woman. So too, we must go back into the Sea to attempt to go beyond our own diseased worldview in order to attempt to comprehend other views of the world which do not distort it in perverse ways as our current world dominating worldview does with ever increasing terror and destruction of this earth and her peoples.

As we seek to explore deeper and deeper to discover the meaning of this pattern of riddles, it becomes clear that there is a connection between the epochs of emergence associated with the reigns of Uranus, Kronos, Zeus and Promethian man and the pattern of the riddles. In fact, the six riddles break up into three sets, each associated with a reign of one of the gods. The reign of Uranus is associated with the riddle of the sea and the riddle of the helmet of invisibility and man arising parthenogenetically from the earth. Here Uranus himself is the emergent event. His arising makes the dichotomy between heaven and earth apparent. In his reign, men were not distinguished from animals. Moving on to the reign of Kronos, we have the riddle of the Scythe plowing the field or furrow, and the riddle of the gaze of the Gorgon bouncing off the reflective shield. Here the emergent event was the arising of Aphrodite, or the Great Goddess. Man became separated from animals but followed the laws of the earth and remained in harmony through the initiation with the Goddess. The dichotomy that became visible was that between man and woman, with woman remaining associated with the earth and men becoming isolated and alienated, longing for reunification through Desire. Moving on yet again to the reign of Zeus, he is associated with the riddle of woman as jar giving out the confluence of twins and the riddle of the pen writing on the tablet. Here the emergent event was the falling comet at Delphi by which the jinn established communication with human beings. The opposites, which became distinguished, was between the visible and invisible. This period is associated

with the great long-lived civilizations of Indus, Egypt and Mesopotamia in which the gods owned the humans and dictated the laws. This finally ended with the advent of the metaphysical era and the emergence of the idealized laws.

This progression of epochs, along with their associated emergent events, gives us an underlying organization for the series of riddles. But more importantly it helps us understand why the Indo-European initiation rite is structured the way it is. Essentially, the rite takes the initiate back through the layers of the unfolding worldview. It takes him back through each layer or epoch by allowing him to experience the crucial events or turning points of the genesis of the Western worldview. So the initiate tames the Wild horses which makes him relive the identification with animals in the reign of Uranus. The initiate experiences sexual initiation with the object of desire, and experiences the allure of Aphrodite under the reign of Kronos. The initiate revives the magical tools and letters which are the key to the invisible realm, and so experiences the essence of the reign of Zeus. Each element associated with the initiation has its root in the genesis of the Indo-European worldview that has gone through several profound transformations. The initiate is taken back through these transformations so he can understand the worldview completely. This possibility was cut off as the metaphysical age constructed the Uni-verse out to the remains of the pluriverse that existed in the mythopoeitic era.

At each stage of the initiation, as the initiate experienced a deeper epoch of the unfolding of the Western worldview, the initiate would confront the different dual riddles that are expressed at each stage. Our exploration started with the image of the Well and the Tree which was shown to be analogous to the image of the Pen and the Tablet. In that image, man is active, and woman passively receives. In the opposite image, the woman is active and gives rise to the outpouring of opposites. The woman keeps safe in her jar the goods provided by the man. She pours out the good things, or sometimes the evil things, depending on what she has been given. This

outpouring can be seen as the production of nihilistic opposites, such as the opposition between Athena and Dionysus. The two riddles are the duals of each other, showing how men and women relate in the reign of Zeus. It is an alienated picture of the tattoo artist inscribing the bodies of women on the outside and the women producing flood, like the menstrual flow, from the inside. From the flood arises twins who are extreme opposite caricatures. The woman, as jar, reminds us of the Well in which the sediments of time are laid down. Women are seen totally in terms of the control of their fertility and as passive objects. We can see this in Zeus' many affairs and infidelity. Spreading his wild oats, he writes on many women and goddesses, giving rise to a great fecundity. This fecundity creates many differences which explains the differentiation of the universe. In the reign of Zeus, the fecundity of women is used by his illegal inscription of their bodies.

At the next level, the initiate experiences the sexual initiation and enters the stage when Aphrodite ruled. Here the riddles are different. They are the scythe furrowing the field and the Gorgon's gaze reflecting off the shield which, unreflected, turns to stone. It is clear that there is still violence in these images. The man's phallus is not like a plow. To associate it with the ever hard plow, and the vagina with a wound is to exaggerate. However, here the violence is not to the external surface of the woman's body, but is directly associated with the sexual act. The violence returned by the woman is in her gaze. Her gaze turns the man to stone. It makes him hard, frozen and unmoving.

This is interesting because the phallus, as plowshare, is hardened as well. This makes us aware that the violence at this layer is circular. The woman turns the man to stone, and the man wounds the woman. The phallus and the eyes are equated -- both reify in their nature. They reinforce each other and cause a positive spiral of mutual alienation. This occurs at the level of the production of desire which is the province of Aphrodite during the reign of Kronos. The woman is identified with the earth, and the man with stones in the earth. Stones are hard like the plowshares.

Finally, there is the stage in which man disappears back into the earth just as Uranus appeared from the earth. Man dons the helmet of invisibility and fades away in front of the flowering of the earth. Here man and woman kind of disappear into nature, and the earth itself falls into the undifferentiated mass of the sea. This is the reign of Uranus in which there is only nature -- no difference between nature and culture. The riddles here are clear -- man disappears into woman and they both disappear into the sea. The only violence of this level is that of reabsorption into the primordial whole (hun tun). But absorption is itself a kind of violence, especially to the alienated ego clinging to existence. It is in many ways more terrifying than the circular violence of the double bind or the forthright domination of the first level.

What is thought provoking is that this series of stages tracks well with Chung's four stages of harmony.

TABLE 45

Interpenetration	URANUS	Sea Parthenogenesis	Absorption
Mutual Dependence	KRONOS	Stony Gaze - Plowing field	Circular Violence
Interaction	ZEUS	Pen and Tablet Jar Oven Cornucopia	Domination
Logical Consistency	PROMETHEUS' CHILDREN	No Riddles	Excluded Middle

So one way to view the stages of regression toward the root of the Western worldview is as a search for harmony. Unfortunately, that search has been tainted by violence which appears at every level. Violence is deeply embedded in the Western worldview and cannot be escaped. However, this is clearly the legacy of clinging and craving engendered by the attempt to use harmony in order to better grasp the world instead of letting go it all together.

This journey we have taken has gone deep into who we are in order to discover the root causes of the destruction reeked on ourselves and everyone else. Only by going deep into ourselves is it possible to go beyond ourselves to discover other ways of seeing things which are less destructive. Unless we understand ourselves, we cannot understand others and their ways of looking at the suchness which are free from our own bias. So our journey ends as a

new one begins. By delving into ourselves deeply, we have discovered a way out from within ourselves. We need to exploit this door within that leads outward in order to transform the Western worldview from within. This is the only way out. From within ourselves we can begin the transformation which will turn the Western worldview into something else which is less destructive. But this can only be done by understanding ourselves -- not by leaping onto other worldviews without prior attempts of deep self understanding. We make possible a fundamental and deep long-lasting change instead of superficial changes which amount to our running away from ourselves. We must admit to who we are, accept it no matter how awful, and understand ourselves, then transform ourselves from within by embracing emptiness.



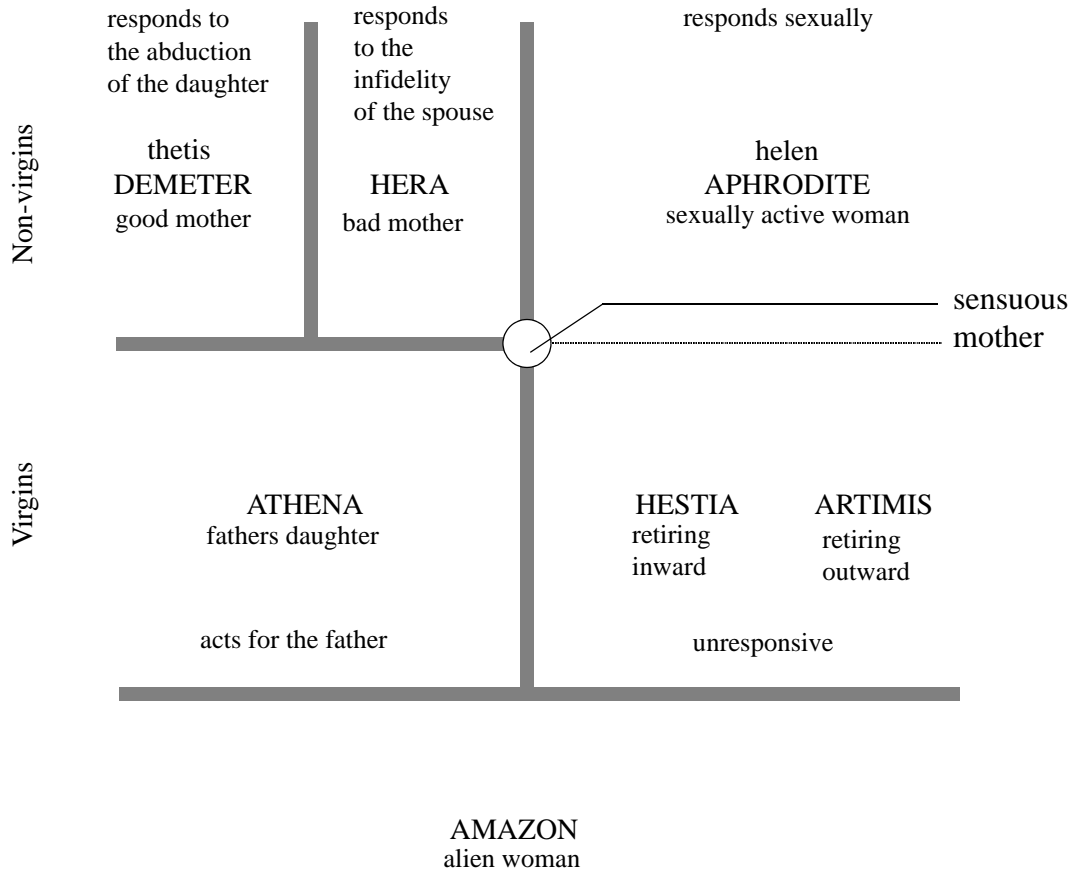
## THE FATED

---

How do we know that these layers of riddle are indeed significant? One way is to explore, along with Paul Friedrich, the diacritical structure of the Queens of Heaven in his book The Meaning Of Aphrodite. He sees the meaning of Aphrodite in her diacritical relations with all the other Queens of Heaven and so explores the core of the field of feminine archetypes that existed through the major Greek goddesses. From his study, a clear pattern appears modeled on the same proto-Indo-European structure that we have been exploring all along. Only here it is only women that make up the semiotic units. From this we notice that the archetypal images of women are more dispersed and fragmented than those of men. Women embody difference, whereas men embody identity. This turns out to be the corollary to the proposition that the Indo-European culture emphasizes outward female unity and inward male separation, rather than its healthier opposite. The field of diacritical meanings for women are more fragmented and dispersed as a result of the attempt to produce, through them, an outward unity in society. On the other hand, because of the inward separation of men, an attempt to forge a more unified field of diacritical meanings is evident. We see this in men's and women's clothes. Women express themselves

through a myriad of different fashion statements, whereas men wear more of a uniform in the suit, or a shortened robe. This difference in dress was mirrored by the field of archetypes in ancient Greece where the difference between Zeus, Poseidon and Hades is very superficial, and where the other attendant gods are merely supporting to the universal male characteristics which is expressed in the character of the Homeric Hero. Besides name, how much difference is there between the many heroes that fell at Troy? The women goddesses have more intrinsic differences between themselves, which we will take from the analysis of Friedrich and show in the basic structure that we have been using all along, to delineate the basic features of the Indo-European worldview which structures the cosmos as well as the society.

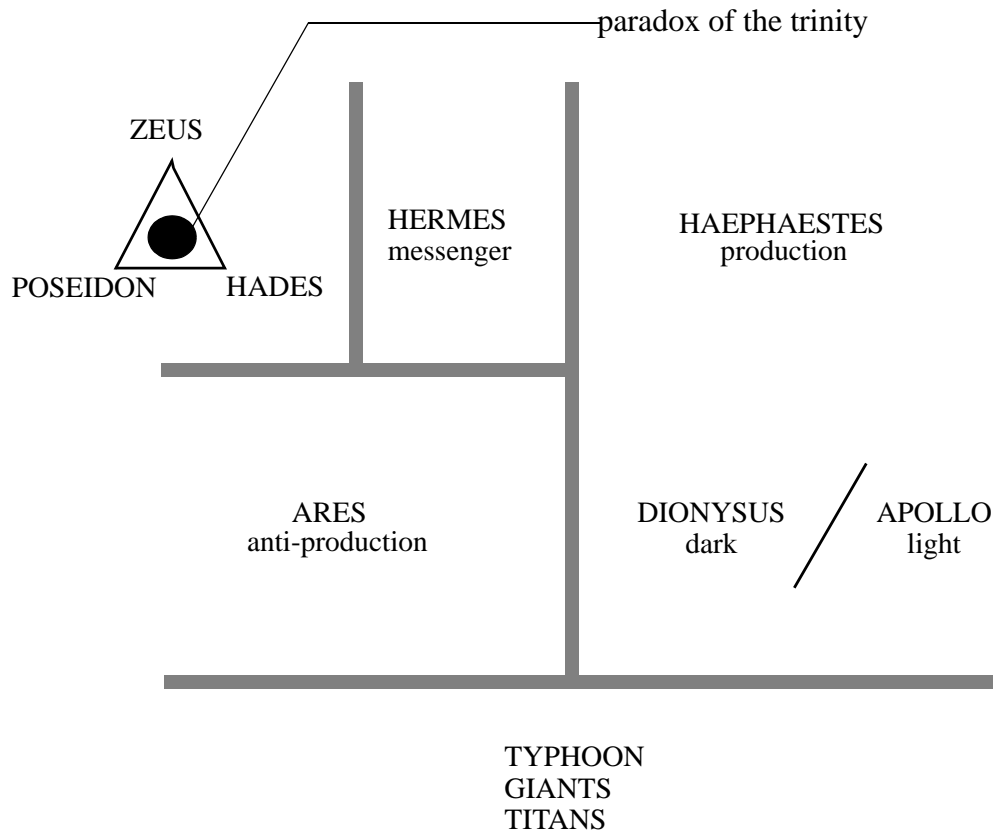
FIGURE 180



This tableau allows us to see clearly the differences between the Queens of Heaven in terms of their responsiveness to the male. On the other hand, the men are described by a triangle of Zeus (Baal), Hades (Mot) and Poseidon (Yamm). These three are

like the later Christian trinity which is posited to actually be a unity. The other male gods inhabit another similar structure and define themselves around this Indo-European trinity.

FIGURE 181



Both these structures raise a question. For the male tableau, the question is about the unity of the three brothers and whether there is any face of the gods beyond their differentiation, which is the same problem that appears for the Christians in a different guise. It is the “mystery” of the trinity. For the female tableau, Friedrich points out that what is missing is a female who is at once sexual and motherly. These two aspects do not seem to be conjoined except in terms of the possibility of incest, like that of Oedipus. Incest is the negative hole in the female tableau, whereas the mystery of the trinity is the positive hole in the male tableau. The mystery of the trinity is the dual of the possibility of incest, which is the only way that sexuality and maternity could be conjoined for the Greeks. This is despite the clear crossover between sexual and maternal

physiological characteristics as discussed by Friedrich. He points out that we are lacking archetypes in our civilization, emanating from the Greeks, that show how we can have sexually active mothers. We are also lacking a solution to the mystery of the trinity. We can say that the inner unity of the three brothers is obviously their father, Kronos. This solution recalls the reconciliation between the dualistic Persian gods through the appearance of Zurvan, their father, who was seen as a parallel to Kronos. This says that Time is the core of the mystery. But even with this answer, the mystery continues to persist. Since it is a paradox, specifically created so it cannot be solved, this is to be expected.

**TABLE 46** The Meaning of Aphrodite by Paul Friedrich page 102 (Chicago: U. Chicago, 1978)

Attribute	HERA	ATHENA	ARTEMIS	APHRODITE
1. Location	Argos	Athens	Delos; Greece and Asia minor	Cythera, Cyprus, Crete
2. Fruits & Flowers	Flowers in cult; pomegranate	Olive		Rose, poppy, lily, apple
3. Birds	(Cuckoo)	Owl, other birds on special occasions	(Quail)	Dove, swan, goose
4. Goldenness	2		3	1+
5.a Moon	2	3	1	-
5.b Sun	-	2	-	1+
6. Water	Minor	Minor	+	++
7. Origin from Zeus	-	++	+	+,-
8. Kinship	Wife, mother	Older sister	Unmarried younger sister	Wife, mother, mistress, errant female relative
9. Friendliness & Intimacy	Minor	+	-	++
10. Virginity	+,-	+	+	-
11. Attendant Nymphs and Maidens	-	-	+	+
12. Beauty	+	+	+	++
13. Intelligence	+	++		+
14. Nature vs. Culture		culture	nature	both
15. Mobility			+	+
16. Fertility	(+)			++
17. War	+	++	-	Metaphorically
18. Subjectivity	-	-	-	+

Paul Friedrich analyzes the four main female goddesses along 18 dimensions and attempts to show the diacritical field of relations between them in order to show the unique position of Aphrodite within that field. What becomes clear with such a multi-dimensional analysis is that the goddesses do not form a system which is comprehensive, self-consistent and complete as might be suspected with the neatness with which they fit into the overall Indo-European framework. It is the kind of structure with which we are not used to dealing which I call rough

hewn. It is not unhewn, i.e. natural, nor is it completely hewn like the theoretical structures with which we are used to dealing. Instead, it is rough hewn, between these two extremes of nature and culture. Because of this, these structures have more meaning than either purely natural linguistic phenomena or unified structures. It is the very fact that the table has holes in it where certain goddesses do not register along a certain dimension that makes the meanings deeper than they would be otherwise. So for instance, Hera does not figure into the nature/



culture dichotomy from Paul Friedrich's point of approach. These 18 dimensions, and these are only the ones he selected to study as most important, give depth to the relations of the goddesses to each other within the more uniform structure of the tableau. What we see is how the materials of local myth are fit into the more ancient Indo-European pattern. Probably it had to be made to fit in order to have legitimacy within an Indo-European culture. The Indo-European structures were like the vessel which was filled with semitic and other materials. Thus, the Indo-European structures became invisible because they played a purely formal structural role of organizing the meanings along the lines of the traditional form of the worldview. Our world is invisible because it is like the water to the fish and the air to the land animals. It dictates the overall relations between the goddesses, but leaves them to interact multidimensionally.

We can see the female goddesses as a field of receptivity for the male. That field is broken and fragmented when compared with the field of the male which is more unified. The very fragmentation of the field of the female goddesses has important aspects we should consider. First of all, it has been pointed out by Paul Friedrich that the field is missing the dimension of motherliness. None of these goddesses are accomplished mothers. This is what leads him to go on to explore the nature of Demeter who represents the dimension of the mother. She completes the structure, standing in the place of Varuna, the token of mystery. And sure enough, it is Demeter who organizes and institutes the mysteries of Eleusis. Demeter represents a completely different set of dimensions from those considered for the other goddesses. But having explored that dimension, Friedrich realizes that the mother is never sensual and that there is a blind spot in the field of the female in addition to its fragmentation. This is a fascinating finding. It tells us that the field of the female exhibits directly, by an active absence, a distortion that reminds us of the essence of manifestation. That absence is an intensification of the fragmentation of the overall field which is itself an intensification of its rough hewn quality. The

fragmentation appears in the way the female archetypes are more diverse than the male. Each of the male archetypes are reflections of the overall male paragon. Dionysus and Apollo reflect the dark and light janus face of Zeus himself. Hermes, as messenger, is merely a sign of Zeus' power; that power evoked by the action through intermediaries. The position of Mithra as the maker of contracts is reduced to the agreements of those to whom the messages are delivered who must obey. Likewise, Hephaestus and Ares are merely opposite aspects of Zeus as well as the productive or the anti-productive, i.e. creator and destroyer. Zeus is merely reflected in his brothers who all have essentially the same character. Thus, all the male gods are merely reflections of the same self which is shown in its different aspects but remains essentially unified. On the other hand, the women goddesses are very different from each other and represent a true field of differences along multiple dimensions. The fact that they fit into the structure of the tableau at all is remarkable. Also it is remarkable that Hera does not hold the highest place in the hierarchy within the tableau. She represents marriage, and thus the contract, and so very well embodies the place of Mithra. There is, of course, no mystery about her; the jealous wife has a clear set of motives which dominate her character. The field of course imitates the roles of the women in the family to some extent. But this cannot explain the split between Hera and Demeter, the roles of wife and mother. It also cannot explain the split between them and Aphrodite or the fact that these three are mirrored by virgin goddesses on the other side of the line where Athena, Hestia and Artemis stand. They are all completely different, and this is astonishing because of the indistinct and indefinite nature of women in Athenian society where women were veiled, secluded and nameless. We see a hierarchy of difference in the women where they more fully fill out the tableau than their male counterparts, expressing the differences between the signs inherited from the Indo-European tradition more distinctly. Thus, we say that there is the rough hewn quality of their multi-dimensional natures. This is organized into a set of distinct differences which embody the Indo-European structures. Within

this field, there is the advent of mystery in the position of Demeter in which the difference of death is treated as the edge of the structure where it stops at the defined point of unthinkability. This defines a crucial difference that is deeper than the difference embodied by the knot of paradox in the male trinity. And beyond that, there is the absence of the sensuous mother as an archetypal possibility blocked by the taboo of incest. This absent, denied possibility lurks within the field of differences to give it a dynamism totally lacking in the male field of differences in

which there are merely reflections of the same around a central knot of paradox.

Of course, the knot of paradox on the male side is what we before have called the flaw. It is the essential structure of distortion in the Indo-European worldview. But the structure of the female field gives us some insight into the deeper forms of manifestation first seen in the theogony of Aristophanes. The kinds of difference we have outlined above mirrors the negative fourfold.

TABLE 47

NIGHT	The dispersion and difference between the female archetypes. The dispersion is the opposite of the sameness of the male which represents light. Irreconcilable difference is darkness from the point of view of the male.	
COVERING	The impossibility of the sensuous mother as an absence within the field of meanings.	
CHAOS	The multi-dimensional rough hewn dimensions of difference along which the goddesses are compared and contrasted.	The first riddle answers to this element of the negative fourfold. Chaos is repressed by anti-difference.
ABYSS	The edge of death (unthinkable) defined by Demeter and Kore (Persephone)	

Of course, the male tableau represents the positive fourfold in the way it brings light through the self reflection of the same in relation to itself. Each god elucidates the other god in a systematic and reconcilable pattern where each minor god is a reflection of some aspect of the major god, and all the major gods merely repeat the characteristics of each other. They define the kernel of paradox by laying out a field of non-paradoxical differences that are a system which is mutually elucidating. The systematical nature of the relations between the male gods is the opposite of the chaos intrinsic to the

female field. There is no hint of death except the positive presence of Hades whose assignment to that realm was arbitrary. Thus, the male tableau lacks any falling off by reaching a limit of what is thinkable. Instead, the abyss shows up as the positively delineated paradox within the systematic field of male self reflections. In the male field, there are no haunting absences except the elusive unity of the three brothers, which is clearly the father. The father haunts the brothers as their absent unity. This unity is not excluded, but is clearly pointed to in myth as the relation of the brothers to the earlier

generation by rebellion is delineated. Kronos is shut out but by a positive action, not as something unmentionable. Finally, the light of sameness replaces the darkness of true difference. The male pattern is finely hewn and systematic, and this systematic character expels difference and replaces it with sameness which is one step away from identity. In fact, identity appears as the non-difference between the brothers. In the perfect duality between Ares and Hephaestus, between Apollo and Dionysus, between the light and dark sides of Zeus with his Janus faces.

So all depth is excluded from the male tableau and relegated to the female tableau. But the two tableaux represent the relations of the positive and negative fourfolds. The negative fourfold contains all the truly interesting elements which have been suppressed and excluded from the positive fourfold. For this reason, it is the women who are the interesting ones in the Greek mythology. They are the monsters. Their monstrosity comes from the embodiment of all those excluded characteristics which are symbolized in the male domain by Dionysus. Dionysus is the door within the male realm into the other world of women. Dionysus is the key player who links the positive and negative fourfolds. He is the flaw within the self-reflecting narcissistic realm of sameness through which everything which is excluded may burst at any moment. Because of this, Dionysus is the doorway of emergence where the other breaks into the realm of the same from time to time. So here we see in the relation of the two tableaux the reason for the phenomenon of emergence. Emergence occurs because of the repression of the positive fourfold which is broken occasionally, and all the repressed material floods into the realm of sameness causing havoc. This occurs with the advent of Dionysus.

Now once it is clear that the pattern of the female tableau is an embodiment of the negative fourfold, it is possible to attempt to move on to understand how the riddles express the dynamic between the two tableaux. We see that the riddles act along each of the dimensions of the negative fourfold. So for

instance, in the first riddle, we see the man acting on the woman as a tablet of homogeneous difference. This makes woman completely hewn instead of rough hewn. This is in direct contradiction to the actual multi-dimensional chaotic nature of woman as rough hewn. The first riddle is how man can see woman as pure hyle to be formed as content, when in fact, she is multi-dimensionally rough hewn, and chaotic in contrast to the sameness of the male. It is the male who is hewn not the female. The male represents the positive fourfold suffused with light. That positive fourfold is the realm of manifestation which is the interpretation of Being. In the figure, we see a tetrahedron of Metaphor, Identity, Truth and Reality, the sub-components of Being. For these we can substitute the male tableau which has an action of the pen on the tablet of the female tableau. But to do that, it must project pure heterogeneity upon the female and this is the repression of repression. First, all the elements of the negative fourfold are repressed and excluded from the self similarity of the male. Then the chaotic multidimensional differences within the female realm are suppressed and turned into nihilistic pure heterogeneity thought of as pure difference as hyle to be formed by the male as he pleases. But also, we notice that the pen and the tablet are one version of the primal scene which also includes the well and the tree. So we see that the action of the male on the female repeats the action of the primal scene albeit in a one-dimensional and distorted way. Because of this, we almost never get past this riddle. The riddle of the action of the male on the female as form on content is given depth by the relation of this action to the primal scene made superficial as a phallic act of dominance over the receptive female. This act of dominance is the pure transcendence, and the female is meant to embody immanence as receptivity. Thus, the first riddle is the representation of transcendence as dominance and explains the relation between the two tableaux.

When we look at the male tableau, we see in its structure the positive fourfold, which embodies the structure of transcendence as dominance. First there is the mirroring of dualities. The duality of the positive and negative aspects of Zeus, of Hephaestus

verses Ares, of Dionysus verses Apollo. All these nihilistic dualities are embodied within the male tableau. It is the projection of nihilistic opposites on the world that causes all the natural complexes to be destroyed. Production and anti-production both take materials and destroy their natural forms to make artificial forms. Both production and destruction are based on prior destruction. First things must be converted to raw materials by breaking down the natural complexes of which they are part. In war, this breaking down is the end product. In production, it is the preliminary processing for building up a new form. But when we look at war, we see that normally a new social order is imposed by the conqueror so that anti-production and production may be seen as two horns of the same process of breaking down natural complexes to produce material for reforming. Notice that in war the men are killed and the women and children are enslaved. The men are the forming structure of the society, but the females are seen as malleable as they become slaves. Here woman as tablet, as pure content to be reformed after the old natural form has been broken, is clearly seen in action. We never question the killing of men and the enslaving of women, but it is in this act that we see manifest this action of dominance and writing upon the female material in its most brutal form.

But the mirroring of dualities is not the only aspect of the male tableau. There too, we see the definition of paradox in the trinity of the brother gods. The paradoxicality appears in the relation of the primal scene to the act of transcendence as dominance. These two levels of interpretation are seen simultaneously. This is, in fact, a metaphorical usage of the primal scene which has been usurped as a basis for forming the scene of dominance along the lines of sexual difference. The tetrahedron of Truth, Identity, Reality and Metaphor is itself the representative of the flaw which embodies this paradoxicality. The paradox is seen as the figure on the ground of pure difference of the female tablet. All action is reserved for the male. The action is the writing on the female. That writing has within it a paradoxicality which is the distortion of the flaw. The dance of that paradoxicality on the field of the woman as pure

difference is the action of transcendence which has been called by Henry, Ontological Monism; that is, the assumption of all those who interpret the world as only being founded on the positive fourfold. The light of the clearing in being has an inner darkness which is never seen. It is the light of Plato's cave, produced by fire light, that springs from the burning of that knot of paradoxicality and appears to light up the world with an eerie light from the sparks, light those from the forge of Hephaestus or from the bonfires of the encamped armies of Ares. Zeus himself has the light of lightening and not that of the sun. It is the light of static electrical discharge. It is seen against the darkened clouds. The darkened roiling clouds and the lightening are nihilistic opposites that are too light, too dark and together are the very symbol of nihilistic opposition. So too, the opposition between Dionysus and Apollo are nihilistic. The interaction of the paradoxicality of the flaw with its surroundings produces this weird light which in the absence of the sun, appears to illuminate fully. But it is a dark and distorting light that projects the distortion of the flaw on everything within the clearing of being.

The man appears active in spite of his embodiment of sameness and only self-mirroring. This is because the female is converted into merely the screen upon which the show of nihilistic opposites is projected. The woman is the darkness of the cave upon which the light from the fire of paradox is projected. In front of the bland background and the artificial light, the forms as shadows appear. They are illusions that can only appear in this artificial situation. They are the phantoms of ideation. Transcendence as dominance is the basis for the production of the illusion of ideation. It appears on the basis of Truth, Identity, Reality and Metaphor which are the four faces of the flaw contained within Being. The act of transcendence is based on the projection of identity as anti-difference. All differences are seen against this background. Anti-difference appears in the homogeneity of the content which as been turned into a resource -- a pure plenum of heterogeneity which is perfect content or the hyle. It also appears in the dominance of transcendence which excludes all other

aspects of existence which conflict with its will to power. Identity appears in the leveled playing field of the tablet, the cleared space of the clearing in being, made clear by the conversion of natural complexes into raw material, that is by clear cutting. It also appears in the rigor and ruthlessness of the transcendental impulse of dominance. There is one order, the male order embodying the Indo-European spirit, which is bent on imposing its will or destroying everything in its path that resists. The action of the pen on the tablet, when it is brought completely within the in-time realm, is based first on the projection of anti-difference on the background of which all other differences appear. In this projection, two other opposite aspects of Being appear, i.e. Truth and Reality. The will to power of the projection of transcendence meets resistance. That resistance of the world is reality. The utter destruction which is wrought on that which resists produces chaos in the world. That chaos as a heightened and artificial state becomes the heightened sense of reality. Out of this forge of destruction appears the truth. The truth is what can withstand the destruction. Anti-difference produces the tautology which is so true it is meaningless. The tautology is the result of complete destruction of resistance. In that process of imposing anti-difference, we see glimpses of other truths, things that stand the test of time, things that appear within the manifestation process of imposing the dominance of transcendence. Finally, the metaphor appears when the very process of destruction of everything, for no reason, becomes the link between differences. Within the realm of differences that become visible through the projection of anti-difference, it is possible to say that *A is B*. This statement makes the act of transcendence itself the ground for the comparison. Achilles IS a lion in war. Achilles' destruction IS like a raging fire. Here the warrior and the lion and fire are connected to each other through the projection of Being, by the active articulation of the positive fourfold as the only world there is. The two forms in the world are mediated by the invisible transparent medium of the world itself. There is a fold in that ether, and on one side of the fold is Achilles, while on the other side of that fold is the

Lion or the Fire. Looking through the image of Achilles, one sees simultaneously the Fire or Lion. The ability of the transparent world of the positive fourfold to fold through itself like that gives a special character to that kind of world. It allows the *idea* to exist because through the idea, one sees the instance, and through the instance, one sees the idea. This is the world of idealism, the clear pure world which is perfectly transparent, perfectly available being present-at-hand. When one sees that, the transparent layers move like the undulations of a jelly fish. Then one gets a glimpse of the world as process Being where time is mixed with Being. To mix metaphors, which is appropriate in this context, the whole of the clearing in being is a house of cards that might collapse, like any illusion, at any moment. That collapse is the advent of the catastrophe of Hyper Being. After the collapse, what is left is Wild Being. Wild Being is the pure reversibility between the images on either side of the transparent medium of ideation. Hyper Being is the realization that the two sides are actually the single side of a mobius strip, and that the opposition between the instance and the concept is contrived and artificially produced as nihilistic opposites.

So following this logic, the whole of riddle one, which is the pen and tablet, answers to only one of the aspects of the negative fourfold as seen in the articulation of the female tableau. It answers to the multidimensional rough hewn differences between the female archetypes which is suppressed and turned into a pure heterogeneity by the projection of anti-difference. That projection, as a purely destructive move at the root of both production and anti-production alike, gives rise to truth and reality as nihilistic opposites. Reality is the nature of the world under the onslaught of artificially intense destruction. The truth is what holds up under that onslaught, like the onslaught of Cartesian doubt of everything. In that process, the world appears as a clearing-in-being which has a medium that allows metaphors to appear like intaglio written across the transparent reversible media.

Riddle three represents the actual act of writing on

the tablet of the female. Here the tablet is transformed into the agricultural image of the thrice-plowed field. Here the woman becomes identified with the earth as passive receptor of male seed. The male identifies himself with the plow, which is hard and always erect, pushing its way through the earth which resists. This is a close up of the action of the pen on the tablet which leaves traces. These traces have the nature of what Derrida calls *Differance*--which is differing/deferring. Here the act of writing, which Derrida speaks of as more basic than speech, becomes apparent. The difference between the sexes differs the generation of the offspring. Here man is the always erect phallus, while woman is resistance and the receptacle for the seed. This resistance of the female appears as the myriad differences that appear after the projection of anti-difference. Riddle three, the plow and the furrowed field, shows us the underlying action of the action of transcendence as it interacts with the medium which is not pure and without resistance. Here the interaction between the two tableaux is a direct action of one on the other. When contact occurs, there is no more illusion that man is pure transcendence or that the female is pure heterogeneous difference. The man becomes a blade, and the woman resists the cutting of that blade. Each woman among the archetypes represents a different level of receptivity or degree of resistance. The least resistance is Aphrodite who actively responds without thought of reward. Hera, like a good wife, responds in order to get something in return. Demeter resists but ultimately strikes a deal when her children are used against her. She is the woman caught in a bad marriage by her concern for her children. She gets to see her daughter occasionally, when she comes back from the dead, or from the house of her husband to which she was sold by her husband. Of course, the virgin children offer complete resistance. But that takes different forms. There is the favorite of the father who is never sacrificed; there is the woman who runs away to the hills to save herself. Each virgin has a different strategy for maintaining her separation from men. Resistance takes many forms, and ultimately distinguishes the different kinds of women. That difference from the unity of the male is encountered

as otherness and monstrosity.

Riddle four is the reaction of the female to the violence of the male. Here she appears as a monster with a gaze that kills, her only recourse. The raped victim, wife or slave, glares daggers and poison, the evil eye, at her attacker. In this, the interaction between the two tableaux appears as the monstrous difference of Night which is the opposite of the light of the positive fourfold which generates a counter spark, opposite the lightning bolt of Zeus that is directed back at the male tableau. The male tableau, which is in essence all sameness, turns into a mirror that reflects the evil eye of the female. But the result of this is the production of stone or reification where the outward violence of the male rapist is balanced by the inward hate and loathing of the female victim. The monstrosity of the female which is defined through the differences between the different reactions to male sexual aggression. These differences are exactly contrary to sameness of the male projection of the positive fourfold. This difference in kind among women is a darkness as compared to the light of will to power of the male. The darkness is lighted by the projection of the positive fourfold. Thus, the lighting of the darkness that is the difference in the kinds of woman is manifest by the different kinds of gaze that comes back at the man from the woman. There is the gaze of Aphrodite, which is open and wanton, where the man feels threatened because the woman becomes active and he becomes passive in the sexual relation. There is the gaze of Hera, which is calculating what this favor is worth to the dominant but manipulatable male. Three is the withering gaze of Demeter who was raped by both Zeus and Poseidon and whose child was raped by Hades with the consent of Zeus. She is caught in the triangle of the three brothers, in the net of paradox of the trinity who are different yet the same. There is the gaze of Athena who knows she is safe in the protection of her father whose favorite she is. It is haughty and distant. There is the gaze of Artemis who crosses the boundary from culture into nature in order to escape the dominance of the male. All these disturbing gazes combine to produce the gaze of the Gorgon Medusa. She was

turned into a monster by violating the sanctuary of one of the virgin's goddesses having sex with Poseidon there and polluting it. For this, she became the transmitter of the combined hatred of all the goddesses combined with the active sexuality of Aphrodite. But where is the evil eye of the woman directed? It is directed at the self-sameness of the male culture of dominance. That sameness is like a mirror which to the extent it is anti-difference, pure tautology, pure reflectivity of thought thinking about thought, it cannot be touched and transformed by that dangerous gaze. In identity is safety from the withering gaze of the violated female. More generally, in identity there is the place from which dynamic clinging may be accomplished in which the rider becomes purely identified with the ridden. But that place of safety is also the vanishing point of subjectivity which is a no place where the one clinging disappears into that to which he clings. To the extent that the positive fourfold is pure transcendence, transparent ideation, the man is safe. As long as the male only sees the answering glitter of the negative fourfold reflected in the whole of the positive fourfold, then he is safe. But to the extent that he looks directly at that gaze, he is destroyed by its reification, and withering effects. Man is frozen when he looks directly at the difference between the females, because in that otherness he finds he can get no traction like that of one part of ideation against itself. The positive fourfold floats over the abyss of nothingness. The gaze of the Gorgon is the realization of that nothingness so well described by Sartre as the anti-thetical opposite of Process Being.

Riddle two represents the action of the component of the negative fourfold called "Covering." Here woman is seen as a box or jar. From her box pours a cornucopia of nihilistic opposite forms. She is Pandora. As the one in the box who never appears, she is the perfect analog of the essence of manifestation or pure immanence which lies below the arc of transcendence unnoticed. We saw how the arc of transcendence passed across to the tablet, and how the writing on the tablet encountered resistance and even returned the answering spark of the evil gaze that answers the lightening bolt of pure sexual

violence. Well the seed was planted, and the child came to maturity in the receptacle which did not contribute except as nursemaid. Now the planted seed sprouts, and what comes forth is a myriad of nihilistic opposites like Athena and Dionysus. Here the interaction of the tableaux links as nihilistic opposite archetypes from each tableau in dynamic relation. Athena and Dionysus do not come into contact. They are utter opposites but between them is a subtle dance because Athena is the woman who is the image of a man, and Dionysus is the image of a man who is like a woman. He embodies, on the male side, all the negative aspects of the female tableau, while Athena embodies on the female side all the aspects of the male. The Athenians fought the Amazons but are led by the goddess who is most like an Amazon, so what was rejected for the mortal woman is idealized for the goddess who leads them into battle. So here again the two tableaux interact, this time in a dynamic that shows the connection between them very clearly. Each one has a drop of the other inside their tableau. These two drops of the other (like the yang in the yin and vice versa) perform a dance which shows that the two tableaux are a single system interconnected and interacting. The woman, as jar, represents the source permanently hidden from which all the nihilistic opposites that make up the male tableau appear as females give rise to males. So all the self difference within the sameness of the male tableau arises from the essence of manifestation within the female tableau. Thus, the positive fourfold may be seen as the essence of transcendence turned inside out. The sum total of the nihilistic opposites and their diacritical differences arise from the hidden woman. The whole structure of transcendence of domination which falls back upon the female comes from the female herself. In some way, the female is dominating herself by her own reproductive powers. What is hidden, the pure immanence of the sensuous woman absent from the field of goddesses, is the nihilistic opposite of the dominating male phallographic culture that enslaves her. Woman splits herself into sensuous woman and mother to produce the field of different female responses and to create the dominant phallographic culture. By splitting

herself, all the nihilistic opposites in both tableaux are created, plus the nihilistic opposition between the tableaux themselves.

Ultimately, this is the paradox which becomes the center of the three brothers' triangle. The brothers fight each other over women, or make agreements for the disposal of women, but they come from women and must become distanced from them in order to mistreat them. The men must deny their origin in order to produce the will to power to dominate women. For the female tableau, this is the absent but always present heart of darkness from which all the nihilistic opposites arise. For the male tableau, this is the paradox of the trinity, as the act of rebellion that kills the father and shares the women between the brothers who usurp power. What the brothers hold between them is the paradox that the women they barter are their own source. The paradox is the metaphor gone wrong. The paradox is a metaphor that gives a picture of the whole flaw, where the flaw is reflecting on itself, and is looking at itself through the distortions of the flaw itself.

This brings us to riddle five where man arises from the earth and returns to the earth. Here men confront their fear of being encompassed by women as they where at birth and in their arms. In this riddle, the difference between all the nihilistic opposites vanish. Cancellation occurs, and what is left is the female as origin of her own repression. She gave rise to Uranus who then oppressed her. Man facing death or encompassing by the female is what occurs in this riddle. This is also the realm of Demeter and her mysteries. Death is the Abyss. We gaze over the rim where we see no reflection, and it scares us. At riddle five the entire set of nihilistic opposites have cancelled, and the reversibility between the male and the female is all that is left. When the essence of manifestation cancels with the entire positive fourfold, when the two tableaux as nihilistic opposites cancel, this is the stage where Wild Being appears.

In the riddles we have seen Pure Presence as the act of pure transcendence where anti-difference is

projected upon the tablet by the pen. The leveling of the clearing-in-being made it possible for the male to write on the female body and introduce his own artificial differences based on primary destruction that is part of both production and anti-production. This projection of transcendence is known also as ideation. It is a process. It is not just the idea of an act, as in pure idealism, but an actual act of dominance. Thus, the actual act of projection is called Process Being. The next level in the structure of the riddles is the actual writing that encounters resistance. Here we encounter the difference of the trace. When all the difference of the resisting tablet are taken together, we get the gaze of Medusa as pure other. At this level, the essence of manifestation, pure immanence, appears. This is the riddle of the jar, or Pandora's box, which produces nihilistic opposites from the seed of the raping husband. But all the nihilistic opposites are false oppositions, and they eventually are seen to cancel in which case we enter into Wild Being of parthenogenesis arising from the female of the thing that comes to eventually oppress her. She only has her own failed motherhood to blame in some sense in that she produced a child that could turn against her. The riddles take us through the different meta-levels of Being in an explicit way, emphasizing the third meta-level by articulating it with three of the five riddles.

In this way, the two tableaux are seen to interact through the riddles. The negative fourfold is shown to assimilate with the positive fourfold, revealing its inner dynamic and origin. The meta-levels of Being are represented as the differences between the signifiers in the tableaux, as the quality of the differences between the hierarchically arranged signifiers. It also appears as the kinds of difference that appear within the positive fourfold as well as being manifest within the structure of the riddles in their genetic unfolding. Thus, we may say that these structures are shot through and through with the fragmentation of Being appearing as the differences between signifiers within each tableau, as the different aspects of the positive fourfold, as the genetic unfolding of the riddles in which the male and female tableaux interact. We can see that the



fragmentation of Being is complete and utter internal self-difference. The fragmentation of being functions in the capacity of each moment of the negative fourfold. The fragmentation of Being acts as NIGHT, as COVERING, as CHAOS and as the ABYSS. Through the fragmentation of Being, non-being enters into the positive fourfold. The very path that Parmenides says was impossible suddenly appears as the only possible path. The fragmentation of Being provides all the discontinuities within Being that make it utterly empty, and it is because of that emptiness, as with everything else, that meaning pours into the world.

The fragmentation of Being is the inner structure of transcendence and ideation. As such, it provides us with a progressive tendency toward Chaos. First the deterministic becomes statistical, then fuzzy, and finally chaotic. Within the realm of the positive fourfold, Chaos is introduced as the infinite fine-grained differences that arise in opposition to the work of anti-difference. The arc of transcendence takes place on the background of the other. That other exhibits essential differences that are contrary to the internal reflection of the sameness of transcendence. Those essential differences within otherness appear as a darkness to the eerie light of transcendence. The fragmentation of Being embody the ancient differences between the signifiers in this background. In this capacity, the fragmentation of Being embodies the negative fourfold's principle of Night. The two tableaux of positive and negative fourfolds have a genetic interaction governed by the fragmentation of Being. Here the fragmentation of Being works to cover its own tracks in withdrawal. The differences established in the female tableau are progressively erased. So the principle of Covering appears as an aspect of the application of the fragmentation of Being. Finally, the fragmentation of Being, in terms of meta-level differences, are pure discontinuities and so themselves represent the definition of the abyss of the unthinkable, wherever they appear, as our minds refuse to think beyond them and show our human limitations. As pure discontinuity, the fragmentation of Being represents the principle of the Abyss. So in its manifestations,

the fragmentation of Being embodies the negative fourfold. It is a new ontological principle which is rough hewn, neither completely captured by hewn concepts nor completely escaping us as the unhewn, non-conceptual might. It replaces the positive fourfold and the negative fourfold with a dynamic between these two which asks us to look at what is left when all the nihilistic opposites cancel. The positive fourfold (man, gods, heaven, earth) is shot through and through with the negative fourfold. The negative fourfold is no longer isolated, but inundates the clearing-in-being. As it does so, we go to deeper and deeper realizations of the meaning of the fragmentation of Being until we are left only with emptiness, the true meaning of Being, its antidote.

It is incredible to think that what we have done here is defined the structure of the flaw. The flaw has depth and folds back through itself like an Escher waterfall at different dimensional levels. By following the discontinuities within Being as pure transcendence, we unearthed the opposite of Being which is pure immanence which is seen in relation to Being as the negative fourfold. As the essence of manifestation, it is Night, Covering, Chaos and the Abyss in which no mirroring between elements occurs, no transcendence appears. It is like the concept of sexual pleasure for women without penetration. It strikes to the heart of the essence of the man. So too, does the denial of transcendence, the dwelling in pure immanence of the female principle as produced by the action of domination. Night, Covering, Chaos and the Abyss only appear from the side of transcendence and the male as the embodiment of otherness in the female. For the female who holds to non-action, non-reaction, there is no Night, no Covering, no Chaos and no Abyss. But as she is seized, she expresses her receptivity, and these principles arise as the opposite of the positive fourfold. The two fourfolds cancel each other, revealing another manifestation of the fragmentation of Being. Taken together, the negative fourfold expresses itself as all the different manifestations of the fragmentation of Being. And so in the end, we only have a deeper understanding of the flaw seen as a multi-dimensional infolding

structure of paradoxicality which is shot through with discontinuities. All these meta-levels of Being end at the edge of the unthinkable, and thus express the fine line with emptiness, the opposite of the entire structure of the flaw. But as the opposite, the empty emptiness that negates Being, this too is but another level of cancellation. When the flaw, which is like the geode, and the structure of the interaction of the positive and negative fourfold which is the crystalline structure within the geode, cancel with the emptiness inside of the geode, then we are taken beyond the void. Here the mountains are again the mountains, and the rivers are again the rivers. On the banks of those rivers and on the slopes of those mountains, men and women are practicing Islam. In that they escape from the distortions in human relations inherent in the distortions of the Indo-European worldview. But not without first coming to terms with those distortions in themselves. Islam is only vibrant when confronting Kufr. Islam defines life beyond the flaw in its details, in the image of Quran walking, the Prophet Muhammad, peace and blessings of Allah be upon him, and his relations to his wives. This is the greatest example of inward male unity in the midst of outward female separation. The opposite of the Kafir lifestyle, diametrically opposed to it in every way. Ultimately Kufr, in its virulent Western form, is opposite Islam so that there are still opposites in what lies beyond the void and what lies this side of the void. The void is the barzak, interspace/barrier, between these two great ways of life. One is prophetically inspired, and the other comes from the accumulated degenerations of prophetic teachings. The way of Kufr only exists so that the prophetic way may be recognized, and non-nihilistic distinctions may be made in this world. We are all lost unless Allah saves us from ourselves.

The layers of riddles explore the interaction between the male archetypes and the female archetypes. It gives a depth to the tableaux which, by themselves, tell us very little because no dynamism between the male energies and female energies is specified. Our attention is naturally drawn to Demeter because she is in the position of power within the female tableau. She is the one trapped in the paradoxicality between

the trinity of the three brothers. Quite naturally, one begins to wonder about the relation between her myths and the riddles. And as it turns out, there is a good mapping between her myths and the riddles which further elucidates them and makes it clear that these structures are not arbitrary. The first riddle shows up in the rape by Demeter by Zeus, and then Poseidon, and then the abduction of her daughter by Hades with Zeus' acknowledgment. The power of domination of the male over the female is expressed in each of these relationships. Rape-marriage and just rape, as well as abduction, are the three specific relations in which the male exerts domination over the female. Demeter experiences all three of these, either directly or indirectly. Thus, her relations with the brothers exhibit the basic dominance of the transcendent male represented by riddle one. After looking for her daughter, Demeter goes and sits by a Virgin well. She becomes the nursemaid for a family, and brings up their male child. This is very significant because that male child will someday grow up to dominate women the way Demeter has been wronged and dominated. Thus, she attempts to purify him of that thing which will cause him to dominate and destroy women. This is called making him immortal. Demeter becomes a source to that family of all the good things. Thus, the second riddle is expressed in the nursing of Demeter of the young boy, and the good things she brings to his family. The third riddle is fulfilled by Demeter lying with Iason in the thrice-plowed field. Here the sexual act was seen as the source of agricultural fertility. Iason is destroyed by Zeus with a thunderbolt for this transgression. Riddle four shows us the anger of the woman at her attacker. In the case of Demeter, there is the connection pointed out by Friedrich between Perseus and Persephone. But beyond that, we can see that the black cape of anger shared by Demeter and Thetis is a variation of the evil gaze of the angry and powerless. That black cape signifies the ultimate anger which is what makes Demeter so awesome. She can wither the earth and destroy humanity by withholding her gifts. In this case, the rock, or the moment of reification, is expressed in the pomegranate seeds that Persephone eats and which is what causes her to have to return to the underworld

part of the year. The pomegranate is a fruit of Hera who signifies the marriage contract. This deal that is struck that allows the daughter to spend some time with the mother and some time with the husband makes it possible for Demeter to take off the cloak of utter destruction. Riddle five is the actual confrontation with death which occurs through the abduction of Persephone by Hades. To Hades belongs the Helmet of Invisibility which Perseus wears. The donning of that helmet is the symbol of the death of the hero. That is the return of the hero to the earth from which he arose. Demeter and Persephone define the interface of the feminine tableau with the reality of death. They confront the trinity of brothers in the form of death. The paradox of the male tableau revolves around the relations between Zeus, the master of nihilistic opposition, with the sea and death. The male experiences the white terror when he confronts the possibility of the immersion in the sea of the feminine and the void of death. In fact, these two experiences are conflated by the male. One alludes to his origin within the female, and the other to his end. The hierarchy of Indo-European signifiers ends in the unthinkable of death within the feminine tableau. It ends with the paradox of the trinity of the brothers in the male tableau. But the trinity is composed of the male's experience of engulfment by the sea and engulfment by death. Between the origin and the end, there is the producer of nihilistic opposites, Zeus, lightning against the dark clouds. Man rules over others between his origin and end by the production of nihilistic opposites. He sows these in the unwilling female, and reaps the outpouring of nihilistic opposites from the woman. In this action of the male on the female, the two tableaux and their riddles are defined which have unexpected depth in the way they express the archetypal relations between male and female as crucial aspects of the Indo-European worldview. These aspects embody the fragmentation of Being in all its forms. It gives us a view of the deep structure of our worldview which would otherwise remain hidden.

The myths of Demeter repeat the elements of the riddles and show that those conundrums are not

arbitrary. In fact, they are repeated at the limit of the feminine fourfold which are defined by Demeter and Kore (Persephone) and their confrontation with the Abyss of Death. For them, death is reversible because Demeter holds ransom the whole life of the world in order to rescue her daughter. But that only works partially, and a deal must ultimately be struck, giving Persephone to the underworld three months out of the year. This is enough of an accommodation to get Demeter to take off the dark cape of anger. In a phallogocentric social structure, women compromise in order to live. But this is a special compromise because it means that Persephone enters and leaves the unthinkable realm of death each year with the seasons. It sets up a dynamic between life and death which makes possible the wisdom of the mysteries of Eleusis. Men fear dissolution, the white terror, but the woman moves in and out of the Abyss of death and thus sees things from both sides. There is a reversibility between death and life which the woman embodies. The woman does not experience the white terror of the men. The woman experiences the process of giving birth to the man and the process of the exhaustion of the male in sex which he so fears, and the process of the death of children and herself in childbirth. For women, giving birth is a dangerous passage which can always claim their lives. So death and birth are intermingled in the woman in an intrinsic fashion. This chiasm of death and life makes her a liminal creature beyond the categories of life and death. It is similar to the concept of the sensuous mother which is absent from the field of female signifiers. That a woman can be both sensuous and motherly simultaneously was unthinkable for the Greeks. Here again is a liminal situation which woman embodies. The goddesses where both virginal and experienced, in some cases, where they took baths in sacred fountains in order to restore their virginity. This again is a fundamental liminal experience brought out later in the concept of the virgin birth. Likewise, the woman is both the same as man and the expression of otherness. Woman is liminal because she represents the other within the city and household. She has been formed as the opposite of transcendence by the narrowing of her world by men.

**TABLE 48**

Kinds of liminality for woman

Virgin and Non-virgin  
 Sensuous Mother  
 Life and Death  
 Other and Same

Woman embodies all these kinds of liminal experiences, and this is why she plays an important role in the initiation beyond the city. Truly meeting the woman is to experience in her all these liminal categories that take us beyond simple dichotomies like nature and culture. The woman who is both virginal and non-virginal, a sensuous mother from whom we fear the curse of incest relations, who has gone into death and returned by her experience of childbirth, who is both the same and other -- these are possibilities for all women. It sets women outside the world of men as a monstrosity that must be tamed. It produces the object of dynamic clinging who can transform out of her liminal state into myriad forms. But ultimately, the liminal woman and the man who attempts to dynamically cling to her are a single system which gives us insight into the flaw which we ourselves live every day in our relations between men and woman. It is the most basic distinction in our world: the distinction between the sexes. It has become highly overloaded with meaning through the eons. We experience all those meanings as each sex looks at itself through the distorted mirror of the other sex. In the Indo-European tradition, this vision of the other, which is the same, is particularly distorted in special ways which we have named the flaw. It reifies both sexes

in relation to the other. The virginal verses non-virginal separation verses immersion in the same other allows us different fundamental perspectives on ourselves. The sensuous mother allows us to experience our own origin as something which the incest taboo does not color. The confrontation with death in childbirth allows the woman to have some understanding of what lies beyond the world of men which men can never know. All these liminal aspects of woman are also aspects of man to the extent that they form a complementary whole where they are fated for each other. Within the mirror of liminality, one is really seeing human fate which binds the male and female together. This fate has taken a peculiar form in the Indo-European tradition that we must continually strive to understand. But the fate of the belonging together of the male and the female, even when they remain apart, is continually expressed through the liminality of the female which is used in many ways by the Indo-European tradition. Not the least of those uses is in the initiation beyond the city upon which all the city structures are based. We explore this use of liminality in the initiation and in the incest taboo which covers over all these types of liminality and is the most prominent expression of the flaw within our Indo-European culture.

---

## CIRCULATION WITHIN THE HOUSEHOLD AND INITIATION BEYOND THE CITY

---

In the last chapter we identified male and female tableaux based upon what has been identified as the primal Indo-European cultural pattern. The question arises, of course, whether these are real or merely made up as convenient projections. In order to explore the matter further and perhaps deeper, this chapter will consider the Symposia of Plato. This is a work on Eros, where various speeches are presented by various characters attempting to define Eros. The commentary by Daniel E. Anderson, The Masks Of Dionysos, will be used to set the tone of our interpretation, and The Reign Of The Phallus by Eva C. Keuls will be considered to provide the background for our elaboration which will attempt to connect what these interpreters have discovered with the two tableaux that have been defined. The symposium provides us with a unique philosophical document which directly addresses the riddles with which we have been dealing. However, it may take some explanation to show how that connection is actually to be justified.

The Reign Of The Phallus is a very interesting indictment of male dominance in classical Greece. Basically it says that all the hints that the Greeks were misogynists are true, and the evidence for this

comes from vase paintings of the period. Many fascinating points are made in this regard with which we shall not be able to deal. However, a basic picture is systematically constructed by Ms. Keuls of the split in the female psyche produced by the domination of women by Greek men. This split may be summed up by a terrible image which Ms. Keuls indicated but does not dwell upon. Women who were married had one and only one function, which was to produce male offspring. They were kept prisoners in their own houses in special quarters. The men only had sexual relations with them in order to produce children. Otherwise, the men had little to do with their wives from whom they feared revolt under the oppressive tyranny of the institution of marriage. All pleasurable sexual interaction occurred in another part of the house where symposia were held and which slave prostitutes attended to provide any sort of gratification that the men desired. Thus women were either seen as the clothed wives whose only function was to provide male heirs, or unclothed slave prostitutes whose only function was sexual gratification based on overt power relations between the sexes. Now since the emphasis was on the production of male children, and female children were seen as a burden, basically because of the

dowry that must be produced to marry them off, ultimately the majority of the population was male. Female babies were often exposed (left to die) on the sole decision of the father. But these same female babies would often be collected by those who kept prostitutes. Thus, the female babies who left the house by the back door to be exposed may have entered the front door as prostitutes to be used and abused by the males who exposed them. This implicit circulation of women from one side of the house to the other, out the back-door and back in the front, is balanced by the movement of the male children out of the women's quarters into the male quarters where they are taught to disdain, fear and tyrannize the women from the inside and outside of the house. This is learned by the sexual education of the young men by the older men in both homo- and hetero-sexual dominant roles. This effectively breaks the ties to mothers and sisters, and establishes ties to the older dominant males based on initiation into power relations. The homo-sexual relations between the men, and the abandonment of the women within their household prisons, leads to the type of lesbian relations between women that appear in Sappho. This is a consequence not mentioned by Kuehl. The male and female populations are separated radically in their lives, making the picture of two moities painted by Pierre Gordon<sup>1</sup> more plausible. But the two circulations of children, males across the divide in the house and females ejected from the house as sisters and brought back in as prostitutes, were transitions which were the dual of each other and which established the hard barriers that existed within the house itself between the grown-up men and the two classes of women. This is a terrible picture which solidifies into the split in the female psyche between wife and prostitute which continues down to the present day with little modification. Because of this split, the possibility of the sensuous mother is denied except in terms of the taboo of incest acted out by Oedipus.

It is against this background that the Symposium of Plato takes place. It occurs in just this kind of split

1. SEX AND RELIGION (NY: Social Science Pub. 1949)

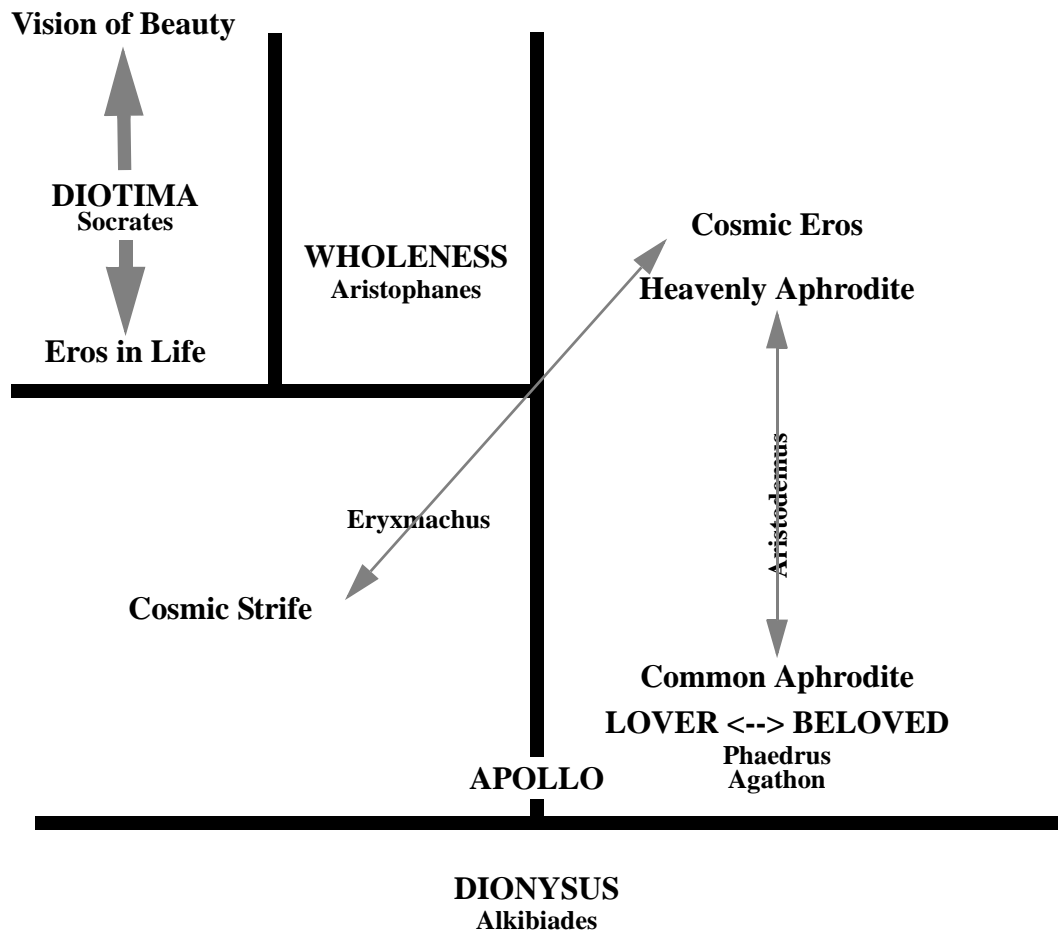
household. Thus, it is significant when we hear Eryximachus say “. . . , I propose in addition that we should send away the flute-girl who has just come in -- let her play to herself or, if she likes, to the women of the household -- and entertain ourselves today with conversation.” This phrase shows us that besides lifting the usual compulsion to drink, the men at this symposium are taking away the sexual object which would normally distract them from thinking. That sexual object may have been one of their own daughters who they had exposed and who fell into slavery. She is sent either off by herself or to play for the women, those not exposed and so still safely imprisoned within the house, their only function bearing male children. This one phrase alludes to the structure of the Greek household against which the conversations on Eros will take place. But it is that background with its implicit split in the female psyche which informs everything which is said in the male conversation that follows.

The speeches on Eros deal primarily with the love of men for boys to begin with. This split in the female psyche, and the estrangement between the male and the female through dominance, made man/boy sexual relations the idealized prototype of Eros. Phaedrus begins by describing these man/boy erotic relations as the norm for what occurred within the male dominated part of the house. The erotic relations with women as either wives or prostitutes are not even mentioned but form the background on which these man/boy relations are formed. Also not mentioned is the taboo of incest which forbids the possibility of the sensuous mother who would be an anomalous woman who did not have a split psyche. However, Aristodemos in the next speech differentiates between the Common and the Heavenly Aphrodite. The Common Aphrodite was born from Zeus and Dione. The Heavenly Aphrodite was born from Uranus alone and partakes only of the male. The eros between man and boy is likewise differentiated between those which were only for the body and those which were of the soul. Thus, among men and boys one might partake of either higher or lower love. Still, women are not mentioned. But Aphrodite is split. We might see the Common

Aphrodite as the patron of the lover and beloved in the position of the twins in the tableau. The Heavenly Aphrodite we would see in the position that Aphrodite has always held within the Tableau. Thus, the first two speeches differentiate between the position of the twins and the source of fecundity in the right hand portion of the tableau. The third speech of Eryximachus, on the interpretation of Anderson, relies upon the philosophy of Epidocles who raises Eros to a cosmic principle which is implicitly opposite Strife. In the speech, strife is again represented by the Common Aphrodite, but reading between the lines and interpreting along the lines of Epidocles, we can see that the principle of strife is added as opposite the principle of Eros, so the lower left position of Ares, or Indra, is defined negatively. As you can see, we are slowly building the tableau piece by piece. Next Aristophanes introduces the concept of Wholeness with the myth of the broken wholes which are either male-male, male-female, or female-female. The broken wholes long for each other and attempt to reunite. This is the position of Mitra the lord of contract within the tableau. We saw it as Hera, the goddesses of marriage in the female tableau and as Hermes, the messenger, in the male tableau. Finally, the speech of Socrates introduces the last cell of the tableau where eros is defined as a diamon which is the child of poverty and contrivance and who is always in lack. Lack is defined as lack of the Good and Beautiful, and the position is seen as a continual orientation toward the Good or the vision of Beauty. What is of interest is that each position in the tableau is defined by the speech. Also, women are slowly being introduced with each step until at the highest Socrates says he was taught about eros by a woman, Diotima. Thus, through the dialogue, the men of the symposium are brought step by step to confront the erotic nature of women whose nature they have dominated and split. All this order is contrast to the entry of Alkibiades personifying Dionysus. He refuses to praise Eros, but only Socrates himself. In the process, he actually gives the most succinct definition of Eros, where he says he can't live with Socrates, nor without him either. This definition is exactly the same as Anne Carson brings to light in

Eros: The Bittersweet. In this definition, the too close of being with is contrast with the too far away of being away from Socrates. Socrates himself is not moved by either wine or sexual advances. Thus, the beloved is indifferent, and the lover is lost in the contrary emotions of not being able to be with nor without the beloved. This whole situation is the very essence of a nihilistic paradoxical situation. The double bind of the lover is contrast with the indifference of the beloved. This description of Socrates, as like the Satyrs of Dionysus, is interesting in light of what Eva Keuls has to say about them. Satyrs always molest the women but never have intercourse with them. Thus the Satyrs represent erotic arousal that is not satisfied. This, is exactly what the paradoxical nihilistic situation of Eros described by Alkibiades implies. This paradoxical Eros is the opposite of all the other definitions of Eros defined in the Tableau. It is Eros as Other. But that Otherness is the mirror of the tableau of theoretical definitions of Eros. The Eros of Otherness is like the knot, or mystery or trinity in the male tableau as opposed to the differentiation of the women in the female tableau. In this case, the order of the speeches that built up the picture of the tableau reminds us of Apollo, and this is contrast to the disorder of Dionysus who embodies the nihilistic double bind of eros. Eros not as idea but as experience. That is the Eros as the bittersweet.

FIGURE 182 Plato's Symposium and the primal structure.



The symposia takes place in the male quarters. It begins with the definition of man/boy love, and ends with a specific example of that love unconsummated between Alkibiades and Socrates. Between these two ends, the women are slowly introduced until Diotima represents the understanding of Eros by women which can be taught to men if they are willing to listen. In that message, there are two versions of Eros. There is the vision of Beauty to which the lover responds with lack, and there is the eros in the process of life which drives that process without leaving the process. Both of these views are presented in what Diotima says about Eros as the highest idea. Anderson says it is never clear which is considered right. In fact, it is left as a question for the reader. But both of these alternatives are

expressed by the image of the woman. This is only natural since the psyche of the woman is split. There is the eros in the process represented by the prostitutes, and there is the eros as the unreachable ideal which the woman, as prisoner wife, might be seen as embodying. The question of the two kinds of Eros posed by Diotima points back to the split in the female psyche which is the shadow that hands over the male psyche, no matter how much light is produced, to make that shadow disappear in the clearing of Being.

The split first is seen as the difference between lover and beloved which is a power relation between man and boy. Then the split appears as the difference between the Heavenly and Common Aphrodite.



Then the split appears as the difference between cosmic Eros and Strife which harkens back to the difference between the dual gods of Zoroastrianism which so much influenced the backwaters of the Persian empire, like Greece. Then the split is seen as the bifurcation of the whole beings into two halves and the threat of further bifurcation mentioned by Aristophanes. Finally, the split appears as the difference between the vision of Beauty and Eros within the process of life itself. Each image of difference brings us closer to the difference of the split driven into the female psyche that appeared as the split in the household and the circulation of the exposed female babies. That is a reinforced split which is contrast to the incest taboo and the forbidden possibility of the sensuous mother.

But let us delve a bit deeper. Keuls says that the woman within the household is allowed only two functions: Water-carrier and Weaver. These two functions are not seen by Keuls to have any deeper meaning. But we can see the split as a continuation of the bifurcation of woman within the prison of the inner household itself. And what we notice first is that one of these roles takes the woman out of the inner recesses of the house to the very frontier of the city. Carrying water, and those jars were heavy, opened up the protected wife to molestation by the Satyrs. We already know that the water in that well is the water of life from the well below the tree of life. It is spiritual water as well as physical water. The venture toward the periphery of the city by the women in search of water is the dual of the venture into the inner recesses of the house to procreate the male children. Thus, we can see that the procreation produces the fated creature, and the woman goes and gets the water from the well of life which is the allotment of Fate itself. These jars of water are mentioned by Homer who says one gets a mixture of good and bad Fate from those jars from Zeus. But we know that it is the Norns who really control the Fate, and it is this Fate that Zeus himself cannot control. The Norns are also seen as weavers of Fate. Thus, the other job that the women have is to weave. It is interesting that what they weave is seen outside the house. They are covered with clothes as well as

their men. The difference is that the men expose their private parts beneath their clothes. The women remain well concealed even within their rooms. But the writing of the men in letters on paper and stone is balanced by the writing of the patterns of weaving by the women who everyone sees throughout the city when the men wear the clothes they weave. Thus, the women are not completely unseen. Their handiwork is evident in the dress of the men. Where men speak and write, women gather the water of life and weave. These two sets of activity are dual opposites, and the positive aspects of the imprisonment of the women have not been fully considered. The extreme of imprisonment of the women within their homes may be seen as performing a function inasmuch as the women are narrowed to water carrying and weaving, and these two activities are seen as the embodiment of the distribution of Fate.

This specialization is, of course, no accident because each of these kinds of work are related directly to the negative fourfold and its embodiment. Weaving embodies covering because it produces the covering and it can be seen to occur by night in as much as the weaving takes place in the dim light of the inner recesses of the house. Women are described as white skinned because of the lack of sunlight where they spend most of their time. Thus the weaving embodies the aspect of the negative fourfold related to Night and Covering. We can, therefore, expect that the gathering water from the well might embody the Abyss and Chaos. And sure enough, the Well itself is like the Abyss, a hole of unknown depth from which the water of life bubbles up. And the water itself does not hold any form, but is infinitely malleable and thus a chaotic substance. It is interesting to note that the product of the weaving is seen by everyone throughout the city in the absence of the women, whereas the water that the women carry is hidden as it is in the well and is only seen and used within the household. Thus, the products of the two feminine activities are opposites in the sense of where they are seen. The two activities allow the women to embody the aspects of the negative fourfold. In doing that, they gather and distribute the

fates which is the inner necessity driving everything that occurs in the open air inhabited by the men where the positive fourfold holds sway. The women are engaged in a magical activity behind the scenes of gathering and weaving fate which is a positive contribution to the life of the city, albeit one we cannot see direct evidence of because it occurs by a kind of sympathetic magic. But the split in the psyche of the women is not a random structure. It is a very specifically built-up cultural construct. The women are doing essential work to the life of the community, and are only allowed to do that work that is seen to embody directly the negative fourfold. It may be painful for them and grossly unjust, but it is not just prison with no reason. It is a means of addressing directly fate and a balancing of the negative and positive fourfolds.

We notice in Plato's Symposium that the difference between Apollo and Dionysus is represented in the speeches as the movement from the orderly praise of Eros to the disorderly praise of Socrates by Alkibiades. The production of Hephaestus is represented by the allusion to the Gorgon's mask of Gorgias, the teacher of Agathon. The anti-Production of Ares is seen in the threats of violence between Alkibiades and Socrates. The position of Hermes is seen in the fact that this is a third hand tale which is now retold by Apollodorus who heard it from someone else who was there long ago. And finally, the position of the trinity of Zeus, Hades, and Poseidon -- that is the mystery itself as represented by Eros which eludes definition in the face of so many definitions offered in the speeches. Eros is a mystery. But it is especially a mystery in the type of society that seeks to split and dominate the female psyche in order to control fate by sympathetic magic. Eros is split by the many differences that are seen in tableau of the different kinds of intellectual definitions of Eros. Eros is split between these intellectual definitions and the bittersweetness that is experienced. Eros escapes definition on both counts because beyond these definitions, there is the split in the feminine psyche which underlies the position of male transcendence always undermining it. The Eros degenerates into the strata of the riddles explored in

the last chapter as various levels of reification of the relations between the male and the female. These riddles also attempt to express and define Eros, but also fail ultimately because what we are ultimately seeing here is the paradoxicality of the flaw. But I think this analysis of the Symposium of Plato against the background of the circulation of girl children establishes that the male and female tableaux are real pictures of the Greek worldview in which we can see the operation of the fragmentation of Being which appears as the breaks in the tableau that define the various semiotic tokens that make up its positive face. The fragmentation of Being is the negative face of this hierarchy of meta-differences.

If we return to the myth of Demeter in this context, we note that Carl Kerényi, in his study Eleusis: Archetypal Image Of Mother And Daughter, discovers something crucial about the myths surrounding the abduction of Demeter. This is that it is not Hades, but Dionysus that is the abductor and is seen as the King of the Underworld. He derives this from very subtle clues in the description of the Hymn to Demeter, but then goes on to show many pottery decorations that show Persephone and Dionysus together. As we saw before, Demeter represents the highest position in the feminine tableau where the mother is reduced to grief for her daughter given away by the husband/father. She enters Hades, which is the destination of the daughter, whether it be prostitution of the rejected baby girl or the household of the husband of the married adolescent. Keuls points out that the young brides were in extreme danger from early childbirth and likely as not died in childbirth, so that sending a girl to live with a husband was like sending her to her death and perhaps equivalent in some sense to the exposure of baby girls who may or may not be picked up to become slave prostitutes. Either way, the women took their chances in a brush with death. If they survived, then they watched their own daughters driven to the same fate. Kerényi makes the point that the mother and daughter are one. The daughter becomes the mother of another, and the mother lives and dies vicariously in her daughter. As mother and daughter, it is one universal female fate that is being

exposed to view in the image of Demeter sitting on the laughterless stone beside the “Virgin well” under the olive tree. This is, of course, an image of the Well and the Tree. That fate confronts Dionysus who has a special relation to women which is the opposite of the special relation of Athena to men. Dionysus is the feminine part of the male psyche. He appears at the lowest level of the male tableau. But we know from Plato’s symposia that it is he who is alluded to as the embodiment of Eros in Alkibiades’ description of Socrates. Alkibiades comes to the party as the embodiment of Dionysus, but in the end describes Socrates as two Satyrs who are the male embodiments of Dionysus. The male tableau has two centers, like the female tableau. The female tableau has the center of the suppressed sensuous mother and the center of Demeter. The male tableau has the center of the trinity corresponding to the center of Demeter. Corresponding to the center of suppressed sensuous mother is Dionysus. He is the darkness in the otherwise bright light of the positive fourfold as it appears as the male tableau. But we know he takes

hold of the mothers and takes them out of their houses, crazed into the wilderness. These are the Maenads who wander the hills and destroy the sacrifices by tearing them to pieces in the wilderness. They may kill their own children. They escape the confines of the inner recesses of their houses which serve as their prison. Dionysus takes the women out of the house to a different underworld, in the wilderness where they destroy the sacrificial male, ultimately the representative of Dionysus himself, the one god who rises from the dead. He is the secret embodiment of the trinity. Hades is the overt abductor of Persephone, but the real abductor is Dionysus. Dionysus who is, with Apollo, one of the lowest in the male tableau represents the essence of the trinitarian paradox. The highest point in the female tableau interfaces with both the highest and the lowest points in the male paradox. Demeter/Persephone is raped by all three of the brothers. But the secret is that the abductor of Persephone was really Dionysus, the feminine image in the male

FIGURE 183

Women’s work and the negative fourfold.

**WEAVING**

**CARRY WATER**

**COVERING**

Women are kept covered and they produce covering

**ABYSS**

Women meet at the well which is a deep hole from which the water of life emerges

**NIGHT**

Women are white from staying in the dark in the house

**CHAOS**

Women carry water, something without a form of its own

We also note that where women go to the periphery of the city to get the waters of life, it is the men who go to the Acropolis to sacrifice to the gods. The women weave in their houses, while the men work in the field just outside the walls of the city. Demeter lays with Iason in the thrice plowed field and is destroyed by Zeus. The furrowing of the field one way, and then the other, and then the first again is

like the laying down of warp and woof in weaving. Thus, the agriculture of the men is like their writing. But here they plant seeds in the soil, whereas the women produce a pattern for all to see. Demeter gave men agriculture. So the connection between Iason and Demeter is like the connection between Persephone and Dionysus. Semele, the mother of Dionysus, was destroyed by lightening by Zeus as

was Iason. Demeter is the grandchild of Aphrodite. By the mating of Dionysus and Persephone, the lineage of Aphrodite gets connected with the lineage of Demeter, the mother. Thus, the offspring should be the sensuous mother. But this offspring is never mentioned. However, it is clearly a possibility within the matrix of meanings. In the sensuous mother, the weaving and the furrowing of agriculture are united. Man's labor and women's labor would be unified. It is the opposite of the taboo of incest. Persephone eats a pomegranate seed, and that is what binds her to the underworld. The pomegranate is a fruit whose juice is red like the blood of the woman from menstruation. The pomegranate is a fruit whose cells are disordered. The pomegranate stands in for the child of Dionysus and Persephone, for the sensuous mother who is taboo and cannot be allowed to be born. It is opposite of the phallic ear of corn. The ear of corn is the embodiment of the phallic in that it is like the phallus but has many seeds that sprung from one seed. The seeds of the corn are lined up in rows very neatly, opposite to the pomegranate. The corn is white or yellow instead of bright red. What holds Persephone in the underworld is the opposite to the fruit that represents the essence of farming that Demeter gives to man. These together represent the man who is fecund like a cornucopia, the man like Dionysus who dies to give birth, and the woman who is the sensuous mother. These are hidden possibilities within the tableaux. This possibility occurs when the feminine part of the male consciousness comes into contact with the highest part of the female tableau which interfaces with the unthinkable of death (which women face as babies and as young wives) and acts as a bridge between Aphrodite and Demeter. The female part of the male consciousness can make whole and complete the split female psyche. We might expect that the male part of the female might also play a special role for the male psyche. And indeed, Athena does that as the champion of heroes in war and in intellectual contests. The male part of the female consciousness is the part that the men, estranged from women, can relate to and have a positive relation with. It is the part that leads them on to heroism and cunning. But the male consciousness is

not split like the female part in itself. But it is only sick in its dominance and transcendence over women which is too light in contrast with the too dark female consciousness. The nihilistic relation between the sexes is not solved because there is collusion between the trinity of paradox and the male part of the female conscious, the daughter who models herself in the image of the father, and seeks approval from the father to save herself from the torment of the fate of women. The cunning and heroism of the male is the playing out of the paradox and mystery, or the trinity exacerbated by Athena. Athena draws out the male secret. We see this in her relation to Odysseus. We see this paradox also embodied in Achilles' withdrawal and then berserk behavior that makes him simultaneously like a beast (lion) and a god. In this hubris, he is struck down by Apollo but defines the limits of the human male in relation to heroism, as Odysseus defines it in relation to cunning.

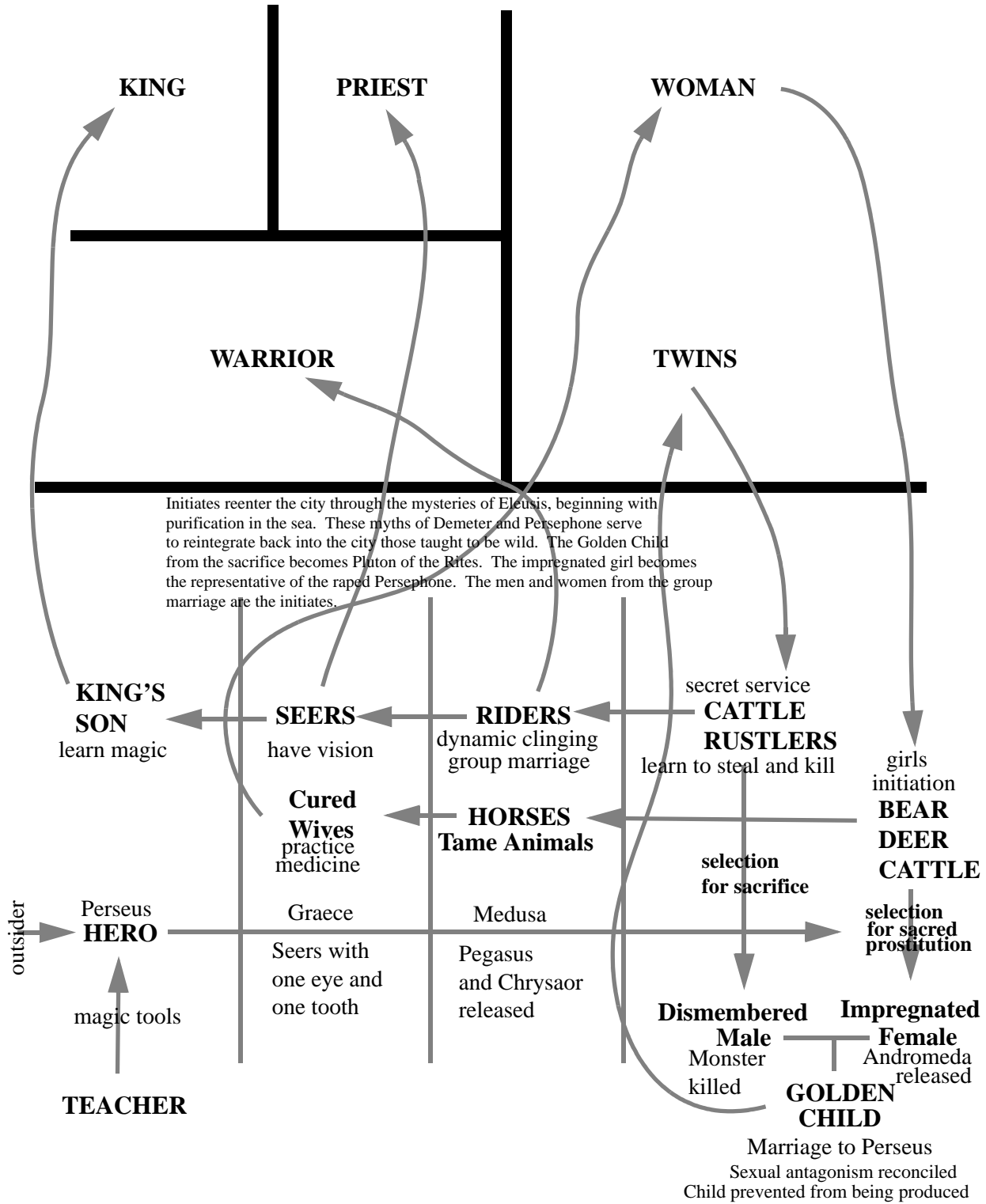
The relation of the male part of the female consciousness to the male tableau, and the female part of male consciousness to the female tableau, makes clear that the nihilistic opposites of male and female relations hold within them a deep secret. That secret has to do with the interaction of the male and female psyches and how these embody the interaction of the positive and negative fourfolds. That secret has to do with the way fate is gathered and channeled by the feminine side of the relation as it embodies the negative fourfold. That fate is worked out on the stage of the positive fourfold in the Clearing in Being. But the players are puppets dependent on the women who directly interface with the well of life and do the weaving and unweaving. In the case of the Iliad, it is Helen, and in the case of the Odyssey, it is Penelope. They are archetypal representatives of the two sides of the female psyche. The war of nations and the homeward journey across the world of one man stand opposite each other. In the Iliad, there are many men working together to a common act of anti-production that destroys the city. In the Odyssey, the crew is anonymous, and it is essentially the story of the adventures of one man helped by Athena and troubled by the various women

who attempt to dominate him who are the embodiments of Aphrodite (Circe, Calypso). The Iliad and Odyssey are the great statement of the relation between the weaving and unweaving of women, and the enactment of the woven fate of men in battle and in the strange byways of the world.

The circulation of the female and male children in the household is mirrored in the circulation of the adolescent female and male children outside the city. There they are initiated, and the stable structures of the city are mirrored in the processes of initiation where the children pass through liminal states in the wilderness. Thus, the structures of the household and the city have similar foundations in process. We will next explore these processes that take place in the haze outside the city where male and female meet and the lesson of dynamic clinging is learned as the Indo-Europeans attempt to preserve their nomadic roots as the basis of their cities.

In order to understand the circulation that occurs outside the city on which the structure of the city is built, we need to hypothesize and then look for clues to support the hypothesis. There are myriad hints that such initiations occurred, but nowhere is there any preserved evidence that will allow us to prove the case. But without a hypothesis, the mass of hints cannot be given any coherence. Thus, once we see that there is a circulation of male and female children that underlie the structure of the household, it is only a short distance to imagine that there is a similar circulation of adolescents which form the basis for the structures within the Indo-European cities. In our case, we will hypothesize that the initiation had four liminal states of increasing intensity. The very first state is that in which the male adolescents join what Plato called the "secret service" which basically meant a band of cattle rustlers operating in a war of all against all between the cities. The adolescent girls became bears or deer or cattle, and became part of the prey that the adolescent males would capture in group marriage.

FIGURE 184



The group marriage has a capture phase and a marriage phase. In the capture phase, there is a selection out of the fifty boys and fifty girls of two sacrificial victims. These victims have tantric sexual union outside marriage. The male represents Dionysus, and the girl is Iphigeneia or Persephone. The male is dismembered after the sexual rite. The girl gets pregnant and produces a golden child who becomes the magical twin within the city who, when he grows up, is Pharmacos and is chosen to be the male sacrifice. This is a strong lesson about what happens to those who have illicit sexual relations. The girl becomes a prostitute. In the second phase, the boys learn to ride horses, and they marry the remaining girls in a group marriage. The dismembered male is eaten by the group of males who are now riders of both women and horses. Most of the boys and girls return to the city at this point. But a few go on to learn to become priests and seers. As such, they can cure the madness of the women who have been taken over by Dionysus. The final stage is reserved for the hero, or king's son, who gets special instruction and is given magical instruments of power with which to govern. At each stage in the initiation, specific actors who fulfil specific roles within the city are produced. The tantric sexual rite and sacrifice of the male impresses the seriousness of the rites on the remaining adolescents. It imitates the capture and kill of women as wild animals. This is the initiation into sex which forms the basis of the dominance of the male over the female. After this initial stage of sexual initiation observed as a spectator, except for the sacrificial victims, then there is the group marriage and the learning to ride wild horses. The women are seen as analogous to the wild horses. Thus, there is a dual riding, sexual and actual. The killing and eating the dismembered male produces group guilt which binds them into a community. The riders return to the city as warriors. The women go to the next stage where they are cured of their Dionysian frenzy by the seers. Then the remaining women return to the city. Finally, from among the seers, the new king is chosen, either by birthright or by special signs that indicate heroic nature. The hero must go on an adventure that recapitulates the stages of initiation, usually in

reverse. Many times this involves saving the selected female from other initiations of other cities. The seers become the priests, and the hero, or king's son, becomes the new king. We would expect the experience that produces the seers to be some sort of drug (soma) experience. The experience that is reserved for the king's son, or the hero, is magical in some way. The best example of this is Odin's gaining possession of the runes. The best example of the seer is the cure of the Maenads.

We can see the remains of this initiation in Mithrism. Mithra is the hero who steals the cattle and takes it to the cave and kills it. These represent the first two stages in the initiation. Mithra is seen as lying across or riding the bull that he is killing. This act is the killing of the dismembered male and riding the wild animal rolled into a single act. Mithra is usually shown with Helos in the side panels that relate the myth. We can imagine that meeting Helos, the all seeing, is related to becoming a seer. We may imagine that it is the cattle of Helos that Mithra has killed, like the story of Odysseus turned upside down. Our understanding of the mithraic mythology is imperfect, and so further comparison is not possible.

We further hypothesize that each phase of the initiation represents the ascent through the Indo-European body. Thus, the first phase represents the opening of the lowest well in Hel which contains sexual energy, and that is the most turbulent. The group marriage and the riding wild horses corresponds to the opening up of the second well which is the gate of Chi in the kidneys. Then becoming a seer opens up the well of the heart which is Mirmir. Finally, the hero or son of the king, is introduced to the realm of fire in the head which is the top of the world tree, i.e. the brain. The different castes fall out at different levels in the initiation. There are those who fall out at the level of sexual energy, those who fall out at the level of learning dynamic clinging and become warriors, those who fall out at the level of seers and become priests, and finally, those who are fully initiated and have the potential to become kings. Knowing each level of

the dreambody is the prerequisite to becoming king.

Thus, the initiation outside the city takes the initiates through the stages of the dreambody as projected by the community. The dismembered male represents the split dreambody that becomes the separate members of the city. The meta-level demarcations within the city are the transitions between the liminal states which are the parts of the dreambody. Moving across the boundary of the city, the adolescents experience pointing. This manifests itself in the selection of the victims of the sacrifice. Then they learn grasping as the women are taken in marriage (to have and hold), and the men hold on for dear life to their wild horses. Those who manage to stay mounted become warriors. In the dreambody, the sexual initiation represents the earth, and the riding horses represents water. Both of these elements are below the diaphragm in the dreambody. The next ordeal is the drug experience where those who have a vision are differentiated as seers. They become healers and heal the women of their frenzy, allowing them to return to the city via the mysteries of Eleusis. The demarcation of the diaphragm represents the bearing modality of relating to the world. Here the seers relate to the angelic energies and learn to look into the mirror of their hearts. This realm is related to the element of air above the diaphragm. The diaphragm is the center of consciousness. Thus, the priest and king deal in the higher faculties, not just strength like the warriors. Finally, the king's son, or

the hero, crosses the demarcation where encompassing is the modality of relating to the world. The king must be able to dominate and encompass the whole city. Here the king's son learns the secrets of Harut and Marut, the angels who taught men how to split man from woman. They are given initiation into the magical formulas, and rules by which the city is controlled and dominated. This final phase is the realm of fire within the dreambody. Fire consumes, and encompasses what it consumes, but is something we cannot encompass. Likewise, air is something which is impossible to bear, but which bears down on all of us at 14 pounds per square inch. Water is impossible to grasp, yet we die when we get in its grasp. Earth is something we cannot point at because it is everywhere as a foundation, but which allows us to be selected, and prevents our hiding and escaping because of our own material nature.

Of interest is the relation between the elements and the senses. Each element has fewer senses that can receive impressions of it. Thus, as one moves through the initiation and to higher levels of the dreambody, one is moving to more and more etheric realms. In this way of looking at things, the scop or poet is the ultimate phase beyond even the last phase of the initiation. It is the scop or poet who contemplates emptiness in his song. He moves beyond the dreambody, and thus beyond the city

TABLE 49

	HEAR	TOUCH	SIGHT	TASTE	SMELL
ETHER	X				
AIR	X	X			
FIRE	X	X	X		
WATER	X	X	X	X	
EARTH	X	X	X	X	X



It is only by the destruction of Prajnapati or Parusa that the various castes of the Indo-European city come into existence. The dreambody of Prusha becomes the stages of initiation through which the adolescents pass to take up their rightful places within the city. The static form of the city is the LI which remains of the CHI of the passage of initiation. Each phase of initiation causes some of the adolescents to drop out into their rightful place in the city. But each phase takes them to a higher level of understanding and more subtle relation to the world. But also it takes them into a greater level of clinging to the world. The clinging intensifies as the subtilty increases.

As an example of how we can see this initiation process at work in myth, let us take the example of Perseus, which has already been analyzed. The hero traverses the stages of initiation in reverse. After having been initiated, he must reverse the process to prove himself. The reversed initiation process is his adventure. In the case of Perseus, he is given his magical tools, which represent the five functions of the Indo-European primal structure by his teachers and helpers among the gods. This occurs in the stage of Fire at the top of the dreambody. Then Perseus goes to see the Graece with their one eye and one tooth. They are the seers who tell him how to find the Medusa. This occurs in the second highest phase of the dreambody associated with Air. Then Perseus goes and kills Medusa. We know that that represents dynamic clinging and has the position of Thetis as the teacher of dynamic clinging. Perseus conquers the Medusa using his magic tools, which represent the different parts of the Indo-European primal structure working together. This episode occurs in the phase of the dreambody associated with water which is below the diaphragm and is the third highest phase. After releasing Pegasus and Chrysaor, the warrior and the horse from Medusa which signifies the mastery of dynamic clinging and becoming a warrior, then Perseus goes on to save Andromeda and kill the monster who is about to devour her. Andromeda is the selected female for the sacrifice. The monster is the dismembered male. Perseus kills the male and rescues the female to become his bride

and queen. By rescuing the selected female and saving her from the sacrifice, Perseus reconciles the male and female energies and proves his ability to govern. He transforms the reified relations between man and woman into good relations. This is important because the women control the gathering and distribution of fate. Here we can see precisely how the exploration of the dreambody in the reverse order of the initiation sequence structures the Perseus adventure myth. Each phase is clearly marked.

This hypothesis, as to the stages of the initiation and the relation of the dreambody to the initiation and the circulation of adolescents outside the city and back into the casts, cannot be overtly proven. It is a vision of how the Indo-European city may have maintained its structure, and takes its inspiration from a myriad of sources which would be difficult to reconstruct or recollect. Part of the picture has been reconstructed by Ken Dowden in *Death And The Maiden*<sup>2</sup> whose perspective is that human sacrifices did not actually occur in these ceremonies. This is supported by Denis Hughes who, in *Human Sacrifice In Ancient Greece*<sup>3</sup>, finds little evidence to support human sacrifice even though some archeological finds indicate the possibility. The most interesting book in this respect is *Sex And Religion*<sup>4</sup> by Pierre Gordon who sees the initiation as the act of taking over a purely female community by a purely male community. He cannot explain how the structures of society became the way they were unless the Amazon stories are taken at face value. The Amazons were a female-only community which was eventually absorbed in a patriarchal all-male community. The initiation would be the act of taking over the female community and making it a prisoner. This would explain the hostility between men and women in Greek society. But it is difficult to explain how the all-male and all-female moieties were formed in the first place. The initiation would be the primal act of subsumption of the independent female community to the male community which results in

2. (London: Routledge, 1989)

3. (London: Routledge, 1991)

4. (NY: Social Science Publishers, 1949)

the structure of the Indo-European society. If, instead, we imagine not all-male and all-female moieties, but matriarchal communities being conquered by patriarchal Indo-Europeans, then the whole thing becomes much more plausible. In this case, the initiation rite would be the kidnapping and rape of the female head of the matriarchal community by the renegades (Centaurs) of the patriarchal community. Through this rape, the women from the matriarchal community (like the Sabian women) are converted into the wives of the patriarchal community en masse. Why is this necessary. Because killing of the daughters in favor of the boy children can cause a catastrophe where there are no women from the Patriarchal community to marry. The killing of girl children makes the patriarchal community like it was an all-male community by creating a crisis of reproduction when young men reach the age to marry and no one is available. Thus, they must go and steal their wives. The matriarchal communities, without horses, are easy prey, and the prize is, of course, the head priestess of the matriarchal community. She is raped in order to assert the power of one social structure over the other. But the man who rapes her must be killed as he has broken a taboo. In the matriarchal community, the men castrate themselves who serve the goddess. Actual rape of the goddess needs to be expiated by killing the one who rapes her. The child of the rape becomes a special golden child who will, in the future, either represent the priestess for future initiations, or if male become the rapist.

However, even though our evidence is not strong and clear, something like this initiation must have occurred at some point for so many hints and clues to abound with the form they have in Greek mythology and ritual practice. Burkert's *Homonecans*<sup>5</sup> puts the case for ritual sacrifice in its strongest form. Rather than attempt to prove that this initiation occurred by attempting to put all the pieces together from myth, we will instead analyze a single key myth in the next chapter. That is the myth of Oedipus. We have spoken of how the incest taboo covers over the

sensuous mother. We have spoken of the split in the female psyche. This split in the female psyche is produced by the sacrifice which forces one out of fifty girls to be raped outside marriage like Persephone, and enter the underworld out of marriage, producing the golden child (that in the Vedas is called Hiranyagarba or the golden seed) of a dismembered and sacrificed husband. That child may have been produced by continuously having children incestuously and having those children of succeeding generations eat their parents. Such a child is seen as more vital containing the concentrated energies of life. It is a child born out of destruction whose substance is self generating because it literally arose from itself. It is the embodiment of the autopoietic system which feeds on itself and gives rise to itself. It is the Phoenix arising from the ashes of itself. It could be that the father of the golden child was killed in the act of sex. The mother did not have to be killed because she was seen as merely a container for the golden seed. This reminds us of the myth of Dionysus who was lured away by the Titans and torn to pieces and then reconstituted as an essential fluid that contains fire which is drunk. The drinking of one's own waters of life from generation to generation produces an intensification of life similar to the Heroes such as Achilles who are between men and gods. We note that Demeter when she attempts to make the boy immortal holds him in the fire at night burning away the human material aspect of him. Similarly the concentration of life energies in the golden child arises from that child through successive generations drinking its own water of life and holding in or preserving it from dissipation. In this process the water of life becomes a fire. It turns the water of life into its opposite. That fire is Agni of the Vedas, the sacred fire that the Zoroastrians degenerated into worshiping. Agni was the messenger of the gods. Dionysus gives Thetis the golden cup. That cup holds the water of life that becomes fire which is like alcohol. He is pharmakos, gathering the sins of the community together and expiating the wrath of the gods. The girl with her golden son is accepted back into the city through the purification of Eleusis where she meets her mother and presents the golden child

5. (Berkeley: University of California Press, 1983)

who will be sacrificed one day. The act of sex in death repeated over and over is like a homeopathic magical potion which increases in potency with each killing. If the child is a girl, then she becomes the one singled out to become pregnant when she is an adolescent. Thus, this hypothesizes a special class, of boys and girls who are sacrificed as their parents were. In this special class the boys become the magical twin, and the girls become the embodiment of Aphrodite and appear as Helen, the abducted one.

The sexual sacrifice serves to subjugate the women by showing them what can happen graphically if they attempt to evade their life in prison. It produces a fearful catastrophic experience which is the counterpoint to their lives of solitude and dissatisfaction. The girls are caught by the boys and married in groups, then ridden along with the wild horses. The girls are then cured by the seers and returned to their prisons within the households. The boys become warriors or priests. Only the king's son is initiated, if he is not killed as the sacrifice, into the magic which splits man from wife. It is the magic we see in the five riddles which is the reification of the male/female relations as they appear in the Western tradition. The initiation prepares boys to be men and girls to be women. It clarifies their mutual roles as dominator and dominated. The women return to the city to carry water and weave, and through that work, embody the negative fourfold. The men return to the open air where they are constantly in view and through their work embody the positive fourfold. But both the negative and positive fourfold, as embodied within the city, are dependent on the initiation outside the city where these patterns were produced and ingrained into the youth of the city. The negative and positive fourfold are the reflections of the primal scene of initiation which enacts the drama of the well and the tree in the ascent through the dreambody. Without the fragmentation of the primordial dreambody, purusha or hun tun, the different castes could not appear as different kinds of roles in society. The outward differences between castes comes from the inward differences between the parts of the Indo-European dreambody.

The golden child (Hirayanagarba) is the embodiment of the autopoietic system in human form. It is the project of creating a prototype human being that embodies the life energies in a way that does not dissipate. It is the embodiment of the Dawkin's selfish gene because the human is reduced to the propagation and persistence of the male genes. The golden child is the embodiment of the Holoidal and as such is the embodiment of Unitary or Conceptual Being. It is the approximation in the human realm of Hun Tun or the closed system created by the snake of the life force eating its own tail as child eats parent in an eternal return of the same. In the Eleusian mysteries the golden child is displayed. He is the one who embodies death in life, who contains the Dionysian life energies within himself and thus embodies the immortality of the life process. This project of sustaining the life energies from generation to generation by reducing man to the selfish gene who maintains the male genetic heritage and clings to the same form epitomizes subtle clinging and craving of Being and its longing to embody itself in the autopoietic form which creates closed channels around the solitonic neg-entropic energies propagate forever or until the channel is destroyed from without. The golden child who brings the order of the barley corn together with the disorder of the pomegranate, who unites the immortality of the life force represented by Dionysus with the epitome of the negative fourfold, the queen of Hades, Persephone is the embodiment of the triumph of life over death. The woman who is the negative fourfold is the container for the golden seed but the seed itself as self-generating triumphs over death through the immersion of life in death. Rising out of death the Phoenix embodies the Holoidal unity of Being arising from the ephemeron. The project of creating the golden child, the man who becomes god, like Hercules, like Achilles is the goal of the process of dynamic clinging. It holds the utopian autopoietic possibility in existence as long as possible and realizes persistence of a form that does not dissipate. But this magical act of invoking Being is performed at a terrible price of destruction and perversion of nature. In the golden child the flaw of the western worldview is transformed into a closed system that

becomes the utopian vision which orders everything else within the field of the worldview. To the Indo-Europeans the flaw in which the water of life is transformed into fire becomes the ideal toward which everything else tends. To those of us not caught up in this perverse obsession with clinging and craving the golden child as a goal only appears empty. Like all goals it is empty. And instead we see the terrible destruction that is necessary to pursue this goal that destroys the earth on which it rests as well as all the creatures of that earth, not to mention myriads of cultures that have been destroyed and worldviews that have been lost.

Whatever be your goal in life, whatever be your role,

Keep your eye upon the donut and not upon the hole.<sup>6</sup>

The donut is the autopoietic system, that elusive embodiment of all goals within the Western worldview. The donut defines the empty spot at the center of the western worldview. We say instead that we must keep our eye upon the hole because it is the hole where the emptiness of goals of life all converge. The roles of life are ordered by the autopoietic system and the goals all converge on the realization of the holoidal. The holoidal defines the point where emptiness appears at the heart of the Western worldview. We must search for that point where emptiness appears in order to finally find our way out of the labyrinth of the Minotar.

---

6. A humorous folk saying of my father.

---

## THE INNER LOGIC OF TRAMMA AND MAGIC

---

It has not been proved that there is an initiation beyond the city which balances the circulation of males and females within the household, but this is a hypothesis which is very compelling that would explain a lot of the diverse fragments of Greek mythology and ritual. We will not attempt to prove the hypothesis because such an exercise would require a work as long as the one just attempted. Such a work would have to confront the bewildering variety of Greek myths and their variants and show how through distortion, inversion and displacement, many of these myths point back to the initiation beyond the city, making it visible by its very absence. This initiation is the opposite of the initiation into the mysteries of Eleusis. It operated under a taboo just as effective in sealing it off from our view -- even more effective because at least we know for sure that the mysteries of Ill-uses existed. We cannot know that the initiation beyond the city existed at all. It is an unsubstantiated hypothesis or speculation, and will probably always remain, so no matter how convincing our analysis of the ritual and mythic material.

That ritual was the effective site of the construction of the primal structure of the Indo-European city as

we have uncovered it throughout our investigation. That structure within the city was the Li, or laid down pattern, which resulted from the channeling of Chi within the ritual which differentiated the classes of people within the city. We need to try to understand that channeling of Chi even more than we need to prove its existence. Understanding it is, perhaps, at least possible. In the initiation beyond the city, the male and female differences are underlined and manipulated. If we reverse them as Perseus does, we get male and female harmony; whereas if we allow the initiation to run its course, we get extreme male and female separation and reification of antithetical positions of the two genders. And of course, that is exactly what has been observed within the household. There is a radical split in the Greek household between the sexes enforced by the circulation of the children. That circulation of the children about the household is balanced by the circulation of the adolescents out of the city into the wilderness for the initiation and back into the city via the Mysteries of Eleusis. As a result of these two levels of circulation, there appears the radical separation between men and women within the household and the radical separation of classes within the city among men. Thus, each age of man

that appears in the riddle solved by Oedipus has its underlying process that genetically builds to produce the reified structures of separation within the household and city. The old man finds these structures as immutable because they are branded into the social fabric due to the circulation of children and the circulation of youths.

But as always, we ask why this hypothesized initiation process has four stages, and the very stages we described, and no others. One quick answer is that these are the four stages of emergence which we have found so many intimations of within the history of philosophy and mythology. We might suspect that the initiation itself would in some way represent the autopoietic ring which has the structure of emergence. However, here we are seeing the seedy side of autopoiesis which exists as the foundation of the class structure in the real city, harnessed to keep those structures inviolate and in place for long periods of time. And we can see that those class structures have indeed existed in Indo-European society for thousands of years. So we can see that the mimicing of the autopoietic structure in the initiation ceremony, instead of in the city itself as Plato proposed, could be the source of the longevity of those eccentric class structures. In this interpretation, the stages of the initiation would raise the consciousness of the participants through a series of meta-levels. The meta-levels would fold through each other like an Escher waterfall, so that the ritual sex and killing and dispersal of the male in the beginning that establishes the oneness of the female and the multiplicity of the male would be mirrored by the magical tools given to the hero which symbolize the unity of the female and the fragmentation of the male. So in the ritual, the end is the beginning, and the beginning is the end. In between these extremes that return eternally to the same Indo-European pattern, there is the learning of dynamic clinging and the shamanic vision. The ritual sacrifice after sex shows us the lowest energy center of the Indo-European dreambody associated with Hel. Dynamic clinging emphasizes the second higher Well associated with Chi emanating from the kidneys. Here there is ritual marriage and taming

horses. Here there is joining of the sexes rather than the deep separation of rape. Here there is learning the stewardship of transforming images as the Chi transforms under the influence of the five Hsing as it interacts with the four kinds of earth. Next we see visions in the uppermost well, mirmir, the clearest and stillest well of the heart, the place of visions. In this place, there is a healing of the dionysian madness of the women in the wilderness. There is the induced vision of the shaman, or seer. Finally, the one with the deepest vision becomes the king and is given the magical tools. These are the runes discovered by Odin in his self-sacrificial death. These magical implements, the deep magic of Varuna, of Harut and Marut, allow the possessor to rule the city of the gods which exists in the branches of the Tree. The magic implements, runes, allow the possessor to control the whole of the Tree and all of its Wells from on high. And thus, the magical tools represent the inner structure which connects the Well and the Tree. That inner structure appears as the positive and negative fourfold, the eagle and dragon, and between them moves the squirrel which passes their insults between them, going up and down the tree. That squirrel is the opposite of the movement of the clay and water between the well and tree and back again. These two movements, one oscillating and the other circular, define the point which is stillness. It is like the ritual of Hajj where the circulating around the Kaba is balanced by the running between Sawafa and Marwa and then defined the standing of the plain of Arafat. Both movements, circular and linear, define the possibility of stillness. So again the well and the tree point at the single source. The full glass and the empty glass point to the emptiness of both the glass and the liquid contents. The positive and negative fourfold emanates from the primal scene of the well and the tree as the male linear movements and the female circular movements. We know the circulation is female because it is the Norns that perform the action of taking the water from the well along with the clay to put on the tree. We know that the linear oscillating pattern of the squirrel is male because it moves between eagle and dragon or snake. Unity is symbolized when the eagle grasps the snake in its claws. The eagle picks up the creature of earth

and takes it high into the air and light. It takes what is normally hidden and exposes it in the too bright light close to the sun. The positive fourfold is the transcendent manifestation of truth which pries the secrets from the earth; whereas the action of the norms takes the water out of the well only to allow it to return to the earth. It is a partial exposure in order to allow the water to become more hidden. So like the negative fourfold it makes manifest only in order to hide more effectively. Night, covering, chaos, and the abyss are the stages of this more effective hiding.

We can easily see that the stages of the wild initiation, that is opposite the tame Eleusian initiation, move through the realms of the Indo-European dreambody one by one, bringing us again and again to know the deep truth of the unity of the female and the dispersion of the male. In dynamic clinging, Peleus holds on to Thetis through her transformations. They are all illusions of manyness, appearances of variety which he holds on to until he gains the essence which is the inner core of female unity. This is the same with Helen who imitates the voices of all the wives of those within the Trojan horse. Helen is the source of female beauty, and so all those apparently different women are really just appearances of Helen as the source of human female beauty. So whereas in the sexual initiation of the selected male and female the woman remains whole while the male is killed and dispersed on a gross physical level, at the next level we discover the source or essence of female unity beyond all the apparently separate women. Thetis is all women dissembling within the patriarchal household in order to maintain her place in the alien environment of the husband's family. Helen is all women who each have some portion of beauty that they use as a lure to establish themselves with their husbands in a world where he holds all the cards. As we move to the next stage, we see that the seer heals all the women of their dionysian delirium and sends them back to their prisons in the households. The men see visions which distinguish who among them are shamen. The group of the 50 initiate women has been diminished by one. She bears the golden child. She has been singled out to be sacrificed to rape and transgression

outside marriage. She is the singled out bearer of female unity. Once she has been separated out, the rest of the women may be dispersed throughout the city into their prison houses. This dispersion of the women is matched by a vision among the men. We would expect that vision to be unified and shared. It is an inward unity produced by the separation of the group of women into their prisons. Symbolically the group has been raped and sacrificed through the scapegoat. The healing of the women is possible because their unity has been destroyed, or at least gathered into one of them. Their outward healing and return to sanity of the women is balanced by the inward vision of the men. So from essence of woman, we move to the integra, the uniqueness of the one not married, who represents the inner unity and becomes sacred. In the dispersal of the women to their prisons and sanity (repression), the men get a vision of the inner unity of the female beyond her essence born out of the dispersion of the female group. This may be accompanied by the gang rape of the unique female whose outward body balances the inward vision. Finally, the single female is installed within the city as the harlot balancing the good imprisoned wives. She becomes the single female tool of power, the wallet against which the differences between the males within the city are defined. In the city, the harlot services many men for pleasure only, while the wives can only service one man for the purposes of engendering male offspring. Directly from the initiation comes the fundamental split in the female psyche between wife and harlot. The harlot allows open unity of a group of men having intercourse with the same woman. This balances the division of the women among the women for procreation. The imprisoned wives are the division of the resource of fecundity among the men. Fecundity is separated radically from pleasure, and the possibility of the sensuous wife is suppressed. In pleasure, the men find an outward unity flowing from the female. In procreation, the men celebrate their own separation with separate vessels. Droupadi united these two functions by being the single wife of the five brothers. But still, the brothers managed to know which son was their own through their mechanism of sharing her. Each

brother had a separate window of access to fecundity, and at the same time, they had the outward pleasure of having sex with the same woman. This unity of the female within the city, actually gives order and structure to the city in the way the female pleasure resource is shared and the female fecundity resource is allotted.

The wild initiation structures the city by reaffirming the unity of the female outwardly, and the separation of the males inwardly, at every stage in a different way. This moves us from woman as ephemeron, to woman as essence, to woman as integra, and finally to woman as holoïd. Each woman imprisoned is a part of the source of fecundity for the whole city. In that part, one may see the whole human drama. It is woman who appears as the holoïdal point of the interpenetration of the community through the exploitation of the source of human female beauty that draws from the source of beauty that escapes the human, Aphrodite, the immortal. Heaven slices up the earth and makes houses to imprison each piece broken off of this source of fecundity. Men horde the pieces, but share with pleasure, the sacrificed female who represents the source itself.

This is a complex picture, but it makes some sense as we see that the initiation acts out the embodiment of the Indo-European dreambody through raising the difference between male disunity as contrast to female unity to ever higher meta-levels of significance. At the highest level, we see the structures of the household and city reified and fully encoded. But this is all dependent on the manipulation of the female as embodiment of unity in the face of separation. As such, we see that the two kinds of immortality are implicitly affirmed. Through the female rape outside marriage, the undertow of the lifeforce beyond culture is affirmed. But then in the group marriage, the law of culture which allots women to men is affirmed. When the women are sent off to their home-prisons and their rebellion has been successfully channeled back into society, the lifeforce that exists outside of marriage is controlled and channeled by society in the service of lineages. Thus, the patriarchal law appropriates the

immortality within the lifestream dominated by Dionysus in the service of the order of society represented by Apollo. The immortality of law is blended successfully with the immortality of human generations. But those same women who go off to their homes to raise families are always vulnerable to the call of Dionysus. The sexual act in the wilderness is a tantric sexual ritual in which the separations between men and women, so carefully controlled within the city, may break down at any moment, and the men and women may find unity which, in effect, is magical and cosmic. At this tantric level, the very ordering of the two immortalities that keep them apart but together may be transcended so that they become truly One. This possibility of discovering that the two immortalities are really two sides of the same thing points us to the underlying reality of the autopoietic ring that sets on the threshold just beyond the collapse into Conceptual Being. This tantric cosmic marriage is the subject of the Elusian mysteries, Demeter and Iason, in the thrice plowed field. Zeus zaps Iason with a lightning bolt. The lightning bolt in this case is the realization of complete identity between man and wife in sexual union. It is the realization of Aristophane's vision from the Symposium of the whole creatures that are of three sexes. It is the realization of the holoïdal state in sexual union. The initiation that for young girls is gang rape or group marriage becomes a different possibility for mature women. It is the possibility of actually manifesting the inner unity projected on women in Indo-European society. It becomes the realization of cosmic oneness through tantric sexual rites. In it, the man is zapped by the Kundalini rising, the dragon at the base of the tree. The man is destroyed again, but now on a different level, while the woman reaches sexual fulfillment. Freud talked about vaginal orgasm as opposed to clitoral. Some modern books talk of the "G" point which gives women pleasure through penetration after clitoral orgasm is achieved. Our culture has a need to project some deeper level of satisfaction on the female. Teresius, who became a woman, said that women get more pleasure from the sexual act. Modern studies seem to indicate that the feminine sexual apparatus is structured to give



multiple orgasms. Multiple orgasms -- are these the final images of the transformations of Theitis in the grasp of Peleus? The fantasy of continuous orgasm on the part of the female is one face of the illusory production of continuity which arises in the tantric sexual act that revisits the site of wild initiation and reappropriates it for the woman trapped within the Indo-European matrix. In the cosmic marriage where the woman achieves continuous orgasm, the man vanishes. He is incapable of continuous orgasm biologically. Even the fantasy is impossible. Instead, his fantasy is to have multiple young girls servicing him. His generic fantasy is separated younger females rather than the unitary mature female who achieves her fantasy of multiple orgasms. The older female can do without the services of the man. The biological limitations of the man is an implicit castration. His sexual performance is in resisting ejaculation and preserving body fluids, as in the Taoist case. Thus, we can pair the continuous orgasm fantasy of the older female to the stimulation without ejaculation fantasy of the male who attempts to prolong his pleasure. When the two fantasies are brought together, there are the makings of a cosmic marriage. The denial of release, the building intensity of stimulation infinitely without release is eros, infinite arousal. It is a sick fantasy which turns real marriage into a purely sexual obsession. The real marriage, like the autopoietic ring, does not fall into the false unity of conceptual identity. In the real marriage, the genders maintain their difference, and out of the difference comes compassion for one another as limited beings. Limitation and imperfection -- partialness -- have within them a higher perfection, intrinsic and implicit. When marriage is broken, then there is a rush toward the outward perfection of equality of the sexes and the cosmic marriage. When marriage is broken, there is the production of the higher utopia, and the inner sophistication of the second best city is lost to sight.

Explaining the wild rite beyond the city walls as the institution of an autopoietic process off of which the real city feeds in order to maintain its structures is the easy way out. It allows us to find, beneath the

structure of the city, the vestiges of the autopoietic ring and posit that the structure of the emergent event informed every aspect of the Indo-European city by lying beneath that city from the very beginning. It gives a neat ending to our long involved trek through the onto-mythological landscape out of which the Western worldview arose. And in fact, this scenario makes a lot of sense. Yet we need a model which allows us to understand the inner logic of the four discrete phases of the initiation. It does not help to merely find the structure we started out with at the basis of everything. We are not here merely to show that everywhere we look is the same structure operating within the remains of the carcass of our worldview. It clearly died when it lost the dynamo of the initiation which secured its inner structure. The last known performers of these rites were the Mithrists. When the Christians stamped them out, they killed the process that gave reality to Indo-European society. The worldview became a mere shell -- a conceptual construct without any grounding in a generating process.

Instead of taking the easy way out, however true it is, let us look at the inner logic of the four phases of the initiation itself. It is clearly not an autopoietic ring of the form we have come to know. It is a different kind of structure with its own inner logic. To understand this intrinsic logic, we will use the hypnotherapeutic theory of David Grove<sup>1</sup>, as interpreted by a practitioner, Steven Briggs, as the model we use to look at the Indo-European initiation. David Grove developed a way of working with patients called Clean Language. Clean Language is a particular way for the therapist to work with and guide the inner healing work of the patients without interfering. The therapist becomes a facilitator which helps the patient unfold their own healing process from within themselves, which they experience directly in self-induced trance. The therapist is an accessory to the healing, who ultimately does not even have to know what "happened" inside the patient for the treatment to be successful. This view of therapy is

---

1. See *Resolving Traumatic Memories* by David J. Grove and B.I. Panzer (NY: Irvington Pub., 1991)

fundamentally different from all other kinds of psycho-therapeutic intervention. It respects the closure of the patient, but still helps by acting as a catalyst which makes it possible for changes to occur within the closed inner world of the patient. Because Grove respects the closure of the patient and can act as a catalyst without being a voyeur, he has been able to develop a fundamentally different theory of the way consciousness works and how to do therapy. This theory allows us to approach the Indo-European initiation in a way that allows us to understand how it works. The initiation has aspects that point to autopoiesis and its relation to the structure emergent event. Yet, the initiation is not an autopoietic system. It is something deeper. It is a generative process which produces the long lasting class structures we see in Indo-European society. Those structures, as Plato foresaw, will give form to the real city. The real city might degenerate into a city like Atlantis where the positive and negative fourfold interpenetrate and are balanced and which will self destruct. At best, they might be used to produce the lower utopia described in the Laws. Or in extreme cases, they might go too far and be forced into the totalitarian shape of the higher utopia of the Republic. In any case, the city's structure is generated by a process which lies outside the city. In the theory of autopoietic systems, there is no origin. The autopoietic system's origin is always already lost. So too, is the origin of the real city which is covered over by the founding myths. The men of earth spring from the ground fully grown and armed. Yet when we look beyond the origin to the functioning city, we see that there is a circulation of male and female children. The female children are either "exposed" at birth or given away when they reach adolescence to men of other households. Male children go between the female and male portions of the house, and then out into the world. These circulations out of the house and back by the two sexes are transformed in adolescence when the boys and girls, or at least a selected group like the group sent to Thebes to meet the Minotaur, go outside the city to experience the initiation in the wilderness. Finally, these boys and girls return as men and women, transformed by the initiation to live within

houses, or to be sacred harlots, or to be one of the classes of Indo-European men. The latter stay within the city and succeed their elders in control of the city, leaving only to fight wars, or to do agriculture or even trade. The men and women circulate between the households and between cities, but with their selves fully formed. They guide and participate in the festivals, sacrifices, funerals, business and pleasurable occasions, each gender in their own way. But what we see is that the circulation of the children and the adults follow a format which is familiar and attuned to each other within the cities and its households. Only the adolescents go out of their households and out of the city to experience the transformation that awaits them in the wilderness. So we can see that the familiar structure of adults and children in the city, bizarre as it was in Greek times, was balanced against the liminal events which served as their counterpoint. These liminal events outside generated the bizarre social pattern inside which was based on utter separation between the genders. The social pattern produced was the real city. But the real city always had its other reflections. The real city expressed the implicit *Real* aspect of Being. The higher utopia expressed the implicit *Identical* aspect of Being. The lower utopia expressed the implicit *True* aspect of Being. The true exists as the intermediary position between Reality and Identity. In the true city, what it says and what it does are the same. Only the autopoietic system achieves this. The dystopia of Atlantis expressed the implicit *Metaphorical* aspect of Being. The metaphor is that the positive fourfold IS the negative fourfold. The metaphor is the pure metonymy of the two fourfolds as they interpenetrate. The different cities are the different aspects of Being realized as a social milieu. Except as a tyranny, the identical, or totalitarian city cannot be realized. It is only an ideal never achieved. The autopoietic city is always there as a possibility where social harmony is realized without the complete destruction of intrinsic variety. The real city is the normal state of affairs, where a nihilistic war of the all against the all is continually occurring, to the extent that each is an enemy to himself. This means that the real city fosters self-destructive behavior, like drugs, alcohol consumption, obsessive

sexual behavior and all the other socially destructive behaviors that can be observed in any real city. However, within that environment, still there is occasional formation of close knit cooperating groups who produce neg-entropic organizations within the chaos of the real city. Haunting the real city is the constant possibility of the cancellation of nihilistic opposites which are continually being generated. This possibility of cancellation, in which all the false opposites are identified and disappear through mutual cancellation, is the metaphorical opposite of the real city in which the revolution occurs, or the defeat and sacking of the city occurs, or the natural catastrophe occurs. Whatever scenario of catastrophic destruction you can name constantly haunts the real city. It stands between the nihilistic poles of self-destruction and tyranny as a seething caldron of nihilistic opposites. In this situation, the only possibility of making a non-nihilistic distinction lies in the embodiment of the autopoietic ring. This is realized whenever invisible non-nihilistic distinctions are made within society, such as marriage. The real city sports the radical separation of genders. The ideal city abolishes the distinction. The distopia of Atlantis has statues of the ten tyrants and their wives. It has multiple tyrannies running in parallel in which the women are as visible as the men. In the true city the marriages are like that of Odysseus and Penelope. The marriage bed grows out of a living tree. It is not threatened by offers of immortality by goddesses or offers of marriage by suitors. This is because in this kind of marriage, a living source has been found from which sustenance is drawn. The true city is the only one which has the possibility of locating and taping this source. Plato saw that possibility and attempted to elucidate it for us. Unfortunately, we have too long misunderstood what he was saying for us. The autopoietic social organization was forgotten. We have only had the ideology of the Heavenly City to guide us, and that is just as destructive as the distopia of Atlantis, the city of imperial war. Ultimately, both of these possibilities that had been left us are, in different ways, hell on earth. Each of the different structures of the city that reflect the implicit aspects of Being are generated in the initiation beyond the city. That

generator is of a different order than what it generates. It is not the always already lost origin, but instead the liminal active dialectical counter moment to the structure as it appears in the children and adults. Adolescence means “addled essence.” It is the point when the essences of the boy or girl are mixed up and molded by traumatic experiences. It is the point when the worldview is impressed upon their consciousnesses. It is a magical point in their lives. in more ways than one. This is when the spell of the dominant world system was cast over all existence.

David Grove tells us that there are four kinds of language: Memories, Symbols, Metaphors and Semantics. The symbol is an internal warp in the body image associated with sensations. The metaphor is an external focus which gives meaning outside the body image for inner experience. Semantics is the private language of the patient. Here we see that there is are two relations between memory and language which either have in internal or external referent. Symbols and Metaphors organize memories serving as the present reminder, and are named by language. What is significant is when Grove says, “One presenting problem can be presented in four different ways.”<sup>2</sup> That is, any trauma might appear in any or all of the different languages that the patient has at his disposal for understanding his own experiences. We have to expect that the initiation will act upon each of these languages. We have to see that the initiation is structuring the experience of those who may inhabit any one of the four cities; that cities over their history may become any one of these cities. Tyrannies, Harmonies, Catastrophes occur in the history of any city if it exists long enough. But normally the city is locked in fits of nihilistic overwhelming as nihilism intensifies without limit. The initiated is fit for any of these four states which the Indo-European city precesses through. It generates the kind of individual that can live under any of these regimes. It does so by building into his psyche experiences that encode the structures on which any one of these cities will thrive. That occurs primarily by seeding traumas and

---

2. op. cit page 5

magical relations with the world of a special type. This seeding of traumas and magical relations into a basically closed system sets up some fundamental patterns which we will now study.

One of the ideas upon which David Grove's therapy is based is that the patients will heal themselves given a chance. They do this by interacting with their inner selves at levels below the conscious through the four languages guided by the clean language of the therapist. This assumes that the patient's wholeness has been disturbed by traumatic situations and that these trauma leave traces in the conscious and unconscious realms of the patients' inner experience. These traumatic traces will be ejected by the healing processes of the patient. They are seen as things inside that should be outside the patient. Through therapy, these impurities are shepherded back out where they belong. They metamorphose as they move back out in sometimes startling ways. But there is an inner logic to the traumatic residue which must work itself out, and therapy is structured in such a way to allow this to happen.

Now we know that the initiation that occurs in the wilderness has as one of its elements the creation of trauma. We have a good idea what that traumatic situation was like from the myth of the Danae. It is clear that everything in the myth of the Danae is *opposite* to the sexual sacrifice in the initiation. Here there are 50 boys and girls. They are pursued in a marriage they do not want and made to flee beyond their city. When the marriage occurs, they kill their husbands on the wedding night, except for one who did *not* have intercourse with his bride. The women are punished by carrying sieves in Hades. In the initiation, just the opposite state of affairs probably existed. Out of 50 boys and girls, two are selected. This couple has intercourse as a rape outside of marriage. Here the boy represents Dionysus (as Hades) and the girl Persephone. The boy is killed for this offense, and perhaps eaten by the group. The girl is perhaps gang raped in the next phase when a group marriage occurs between the remaining boys and girls. This produces a split between the

marriageable women and the women who are only good for giving pleasure to men. The girl who is raped is seen as sacred, as she is seen as one who has been selected by the gods and raped by them. That the jinn somehow participated in this act through the sacrificed boy is almost certain. Her child (hiranyagarba, the golden seed from the golden womb), whose father has been killed and dispersed, is the opposite of the coming together of all the other men in the same vessel to impregnate the girl. Dispersal of the killed boy is the opposite of the cooperation of the others in gang rape. That child who is born of the group of males, born of the sacrificed one, is the golden child who appears again in the mysteries of Eleusis as Pluton. That golden child represents bounty from Hades. Out of Hades as the embodiment of the ephemeron arises the embodiment of the *holoidal*, the self as the vessel of unitary Being. The traumatic situation that produces this child is truly a hell on earth, or kakatopia. In the Danae myth, two are saved from marriage, whereas in the initiation, two are sacrificed. In the Danae myth, the one who does not have sex in marriage is saved, whereas in the initiation, the one who does have sex outside marriage is killed. In the Danae myth, the women kill their husbands on their wedding night, whereas in the initiation the other boys kill the sacrificed one after sex outside of marriage. In the Danae myth, the women who killed their husbands were sentenced to carrying sieves in Hades. In the initiation, it is the raped woman who becomes like a sieve due to the many puncturing of gang rape. Her integrity has been destroyed outside of marriage. She has become the archetypal harlot, Aphrodite the harlot, forced out of the prison of the household into the prison of sexual exploitation as a warning to the other girls not to rebel. Watching this scene for the other girls is a considerable trauma, as well as a threat. It sets up the radical difference between the genders discovered in the Greek household in which the imprisonment of the women can be seen as the withdrawal of the women to safety from their tormentors as well.

This traumatic situation in the wilderness, if it actually occurred, would make a lot of the mythic

evidence fall into place for us. We treat it as a hypothesis which allows us to organize much of the mythic and ritual material and explains the many of the structures we have found in the Greek worldview which indicate the alienation of men and women from each other. But we need to go further and attempt to understand how this traumatic situation relates to the other four phases of the hypothetical initiation. At the other end of the initiation process we see the giving of the magical tools to the hero, or future king. Now we can see trauma as the injection of negative experiences into the dreambody/mythbody of the participants in the initiation which leave traces in the four languages of the initiates and ultimately build up a cultural pattern of radical estrangement of the genders. We might expect that there would be an opposite aspect to this which would project outside what should only be inside. This projection outside of intentionality into objects which are manipulated for effect in the world, is, in effect magic. Magical tools are produced by projecting intersubjective intentionality into sacred objects, such as those that appear in temples, which may be manipulated to have supra-causal effects in the world. If one projects intentionality in one specific direction for effect, then one is sure to produce blindspots in the field of the projection of the world as a whole. These blindspots are the opposite of the magical tools. They are the things that cannot be seen in a particular worldview. The additive unity of all these blindspots in the Western worldview has been called the Flaw in this series of essays. The Flaw is produced by the incredible amounts of energy used to project the universe. The projection of the universe produces a gigantic warp in the way everyone looks at existence. This is because in the pluriverse, the multiple intersecting realities do not have to be excluded. In the universe, the filtering out of all the other realities causes a warpage in the way everything is seen. This warpage has holes called blindspots, and points of ultra intensity which are the magical tools. For instance, in today's society *money* is a magical intensification. Everything is reduced to money, whereas at the same time the worlds of jinn, or animals, or angels cannot be seen any more. Thus, at the other end of the series

of initiation phases, there is the production of magic as the projecting outward of what ought to stay inward that is opposite the trauma of the sexual sacrifice.

Now when we realize that the initiation is a double assault on the integrity of those being initiated by injecting inside what should remain outside, and ejecting what should remain inside, then we see that the initiation is a double assault. That assault is balanced by the two inner phases of the initiation. We know these as the second phase of dynamic clinging and the third phase in which the seers are produced, perhaps by some drug-induced experience. But if we look carefully, we see that each of these inner phases are directly the duals of their adjacent end phases. For instance, when the trauma is injected, then we know from David Grove's therapy that the trauma traces begin to metamorphose as they work their way back out of the dreambody/mythbody. The mythbody is, of course, the intersubjective dreambody. All the metamorphosis in Greek mythology is produced by this working its way back out of the trauma of witnessed rape. So for instance, when Apollo attempts to rape Dauphine, she turns into a tree to escape. Her metamorphosis allows her to escape the rape of the gods. She is saved. Metamorphosis for Io is due to her being raped by Zeus and cursed by Hera. There are many examples of rape and metamorphosis scenes. Here we see the natural self-healing at work in the mythbody. As the traumatic traces work themselves out, there is a continual transformation of images. Dynamic clinging is the holding onto the essence of the trauma through this series of transformations, just as Peleus held onto Thetis. Holding onto something that is transforming is the essence of dynamic clinging. In horses, we hold on to them as they transform from wild to tame. In the group marriage of the girls in the initiation, we hold onto them as they change from unmarried virgins to married "experienced" women and wives. So we see that the phase of dynamic clinging is the opposite of the injection of the trauma as its dual. It is the sheparding of the trauma back out of the dream/mythbodies in the natural process of healing.

Likewise the phase in which the seers who become priests in the city appear, is a similar duality with the other end point in the initiation. We spoke earlier of the production of blindspots in the distorted worlds produced by the Indo-European tradition. These blindspots are opposite the magical locuses of intentionality which are projected by these worlds. When these blindspots come inward as the opposite to the projection of the magical intensifications, then there is the production of visions. When you see some aspect of the world you never dreamed existed, then the result is a vision. Those who see those things that others do not see are called seers. The production of visions is complementary to the projection of magical intentionalities. Of course, magic seeks to make things appear other than they are, whereas visions are realizations of the reality that underlies the appearances. In the rape scene at the other end of initiation, it is the genders that are opposite duals, like the blindspots and magical intensities. The blindspots are too dark, and the magical intensities are too bright. They are nihilistic opposites. At the other end of the initiation, there is the positive fourfold which is associated with men and the negative fourfold associated with women that play a similar role as nihilistic opposites that inform the genders that are reified and estranged by the traumatic experience.

Through this type of argument, we can see that the initiation outside the city is the very image of the deformation of the autopoietic unity. As marriage, the autopoietic unity is violated through rape. The closed autopoietic ring has a major perturbation through the injection of trauma and the projection of magical intensities. So although we saw some common features between the initiation and the autopoietic ring, it is now clear that the initiation is really a means of deforming the autopoietic ring and what that deformation produces are the four possible cities: Real, True, Metaphorical and Identical. The autopoietic system responds to the injection of trauma and the projection of magical intensities by the production of visions and the transformation of images. The external assault is balanced by the natural tendencies of the autopoietic system to right

itself. But the relation between assault and the move back toward balance of the autopoietic system reacting to assault, maintaining its internal homeostatic variables in spite of the environment, shows that the autopoietic system's resilience is assumed by the Western worldview that depends on that resilience which it attempts to crush but does not take to its conclusion. This is, in a way, another picture of dynamic clinging. The Western worldview set up a situation where it attempts to crush but does not completely crush the autopoietic system. This is mirrored in the crushing of the boy who is sacrificed only after he has implanted his seed in the sacrificed girl. So that there is a very good possibility that a child will be born from this rape, the others help by filling the same human vessel with their own seed as well. The boy who is sacrificed is eaten by those who do the impregnating beforehand. This has a magical compounding effect. Thus, the birth of the golden child is the reappearance of the autopoietic system after the attempt to crush it. This appears also as the rising of the Phoenix from its own ashes. The raped girl is the aromatic nest. The bird arises from the flames that engulfed it, just like the lightning bolt that engulfs Iasius who couples with Demeter in a cornfield. The corn that arose after the planting would be his arising from his own seed. Rebirth of something from itself is the very image of the autopoietic system. The Western worldview assumes that the autopoietic system is there for it to attack and deform, and that this can be done without crushing it completely so that it will spring back to life. The autopoietic system's existence is central to every aspect of the Western worldview. It is the hidden foundation of the Western worldview whose resilience is necessary for the brutality of the Western worldview to act against in order to produce the wanted reactions that give dynamism to the Western worldview that differ from the dynamism of other worldviews. The autopoietic system is like HunTun, Yamir or Parusa, which is destroyed to give rise to the world. The Western worldview destroys in order that it may reap what appears after the autopoietic system bounces back. This is central to Christian doctrine which is based on very deep roots in the Indo-European culture. Christ is the sacrificed

one who bounces back. Eating the flesh and drinking the blood of Christ allows one to gain eternal life, which means to participate in the autopoietic unity. We can see that the sacrificed one in the initiation is the one born of it previously, so when the others eat the sacrificed one, they are partaking in the autopoietic unity which has been artificially produced, and by the initiation rite with its tantric magic and magic based on human reproduction.

This whole sick system of the radical split in the household, the initiation in the wilderness, and the structuring of the caste system within the city, has a gruesome inner logic that lies beneath our worldview and penetrates our consciousness even today. Rape still plays a big role in our society, as does child abuse. We have learned to produce different kinds of magical intensifications like *money*, but we are essentially still involved in producing all kinds of appearances contrary to reality. The traps which any individual might fall into, which are self-destructing, are myriad. Each of these traps are the splintered remnants of the initiation ceremony. Whether it be sexual obsession, substance abuse, greed and coveting, or any one of innumerable self-destructive avenues which are cultivated by capitalist society, there is an assault on the integrity of the individual which the healthy wholeness of the individual must react to and attempt to heal itself. Too often the individual is overwhelmed and destroyed; if not physically, then spiritually or emotionally. You must learn yourself to avoid these pitfalls, and not fall prey to those who would gladly help you destroy yourself by supplying the object of your obsession, whatever it is, for a price.

Now that we have gotten a view of the relation of the initiation ceremony to the wholeness of the individual, let us consider a case in point. Let us consider Oedipus. The myth of Oedipus has become a central theme taken from all the myths of antiquity and turned into a cultural symbol. This has been done primarily by the psychoanalytic tradition. Oedipus is an icon for the human dilemma within the family. He is the one who kills his father and makes love with his mother. He violates the incest taboo

and discovers the possibility of the sensuous mother as a forbidden reality. Our consideration of the myth of Oedipus shall be based on the work of Deleuze and Guattari in their book Anti-Oedipus, and upon the work of Pietro Pucci in his book Oedipus And The Fabrication Of The Father. We will not, however, answer these new formulations of the meaning of Oedipus today and the ambiguities of the formulation of the myth in the plays of Sophocles. Instead, we will attempt to show how this myth is related directly to the initiation we have been considering.

The Oedipus myth has relations to the different phases of the initiation in a way that does not directly track the order of those phases. Basically, we can say that Oedipus kills his father without knowing who he is. Then he answers the riddle of the Sphinx. Then he marries his own mother without knowing it. Then he discovers all this and becomes a seer after blinding himself. The marrying of the mother is obviously related to the traumatic sexual initiation phase. The solving the riddle of the Sphinx is related to the second phase of dynamic clinging. The becoming a seer is related to the phase when visions appear, and the killing of the father is related to the fourth phase in which the magic tools are received. Oedipus is clearly an anti-hero, and it is clear that he sees himself as such in the play. If he had not killed the father at the three-way crossroads, he could not have taken his father's kingdom. Thus in the act of dying by his son's hand, the father, unknown to himself, handed over the keys to his kingdom to Oedipus. The chorus continually asks Oedipus why he blinded himself when he saw his wife/mother hanged. Oedipus answers in many ways, but it is clear that he wished to transform himself from the level of being deceived by appearances to another level in which he could know reality. He makes himself blind in order to see. So what begins with the killing of the father, which was fated, and which everyone was trying to avoid, ends with blindness. So the third and fourth phases are related in terms of beginning and end. The inability to recognize the father, and the belief that the father was someone who was not the father, are all appearances that are recoiled from by the gesture of blinding and the

retreat into darkness. On the other hand, the non-recognition of the father is balanced by the ability of Oedipus to interpret the riddle of the sphinx. This apparent insight is the key to the city and power for Oedipus. The dead father has vacated the seat of power in Thebes, but Oedipus cannot take that seat without a feat of heroism. That feat is mental in this case, unlike the case of Perseus where the feat was physical. The riddle was about a transformation from a four to a two to a three legged animal. The answer that Oedipus gave recognized that the transforming animal was man himself. The riddle about the feet was answered by the one whose name means swollen-foot, a trauma imposed by the father when he exposed the father killing his son at birth. The one who is transforming in this case is man himself, not a woman. The one who is transforming is Oedipus because after he has blinded himself, he must walk with a cane, so he goes through all the phases. When he rises from four to two feet, he kills the father, and when he realizes that he has married the mother, he transforms himself, so he goes from two to three feet. He is transforming himself, and in this process of transformation, he must find and hold on to his own essence. He discovers that essence to be the heroic essence of one who is hated by the gods, like Prometheus, and like modern man who has shut the jinn out of their universe. The woman in this case, the Sphinx, is stable, while Oedipus transforms as he embodies the answer to the riddle. The heroism is mental and not physical. Answering the riddle is like coming up with the ruse of the Trojan horse. It is cunning which allows Oedipus to do it. But since it does not entail action to answer the riddle, Oedipus becomes passive and assumes the role normally played by the female. Of course, the Sphinx is a mirror of the mother. The son cannot recognize the mother either. By answering the riddle, he gets to sleep with his mother. The riddle has a man going through the phases of life. But his mother is the one who suggested exposing him in order to avoid the oracle. Thus, the mother is the one who would have denied him the life through which to transform in stages. The riddle of the mother is who is she that she could destroy her own boy child. Exposing girl children was no big deal. But exposing boy children

was a major reversal of fortunes in terms of the Greek worldview. So answering the riddle is a kind of outward insight opposite to the inner visions that occur due to blindness. The killing of the father at a threeway road juncture is opposite the marrying of the mother. Notice that raping females is the equivalent of the murder of males. The one who kills the father and marries the mother has gone to the limits of what is culturally unacceptable in the Greek universe. The incest taboo covers over the possibility of the sensuous mother which does not appear in the tableau of the goddesses. The killing of the father attacks the trinity of Zeus, Hades and Poseidon which appears in the myth as the juncture of the three roads. By killing the father who represents the principle of transcendence, the father is fragmented into many voices, as Pucci points out in his interpretation of the play. These voices, as the projection of telos, are constantly running up against a subversive narration of chance which represents the mother. Jocasta is the mother by chance, and Oedipus is the child of Chance. These narratives of dispersal that run counter to the narratives of telos are the effective means of expressing the fragmentation of the father. In our terms, these are the narratives expressing the ephemeron as opposed to the narratives that are holoideal and attempt to express Conceptual Being as complete in itself, as the realization of Ontological Monism.

The fragmentation of the "Father", as the embodiment of the transcendental signifier, is the same as the fragmentation of Being. Being is always vulnerable to fragmentation because it was fragmented to begin with, and the production of a unified Conceptual Being was a project of artificial construction. So we should not be surprised when we see the Concept of Being fragmenting in modern ontology, ushering in the post-modern era. Being is merely returning to its original state of dispersion. The narratives of the father are merging back into the narratives of chance which disperse them. The father, in patriarchal society, is likewise an artificial construct. It arises from the separation of the female source of fecundity so that it is known who the father is of any given child. Without segregation, this



would be impossible to know. Other than through this separation, it is impossible to recognize the father except through modern genetic techniques. The father is a construct of patriarchy which the Greeks took to an extreme in the radical imposition of estrangement and imprisonment of the female which is mirrored in the split engendered in the female psyche itself between wife and harlot. The splitting of the female is the means by which the concept of man as embodiment of positive fourfold, and beyond that, the concept of father as tyrant of the household is based. It produces the split between the different images of woman in the tableau of goddesses. It hides the possibility of the sensuous mother. But it also produces the three-way split between Zeus and his brothers. Here we see the third that induces chaos captured as a mystery in the tableau of the male gods in which each of the other male gods are just facets of the father, not true individuals like the female goddesses.

Of course, Oedipus is the one caught in the double bind between the Father (tableau of male gods) and the Mother (tableau of female goddesses). Oedipus is fated to act out the greatest taboos of the Greek universe. Like Prometheus, the helper of man, his role is to suffer and to embody this liminal fatedness. But Oedipus does not have an Oedipal complex. He has no knowledge who he is killing and who he is marrying until Apollo forces it on him, forces the Alethia, or uncovering of his fated situation, and destroying all his illusions about himself. The Oedipal complex represents the position of the transcendental signifier for us. Oedipus is ideation. The production of illusion, or illusory continuity is the way that Conceptual Being manifests in the Universe. Deleuze attempts to trace back into history the genetic arising of the Oedipal complex. The stages of Savagery, Barbaric Tyranny and Capitalism are explored in detail. But we should be clear that the essence of savagery is more than the inscribing of bodies. It is the savagery of the initiation beyond the city in the wild. Out of that savagery comes the tyrant who appears as the all powerful king in the Indo-European system. Oedipus becomes this tyrant and learns that he is the rightful king at the same time

he learns that he is polluted and must be exiled and killed. Oedipus is the king become scapegoat. The too brightness of tyranny is balanced by the darkness of pollution and exile. The tyrant keeps the Indo-European system running through his awesome overpowering imposition of telos or necessity. Capitalism is the realization of the hordes and circulations of human capital within the city between the households, and between the city and the wilderness. These human circulations of children and adolescents are turned into the circulations of magical commodities such as money, which has no real value but merely illusory exchange value based on agreements. Oedipus is the image of the flaw as it is embodied at the limits of human experience within the Western world system that arose from the Indo-European worldview. This is a system that is corrupt at its heart and which dominates us all, even those who feel they have power from it.

To understand this system, we must go back to understand Laius, the father of Oedipus, and his crime for which Oedipus suffers his fate. Laius rapes the boy, Chrysippus, who commits suicide from shame. His father, Pelops, calls down a curse on the house of Laius for this act. Here we see that it is the homosexual relations that lie behind the distortion of human sexuality. But on the other hand, the homosexual relations grow out of the radical separation between the sexes in Greece. It is an imploding system, feeding on itself and destroying itself. The transcendent father's sexuality extends so far in hubris that it leaves the grounding of the relations with women completely. It destroys the beloved boy, the object of its desire. For this overreaching, there is a curse which seeds a fate for the offspring of Laius. He is threatened with childlessness, but due to an error, a child is born in spite of the curse. That child has to be exposed like a girlchild. The father pierces the feet of the child, leaving a sign, maiming the part that touches the earth. The child is exposed, and by fate, is rescued to live in another city with another set of parents who love him and who he loves. It was to escape the taint of the oracle and to save those apparent parents that Oedipus went toward Thebes, meeting his natural

father who attempts to drive him from the road. The insolence of Laius toward the stranger meant that he brought on his own death. The arrogance of Laius who pursued a young lover too far so as to drive him to suicide and who drives strangers from the road is the cause of his death. But with his death, the father fragments. He begins to haunt Oedipus in the form of other sources of the narrative of telos. The telos is not just projection. It is the working out of the curse of Pelops. The curse destroys the son of Laius, but in the process, destroys Laius and his wife. The curse carries on into the sons of Oedipus whom he curses for not treating him right once he is blinded. They die fighting each other at the gates of Thebes. Thus, the overarching, overweening pride and arrogance of the transcendental signifier, transcendental meaning no longer tied to earth like the laws of Zeus with feet dangling in the air, no longer tied to women who represent the earth, leads to the destruction of the family. Here the male child is put out like the female girlchild and he does not transition properly from the female part of the house to the male part of the house. In fact, he comes in the front door like the prostitute killing the father and then going through to the women's quarters and having intercourse with the mother without recognizing either. This monster child, the purely liminal being, is the source of conflict in his own children/brothers. The conflict between the sons/brothers of Oedipus is directly related to the overweening arrogance of the transcendental signifier. The signifier's transcendence is based on conflict between nihilistic opposites. The brothers/sons represent the nihilistic opposites in conflict. The transcendental signifier arches out over this conflict between opposites. The transcendental signifier is the third thing which produces the chaos of war between the brothers/sons of Oedipus. The triangle is between the grandfather and the grandchildren. They represent the triangle of logic, the trinity, in which the idea arises from the particulars. The transcendental signified is an origin out of which the conflict of chaos arises. It glosses over the competing opposites as it rises over them and covers them. Laius does not realize that by killing another's son, he is really killing his own son and grandsons. This is the nature of retribution in

fate. The father's violence threatens the son. The mother's relation with the child becomes sexualized because of bad sexual relations between husband and wife. The Oedipus complex is projected on the child. It is not the child that has the Oedipus complex, but the parents who produce it. Oedipus did not know he was killing his father and marrying his mother. He was, in fact, trying to avoid that for love of those he thought were his parents. Jocasta and Laius projected onto Oedipus the oracle and attempted to kill him to prevent the oracle's meaning from taking place. They both tried to avoid it, and in the very act made it happen. This is fatedness. There is an absolute teleology which occurs despite the fragmentation of the narrative of the father or the chance narrative of the mother. The absolute teleology the gods do not control. Zeus admits as much in the Iliad. Oedipus is wrong when he says Apollo is responsible. Apollo is bound by that absolute teleology beyond the telos of the father and the *tukhe* (chance) of the mother. So is Zeus and all the gods. The absolute teleology unfolds from the single source of all causation beyond the well and the tree, the always already lost origin of the primal scene.

Oedipus is merely the embodiment of the double bind field between the father and the mother set up by the father who is arrogant and domineering and the mother who colludes. The child merely grows up within and acts out the field between the father and mother. In the triangle between the transcendental signifier and the conflicting opposites, Oedipus represents the inherent double bind which becomes self destructive. Oedipus destroys himself as he destroys his parents. The family triangle is destroyed, and so is the triangle of the pedophile grandfather and grandsons in conflict. All children act out the relation between the parents. And we notice that the parents are children of the grandparents so that there is a progressive bisection which, in not too many generations, encompasses all of the human race that has ever been. Each generation is merely the embodiment of the distortions in the relations between the parents. In the Indo-European system, there is such extreme

distortion in the relations between men and women that it is no wonder we have on our hands a race of murders, and perpetrators of genocide. Only when you get back to Adam and Eve in the garden is there a lack of distortion. But then a third thing came to them and introduced a feeling of shame. That shame is a distortion that has become a pall over the whole of the human race. Not as an original sin, but as an estrangement between the genders. Somehow each couple can be seen either as the result of the endless web of distorted relationships, or as or as an incarnation of the original situation between Adam and Eve in the Garden. (For me, one of the greatest appeals of Islam is the lack of distortion in the sexual relations between men and women. Women think that the Muslim women who cover themselves are strange, but they, on the other hand, put up with the terror of rape, the exploitation of pornography, the destructiveness of sexual obsession and many other ills far greater an imposition on their lives. Strange isn't it?)

Oedipus, trapped between the arrogant violent father and the sexually projecting mother (swollen foot also connotes the erect penis, piercing the feet is analogous to castration, castration is the attempt to satisfy the unsatisfiable older woman) self-destructs. He destroys himself, his father and mother, and his own sons through his curse on them. He is the epitome of the sniper from the tower in Texas or many other famous cases of those who go mad and kill their loved ones and then themselves. Oedipus embodies the flaw in the Western worldview. Oedipus has a vision of who he is as his blindspot is slowly revealed. He thought he outwitted the fate of the oracle but did not look hard enough or think hard enough. He was not as clever as he thought. He has the vision which results from the revelation of his blindspot. He has the trauma in which the male is killed and the female is impregnated. Only in this case, the golden child has turned into the monster who kills the father and impregnates the mother. And in some sense, if you read the initiation sexual ritual backwards, this is the sense it has. The golden child is the reason for the murder of his father and the rape of his mother. When he himself is sacrificed in

a subsequent year, he has intercourse with another girl who is in the position of his mother and is killed like his father was before him. This insane logic that continually intensifies the trauma every few years when the initiations are held, shows that the transcendence of the father as tyrant is based on a terrible rite beyond the city in which there is a circulation of the scapegoats. The daughters are raped, and the sons are killed to produce the golden child which will, in turn, be raped or killed. It is the terrible scene of the arising of the phoenix from its own ashes. It is the self-production in an eternal return of the same. It is a fate produced by a hubris of will to power.

Teiresias, the seer, was turned into a woman. He was blinded when he saw Athena in the bath. He saw the beauty of the goddess beyond human beauty. He was blinded when he saw two snakes copulating, and he killed the female one. Then later he saw the same sight and killed the male being transformed into a man again. This transformation between the genders is an important counterpoint to the situation of Oedipus. Oedipus is the embodiment of the distorted relations between male and female in marriage. Teiresias is the only mortal to know both sides. And it is by his testimony that we know that women enjoy the sexual act nine times more than men. He became a harlot when he was transformed into a woman, and so had plenty of experience to base his testimony. Teiresias witnessed copulation of snakes and outcasts, and killed the female becoming a harlot. Remembering that killing the woman is done by rape, i.e. rape is worse than death, transforms him into a harlot. This reminds us of the selected rape victim who is turned into a harlot when her rape is witnessed. On the other hand, Teiresias is turned into a man when he witnesses the copulation and kills the male. This also reminds us of the sacrificed boy. Teiresias is moving between the positions of the male and the female which is the opposite of being trapped between them as Oedipus is. Teiresias has true inner sight, whereas Oedipus only has his cleverness. True inner sight sees both sides of the reification of the genders. The one who does not see beyond the surface of the double-bind is doomed to

repeat it and self-destruct within it. Oedipus sees himself turning into a seer like Teiresias. But the play is inconclusive on whether he attains true inner sight like his mentor, his father of meaning. His gesture of self-blinding makes him a producer of at least a part of his destiny beyond what the absolute telos has in store for him. He moves from the sensory realm of the outward where he was blind to the non-nihilistic distinction between the father and other men and the mother and other women, into the inward realm where Teiresias is the master. But it is not clear that he learns the gift of the master. We only know that he becomes the sacred outcast. But in spite of his claim that he is invulnerable and knows his destiny, it is not clear that he ever achieved the knowledge of the invisible world that Teiresias possesses that allows him to bridge the gap between male and female in spite of their absolute estrangement and alienation in Greek society.

Let us not forget that Teiresias gave the oracular saying pertaining to Narcissus to Leirope:

Narcissus will live to a ripe old age, provided that he never knows himself.<sup>3</sup>

Could not the same thing be said of Oedipus? He would have lived to a ripe old age in ignorance of himself. But because he came to know himself through the god, Apollo, whose dictum is to know yourself, he came to be destroyed. Michael Balint, in The Basic Fault<sup>4</sup>, talks about three levels in the psyche. The Oedipal level occurs when the child relates to both the mother and father. But below that level is the pure relation to the mother which is represented by the myth of Narcissus and Lacan's mirror stage. The "Object Relations" school of psychoanalysis concentrates on this more basic layer neglected by Freud. It is out of the study of children and their object relations that our understanding of the role of partial objects or desiring machines (ala Deluse and Guattari) arises. Narcissus is the very image of the beloved of Laius who kills himself. He is so beautiful he has many lovers. One of these is

Ameinus who kills himself on a sword given by Narcissus and curses Narcissus. Narcissus, in due time, sees himself and falls in love with himself upon seeing himself reflected in a perfectly still pond.

At first he tried to embrace and kiss the beautiful boy who confronted him, but presently recognized himself, and lay gazing enraptured into the pool, hour after hour. *How could he endure both to possess and yet not to possess?* Grief was destroying him, yet he rejoiced in his torments; known at least that his other self would remain true to him whatever happened.<sup>5</sup>

Is this not a little like the self praise of Oedipus throughout the play. Self-production contains self-reference as one of its moments. Oedipus, as a child of chance, produces himself by his cunning before the Sphinx. The stranger becomes tyrant who uncannily becomes true king only to be expelled. Narcissus displays the self-reference that, along with self-construction and self-maintenance, makes up self-production. Self-reference signifies the immortality of the Law which folds back into the immortality of the generations. Oedipus breaks the immortality of the generations by the destruction of the father and the usurping of the place of the father which led to serious pollution. Narcissus breaks the immortality of the Law by destroying the infinite self-reference of the Law founded on itself as an embodiment of ontological monism but discovered to be ultimately groundlessness. The Oedipal and the Narcissus myths go together and really indicate two aspects of the intersubjective autopoietic ring with its two kinds of immortality. Narcissus is trapped inside the closed autopoietic system and cannot see anything but his own reflection in everything, just like the autopoietic system that always rights itself after every perturbation regardless of the situation in the environment. Oedipus, on the other hand, is able to eventually see something beyond his own illusions about himself. Both are self destructive images of the embodiment of the flaw within the household and the basic fault between the child and the less than good mother.

---

3. Robert Graves, *The Greek Myths Vol 1* page 268, #85a

4. (Evanston IL: Northwestern U. 1968)

---

5. Robert Graves, *THE GREEK MYTHS Vol 1* page 287 #85d

Balint mentions one further level beyond the Basic Fault. He says this is when the subject has no object or has to produce the object out of themselves. He calls this the Area of Creation.

Until now I have discussed two possible levels, or areas, in the mind: those of the Oedipus conflict and of the basic fault. To complete the picture I have to mention, though only briefly, a third area before summing up the relevance of my ideas for the psychology of the human mind.

Whereas the area of the Oedipus conflict is characterized by the presence of at least two objects, apart from the subject, and the area of the basic fault by a very peculiar, exclusively two-person relationship, the third area is characterized by the fact that in it there is no external object present. The subject is on his own and his main concern is to produce something out of himself; this something to be produced may be an object, but is not necessarily so. I propose to call this the level or area of creation. The most often-discussed example is, of course artistic creation, but other phenomena belong to the same group, among them mathematics and philosophy, gaining insight, understanding something or somebody; and last but not least, two highly important phenomena: the early phases of becoming -- bodily or physically -- "ill" and spontaneous recovery from an "illness."

Despite many attempts, very little indeed is understood of these processes. One obvious reason for this paucity of knowledge is the fact that throughout this whole area there is no external object present, and thus no transference relationship can develop. Where there is no transference, our analytic methods are powerless, and thus we are restricted to inferences from observations obtained after the individual has left the boundaries of the area. As soon as an external object appears on the scene, such as a completed work of art, a mathematical or philosophical thesis, a piece of insight or understanding which can be expressed in works, or as soon as the illness reaches the stage at which the individual can complain to someone about it, an external object is there and we can get to work with our analytic methods.

This "area of creation" is exactly what we set out to explore with our sociology of creativity long ago. That evolved into a conception of emergence where

the emerging object goes through four phases on its way into the world that correspond to the meta-levels of Being. Both Oedipus and Narcissus cover over this area in which emergence occurs. They are, in fact, repressions. Narcissus is the repression of Identity. Oedipus is the repression of Truth. Reality too, as an artificial production of chaos, is a kind of repression. It is the repression caused by Laius, the third thing, the transcendent signifier at the triple crossroads. Jocasta, the mother, represents the repression of the Metaphor (mother ~~IS~~ wife). In the quote given in the preface, she asks Oedipus to define his "as if . . ." In these essays, we have explored these metaphors in depth and in detail. Some of our analysis has surely gone astray. But if any has reached the mark, that was by Allah's help alone.

Exploring the "area of creation" has led us back into the heart of the Western worldview. It has made us realize the importance of the structuring of the caste system and the meaning of the interstices between the castes. It has taken us beyond the city to find the origin of the city in the wild savage sites of Trauma and Magical rites. Out of the area of creation has unfolded the whole Western worldview in front of our eyes. And it is a terrifying hyper-reality. But the single question that we started out on this journey with has been answered, al hamdulillah, which concerned the specific nature of the Western form of Kufr that allowed it to destroy two huge empires, the Islamic and the Chinese. That answer is dynamic clinging. The Western barbarians learned dynamic clinging in the days when the Sumarians feared them and called the inhabitants of Hell. They were the people who first tamed and used the power of the horse in warfare. The lessons they learned in that leap has carried them to world domination more than once. Being is a linguistic project of the Indo-Europeans. It indicates a subtle clinging to existence. It started out as fragmented and has, in modern ontology, regained its original fragmented nature in a different way -- Being fragmented into four meta-levels which are the differences between the Indo-European castes. Only emptiness can be an antidote for this subtle clinging to existence, as the Buddha

discovered so long ago. Our path goes from within the Western tradition through emptiness, the antidote, to Islam which lies beyond the void as the undistorted way of looking at the world before the intervention of the third thing that produced the flaw. I would like to describe how this other unflawed system works, but following the lead of my Shaykh, whose characters tend to disappear at the end of the book with just a hint that Islam is the answer, I can at this time do no more than make similar hints. However, the study of the way of the Prophet Muhammad will reveal to anyone with an unprejudiced eye that he founded a completely different non-system which, in Medina, cannot be described by any of the four models of cities we have explored here which are reflections of the flaw and ultimately reflections of the implicit aspects of Being itself. Islam profits most by a comparison with not Christianity and Judaism, but Buddhism and Taoism. Christianity and Judaism are the nihilistic opposite reifications of Islam. They were Islam in a previous form before they were distorted in the ways described by Allah in the Quran. Comparing Islam to these nihilistic opposites rather than to a way that seeks to be a middle way distorts Islam by the comparison. Islam appears radical in relation to these nihilistic opposites because it is they who have racialized themselves away from the middle way. The radicalism of Islam is merely the reflection of their own radicalism. Let us remind you that Christianity brought you the inquisition and the collusion with the Nazis, not to mention the Crusades. Islam shares much more with Judaism than with the Christianity. It is unfortunate that they have brought Allah's curse down upon their people for the treatment of their own prophets. Judaism reifies the laws of their way and refuses to change. Christianity changes too much, giving up the laws completely and following the heretic Paul, the mithraist. Islam takes a middle way between these extremes, and so is more like Buddhism and Taoism in this attempt to follow the center path between extremes. Buddhism was following a center path in relation to the extremes of Hinduism, an offshoot of the Indo-European tradition. Taoism was following a center path in relation to Confucianism and the

schools of its time.

Any attempt to understand the Western brand of Kufr must enter the area of creation and dwell there. As it is the area of creation, everyone will find something different. Like in Turgenev's film *The Zone*, everyone finds their heart's desire at the center of the zone. Each one has to take a different circuitous route to get to that center. I have taken my route. Now I ask you to take your own route into the Zone of the flaw. Ask the question "Why are we the destroyers?" It is a deep question that cuts right to our core. What is your own answer to this question?

The lack of transference also explains why our attempts at understanding these important states of the mind have remained at a rather pedestrian stage. Most of the analytic theories relating to these states -- following the example of language -- consider the individual as a kind of procreator. All languages, as far as they are known to me, describe these states by works borrowed from conception, pregnancy, and childbirth. The individual conceives an idea, is pregnant, has labor pains, gives birth to something, or miscarries, and so on. Perhaps it is due to the same lack of transference that our psychology of pregnancy and childbirth is comparatively poor. There too we try to turn an evidently one-person situation into a two-person relationship in order to be able to use our well-proven methods and accustomed ways of thinking.

Here we see the hint that the creative area is associated with the parthenogenous female. She is the embodiment of the negative fourfold. It is no wonder the harsh light of "analysis" cannot penetrate into this area that has been purposely darkened by Indo-European culture. It is no wonder that the woman giving birth to the golden child is the very image of the creative act. This birth occurs outside the city as the other births to wives occurs inside the prison houses. The women are the channel for the manifestation of otherness. They embody the action of the emergent event. The negative fourfold cancels with the positive fourfold. Aphrodite, closed within the egg, manifests as Eros. All these actions are difficult to bring to light because so much effort has gone into obscuring them from the light. And the

light of “Analysis” is too bright; it withers the fruit on the vine.

Beneath the level of the trinity of Laius and his grandchildren which frame the self-discovery of Oedipus, and beneath the double bind that Oedipus embodies, caught between the violent and arrogant father and the mother projecting sexual intentionality on the male child, beyond the level of object relations and Narcissism, beyond all those levels we see a fundamental level where the emergent event occurs. But this zone does not have to be psychologized. We discover it to have an ontological structure. That structure has an ancient history. It is the interstices between the ancient Vedic gods, the Norse gods, the Pandavas, the classes of Indo-European society. Deeply embedded are these sacred social realms in the Indo-European worldview. The emergent event is structured by the differences between these sacred social realms. Each genuine emergence has to pass through all the modalities by which we experience the world. In this way, it is made fully available to our experience. But it is directly experienced and so is not available to distanced or objective study. The world is not an object like other objects. We cannot get outside it to look at it fully but it is something that encompasses us. We are surrounded by it like a womb. When we see it as completely empty fully the Buddhists call it the Womb of Thusness Coming (Tathagata Gharba). The emergent event is expressed as the gestation and birth because it is entering the womb of the world in which we are swimming. The emergent event can just as easily be seen as the reversal of birth, a coming inward from outside the world of something that has been outside. But here we see that these two views repeat the movement of what should be outside inwardfully or what should be outside outward. Emergence is in some ways opposite Trauma and Magical projection. The emergent event may either be the turning over of our paradigm, episteme, interpretation of Being inside or the manifestation of the genuinely new from outside. Either we are seeing the world anew or seeing something for the first time. We see these as positive events even when they lead to radical restructuring of the world which entail major

dislocations in people’s lives. The emergent event as Trauma or as Magical projection we have not considered. We do not usually think in these terms. But what we see as emergence is just the other side of the coin to the structuring based on the process of the savage initiation beyond the city. There a woman is raped so she can give rise to the golden child. The genuinely emergent event is the formed on the analogy of this sacred birth. A birth of Pluton that opens up a cornucopia from the underworld.

Here we come up again with the difficulties created by our adult, conventional language. We know that there are no “objects” in the area of creation, but we know also that for most -- or some -- of the time the subject is not entirely alone there. The trouble is that our language has no word to describe, or event to indicate, the “somethings” that are there when the subject is not completely alone; in order to be able to talk about them at all, I propose to use the term “pre-object;” “object-embryo” would be too definite; in German Object-Anlage may prove a good term. If I understood Bion (1962 and 1963), he was faced with the same; his proposition for this special case was to call  $\alpha$  and  $\beta$  elements and  $\alpha$  function.

All this indicated that the “pre-objects” existing in the area of creation must be so primitive that they cannot be considered as “organized” or “whole.” Only after the work of creation has succeeded in making them “organized”, or “whole,” can a proper “verbal,” or “Oedipal” interaction between them and external objects take place. It is probable that more primitive interactions -- congenial to the levels of the basic fault and creation -- take place all the time; these, however, are difficult to observe and still more difficult to describe adequately<sup>6</sup>.

Deleuze and Guattari use the term desiring machines for the partial objects discovered in children by Marylin Kline. The partial objects hang off the body without organs like metals off the suit of an old soldier. This is an apropos image. The metals are the partial objects which arise orthogonally out of the essence of manifestation or pure immanence of the body without organs. The innovation of Deleuze and

---

6. Baling, M., 1969, esp. Chapters 8 and 11

Guattari, taken from Spinoza, is the realization that the body without organs may have a whole spectrum of intensities and that intensity zero is material substance, the opaque practico-inert. The higher the intensity of the body without organ, the greater the disorder and chaos so that its higher intensities fall over into schizophrenia. That the essence of manifestation can be seen as a "Catalyst," a source of manifestation, a cornucopia from which forms appear in emergent events is a great step forward. We no longer have to see the essence of manifestation as wholly dark and absent. It can be seen as having its own kind of light different from the light of the positive fourfold. We recognize that the essence of manifestation as pure immanence and source is represented in the theogony of Aristophanes as the windegg, and that the partial objects are represented as the birds. The manifestation of Eros is the revelation of the higher intensities of the essence of manifestation. This structure appears in the nexus of the intersection of the negative and positive fourfolds. This is the deep structure of manifestation beyond the positive fourfold alone on which Heidegger concentrated. To the one stuck in ontological monism, only the positive fourfold appears. To the one who takes into account the female other and the role she plays, then the whole structure appears. Aristophanes was the first to make explicit reference to this deep structure of manifestation, but once it has been discovered, then it appears many places throughout Greek literature. The discovery of this deep structure is one of the major discoveries of this investigation. It shows that through the lens of Islam, we can know more about the Western worldview than they know about themselves. The Islamic worldview, unflawed goes deeper, and recovers a more original kind of structure of manifestation called Tawhid, the unity of Allah. It goes beyond the primal scene and the source of no secondary causation. It only appears to those who venture beyond the void.

The only thing we know is that the process of creation -- transforming the "pre-object" into a proper object -- is unpredictable. We do not know why it succeeds in some cases and fails in others, why it takes ages in some and happens

with lightening speed in others. The history of artistic and scientific creation gives us many interesting anecdotes, but this is all about all. We know, for instance, that the problems of Faust occupied Goethe all his life. The Urfaust was started when he was twenty-one, and he was working on the Second Part until his death in 1832. Flaubert's usual output was one or two pages a day; he needed seven years to finish *Madame Bovary*. Vermeer and Giorgione were very slow workers and so was Beethoven on the whole. Leonardo worked fifteen years on *La Gioconda* -- to mention a few. On the other hand, Mozart was a fast worker (the most famous example is his *Overture to Don Giovanni*), and so were Haydn and Bach. Balzac was a fast writer, as was Simernon, whose habitual output was at one time one novel per fortnight. A very large part of Van Gogh's oeuvre was painted in two years. We have some idea that intense conflicts at the Oedipal level may accelerate or inhibit the speed of the creative process, but it seems that, over and above these conflicts, the individual's mental make-up, the structure of his area of creation, is what really matters.

All this amounts to very little, especially as compared with our knowledge of the unconscious processes and mechanisms operating under the pressure of conflicts. This is the more remarkable as analysts have the unique opportunity of observing people while absorbed in the act of creation. What I have in mind is the silent patient, a puzzling problem for our technique. The pedestrian analytic attitude is to consider the silence merely as a symptom of resistance to some unconscious material stemming either from the patient's past or from the actual transference situation. One must add that this interpretation is nearly always correct; the patient is running away from something, usually a conflict, but it is equally correct that he is running towards something, i.e. a state in which he feels relatively safe and can do something about the problem bothering and tormenting him. The something that he will eventually produce and present to us is a kind of "creation" -- not necessarily honest, sincere, profound, or artistic -- but nonetheless a product of his creativity. True, we cannot be with him during the actual work of creation, but we can be with him in the moment just before and immediately after, and in addition, we can watch him from the outside during his actual work.



Perhaps, if we can change our own approach from that of considering the silence as a symptom of resistance to studying it as a possible source of information, we may learn something about this area of the mind.<sup>7</sup>

Ultimately the emergent event itself as a unique event within the world cannot be known objectively. It can only be understood as an ontological structure in relation to the whole worldview. All attempts to psychologize the truly creative act is doomed to failure. Only in a scheme such as that of Deleuze and Guattari, that takes the intersubjective socius as the prominent level of reality, is it possible to understand the ontological structure of the emergent event. The emergent event is, as GH Mead says, intrinsically social. This is a great insight which has been ignored by sociologists but deserves to be deeply rethought. This series of essays has attempted to rethink his insight.

---

7. Balint, M., The Basic Fault (Evanston IL: Northwestern U. P., 1968)



# HIRANYAGARBHA: GOLDEN SEED

The Western tradition that we have been delving into is part of the wider stream of the Indo-European tradition. The Indic stream in many ways is more sophisticated and deeper than anything developed in the West. We cannot complete the link between these two traditions within the compass of this book. But in order to study the relation to Emptiness as developed in Buddhism, we must at least touch upon the Indic branch. We will do this by considering the Isa Upanashad. This is to me the most significant of the Upanishads. They represent the next layer after the Vedas and are all different in their approach to intellectualizing about existence and Being. However, the fundamental idea that is propagated throughout is that the individual self can identify with the universal self that has Being. This universal self, like the individual self, is called atman. Atman, or the self, is exactly what Buddhism denies by positing emptiness. We will continue to understand the cosmic self of the Hindu tradition as the manifest embodiment of what we have previously called the Flaw in this series of essays. This chapter will amount to a commentary on the Isa Upanishad. The Isa Upanishad is one of the older upanishads.

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!

This is the invocation. The interpretation of the “That” is the pure consciousness of the aspirant, and the “This” is the Hiranayagarbha or the World Essence. When these two merge, there is only fullness or perfection. Here we have a statement of the basic idea that the world-womb/essence/seed is *Holoidal*. And it is possible to merge with the Holoidal from which everything manifests through emanation. Our basic position is that the Holoidal is only part of the field created by Primordial Being and is inherently defective because of the necessity of the ephemeron as its counterpart. Thus, the entire field is flawed in order to define the perfection of the holoidal. Thus, the Hindus, in striving at the overly perfect holoidal Atman or Brahman, implicitly assume the necessity of imperfection which they project on the world in order to make the project of perfecting it make sense. In the invocation, we can read a statement of Ontological Monism. It says that being is Full and Being is full. The fullness of being has been projected from the fullness of Being. When the fullness of Being merges with the fullness of

being, then all that remains is fullness or perfection which is the holoïdal.

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.

The Lord is the Brhman -- cosmic consciousness or pure Being. Pure Being covers everything. This is the fundamental assumption of the Indo-Europeans. The Self of the individual is purified by merging into the Cosmic Self. This is done by giving up lusts after individual beings, and instead, clinging to pure Being.

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.

Merging into cosmic consciousness is done though performing the actions demanded by the Vedas which means sacrifice. By purifying oneself by resonance with the underlying substrata of Being, one keeps one's wrong actions from clinging to one. Pure Being is a bath that washes away bad deeds, i.e. those that go against Rta. This is what leads to long life thought entering into cosmic harmony. Vanishing into ritual and proscribed actions is the way to purify one's self and avoid and right wrong actions. This is the path by which one attempts to continuously become One with Holoïdal Being. It is the path that the Goddess set Parmenides upon away from non-Being and Illusion toward whole full Being.

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

The blind darkness, abode of Ashuras, is the nihilistic opposite of the Pure Atman or cosmic consciousness. Here we see that in the Battle between Asuras and Devas this Upanishad takes the side of the Devas. Asuras are creatures of light (angels) and Devas are the creatures of fire (jinn). Mithra and Varuna are Ashuras. Indra is the king of the Devas. We have

already noted this battle between the older religion of the Ashuras and the newer religion of the Devas that was taking place in the Vedas. Here the Ashuras have definitely lost because the Angelic beings are identified with darkness -- an amazing reversal. It makes one think that perhaps the worshipers of the Devas are the ones in blind darkness. In fact, they are projecting blind darkness. Blind darkness is the nihilistic Closed Yin state that is opposite the Yang Splendor of Atman and Brahman. Ahura originally meant "lord" and was applied to humans as well as gods. However, it was more closely associated with Varuna/Mithra than Indra who was mostly known as a deva, and even king of the devas. Zoroaster rejects the druj who are the followers of Indra and calls the devas demons. Zoroaster uses the word "lord" in his name for the monotheistic God "Ahura Mazda" (Wise Lord) which eventually degenerated into the nihilistic opposite of Ahriman. It is interesting that the "friend" Ahriman of the Vedas became the lord of darkness in dualistic Zoroastrianism. He clearly must have stood in for Indra who was the established enemy of Zoroaster. In India it was the Ashuras that were demonized.

That non-dual Atman, though never stirring, is swifter than the mind. The devas<sup>1</sup> cannot reach It, for It moves ever in front. Though standing still, It takes others who are running. Because of Atman, Vayu apportions the activities of all.

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

Here the basic paradoxical nature of the Atman is established. It is the unmoved mover as in Aristotle. It is the One the antimonies are posited about. Atman is established as the non-dual. But the non-duality arises from the foundation in Ontological Monism. All things are encompassed by the One True Reality. Therefore, the Atman raised above all the encompassed dualities.

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

---

1. The quick jinn.

The Self contains all beings, and all beings manifest their basic substance on the universal Self. Because all beings are contained in the universal self, one cannot hate anything else because hating them is equivalent to hating an aspect of oneself. It is through identification with the universal self that one encompasses all things within oneself.

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

Oneness of Being is the realization of the holoïdal. It is reached through asceticism which shuts off the senses until the white light of consciousness itself which is the underlying substrata of all things that appear in consciousness appears. That underlying substrata is pure manifestation -- pure Being.

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

The Seer \*IS\* the Atman, who \*IS\* the Brahma, who \*IS\* the Brahman. The self identifies with the Self of the World who is deified as a personalized deity who is realized to be the Absolute Being underlying all manifestation. Purity of Consciousness means rejecting impurity and pushing to the extreme of light which at the same time produced the extreme of darkness and nihilistic radical opposition. The Brahma is the He -- the Deity who is the Universal Self. He is the Seer who illumines the seer and orders the world with Cosmic Harmony (Rta). As Bramha becomes the Absolute Being, the foundation of everything, signified by adding the "n" to his name, then he manifests omniscience, transcendence, and is called here uncreated because He is posited to be eternal.

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

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.

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

Blind darkness is generated as the nihilistic opposite of the pure consciousness which leads to the white light experience of the substance of consciousness itself approached through austerities. By identifying with the ground of consciousness, one rises above both knowledge and ignorance which both appear within the field of consciousness. This is like Nietzsche's stand beyond Good and Evil except based on actual mystical experience of the white light of pure consciousness. This pursuit of knowledge and ignorance together also reminds us of Socrates' quest to discover why the Delphic oracle thought him so wise. He determined he was wise because he knew he did not know anything, whereas everyone else thought they knew something and were actually ignorant when they thought they had knowledge. Thus, knowledge and ignorance are bound together. This is like the later Buddhist formulation of desire and desirelessness verses indifference. Knowledge and ignorance are posited to stand against the experience of pure consciousness. From the perspective of pure consciousness, both knowledge and ignorance are limited. Attaining pure consciousness is a gnosis in the sense that it is knowledge that appears as a state, not as discursive only. That state makes both knowledge and ignorance pale in comparison and appear dark. Thus, the normal opposition is disrupted by the creation of a ground that is transcendent which is a special experience of the substance of consciousness itself. This will later be contrast with the non-experience of emptiness which is radically different from the experience of white light.

One uses ignorance and knowledge to obtain pure consciousness. One strives to become ignorant of own's knowledge and knowledgeable about one's ignorance. One leaves aside specific facts and concepts and dives into the ground in consciousness of all constructs. That ground allows one a knowledge derived from ignorance and an ignorance

that is knowledgeable. One becomes immersed in Being as pure manifestation without any traces of the manifested. But this purity, which is an extreme, produces as its nihilistic opposite blind darkness and worse that here is associated with knowledge and ignorance as things within consciousness.

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

Prakriti is nature. The Hiranyagarbha is the seed of Atman which in Buddhism will be transformed into the Tathagata Gharba. Hiranya means Golden. Hiranayagarbha is the Golden Womb/Essence/Seed. It is mentioned in the RG Veda (1.115.1):

Book 10. Hymn CXXI<sup>2</sup>

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?

Giver of vital breath, of power and vigor, he whose commandments all the Gods acknowledge:

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

Who by his grandeur hath become Sole Ruler of all the moving world that breathes and slumbers;

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

His, through his might, his 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?

By him the heavens are strong and the 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?

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?

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?

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?

Ne'er may he ham us who is earth's Begetter, nor he whose laws are sure, the heaven's Creator.

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

Prajapati! thou only comprehendest all these created things, and none besides thee.

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

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 have taught us this.

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

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.

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.

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.

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.

2. page 566, Volume 2 Hymns of the Rg Veda, Tr. R.T.H. Griffith

The one who worships the Atman as essence or coherent manifestation, or the one who worships nature unmanifest, are both in blind darkness or worse because the foundation of both of these is pure consciousness. Manifestation at its basis encompasses both the unmanifest and the manifest which can be characterized in terms of the integra and holon. Pure consciousness underlies and supports both of these as it did knowledge and ignorance.

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 have taught us this.

Both the manifest which corresponds to Process Being (Consciousness) and the unmanifest which corresponds to the Essence of Manifestation (Unconscious) are aspects of overall Manifestation (pure consciousness). Things arise from both Process Being and the Essence of Manifestation. But both of these are merely part of an overall Primal Process.

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

The Primal Process or Pure Consciousness is what must be worshiped. It is the ultimate ground of all manifestation, both conscious and unconscious. The conscious and the unconscious are merely aspects of the manifestation of this deeper consciousness which corresponds to the totality of fragmented Being. I have identified that with the Abyss of illusion. The assumption of the Hindus is that Being is not fragmented but is whole. But they can only project that wholeness by ignoring the ephemeron. If we take into account the *ephemeron*, we see that Being was always fragmented and the wholeness of the *Holoid* was only an illusion from the beginning. This is supported when we go back and look at the roots for the Verb “to be” and see it has always been fragmented and that it is an artificial production from the beginning.

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.

The gold disc is the Sun that stands for the manifest and conscious. The pure consciousness stands behind the conscious. It is a door like the door Parmenides approached in the Heavens. What comes from behind that door is the concept of unified Being. Unified Being is hidden. This is because there are unmanifest aspects to manifestation. Manifestation is inherently defective. Because of that, the true unity of Being is hidden and must be approached by extreme ascetic practices that eventually are rejected by the Buddha. The Buddha eventually realizes that the Unity of Being is an illusion and formulates the non-concept of emptiness as an alternative goal that is the antidote to the pernicious illusion of Being. Plato reverses this illusion where he presents the Sun of the Good as eclipsed. Either way, it is assumed that the world is defective as it stands and it needs to be perfected. The Hindus perfect it by seeking the Holoidal perfect Being. The Buddhists find another direction to perfect it by indicating and striving for emptiness. Buddhism was a radical departure from the Hindu branch of the Indo-European tradition. A similar correction is needed to the European branch.

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.

Both in the Rg Veda and here Atman/Brahma/Brahman is identified with Prajapati, the God evolved from Purusa who is the one who is sacrificed. Purusa is sacrificed by the other, and Prajapati sacrifices himself to himself -- a theme we see over and over in the Indo-European tradition (Odin and Christ).

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.

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.

At death the body as well as the spirit returns to the unified ground of Being. The last breath returns to the source of all breath. And at that point he cries “remember, remember all that I have done.” Only the one who is purified requests this. All the ones who have not purified themselves but lived lives pervaded by the negativity of the ephemeron hope all will be forgotten. But as we have seen, this is something that may not occur. What if, as Anaximander says, we must pay recompense. Then what will we do when all the many debts that we as Indo-Europeans have created through our injustice fall due. The debt of the Third World to the First World countries is balanced in the next world by the debt of recompense for wrongs against the peoples of the world. We wish to forget those debts. The question is whether they will forget us. The one who has achieved knowledge of the Holoidal nature of Being knows that doing wrong to others is actually wronging one’s self because everyone belongs to the Self. But everyone else operating in the realm of knowledge and ignorance or conscious and unconscious can hope that the wrongs repressed and rendered unconscious stay that way and are lost in oblivion and ignorance. The one who believes in the unity of Being knows this is impossible because knowledge and ignorance are intimately connected as are the conscious and the unconscious. What is not realized is that the very act of going to the extreme of purity creates the opposite of impurity. It is this that the Buddha understood very well. He used the nihilistic constructs of Hinduism to define this middle way. The ground is transformed into indifference, and knowledge is reduced to desirelessness while ignorance is reduced to desire.

This project of producing an experiential headland above the world where unified Being was attainable consumed the Hindu branch of the Indo-European tradition. They developed an inner technology called Yoga which rivals in sophistication our outward

technology because its instrument is ourselves. It strove for an ultimate experience that achieved unity and totality. Buddhism, on the other hand, left this project at right angles and strove for identification with a non-conceptual emptiness that could not be experienced. That is why their ultimate is identified with meaning, not with experience. They strove after something even more illusive which could only be imagined in contrast to the goal of the Hindus which was a concrete experience of a unified ground that encompassed all of manifestation including its dark side. But this ground can be called, instead, indifference. The Buddha prior to his enlightenment achieved the state of infinite consciousness after that of infinite space. After that, he realized that it was identical with the state of “nothing whatsoever.” He went beyond that by merging the states of Being with the realization of beings by entering the realm of “neither notions nor non-notions.” Even this was not emptiness which saw Being and beings, bridging the gap of ontological difference, in one vision. Instead, he had to go beyond the Abyss where Mara rose up with armies to realize the difference between Being with beings and the endless Illusion that it produces. The difference between the four kinds of Being working together and the Abyss of endless illusion that is their mutual product is minimal emptiness. It is not just the relation of Being to beings, but is the functioning of Being to produce endless illusions in which beings are suspended as a dynamic that allows one to see emptiness. The Hindu vision of white light is static. The Buddha came back from white light experience and saw the world of beings suspended in the substance of consciousness. But when he saw the karmic movement of that substance and the endless illusions that we cling to in ignorance, then he realized emptiness as the difference between the motor producing the illusion and the illusion itself. It was non-conceptual because nothing in Being could name it even though everything in Being indicated it. It was non-experiential because the self did not exist to experience it, and the things the self-experienced did not exist to be experienced. The Hindu experiences of ultimate unity were static, not taking into account the dynamism of the world and the illusion



production that sustains the world binding it together. When the Buddha recognized that that dynamism had an empty center to its vortex of dynamism and that all the things in existence constantly indicated that stillness in the midst of the storm, then suddenly the whole Indo-European worldview collapsed around him, and he realized that meaning, not concepts or experiences, were actually ultimate. Or we could say the perfume of actions -- tendencies that inform the storehouse consciousness that allow things to persist moment to moment. Or we could say the part whole relations of interpenetration in which the enveloped is the enveloper as appears in the tathagata gharba. Or we could say the distinctions between the myriad things in the dharmadatu. All these are really only aspects of the water of life that flows through existence from out of the Void. The Buddha recolonized the Void from within the Indo-European worldview and rent the veil of Being that obscures things and represses what emanates from the Void. The Buddha discovered in the most radical way possible the groundlessness of the ultimate ground of Indo-European Being. As he did so, he pushed beyond the Abyss of endless illusion into emptiness. He did this by stopping short. He planted himself at the center before the armies of Mara. He defeated them by not engaging them. By not being caught up in Illusion, the Buddha managed to locate emptiness as the difference between the whole of manifestation (neither notion nor non-notion) and the illusion it produces. The endless variety of gods produced by Hinduism shows their entanglement in the Abyss. These arise out of the pure cosmic consciousness which is the pure plenum of white light in which there are no forms and out of which all forms arise. Between the ocean of white light experience and the forms that arise in the sky that form as clouds and arise and return to the sea is the surface of the sea. That surface is empty, reflecting the sky and what lies beneath the surface. That surface is full of shadows from above and below. The surface has a special nature different from either the infinity of air above or the infinity of water below. At the surface there are no cloud forms and no currents. Regardless of how choppy the waves, the individual particles of the surface do not move except up and down. The

surface is a pure difference, non-nihilistically drawn. It is a difference in kind between water and air. It is where meaning arises because it is to the surface all significances are referred. It is the ultimate whole against all other parts and wholes are compared. It is the interaction of the water with the air that gives an extra vitality to it -- transforming it into the water of life.



---

Up to this point we have dealt with the structure of the Indo-European worldview from its origins. This was done in order to see how that worldview had unfolded and in order to understand it as thoroughly as possible with a view to effecting an escape. The premise was advanced that unless one escaped through the depths of one's worldview, there was no possibility of a real escape. We began with the fragmentation of Being and saw how that fragmentation has historical roots in the fragmentation of Primordial Being. We saw how Conceptual Being was truly a false unity and that the fragmentation of Being in modern ontology was foreshadowed by the original disunity of Being that was artificially fused over thousands of years as a linguistic project of the Indo-Europeans. Now it is time to use the phenomenon of the fragmentation of Being to effect our escape from the house of Baal. The fragmentation of Being provides the window in the house of Baal through which Death (Mot) arrives. That death is the result of the deep disunity of the Indo-European worldview in spite of every attempt to produce surface unity. Slowly we need to realize the difference between the Indo-European worldview and the superior worldview with deep unity and surface disunity. In our case, the example of a

worldview with surface disunity and depth unity is Islam. But we will transition to the Islamic worldview through a series of phases. We will pass first from the Indo-European worldview based on Being to its counter worldview based on Emptiness. Then from that, we will pass to the Chinese worldview based on the Void which we will differentiate from Emptiness. And finally, we will move beyond the Void to the worldview of Islam. Islam cannot be understood in the context of Judaism or Christianity. It can only really be understood in relation to worldviews that recognize the key part played by Emptiness or the Void in the understanding of existence. Thus, we will effect this comparison though the transitioning out of the Western worldview though the fragmentation of Being into Emptiness of the Buddhists which will be, in turn, transformed into the Void of the Ancient Chinese. And finally, we will go beyond the Void to attempt to grasp the significance of the prophetically-based worldviews.

The basic premise of this essay is that we can exit the Western worldview only through its center which we discover to be empty through the phenomenon of the fragmentation of Being. We have shown that there

are four ontological meta-levels beyond the ontic level of beings. Once ontological difference has been posited, then we successively uncover these ontological meta-levels which are equivalent to the archeological deconstruction of pre-ontological understandings of Dasein within the Western worldview. We have posited that there are only four of these ontological meta-levels and that the fifth level is unthinkable. This unthinkable renders our ontological theory empirically refutable and thus scientific. If anyone ever succeeds in thinking the fifth meta-level of Being, then the fundamental structure posited in this work will have to be rethought from the ground up. However, the author of this work is convinced that the fifth meta-level is ultimately unthinkable by the successive attempts to think it and also find others who have thought it as a unique way of apprehending the world. But this negative evidence does not show by any form of proof that it cannot be thought in the future. If such an attempt to think the fifth meta-level ever succeeds, then it will open the question whether there are infinite meta-levels of Being or if there are really only five. With each new meta-level thought this question will be reopened. With each one we will learn more about the depth of the Western worldview. This refutability through thought experiment renders by Poppers definition of science this ontology of the fragmentation of Being scientific. No longer is ontology merely conceptual, but it is now experimental. We can continually try new thought experiments to attempt to think the unthinkable. And if ever we succeed, then a new theory of the fragmentation of Being will have to be constructed as all the previously thought levels will have to be reappraised in the light of the new meta-level Being<sup>n</sup>. The diacritical relation between all the meta-levels will shift with each newly discovered meta-level, and our understanding of our worldview will change fundamentally. This process could theoretically go on forever as new meta-levels are discovered and thought out. With the advent of the meta-levels of Being, ontology finally achieves the status of the ultimate manifestation of theoretical science and displays its empirical basis which prior to this has always been hidden.

But even in such a situation where levels of Being where  $n > 4$  are discovered, the basic form of ontology will not change. We can define the provisional unthinkability of whatever level is currently unthinkable, and state that this provisional unthinkability will always be there as the difficulty of thinking each new level of Being goes up exponentially. It is like solving the three body problem which is, for all practical purposes, unsolvable. Or like the next equation up from the Schroninger equation. The four kinds of Being and their interrelations are like the solved Schroninger equation. They show us the underlying structure of the Western worldview like the Schroninger equation shows us the workings of the hydrogen atom. But the very next equation for helium is so difficult to solve that it is basically thought of as impossible. But this impossibility is provisional because it may be that some day the next equation for helium is solved. So too, with the levels of Being. Someday someone might think the fifth or higher meta-levels of Being. But however they manage to do this provisional unthinkability at the very least will always be there because like n-dimensional space, there are theoretically infinite possible meta-levels of Being.

Another point is that as new meta-levels are discovered, the whole understanding of the worldview must change. It is a basic paradigm change for a new meta-level to be discovered. It is equivalent to the discovery of a new force in nature. It changes our way of conceptualizing the worldview completely. However, the analysis at four meta-levels will always remain more or less the same. Meaning that like the movement from Newtonian to Einsteinian physics, the discovery of new meta-levels of Being will merely improve our accuracy of understanding the workings of the Western worldview. The four meta-level will always be approximately correct for its own level of understanding. The new meta-levels will change the basis of understanding the worldview, but it will not completely invalidate the meta-levels already uncovered.

So I argue that the structuring of the worldview into meta-levels and the presence at the center of at least provisional unthinkability will always remain the same even if the claim that there are only four meta-levels of Being is proven false. This is important because the unthinkability at the center of our worldview does not have to be absolute in order to provide us with the door out of the worldview. We can always find that door through the thought experiments that uncover successive meta-levels of Being. And it is our straining against the limits of unthinkability that is more important than the actual proof that four is a hard limit to the number of meta-levels. We can call the identification of four meta-levels as a provisional empirico-ontological theory. The theory of the successive approach to the limit can be seen as provisional instead of the unthinkability that forms that limit. The understanding of the inner structure of the Western worldview in terms of the fragmentation of Being is such an advance over previous ontologies that little is lost by calling it provisional. In fact, much is gained because for the first time, we can truly call ontology a science in Popper's strict sense, and the fundamental structure of receding meta-levels tending toward unthinkability gives us a fundamentally new understanding of our Western worldview. And it is an understanding that defines exactly the "way out" of the Western worldview that we have been seeking in this series of working papers.

The fundamental transformation necessary to understand the way out of the Western worldview that has been found depends on changing our understanding of unthinkability. If we interpret unthinkability as Emptiness (*sunyata*) in the Buddhist understanding of that word, then we will have succeeded in producing the means of escape from the Western worldview. And we immediately comprehend that this is an escape that has been effected before. We are merely rediscovering this escape route. When we look back, we realize that the Buddhist tradition is essentially an Indo-European phenomenon growing out of Hinduism. Hinduism explored the significance of Being as "Sat" within

the Indo-European worldview to a far greater degree than it has ever been explored in the West. Buddhism was essentially a reaction against the excesses of Hinduism. The Buddha attempted all manner of Hindu asceticisms, and in the process, realized the limiting possibility of Emptiness that provides an escape route from the Indo-European worldview based on Being (*Sat*). Buddha realized basically that all the striving to identify with the substance of the Cosmos generally identified with Being was futile because Being was an illusion and did not exist. Thus, all the striving within Hinduism was for nought. Buddha realized that the Self did not exist and that all the essences of things were empty. This is to say that at the heart of everything in the World there is an inherent emptiness including persons who project the world. Buddhism calls for cessation of clinging and craving to which all Being ultimately reduces, which results in humans finally refusing to continue projecting the illusions generated by ideation that sustains the Indo-European worldview.

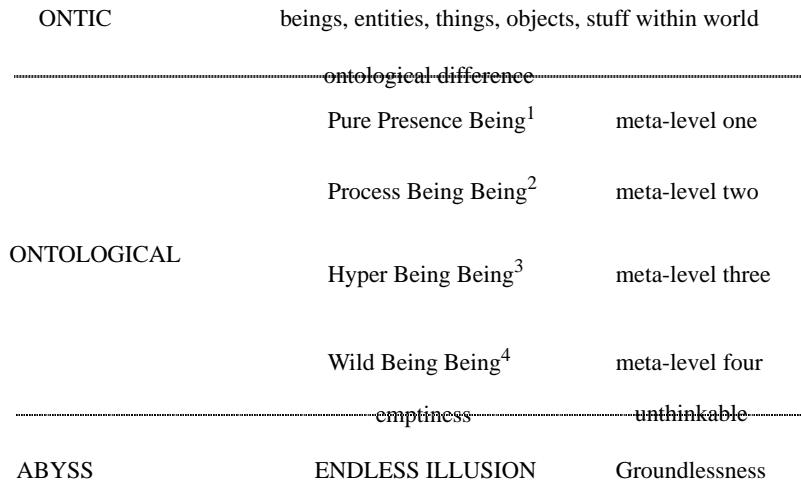
Emptiness in Buddhism is a very subtle non-concept, and we will not pretend to understand it completely in all its nuances. Here we are interested in defining what will be called Minimal Emptiness. That is the emptiness which is indicated and which is achieved by the cancellation of the four meta-levels of Being. At this point, we are only interested in the minimal amount of emptiness necessary to escape from the Western worldview. That minimal emptiness is recognized by us as the doorway out of the Western worldview and is equivalent to the window in Baal's house which was the doorway of Death into the house. As recognized by Heidegger, it is the possibility of death that renders experience authentic. Ultimately, all clinging and craving is futile. Ultimately, death comes and takes us. Emptiness is a recognition of the fleeting nature of existence. Existence fleetingly dependently arises, and what arises together as co-dependent is empty. Our task now will be to locate minimal emptiness as the center of the vortex of cancellation of the four meta-levels of Being.

The fundamental concept here is that when one encounters unthinkability, even if it is provisional, that one comes up against the basic limits of one's humanity within the Western worldview. If on encountering those limits, one realizes that everything prior to those limits are expressions of clinging and craving, and that at the limits one recognizes the futility of clinging and craving, then at the limits one recognizes the inherent emptiness of all things within the Western worldview despite all the illusions generated to the contrary by that worldview. So one comes to understand unthinkability as a manifestation of emptiness. Once unthinkability is recognized as emptiness, then one has achieved the fundamental understanding of the flawed nature of the Western worldview and its warp of existence based on the illusion of persistence projected by Being in all its kinds. An intrinsic relation between Being in all its kinds and Emptiness is then set up. This is to say we encounter emptiness at the heart of the Western worldview. Thought that empty doorway we are able to exit into the transformed worldview discovered by the Buddhists long ago. To my knowledge, this is the first time any direct ontological relation between the Western worldview and Buddhist Emptiness has ever been enunciated. It means we have realized that there is a basic relation between Buddhism and the Western worldview -- not just with Hinduism. The Western worldview is merely a poor cousin of Hinduism. A kind of dumbed down version of Hinduism kept from manifesting the variety and sophistication of Hindu thought and mysticism due to an obsession with control as expressed in Aristotelianism and Catholic Christianity to name just two major inhibitors. Never reaching the sophistication of Hindu thought or mysticism, the poor Western cousin never reached its limits sufficiently to spin off Buddhism or its equivalent through the recognition of inherent emptiness. However, the fact that repression in the West prevented the arising of any equivalents of Buddhism does not mean that the Western worldview does not have the same limits as Hinduism embedded within it as expressions of basic limits that are Indo-European in origin related to the arising and dominance of

Conceptual Being. So by finding the empty center of the Western worldview, we are showing that in potential there is a possibility of spinning off a minimal form of emptiness that is indicated by the structure of the meta-levels of Being and is the product of their cancellation.

Another point of importance is to locate this minimal emptiness. We do this by taking the ontological difference between ontic beings and the Ontological and repeating it at a higher level in the identification of the difference between the meta-levels of Being and what will be called the Abyss. The Abyss is the endless levels of illusion produced by the four meta-levels of Being working together as the basis of ideation. The abyss has probably infinite higher logical types of illusion which are produced by the mechanism of the four ontological levels of Being. Here we distinguish between the mechanism underlying the illusion and the illusion that is produced. Like the difference between electric generators and all the artificial lights produced by such generators, we differentiate between the means of production of illusion and the produced illusion itself. We posit that the means of production balances and is the dual to the infinite variety of the illusion produced. There is a fundamental difference between these two: process and product -- and that difference is the location of emptiness. Emptiness is the difference between the process of producing illusion within the Western worldview and the product illusion itself. When the process is stopped both it and the product disappears. In Buddhism this is called "cessation" -- Nirvana. Just as when the generators stop, all the artificial light disappears. The generators in some way stand as a complete summary of all the various manifestations of artificial light. It is not necessary for us to explore this infinite adumbration of illusion (maya) because we have dealt with the source of all that illusion, and by dismantling the source, we have shown how the illusions in all their infinite variety are to be quelled.

FIGURE 185

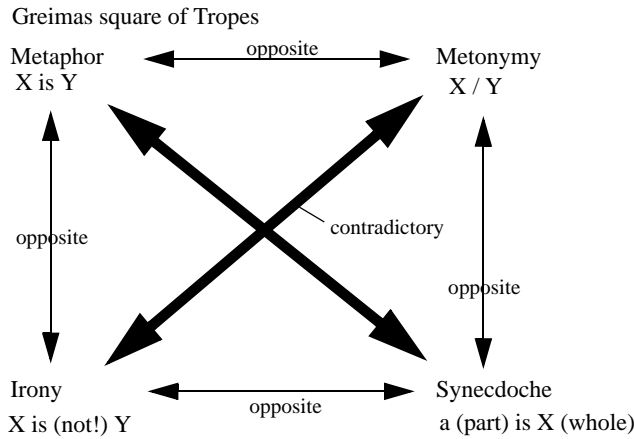


Emptiness is the difference between the process of producing illusion within the Western worldview and the illusion produced. In this way, we locate emptiness in relation to the different kinds of Being as their limit in unthinkable-ness. Across the divide of unthinkable-ness all the endless illusions appear as the false hope of indubitable grounds which all illusions falsely claim. There is infinite variety to Maya, or Illusion (groundless epiphenomena of Being) produced by the Western worldview. The people encompassed by the Western worldview swim in these empty illusions continually. Within the Abyss, myriad apparent forms appear and disappear in bewildering array like the Hindu gods. They all appear to have stability and permanence until we confront their experience with the non-experience of emptiness. Then they vanish like so many smashed idols into floating dust.

But this location of Emptiness as the difference between the process and the product of illusion creation is a static definition that needs to be supplemented with a dynamic definition such as the center of the vortex of cancellation of illusory opposites and the self-destruction of the four meta-levels of Being. We must strive for this more dynamic indication of Emptiness so that it is clear how the Western worldview indicates emptiness in a fundamental way. The Western worldview

constantly indicates the emptiness at its own center. The whole reason for the process of illusion creation is to continually indicate anew the emptiness at the center of the Western worldview -- even though those engaged in that worldview are oblivious to it as they drown in the Abyss. Emptiness is not just a static element of the structure of the worldview. It is continually affirmed by the continual cancellation of the worldview that constantly re-proves its inherent emptiness at each moment. This is the source of the dynamism of the process of illusion production and the inner necessity of the overwhelming variety of manifestations of illusions within the context of the Western worldview. The Western worldview produces Illusions not as a side effect, but as its major activity. And it must make sure that these illusions are empty at each moment in order to guarantee that they are illusions so that it is constantly indicating emptiness every instant via the illusions it creates and via the configuration of its meta-levels of Being that are the mechanism by which the illusion is produced. Both the products and the processes of illusion production are thoroughly empty. Showing the dynamic location of emptiness in the midst of illusion production is the next step which calls for a more complex and deeper argument.

FIGURE 186



We will begin by looking at language and noting that there are four tropes. We have concentrated on Truth, Reality and Identity in most of this study, more or less only mentioning Metaphor as a fourth fundamental component of Being. Now we will turn our attention to Metaphor. Metaphor is one of four Tropes identified by Burke<sup>1</sup> and others<sup>2</sup>. The other three are Synecdoche, Metonymy and Irony. These are all ways of speaking, and they all have meaning in relation to Metaphor. In this argument, we will attempt to define these Tropes in relation to each other using the Greimas square of opposites and contradictories. In that we will develop the theory that Irony is non-metaphor and Metonymy is anti-metaphor so that Synecdoche is anti-non-metaphor. This is a new understanding of Synecdoche. It raises the importance of Synecdoche to a higher degree as the contradictory of Metaphor.

Consider the following reasoning which derives Synecdoche from Metaphor. Metaphor sets up a relation via Being between, say, a King and his people. *The King IS the Nation*. Metonymy withdraws Being and institutes juxtapositions like the juxtaposition of the Crown to the King. Irony asserts that *the King IS (NOT!) the Nation*. Synecdoche inserts the Crown for the King to assert *the Crown IS (NOT!) the Nation* which combines the Metonymy and the Irony within the compass of the Metaphorical

relation.

If we take Sailer's point that *Finnegan's Wake*, for instance, must be read by applying the four Tropes to each point within the text, and we recognize this book as one of the few literary examples of a complete working out a text at the level of Wild Being and encompassing all other meta-levels of Being above that level, then we see that the alienness of language comes from the concurrent application of the four tropes so as to embed the contradictions between them within the text unmediated by their oppositions. This allows us to approach the expression of what Burns<sup>3</sup> following Heidegger calls the *physis* of the logos, the alienness within language.

So it is the application of the four Tropes simultaneously, as Joyce did in *Finnegan's Wake*, his book of the Night, the ultimate book of the Western Tradition, which allow us to reach the limits of language by manifesting the contradictions between the Tropes within the text which allows it to approximate Wild Being in language. This displays the alienness of *Language* which owns us instead of being under our control by constantly thrusting us against the limits of what is expressible in language and thus what is thinkable in as much as the limits of expressibility dovetail with the limits of the thinkable. This is because the thinkable must be expressible to

1. See *The Grammar of Motives*

2. See *The Void of To Be* (U. Michigan Press, 1993)

3. See *Heidegger's Estrangements* (New Haven: Yale U.P. 1989)



at least one's self. What is not expressible even to one's self is not thinkable at all. So that when we approach unthinkability, it is not some abstract impossibility of rising to another meta-level of logical analysis only, but also an encounter with the limits of language which neither poetry or thought, working separately or together, can transgress.

The Greimas square of the four Tropes allows us to understand the encounter with limits as a linguistic phenomenon as well as a logical phenomenon. When the contradictions that the square epitomizes manifest in a text by the concurrent application of contradictory Tropes, then we reach the limits of Wild Being. Now let us take this same logical square and apply it back to Being itself. We do this by looking again at the mythic situation in which Conceptual Being arose. In that situation, Parmenides met the Goddess who is not identified except by her persuasiveness. She outlined three paths. There was frozen static Being, Appearance or Illusion, and Non-Being. The path of frozen static conceptual Being was said by the Goddess to be the only real path, and that Non-Being was no path while appearances was an illusory path. Now if we take these three paths and apply Greimas square of Tropes to them, then we find that Non-Being is equivalent to Irony, and Appearance is equivalent to Metonymy. We can apply the Tropes to Being because it is being described here in language. Non-Being is the declaration of the non-path through negation inherent in the statement of the path as the opposite of the path of Being. Appearance is another kind of opposite from the path of Conceptual Being in which Being is withdrawn instead of negated. Appearance and Non-Being are contradictories due to their different kinds of oppositeness distancing them from Being. However, we see from this analysis that there is a path that was not mentioned by the Goddess. That is the path that is the anti-non-Being that is the contradictory to Conceptual Being. I would call this path that was not mentioned by the Goddess "Nothingness." It is Nothingness because it is the contradictory to Static Being which withdraws and negates at the same time. The path of Nothingness is equivalent to Synecdoche, as we derived it above,

which is produced by combining the two opposites of Being that are contradictory. This Nothingness is the same thing that Sartre explored in his work Being and Nothingness. It appears explicitly when we invert the relation between existence and essence as he did. It is the self-destruction of manifestation, or consciousness, that as it turns in on itself begins cancelling.

Now we ask the question: if there are really these four paths -- Being, Non-Being, Appearance, and Nothingness -- then what happens when we bring Conceptual Being that is static together with Nothingness? When we consider this question, it becomes clear that there are really two viewpoints on both Static Being and Nothingness. From one viewpoint we see Static Being and Nothingness as contradictories, while from the other we see Death and Process Being. Process Being and Nothingness are antinomic opposites. Static Being is death from the point of view of Process Being. Nothingness is the necessary moment of difference that Static Being must pass through in order to be the Same with itself. These two viewpoints are worked out by Sartre and Heidegger respectively at the beginning of the era of modern ontology. Eventually it was realized that these two viewpoints were antinomic opposites that cancelled, and in cancelling, they produced the new kind of Being called Hyper Being or ~~Being~~ (crossed out). Wild Being, as has been said, is what is left after the cancellation occurs.

But let us take a different approach to understanding these two viewpoints. When we attempt to bring them together, we realize that they are antinomies, and they cannot really be brought together. They are held apart by the square of contradictions. But what we can do is look at the relation between Static Being and Death on the one hand, and between Nothingness and Process Being on the other. When we do that, it is clear that Process Being cancels Nothingness and Death cancels Static Being. For Process Being there is a constant orientation to Death which gives it authenticity. For Conceptual Being there is the constant orientation to the difference and Otherness of Nothingness in order to be the Same with itself

and effect the Eternal Return of the Same. Will to power as the obsessive domination of the Other by the West is actually the tension between these two viewpoints. Western consciousness walks between them like they were a tightrope. They are equivalent to the difference between passive and active nihilism. Active (Mithraic) nihilism is a process which occurs through the projection of Nothingness. Passive Nihilism is a static domination which freezes everything, and that causes death through neglect. The two viewpoints work together to destroy other worldviews and cultures that come within the grasp of the dominant worldview.

But though they are held apart, it is not impossible for cancellation to occur. Cancellation occurs from within each side of this nihilistic opposition. Static Conceptual Being without the difference of the Other becomes Death itself. Nothingness and Process Being as antinomic opposites logically cancel as objects of pure reason, just as Kant warned us would happen in his *Critique*. When each side of the nihilistic contradiction between Conceptual Being and Nothingness cancels, then this begins the self-destruction of the Greimas square of Ontology. What is left is Appearances and Non-Being. Wild Being is the micro cancellation of Appearances with Non-Being that complements the macro cancellation of Being and its contradictory from within. When this micro cancellation occurs, there is nothing left. We can note that one of the things about the Gremias ontological square derived from Parmenides' paths is that it has a place within it that holds nothing. It is hollow due to its being held apart by dual contradictions and fourfold opposition. This hollowness where nothing appears at the center of the square is not emptiness. That hollowness due to the structuring of the square is something, not nothing. But it is a something that appears as a lacunae in the structure of the Greimas square. We note that Conceptual Being is no-thing and that all of its opposites and its contradictory is also no-thing but these are not emptiness. When cancellation occurs, it is a non-thing which appears as an event that occurs to concepts as the square self-destructs. The non-thing of cancellation is also not emptiness. But as

cancellation occurs and the square self destructs, the cancellation occurs as a vortex around an emptiness which can only be apprehended by the indicating of the entire framework in the process of cancellation itself. This is the location of minimal emptiness. It is located by dynamic indicating in the process of micro and macro cancellation. We posit that the operation of the four meta-levels of Being together to produce illusion constantly hearkens to the result of their own cancellation which is always already established within them as their ownmost possibility. This means that the authenticity of the four meta-levels of Being appears in their orientation toward emptiness that is continually being renewed as they produce their illusions, just as Dasein gains authenticity via orientation to death. The illusions produced by Being as it acts as the foundation of ideation, are constantly being *made empty*, and that is the fundamental reason that they are illusions. There is a constant orientation toward emptiness within the production process that realizes the effects of its own cancellation at every moment, even in its operation.

Thus, emptiness is not just statically located as the difference between the process of illusion production and its myriad products, but it is dynamically located as the center of the vortex of cancellation inherent in the structure of the four meta-levels of Being as they hold up Conceptual Being through its difference with its images in Non-Being, Nothingness, and Appearance. The center of that vortex of cancellation is empty. It is not just nothing, no-thing, nor a non-thing -- it is minimal emptiness.

Emptiness is a non-concept. This means that it cannot be conceptualized. All concepts merely indicate it without ever capturing its non-essence. When we attempt to approach emptiness as a non-concept and realize it in experience as non-duality, we realize that it also must be understood as a non-experience instead of an experience. What is interesting is that this non-concept/non-experience is located precisely by the cancellation of antinomic opposites during the self-destruction of the kinds of Being. It is the center of the vortex of that cancellation. All of the Western worldview is

continually indicating minimal emptiness through its ontological structure. When we think of what this means, we arrive at the formulation that the indication of emptiness escapes the pointing, grasping, bearing and encompassing that are the primary modalities by which we relate to things in the world. Because of this, emptiness escapes everything within and concerned with the world, even as it suffuses the world. The world is full of references (pointings), conceptualizations (graspings), experiences (bearings) and understandings (encompassings) but none of these can capture emptiness. It takes the whole worldview in its inherent dynamism to indicate emptiness which is ultimately ineffable and inexpressible. Since the Western worldview is not the most subtle and sophisticated to have ever existed, it is clear that there are other more sophisticated and subtle comprehensions of emptiness that are possible. We see these in India as an offshoot of Hinduism, and in China where the comprehension of emptiness gained immense depth, going far beyond what is circumscribed by minimal emptiness. Here we are only concerned for the moment with the emptiness that is indicated by the crude Western worldview. However, in all cases emptiness is indicated by the entire worldview operating together. What is beyond the world cannot be conceptualized and cannot be experienced. So this is why emptiness in all its forms remains ineffable to the extreme without becoming “nothing at all.” It balances perfectly everything that appears as worldly convention. It is a still center that forms at the center of the vortex of the world around which the whole world organizes itself. The more sophisticated the worldview, the finer the indications of emptiness. In the Western case, it is merely the basic ontological layers that need to cancel in order to indicate what we have called minimal emptiness. As we move to other more sophisticated worldviews that have discovered and pointed at emptiness, we gain much more subtle and sophisticated perspectives on the ineffable. The materialistic and objectivist bent of our worldview tends to make it thick and clumsy at indicating emptiness. However, we can stand amazed that it indicates it at all because there is no indication within the worldview of any

knowledge of emptiness. The Western worldview inside has remained blind to emptiness. The one example that is sometimes given as an indication that emptiness is known within the Western tradition is the Cloud of Unknowing. But there is very little evidence of any sustained exploration of the possibility of indicating emptiness within our worldview. Yet in spite of this, the worldview can be seen to indicate emptiness, and thus provides from its center an escape route into more subtle and sophisticated worldviews that consciously indicate emptiness as a significant part of their tradition. One might say that the indication of emptiness within a worldview is the consciousness of that worldview of itself. Emptiness represents the limits of any given worldview. It is that which is completely uncapturable by that worldview but which, in spite of that, suffuses it. A worldview is like a net. The more sophisticated the worldview, the finer the net. Emptiness is what moves through the net without being detected. Ultimately, one might say that it is the holes in the net of the worldview. A worldview that consciously represents emptiness is aware of its own limitations. It is aware of the non-conceptual and non-experiential aspects of existence that permeates everything within the worldview. This awareness of what goes beyond the worldview from within the worldview is its consciousness of itself and constitutes wisdom. The Western worldview lacks all wisdom because it is deeply ignorant of its own limits. It is due to this ignorance of its limits that it attempts to impose itself on all other worldviews attempting to become the measure of all things. That deep ignorance of itself is the source of the destructiveness and the atrocities that are blindly perpetrated by the humans engulfed by the Western worldview. In this series of essays, we have attempted to admit that we are those destructive ones in order to move beyond our history of destruction in order to embrace emptiness and thus allow our worldview to become conscious of its own limits. The whole project of escaping from the Western worldview is an attempt to dive deep in order to become aware of those limits and how the limits of our worldview interface with the limits of other worldviews that are more aware of their limits. In

particular, we are interested in the relation of the Western worldview to the Buddhist, Chinese and Islamic worldviews.

The minimal emptiness we discover at the center of the Western worldview, which we have brought to our awareness and attempted to indicate, is the door to other worldviews that are conscious of their own limits. By indicating this minimal emptiness, we hope to make our own worldview conscious of its limits. And we hope to draw upon the resources of other aware worldviews to make our own worldview more aware and give it a more sophisticated view of its own limits. Hopefully, by becoming more aware of its own-most limits, it will cease to think it is the only measure of everything in all the worlds which is the cause of much of its blind destructiveness and intolerance. However, by unearthing the emptiness at the center of the Western worldview, we have done more than merely provide a bridge to other self-aware worldviews and hopefully transformed the Western worldview into a self-aware worldview. But we have also opened up a portal through which meanings and incipient intentions may arise directly out of emptiness in a way that is not repressed. The blindness of the Western worldview to its own limits causes repression of primary impulses that arise spontaneously out of the emptiness. By locating the empty heart of the worldview, the repression of these impulses are perhaps for the first time cleared away. Non-dual action, perception, and thought are based on these incipient intentions or tendencies and meanings arising from nowhere. Therefore, the freedom of spontaneous non-dual perception, thought and action is actualized within the Western worldview through the recognition of its empty center.

Previously we spoke of the four social science disciplines -- Phenomenology, Hermeneutics, Dialectics and Structuralism. Each of these disciplines depend on distancing in order to objectivize its subject matter. We contrasted this to Heuristic Research that identified wholly with its subject matter and rejected distancing. From the first we have identified with the destructiveness of the

Western worldview and attempted to go deep within it to understand it and to find an exit from it from within. This approach of identification with our subject, in this case the Western worldview, has paid off because we did indeed find an escape, a bridge through emptiness to other self-aware worldviews. Now however, we can go back and reappropriate the disciplines of distancing and realize that each one of them is oriented to something that emerges from the empty center of the worldview. We mentioned meaning and tendencies before but these are not the only things that can be seen to emerge. There are also distinctions and natural complexes. Hermeneutics deals with the significances of texts via the operation of the hermeneutic circle. But when we realize that the hermeneutic circle is empty, we suddenly unblock that empty center to allow meanings to pour in from that emptiness. Phenomenology attempts to look at the immanent structures of consciousness. We have tried to explore the roots of social phenomenology and show that the layers of Being allow us to solve the problems of subjectivist phenomenology. In that we discover the spontaneous arising of tendencies at the level of Wild Being to be the source of actions. Realizing that there is at the center of the social an emptiness that lets these tendencies arise spontaneously opens up a world denies social and subjective repression. We have seen that there are different truths for each meta-level of Being. The most superficial kind of truth is verification. Then there is Aletheia, the truth of manifestation. Then there is the truth of the individual unconscious, and finally the truth of the collective unconscious. It is the collective unconscious that provides the sources upon which social phenomenology is based. However, at the center of this series of concentric rings of truth is emptiness out of which the tendencies of social action arise which if not repressed, if not forced to be unconscious, become the source of freedom within the world. Moving on to Structuralism, we see that discontinuities appear in the world which structuralist theories attempt to bridge. However, beneath the repression of structuralist distancing is the apprehension of non-nihilistic distinctions that arise out of emptiness and

become the means for us to anchor ourselves in the world in a non-nihilistic fashion. When these non-nihilistic distinctions are suppressed then we are overwhelmed by the storms of nihilism that rage within the repressed worldview. Finally, there is dialectics with its distancing movements from part to whole and back to parts. But at the center of all things within the world there is emptiness. Arising out of that emptiness are the natural kinds and natural complexes which have inherent part-whole relations. Only if we do not repress these natural part-whole relations with artificial and blind distinctions can we see the world as it arises naturally -- as it appears outside of Plato's cave -- the cave of the world.

These four things arise from the emptiness:

- **meanings**
- **tendencies (incipient intentions)**
- **non-nihilistic distinctions**
- **natural kinds**

They overflow into our world and inform it with the effervescence of life that makes life worth living. Their unity is called the water of life. By opening up access to the empty heart of the worldview, the possibilities of repression are thwarted in an essential way and the potential for the renewal of our dark worldview becomes clear.

The roots of our worldview go deep. When we look at the manifest structures of our worldview, we do not realize the long history that has led to these visible structures. This series of essays has attempted to explore some of these hidden roots. When we look at the worldview, we see it as a great tree that unfolds from the trunk of the kinds of Being into its myriad branches in things. We can see the tree as a snapshot that is purely present. Or if we look closer, we can see that the tree is a process that changes with the seasons and which buds and sends forth leaves which in turn wither as things come into and out of existence. So the tree manifests the alterations of Process Being. Thinking further still, we recognize that many times the tree will send forth branches exploring possibilities for receiving light,

and then it will allow those branches to die in favor of other branches. These dead branches that the tree has somehow chosen to allow to wither remain in the tree as artifacts of its exploratory process. These explorations are connected to Hyper Being as the exploration of possibilities which produces the discontinuities between realized and unrealized possibilities. Finally, we realize that the branches of the tree are really a rhizome, a network in which the relation to the trunk is not nearly as important as the relation of all the branches to each other. We can start at any branch, and via the trunk we can enter and explore any other branch as they criss-cross and reconnect in myriad and sometimes surprising ways. This realization of the profusion of the branches is our entry into an appreciation of Wild Being. But when we look at the tree, we realize that the whole thing appears out of emptiness. At a certain point the tree appears out of the ground, and in the case of the worldview, the ground is ultimately groundlessness. This groundlessness ultimately resolves into emptiness when the worldview becomes self-aware. We realize that the abyss of illusions are all ultimately groundless and empty. The tree of our worldview is rooted in this emptiness. It appears full blown from it. And it is only to the extent that it is informed by the water of life that the tree of the worldview lives and gives us life. The primal scene ultimately contains our orientation toward emptiness encoded within it. To the extent we realize that emptiness -- that is the extent to which our worldview becomes capable of realizing wisdom within itself -- and that is also the extent it is able to realize the wisdom achieved by other self-aware worldviews. The moment we find the way out of our dark and dangerous worldview is the moment we no longer need to use that door because finding the door is the act of transforming our worldview from a malevolent monster into a place where wisdom may be realized. At that point, the task becomes the transformation of our worldview into a benign receptacle of the sacred from its heritage as the house of Baal, the god of covetousness. It is the window in Baal's house though which death enters; the fragmentation of Being, that allows us to take the path beyond the Void. Realizing minimal emptiness

is the first step on that path.

---

Buddhism was an offshoot of the Hindu branch of the Indo-European tradition. The Buddha was a prince whose father protected from seeing the suffering of the world. When riding in a carriage, the young Siddhartha accidentally saw examples of senility, sickness and death, and that changed his life. He left his palace and began wandering with the Ascetics of the forest, attempting to understand the reason for suffering in the world. So we can see that the young Buddha went from one extreme to the other -- from ignorance of suffering in the world to self-imposed suffering in the pursuit of knowledge in the Hindu tradition. In that tradition, the path of knowledge was through identification of the self with the cosmic self -- with the Being or *Sat* that was supposed to be the basis of everything within the Indo-European tradition. The Buddha went from teacher to teacher attempting to obtain, through asceticisms, deep knowledge of the nature of existence. From one teacher he learned to reach the state of "nothing whatsoever," and then from another he learned to reach another state of "neither notions nor non-notions." But both of these states, he realized, were still conditioned. He then went on to practice extreme asceticism until one day he realized that this was not taking him toward the goal of the release

from suffering. Thus, he began eating, left his followers and sought out the Bodhi tree. Under the Bodhi tree he sat and resolved not to move until he reached supreme enlightenment. Mara, or illusory hinderence rose up to engulf him, but he stood firm in his attention until the illusory hinderences subsided, and he reached enlightenment through the non-experience of non-conceptual emptiness which is itself empty. The Buddha at that point realized that everything was essenceless and that Sat or Being was an illusion. He produced in himself the antidote to that illusion which was emptiness. Emptiness is the cure for the disease of the Indo-European worldview based on Being. It is the homeopathic remedy that in gross form produces the same symptoms as illusion, but in subtle forms causes the cessation of illusion, production. When one appropriates the still point of the churning world within oneself and centers oneself on that empty center of the cyclone of illusion production and self-cancellation, then one becomes free of the chains of desire that is the root of all illusions. The Buddha sat beside the Tree of the world and found there the empty center of the world and placed himself within that still center, realizing that he himself was empty also. At that moment he became enlightened and realized that the whole

world was based on dependent origination where everything arose together with everything dependent on everything else, and that was what allowed the pivot of emptiness to be defined. That pivot of emptiness was identical with the whole of dependently arising existence within the world, which defined that pivot. By realizing emptiness at the heart of the world the buddha defined for the first time within the Indo-European worldview the two truths: worldly convention and ultimate meaning. The realization of emptiness is the same as ultimate meaning because meaning pours out of the empty heart of the world into the world. Everything else within the world are merely worldly conventions that are relative in their truth value. Where dependent origination and emptiness are identified, we see that the two truths are always seen as radically distinguished. This is the conceptual structure postulated by Madhyamika. Buddhism allows emptiness to be indicated from within the Indo-European worldview. We need to appropriate that structure ourselves as a means of understanding how the Western branch of the Indo-European worldview can appropriate emptiness and thus realize its own limits as the Hindu branch of the Indo-European worldview did previously.

To this purpose we will use one particular exposition of Madhyamika philosophy given by Gadhin Nagao<sup>1</sup>. Many other expositions may have been chosen which perhaps might be considered more correct by others. Our intent here is merely to open up the dialog between Buddhism and the Western tradition, and this particular study has the merit of being a very complete exposition that will allow us to introduce the subjects of interest which may be explored further by the reader though other sources on Buddhism. Our point is only to establish the bridge to emptiness. Once established, it opens up a realm of almost infinite exploration of the various and subtle comprehensions of emptiness that were produced in the long history of Buddhism.

However, our point here is somewhat different than

just wanting to explain emptiness within the context of Madhyamika Buddhism. Instead, we wish to put forth the proposition that Buddhism is tainted by its emanation from the Indo-European tradition and that emptiness is distorted by that origin. So we will endeavor to differentiate Emptiness, however subtle from the Void as it appears in Chinese philosophy. The Void is the same as Emptiness without the distortion that occurs because of the origins of emptiness in the Indo-European tradition. The argument goes something like this. Emptiness is the non-conceptual non-experiential still center of the vortex of cancellation of the house of Being. But by the very fact that it is the house of Baal that defines the window through which death (Mot) enters, that window carries with it a taint or distortion that plays itself out in Buddhism even as it moves on to China and Japan which are cultures fundamentally without Being infesting their languages. Now this taint appears in terms of the nihilistic oppositions by which Emptiness is framed in the Buddhist tradition. Those nihilist oppositions are highly refined intellectual conceptual structures by which non-conceptual non-experiential emptiness is indicated. These were perfected to the highest degree by Madhyamika Buddhism which restrained itself from positive explication of emptiness but presented the fundamental departure for Mahayana Buddhism in a thorough going critique of naive Hinayana systems that still believed in substances in one form or another. In Madhyamika Buddhism, the position of the other was taken as the starting point for the display of contradictions that indicated emptiness. The positive aspects of this philosophy were only displayed in the process of cancelling the naive position of the other. These positive aspects revolved around two propositions that allowed emptiness to be indicated in any argument. The first proposition is that emptiness is identical with dependent origination. The second proposition is that ultimate meaning that is realized through emptiness is radically different from worldly convention. The radical identity of the one hand, and the radical differentiation on the other hand, allowed the Madhyamikian philosophers to indicate emptiness beginning with whatever assertions their

1. [The Foundational Standpoint of Madhyamika Philosophy \(SUNY 1989\)](#)



opponents offered. This is because everything in the world indicates emptiness, and wherever you start, you can find a way, if you have skillful means, to indicate the ineffable based on any starting point of a thing, being, entity, relation or state of affairs. They showed great skill in these dialectical arguments that were designed to lead their opponents to the realization of emptiness. However, they were operating within a nihilistic landscape, and within that landscape they had to construct a vehicle that had nihilistic attributes in order to approach what was beyond nihilism. Thus, the vehicle by which nihilism was escaped had to become enmeshed in nihilism itself. The fact that it was only a vehicle to be thrown away once enlightenment was achieved did not escape the consequence that the concept of emptiness was distorted by the vehicle through which it was approached.

To begin, let us go back and realize that Truth, Reality, Identity and Metaphor are all parts of the concept of Being. Only Existence, introduced by the Muslim philosophers, escapes the taint of Being. Thus, in Buddhism when it is said that Emptiness IS dependent co-arising, there is a problem. That problem is with the idea of identity. Identity is part of Being. If we use it to connect emptiness with dependent co-arising, we have introduced Being between the two images of emptiness and thus skewed the vision of emptiness we have obtained. Now our understanding of this “identity” is that dependent co-arising is the way the world manifests around the center of the vortex of cancellation that is its dual which is empty. Thus, for us the IS indicates duality, not identity in the sense of tautology or metaphor. The whole world is full of myriad beings that all dependently co-arise. That is what manifestation is. There is nothing behind that dependent co-arising as a substrata of Being from which beings emanate as the Hindu’s believed there was. There was no cause behind the arising, but that arising is a manifestation of pure spontaneity in which everything is interdependent as it manifests only dependent on everything else manifesting at the same time. That arising together and mutual dependence of everything on everything else was

only possible because no one thing had an essence of its own beyond its difference from everything else arising simultaneously. This theory makes what manifests as bracketed phenomenologically identical with illusions. The whole world is rendered illusory by this conceit, and that illusory quality of all things allows them to continuously indicate emptiness. Emptiness is the stillness in the center of the vortex of overwhelming illusion in which all the phenomena once reduced to the same level are seen as groundless and ultimately empty. Emptiness is the dual of everything that dependently co-arises. Throughout that duality their sameness is realized. But if we say that they are identical, then we suddenly encounter the problem that in order to state the identity of emptiness and dependent co-arising of illusory things, that we need Being. This is a major problem with Buddhist ontology that was never completely resolved.

But while Madhyamika attempts to thematize dependent co-arising being, it remains primarily a philosophy of emptiness and non-being. As a philosophy of emptiness, its salient features are refutation and negation. The reasoning of Nagarjuna in his *Stanzas on the Middle* is consistently aimed at refutation. That which is negated and declared to be empty is selfhood, that is, *svabhava*, “own-being.” In the invocational verse at the beginning of *The Stanzas on the Middle*, the eight negations of “no-arising, no passing away[; no eternal, no terminable; no one, no many;] no going forth, no coming back, [ete:]” are articulated because it is in denying essence to things and in affirming their non-being that true reality becomes manifest. *The Stanzas on the Middle* are permeated with “a hundred negations and a thousand denials,” and negation is indeed the principal feature of Madhyamika.<sup>2</sup>

The eight negations allow us to define the still point around which dependent co-arising occurs. Dependent co-arising phenomena obviously exhibit all the aspects that the eight negations deny. By denying these aspects, our gaze is forced to look toward the still point of emptiness that is indicated by them. Through the duality, we recognize that the

2. Gadjin Nagao *The Foundational Standpoint of Madhyamika Philosophy*; page 6

duals are the Same, *not* identical. Identity forces on us a radical tautology that turns out to be nihilistic in form. Or it forces on us an unacceptable metaphorical association. Or it says that in truth or in reality these apparently very different things are the same. Notice how the denials above are said to make *true reality* manifest. All of the usage of the four implicit aspects of Being (truth, reality, identity, metaphor) cause Buddhist philosophy to teeter on the edge of falling back into an affirmation of Being in another form or under another name.

Dependent co-arising is, at its core, the overflowing of meanings, tendencies, non-nihilistic distinctions and natural kinds from out of emptiness. These effervescences within the matrix of interpenetration with all their subtlety are the basis of the world which we build up through intersubjective agreement and social construction and which we finally inform with all the attributes of Being. Because each thing is dependent on everything else that co-arises, there is instead of an attribute of essence to individual things, the opposite attribution of absolute otherness where everything else determines each existent thing. This is really a nihilistic reversal which highlights the still point around which that reversal occurs. You can think of it this way. The still point is the anti-essence of the entire worldview within which myriad things dependently co-arise. It represents the hypothecations of the absolute otherness of everything determining everything else. That absolute otherness is the nihilistic extreme opposite of the postulation of essences for each thing in existence. There is one anti-essence of absolute otherness instead of many essences. This absolute otherness allows emptiness to be seen as radically other than worldly convention. At the same time, the anti-essence of absolute otherness allows dependent co-arising within the world to be discovered to be the Same as emptiness. A pivot is established around which the world turns -- an empty center of the hurricane of manifestation. This radical otherness is a distortion of the Void. It brings the fundamental problem of radical transformation along with it out of the Indo-European worldview to become the central tenant of Buddhism. The achievement of

enlightenment, the realization of emptiness as a non-conceptual non-experiential introduction to non-duality, is seen as a revolutionary discontinuous transformation. Thus all the discontinuities that are produced by the Indo-European tradition due to the operations of the fragments of Being are rolled up into one major discontinuity within the experience of the seeker of enlightenment through the Buddhist path. This discontinuity between the enlightened and the mundane worlds is a trace of the discontinuities within the Indo-European tradition which appear due to the nihilistic overstrangement of opposites from each other. Most of the history of Buddhism is spent dealing with this discontinuity which stems from the nihilistic way the concepts of Buddhist philosophy are related based on the heritage from the Indo-European tradition based on Being. In Chinese philosophy, the concept of Void does not suffer from this radical estrangement and alienation of emptiness from the conventional world. So we postulate that the concept of the Void as postulated by Chinese philosophy is more pure and untainted by Indo-European antecedents. Thus, we posit a spectrum of indications of emptiness. It stretches from the crudest type of emptiness which is merely denial of essence and clinging to non-being. As such, it still participates in the Greimas square of Being, Non-Being, Appearances and Nothingness. In fact, we can see naive emptiness as the identification of the contradictories of Non-Being and Appearances. Appearances are the dependently co-arising, and by denying their essences, naive emptiness postulates Non-Being as fundamental instead of Being. As such, it is still participating in the Parmedian structure of the House of Being by taking the path that is denied by the Goddess without a name. We note that Goddess told Parmenides the way the Gods saw existence as a frozen spacetime block that they can enter at will. Parmenides attempts to get men to look at existence in the way that the gods look at it. Men naturally see things as process. Thus, by adopting static frozen Being, men are trying to take the viewpoint of the gods and thus become alienated from their own natural vision of the world as embedded in flowing time. The men die and the gods are immortal. Thus, for the gods there is the

frozen block of spacetime, but for men what is frozen is dead. For the men the world is experienced in terms of process, but for the gods time is essentially nothingness -- the radically other through which the frozen static block of spacetime becomes itself. Thus, we see that the viewpoints on the Greimas square of Being are the viewpoints of the mortals and immortals. The distinction between heaven and earth is, in some sense, the distinction between four dimensional spacetime and the flow of time in space as experienced by humans. Thus, the door of Parmenides that stands within the heavens is the representation of the fourfold of heaven, earth, immortals and mortals. The naive Buddhists merely switch from one axis of contradiction to the other. They take the path of non-being by identifying non-being with appearances. This causes the other axis of contradiction which is the fourfold to collapse. In this way, they set up an opposition between Being and Nothingness interpreted as nihilism and claim to take the middle path between these two extremes within the house of Being. Madhyamikan Buddhism is more thorough in its denials and more sophisticated in its conceptualization so that it actually can locate minimal emptiness beyond all worldly convention which is indicated by the collapse and cancellation of the entire house of Being. But as we move through more and more sophisticated concepts of emptiness within Buddhism, we note that they never give up their nihilistic extreme formulations, and thus are always tainted by their origins in the Indo-European worldview, even when they have migrated to China. However, the original concept of the Void as enunciated in the Te Tao Ching and other basic Taoist writings is not tainted by this extremity of formulation. We see this in the continual identification of contradictories in Buddhist intellectual formulations. This is a means of driving thought toward supra-rational realization of non-duality. It is the display of skillful means. But what in the end we realize is that the Void does not need such skillful means for its indication outside the Indo-European tradition. The very display of highly sophisticated intellectual acrobatics is an Indo-European characteristic -- a display of yang splendor

which is opposite the dark and deep closed yin of ignorance in the Indo-European tradition. Thus, we want to transition up the spectrum of indications of emptiness toward the least distorted apprehensions of the Void searching for the original source that has no taint of nihilistic formulation.

The foundational standpoint of Madhyamika is that dependent co-arising is identical with emptiness, that this identity is the middle path of suchness. Here lie the origins of awakening, deliverance, and salvation. In China, the term chi (character), is used to express the identity of dependent co-arising and emptiness as suchness. In general, the word chi means unity of absolute contradictory things, a synthesis of contradictory notions, like one and many, self and other. Life and death are brought together in such an identity. In Buddhism, one instant (ksana) doesn't only simply denote the smallest unit of time, but is also used to signify this synthetic identity of life and death. All phenomenal beings are "destroyed from instant to instant."

If this identity is understood as an idealistic or a teleological, that is, a materialistic synthesis, the Madhyamika meaning of identity is lost. There is a synthesis of opposites in both Hegel's idealism and Marx's teleological materialism, where the logic of world history is depicted in terms of a dialectical synthesis. But these syntheses take no note of emptiness. No matter how profound the processes involved, they are unable to escape birth-death cycle and to transcend the dependently co-arising world. There is no truly absolute contradiction in them and no truly absolute synthesis of opposites.

The term chi implies a transcending of the realm of world history and denotes unity in a transhistorical realm. The Madhyamika notion of identity does not occur within the birth-death cycle of dependent co-arising but as a co-arising of emptiness. In other words, the very framework of such dependent co-arising must be eradicated. This identity is between reason and what is beyond reason; it transcends any reasoning that might encompass both identity and opposition. But is such an identity really possible? To be sure, it is inconceivable within the limits of history or logic in that it transcends the form of logic and cannot be reached by reasoning. This is why is [sic, it] has been thought to be attainable only through direct

insight in quiet meditation. The Diamond-Cutter Scripture clearly teaches that the realization of the identity of dependent co-arising and emptiness is a matter of direct insight when it says that “this understanding arises when one has no abiding point.”

But if we regard such insight only as something that lies beyond reasoning and is attained through direct insight, it no longer takes place in the world as a worldly cultural reality involving history, society, and reason. It must be kept within the realm of logical reasoning. If it were sufficient to take such insight into the identity of dependent co-arising and emptiness as an entirely unmediated matter of direct insight, one could scarcely recognize any conceptual development in Eastern thought. The Prajnaparamita phrase itself, “there arises this understanding,” could not have occurred. The Madhyamika standpoint of the identity of emptiness and dependent co-arising is located in a reflection within the realm of reason of what lies beyond reason. If this were not the case, there would be no reason for later Madhyamika thinkers to have exerted such effort to resurrect conventional discourse. But in fact it was through their efforts that Madhyamika was recognized as a logical procedure, a point we will return to later.<sup>3</sup>

This quote makes clear that “identity” of emptiness and dependent co-arising is not the identity that operates within the realm of Being. We are given an indication of the supra-rational. That indication becomes ever more sophisticated within the Mahayana tradition. But however sophisticated it becomes, what is really at stake is no different from what the Chinese previously indicated by the Void -- all the indications are toward non-duality. Chinese formulations generally tend to be less nihilistically constructed and also less sophisticated. Buddhist indications of emptiness are well hewn and finely crafted, whereas Chinese original indications are crude to rough hewn in their formulations.

What we want to get back to is a view of existence and Void only. No intermediate realm of Being intrudes itself between these two projected as a

fantasy by ideation. Things flow into existence in their subtle forms as meanings, tendencies, non-nihilistic distinctions, and kinds from the Void. We need emptiness as a concept to locate the Void if it has first been obscured by the veil of Being. But if there is no veil of Being, then we do not need sophisticated formulations of emptiness to indicate the Void to us. These sophisticated constructs are more likely than not to throw us off the scent. The nihilistic extreme conceptual constructs that indicate the non-conceptual non-experiential supra-rational merely get in our way of apprehending the rough hewn Void directly as non-duality. We follow Lo Ch'in-shun in his book K'un-chih chi (Knowledge Painfully Acquired)<sup>4</sup> in his neo-confucianist critique of Buddhism to obtain this point. The point is important because it makes us realize how deep the influence of the Indo-European worldview actually is. Even when we find the exit from the worldview, we are followed by the taint of that heritage in the formulation of that escape route even across cultures as Buddhism translates into the milieu of China from that of India. The effects of worldviews, especially the Indo-European one, is subtle and persistent. So getting out is not as easy as walking through a door; the perfume clings to us in spite of all our efforts. We are more sophisticated than to think we can walk out the front door of our worldview. But even when we dive deep to find the emptiness at its heart, we are followed by the nihilistic conceptual conventions even as we attempt to escape into emptiness. We recognize that all of Buddhist philosophy is a vast nihilistic construct which identifies contradictory opposites in order to force reason to view the non-dualistic supra-rational nature of all things as “suchness” or “thusness.” But soon we realize that all forms of emptiness, no matter how sophisticated, are merely surrogates for the Void which existed outside the Indo-European tradition entirely and can be unearthed untainted in rough hewn indications of Taoism. Thus, we must apprehend the Void and seek to locate it as that from which all existent things arise and into which all existent things vanish. All existent things are completely suffused by the Void. Having

3. Gadjin Nagao The Foundational Standpoint of Madhyamika Philosophy; page 17-18

4. (NY: Columbia U.P. 1987)

located the Void, the apparatus of Emptiness is unnecessary. The yang splendor of the transcendental absolute other is not needed to be contrast with the closed yin of worldly convention. Instead, within the rolling over of opposites themselves, the Void can be apprehended as the cancellation of all opposites within creation.

Chapter 6

The valley spirit never dies;

We call it the mysterious female.

The gates of the mysterious female --

These we call the roots of Heaven and Earth.

Subtle yet everlasting! It seems to exist.

In being used, it is not exhausted.<sup>5</sup>

The spirit of the valley is the inner wellsprings of the Void. Out of it, as a cornucopia, the myriad things emerge to move through their life-cycles. The Taoists likened it to the giving birth of the woman. They had a simple direct understanding of the Void and did not need endless intellectual subtlety such as that displayed in Buddhism to locate it. Out of the Void come the opposites, so it is the root or source of all opposites like Heaven and Earth. Things arise from it in subtle form -- as tendencies, kinds, non-nihilistic distinctions and meanings. These subtleties endlessly pour from the Void, and they are only obscured if there is repression and distancing. The Void is what makes everything useful, and by being used it makes life worth living. It is neg-entropic in that usage of the Void never exhausts its endless resources.

We need to keep in mind the Void as we work through Emptiness to attempt to attain and understand it. The subtle and sophisticated formulations of Emptiness are crafted and subtly hewn through their interaction with the Indo-European worldview. What we need to work toward is the rough hewn formulations of the Void employed by the Taoists who did not need intellectual

craftiness in order to approach the Void.

Therefore the Sage dwells in nonactive affairs and practices the wordless teaching.

The ten thousand things arise, but he does not begin them;

He acts on their behalf, but he does not make them dependent;

He accomplishes his tasks, but he doesn't dwell on them;

It is only because he does not dwell on them, that they therefore do not leave him.<sup>6</sup>

The Sage stands back and allows the myriad things to arise from the Void without repressing that arising or managing their lives or intervening in their demise. He does not have a sophisticated intellectual apparatus to do this, but merely does it naturally once he has grasped the nature of the Void. Where the Indo-European worldview attempts to manage via Dynamic Clinging, the Sage releases things to be themselves. Buddhism, with its highly developed intellectual apparatus, practices Dynamic Clinging in relation to the Void. It develops a series of schools that all claim to improve on each other. Each one has a more and more subtle understanding of Emptiness. This way of acting toward existence is taken from the Indo-European worldview and refined by Buddhism in order to offer the antidote to the subtle clinging and craving of Being. However, even though Being is no longer the goal, the behavior associated with Dynamic Clinging remains. This manifested in the dialectic of schools and counter schools that though they affirmed each other rather than denied each other as in normal Indo-European philosophy still manifested the tremendous energy that is produced by the Nihilistic form that separated Yang Splendor from Closed Yin. In the case of Buddhism, Worldly Convention was the Closed Yin State, and Ultimate meaning in all its approximations was the Yang Splendor state. Taoism remains in the rolling over of opposites and attempts to avoid the nihilistic conditions of Yang Splendor or Closed Yin. Taoism attempts to keep the extremes from arising in the first

---

5. Lao-Tzu *Te-Tao Ching A New Translation Based on the Recently Discovered Ma-Wang-tui Texts*. Tr. R. G. Hendricks (NY: Ballantine Books 1989) p. 189

---

6. page 190 from Chapter 2

place that leads to those unbalanced conditioned. In the case of Buddhism, the unbalanced condition leads to the progressive refinement of the formulations of Emptiness. Emptiness becomes the Asymptote of an endless regress of schools and intellectual formulations. But if the nihilistic approach to the Void was never refined, then we could apprehend it directly via the rough hewn formulations of Taoism.

When everyone in the world knows the beautiful  
as beautiful, ugliness comes into being;

When everyone knows the good, the not good  
comes to be.

The mutual production of being and nonbeing,

The mutual completion of difficult and easy,

The mutual formation of long and short,

The mutual filling of high and low,

The mutual harmony of tone and voice,

The mutual following of front and back --

These all are constants.<sup>7</sup>

We can say the same for Ultimate Meaning and Worldly Convention. They mutually entail each other. But Ultimate Meaning is an extreme of Yang Splendor that arises opposite Worldly Convention. If you know Ultimate Meaning as Yang Splendor, you must know Worldly Convention as its opposite. This duality of things is a constant. Worldly convention is the reification of dependent co-arising. Ultimate Meaning is the reification of Emptiness. But we know that Emptiness IS dependent co-arising. So that ultimately the whole superstructure of nihilistic ideas collapses. The goal of Buddhism is to keep the superstructure from collapsing as long as possible. That occurs through the development of more and more sophisticated intellectual formulations of indications of emptiness and its intertwining with worldly convention. And this is essentially the dynamic of Dynamic Clinging. Except in this case the dynamic is expended on attempting to refine the indication of emptiness rather than the grasping of

Being and beings. Thus, Buddhism inverts the dynamism of the Indo-European worldview, but it does not transform it into another dynamism. So that in Buddhism, in some ways we are seeing the pure form of Dynamic Clinging without the taint of what is being clung on to. Of course, all that effort is put into indications of Emptiness, but the individuals who are attaining Emptiness must CEASE the behavior of dynamic clinging in order to arrive. So we might say that Buddhism is using skillful means of weaning adepts off of Dynamic Clinging by transforming clinging to things through Being to clinging to Emptiness which then can be easily shown to not exist. When the rug is pulled out from under them, they fall straight into the Void.

Worldly convention and ultimate meaning each encompass the entire world. This implies that the world is not double layered, as if it were composed of one worldly conventional layer and another ultimately meaningful layer. Once one has attained awakening, the whole or the world affirmed as conventional is identified with the world of ultimate meaning. In its being-in-the-world, however, worldly convention contrasts with ultimate meaning.

Fairly early in the development of Buddhist doctrine, a similar contrast was drawn between being-to-its-limit and being-as-such, both of which describe the same world in its entirety. "Being-to-its-limit" (yavadbhavikata) parallels what we have been speaking of as worldly convention, while "being-as-such" (yathavadbhavikata) corresponds to ultimate meaning.

Being-to-its-limit denotes the all-inclusive totality of all beings; it applies to everything temporal, spatial, calculable, or measurable. It has affinities with such terms as the unlimited, the inexhaustible, and the immeasurable. Bodhisattva practice is not simply a matter of arriving at a final truth that marks the end of the Buddha path, since it cannot dispense with an all-inclusive, universal understanding (sarvajnatva) that surveys all the areas of worldly, conventional understanding. Throughout the history of Buddhism, there have been persons who set their hearts on a model of holiness (arhat) in which cessation amounts to reducing the body to ashes and obliterating all consciousness. In the

---

7. page 190; Chapter 2

bodhisattva career, one must go beyond such sanctity to immerse oneself once again in the actual world of everyday experience. The wisdom of a bodhisattva is to merely an inner realization. The “five learnings” to be cultivated include not only inner meditation, but also such secular studies as grammar, the arts, mathematics, medicine, and logic. Buddhist learning is not limited to religious doctrine, but stresses the need to engage oneself in science and the arts. The wisdom necessary for bodhisattva practice extends across a broad, unlimited horizon to the limit of being. Concrete and practical knowledge is required of the bodhisattva, a wide-ranging wisdom which, while exhausting being-to-its-limit, is at the same time secular and conventional.

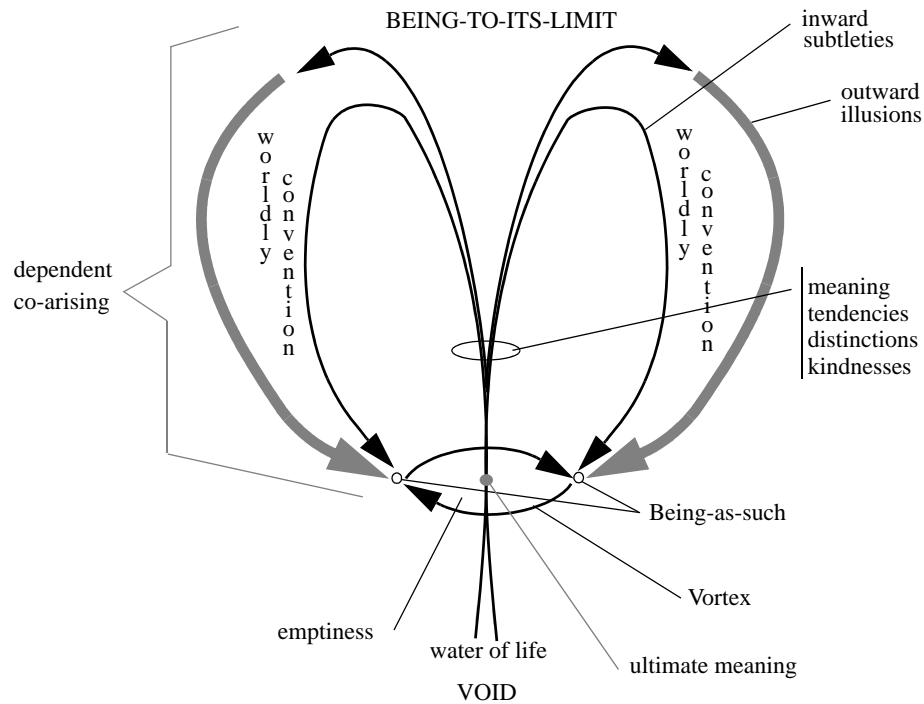
Being-as-such is suchness and parallels the wisdom of ultimate meaning. In contrast to the quantitatively unlimited and broad purview of being-to-its-limit, this wisdom is a qualitative

understanding of the world just as it is. Its insight into truth plunges perpendicularly into the original nature of all things in a direct and unmediated manner. Thus, while conventional being-to-its-limit denotes the broad expanse (udara) of wisdom and insight, ultimately meaningful being-as-such points to their depths (gambhira). Worldly conventional is described in the Buddhist texts as blunt (audarika), while ultimately meaning is spoken of as sharp and incisive (suksma).<sup>8</sup>

We will appropriate these two terms: being-to-its-limit and being-as-such in order to describe the dynamism we see between emptiness and dependent co-arising in relation to worldly convention and ultimate meaning. This will be done with the help of a diagram.

8. Gadjin Nagao, *The foundational Standpoint of Madhyamika Philosophy*, page 33-4

FIGURE 187



The water of life springs from the Void. Emptiness is actually an asymptotic limit of refinement that stands as a nihilistic opposite to dependent co-arising. These two are duals and are identified though the participation of Being within the conceptual framework in a hidden way. Ultimate Meaning and Worldly Convention are also nihilistic opposites, but they are completely disconnected, standing opposite the identity of emptiness and dependent co-arising. The connection and disconnection of these sets of opposites has the same effect as the Gremias square of Being and its images. It produces a conceptual field of differences which allows the indication of emptiness to occur by forcing the person thinking about emptiness to enter a supra-rational awareness beyond duality. As the water of life moves through the emptiness at the center of the vortex of illusion, it becomes the spark of ultimate meaning. After it has moved through the still center, it continues to unfold until it differentiates into meaning, tendencies, distinctions and kindnesses. These continue to unfold into the inward and outward aspects of the world. The outward aspects are the illusions of things outside while the inward aspects are illusions of psychological states. These unfold to the limit of being which contains all the endless variety of beings, entities, states, relations, objects, etc. At that limit, the world begins to collapse back toward emptiness in a swirling vortex around the still center of emptiness. Being-as-such is the borderline between the still center and the raging vortex. This diagram shows the subtle difference between ultimate meaning and being-as-such, and also the difference between worldly convention and being-to-its-limit. It is clear that these are different, though Nagao attempts to collapse the two terms together. Worldly convention does not operate at its limits. Limits are rare events normally avoided. Ultimate meaning is not suchness. Ultimate meaning in its ultimacy cannot be but unified, whereas suchness contains all the myriad differences that phenomenal reality implies that make it such as it is. Ultimate meaning must be thought as the center of the empty vortex, whereas being-as-such must be the point of contact between the still center and the vortex of

illusion. In this way of looking at the world, there is a bracketing of objective and subjective differences so that illusions are not differentiated from things that are designated as real. All the illusions “real” or “unreal” appear as part of dependent co-arising which is reified into worldly convention just as emptiness is reified into ultimate meaning by looking at it as unified. Emptiness is taken to the extreme and transformed into being-as-such by looking at it as differentiated. Worldly convention is taken to the extreme and transformed into being-to-its-limit by looking at its totality. We see that the totality of being-to-its-limits balances the unity of ultimate meaning in this model. The differentiation of being-as-such balances the homogeneity of worldly convention. Between these two the identity of Emptiness and dependent co-arising acts as a balance. If it is seen as having identity through Being, then a fundamental contradiction occurs. If it is seen as having duality which does not have to act through Being, then the contradiction dissipates because harmony through the other is achieved effortlessly. The self is empty and it achieves harmony through the harmonization of the other because the self is merely a mirror to existence. If the other is put in harmony, then that automatically harmonizes the self very deeply -- much more deeply than directly acting on the self alone to achieve harmony as is common in the Hindu tradition. The identity between emptiness and dependent co-arising is the fulcrum between the pearl of unity and the coral stone of totality. If that identity is conceptual, then we fall back into Being in its hidden form within the framework that indicates emptiness. But if that identity is non-conceptual, then we realize the emptiness of emptiness. The emptiness of emptiness is the non-experience of a non-concept or the non-conceptualization of a non-experience. It goes beyond the rational to realize that the cognition is empty as well as the concept. With that realization one is flung into the non-dual Void.

The Chinese term for ultimate meaning sheng-i (...) is a literal translation of the Sanskrit term paramartha, where parama (ultimate) corresponds to sheng (...) and artha (meaning) to i (...). In contrast the Chinese term for worldly convention



shih-su (...) is an interpretative, not a literal, translation. The failure of the Chinese to present a literal translation and the many problems this entails may be due to the fact that the Sanskrit texts have two spellings for worldly convention, *samvrti* and *samvrtti*. *Samvrti* derives from the root *vr*, “to cover, hide, obstruct,” thus suggesting that *samvrti-satya* is covered or hidden truth (*satya*). But *samvrtti* derives from the root *vr*, “to exist, arise, come about, activate,” thus suggesting that *samvrtti-satya* is truth that comes about within the world. The difference between the two, consisting only in a single letter, could be merely the result of an error in copying, or a variant peculiar to given manuscripts (we have the example of the term *sattva* (sentient being) often being reduced to *satva* in some manuscripts, without implying any change in meaning).

But here the difference is more significant and seems to have occasioned some perplexity to the Chinese translators who, in rendering it as “worldly convention,” reflect neither Sanskrit etymology. Furthermore, the Indian pandits with their feel for words would hardly have overlooked the presence or absence of a letter that changes the root meaning of a term. As conscious as they were of root meanings, the Indians could scarcely have intended the Chinese meaning of “worldly convention.” Consequently, we cannot make use of the Chinese term in attempting to grasp the meaning intended by the Sanskrit. How did the Chinese arrive at this translation?

In de la Vallee Poussin’s revised edition of Candrakirti’s *Lucid Exposition of the Middle Way* the spelling of *samvrti* is used throughout, both in Nagarjunas’s stanzas and in Candrakirti’s commentary. Candrakirti gives three etymologies for the term *samvrti*. First, “*samvrti* means a pervasive occlusion” (*samantad varanam samvrtih*). In this sense, *samvrti* is nothing more than a universal clouding over and occlusion of truth. This is the most strict etymological reading, defining *samvrti* from its underlying elements of *sam* and *varanam*. It also has clear doctrinal implications, since the consistent Madhyamika understanding of *samvrti* in all the literature as far back as Candrakirti’s Introduction to the Middle is that its basic meaning is “a universal occlusion,” the clouding over of primal ignorance, basic misunderstanding (*ajnana*) without any insight into reality. Even

when described as understanding, it is incapable of freeing one from primal ignorance and always arises together with it. In the face of ultimately meaningful truth, such basic misunderstanding and primal ignorance always remain, in the final analysis, falsifiable. As *vr* implies, *samvrti* shields and hides true reality behind the conventions of common worldlings. Candrakirti’s “pervasive occlusion” denotes an obstacle precisely to true understanding.

Since this clouded and occluded understanding is enmeshed in the dependant co-arising birth-death cycle, it cannot be wisdom’s insight into the emptiness of all things. Accordingly, Candrakirti’s second etymology of *samvrti* has the term means “mutually dependent being” (*paraspara-sambhavana, paraspara-samasraya*). The notion of mutual dependency (*paraspara-apeksa*), generally used to define dependent co-arising, is here applied to *samvrti*. In contrast to what is empty, non-existent, and undifferentiated, the worldly and conventional always exists in mutual dependence within a world of manifold being. This multiplicity and differentiation is nothing other than the discrimination of self from others, of subject from object, whence “names” are engendered and languages developed.

It follows that the third etymology of *samvrti* is “symbolic and social discourse” (*samketo lokavyavaharah*). Symbolic (*samketa*) here refers to the expression of worldly conventions through conceptual and verbal signs. It is because of these conventional symbols that one produces “descriptions of such things as subjects and objects, the knower and the known.” Social discourse (*vyavahara*) refers to the uses of language according to the dictates of social custom. It is synonymous with descriptive speech and discourse.

Thus, *samvrti* is described in a threefold etymology as “basic misunderstanding, mutual dependency, and symbolic discourse.” The most fundamental of these is basic misunderstanding, the clouding and occluding of primal ignorance. Mutual dependent arising and discriminative judgemental discourse are elemental forms of worldly convention derived from basic misunderstanding.<sup>9</sup>

This difference in the meaning of Worldly

---

9. Nagao page 39-40.

Convention that arises in the Sanskrit is very important. Notice the difference arises by the presence or absence of a single letter. It is the difference between the root “vr” and “vrt” which changes the meaning from occlusion to arising. In the root that means occlusion, the “t” is missing. At this etymological point we can see a fundamental operation occurring within the Indo-European worldview. This worldview believes in letter-magic -- the manipulation of the runes which are the basic form of magic of Varuna. Here a letter is taken away which makes existence into something occluded or hiding. We see here the fundamental notion that arises naturally within the Indo-European worldview that manifestation is simultaneously hiding. That manifestation is defective, missing a letter, and must be made whole again by the realization of the truth. Here we see that in the etymology of worldly convention we have embedded the fundamental assumption of the defective nature of existence that must be perfected by human action. It is this assumption that deflects emptiness from the realization of the Void. In the Void, one realizes that arising is not defective. The outlook that sees the defect and calls for sacrifice -- in order to gain perfected vision in the Buddhist case -- is a fundamental Indo-European assumption propagated within Buddhism. Going on to see worldly convention as dependent co-arising and language only propagates this assumption that colors the way Buddhism looks at the world. In its eyes language is defective, so we must resort to silence to express ultimate truth. In its eyes dependent co-arising as extreme other dependence is the only antidote for the substantive view of the self. Thus, we get even in the opposite view that has an aversion to Being a persistence of the fundamental idea of the flawed nature of existence and how arising is simultaneously occlusion in relation to the emptiness which is the center of the vortex of the arising. Extreme darkening and ignorance is balanced against extreme light of the realization of ultimate meaning as the sameness of emptiness and dependent arising. If words are truly empty, then they all point toward emptiness without sinking into silence. If dependent arising is truly empty, then all beings point toward

the emptiness that I am. Extremes are necessary in Buddhist formulations that indicate emptiness because they operate in the nihilistic landscape of the Indo-European tradition. In that landscape, they exist as skillful means of indicating emptiness which blend in and are camouflaged by looking like all the other nihilistic formulations of ideas that abound there. However, once we have realized the nature of what is pointed to, we no longer need the means of indication. Once we see the moon, then the finger that indicates it is no longer needed. The assumption of the defective nature of arising takes us to the perfected arising of interpenetration. Interpenetration -- tathagata gharba -- is the sameness of ultimate meaning and being-as-such in the model we presented -- is the sameness of worldly convention and being-to-its-limit. They are the belonging together in unity and differentiation of emptiness as dependent co-arising.

When the model that has been presented collapses together, we get the positive embodiment advocated by the Yogacarians that is opposite the negative characterization presented by the Madhyamikans. This positive image of the unity of worldly convention and ultimate meaning is based on the structure of Atman that had been developed traditionally by the Hindus. It was modified to be used as a vehicle for indicating the positive meaning of the sameness of emptiness and dependent co-arising. “Gharba” has three meanings: “gharba which is enveloped (samgrhita), gharba which is hidden, and gharba which is enveloping.”<sup>10</sup>

Based on these three meanings, according to the sastra, all beings can be considered to be Tathagata-gharba: first, because they are included in Tathata (the “thusness” which is the nature of the Buddhas), second, because Tathagata is not manifest in beings, but is concealed in them; and third, because all qualities of the Buddha (...) are present in every sentient being, albeit in potential, or embryonic state.<sup>11</sup>

---

10. pg 53 *Existence and Enlightenment in the Lankavatara-sutra* by Florin G. Sutton.

11. pg 53 *Existence and Enlightenment in the Lankavatara-sutra* by Florin G. Sutton

Notice here that the defective nature of existence is transformed into the concealment of Buddhahood within them. Notice also that the image is both of the encompassed and the encompassing. Thus it operates at least at the level of the modality of engulfing of Wild Being. But it is both engulfing and engulfed at the same time and thus is at least one higher level of logical typing. The totality of being-to-its-limit is the encompassing, and the unity of ultimate meaning as the axis of the center of the vortex that defines emptiness is the encompassed. The capacity for super-rational non-dual belonging together of these two moments is what is hidden between these extremes. Unlike the Atman that the tathagata gharba is patterned from, the latter concept was specifically designed as a stepping stone toward truth to be abandoned once the positive aspect of emptiness was realized. Tathagata gharba is not posited as an ontological construct, but it serves as the basis of understanding emptiness qua dependent co-arising as interpenetration. We can see it as the collapse of our model presented above into non-differentiation where totality and unity belong together. That is where suchness and the conventional intermingle as a single reversibility of encompassing-encompassed that still bears the mark of imperfection only here as the presence in potential of perfection. It is one step away from realizing the belonging together of the Void and all existent things.

The Buddha was born from the side of Maya, his mother, as she leaned against a tall sal tree. Prior to that she dreamed of a white elephant with six tusks which had entered her womb. Before he was born, it is said that he appeared within the womb like the moon through clouds. The name of his mother means illusion or “dependent existence.” She died soon after the birth. Here we see the myth of the relation between the encompassing and the encompassed of the being played out where the gharba (seed) of the Buddha appeared within the gharba (womb) of his mother illusion. He entered the womb as a regal white elephant. Within the womb he sat in the pose of meditation and could be seen through its translucent walls. He left the womb

without causing pain by an alternate route from the normal one as his mother stood leaning against a tree. This story stands opposed to the armies of Mara (hinderance and death) that attempted to deter the Buddha from achieving enlightenment as he sat against the Bodhi tree. When the armies left, Mara said that Buddha had no proof that illusion had been defeated. The Buddha simply touched the earth which moved to signify that it was his witness. Buddha was delivered from the female aspect of illusion to defeat the male aspect of illusion.

In the middle of the night, Siddhartha began to observe his own former lives, the lives of others, and then the entire spacetime continuum concentrated in an extensionless eternal point. He saw the universality of suffering (duhkha), the pain of cyclic existence, in which beings trap themselves in ignorance and desire, like an animal walking around in a circle in a cage. Cutting the circle at the right point would bring liberation: he relinquished desire (attachment), desirelessness (aversion), and indifference (mixed attachment / aversion), and, as dawn broke upon him, cried, “Now is birth and death finished! The ridge-pole of that house built over many lives is broken!”<sup>12</sup>

Buddha came into his last existence as a royal elephant. He entered into Maya and was born. In his austerities he reached the state of “nothing whatsoever” and then the realm of “Neither Notions nor Non-notions” which are beyond the infinity of space and the infinity of consciousness. He relinquished desire or desirelessness which correspond to the notions or non-notions, and he relinquished indifference that corresponds to the realm of nothing whatsoever. This structure is the embodiment of the nihilistic opposites. Indifference is the ephemeron which stands opposite the holon which is described by Indian logic as something, then nothing, then both something and nothing, and finally neither something nor nothing. This is as far as Indian logic can take one toward the description of the holoideal. By giving up these opposites which are opposite indifference, Buddha cast himself into the realm of emptiness which is the still center of the

---

12. Roger J. Corless *The Vision of Buddhism* (NY: Paragon House; 1989)

vortex of nihilistic illusion self-cancelling. The ridge pole of the house is the axis in the center of the vortex of emptiness, i.e. ultimate meaning to being-to-its-limit. When the ridge pole collapses, the tent falls. The tent is the structure of nihilistic opposites by which emptiness is indicated. The collapsing is the production of the Tathagata gharba -- the womb/essence/seed of thusness coming. As womb, it is all of dependent co-arising which is reified into the conventional world. As essence, it is the center of the empty vortex of illusion which is ultimate meaning. As seed, it is upwelling of the water of life within the void. The thusness is the edge of chaos where the vortex of illusion swirls around the empty eye of the hurricane of mara/maya. (The difference between maya and mara is again one letter.) The coming is the action of the Karma in a cycle that causes the world to appear to move in endless cycles of eternal return of the Same. This endless cycle is the cage of the restless souls that move by perfuming from one instant of the created universe past the total destruction of the universe to the next instant in which the universe is created anew. Opposite it stands complete cessation or Nirvana, the nihilistic opposite of the endless restlessness of the world.

There was a series of questions that the Buddha refused to answer affirmatively or negatively:

- Is the world eternal or not?
- Is the world finite or infinite?
- Is the body and soul identical or not?
- Does the saint exist after death or not?
- Does the saint both exist and not exist after death?
- Does the saint neither exist nor not exist after death?<sup>13</sup>

In other words, the Buddha refused to answer antinomic questions such as those that Kant shows to be unprovable either way by pure reason. These questions are not just considered as antinomies, but

in the form of Indian logic that suggests that there may be intermediate states or states that are not touched by the way the question is framed. The Buddha seeks the middle way by rejecting all these possibilities, saying that it is not knowledge that is useful for seeking enlightenment. This is because everything that can be elucidated in any of the four forms of truth in Indian logic belongs in the conventional world instead of at the still point of emptiness which is its opposite. By refusing to take a position, the Buddha is pointing to emptiness. The nihilistic formulation of the conceptual structure that indicates emptiness (desire/desirelessness//indifference) combined with the modes of truth from Indian logic allow the ridge pole of the tent which has as its axis ultimate meaning. This is set up so that the tent then can collapse, and the seeker will be pushed into the non-dual state. It happens in an instant like when an archer releases his arrow and the bow twangs. There is no path into emptiness. There is only the instant transformation when the tent of the conventional world collapses or the arrow is released into the center of emptiness. The arrow shoots toward the Void. The collapsed tent sinks into the Void. We can throw away the formulation of nihilist opposites once we have reached the target and realized the goal. We have finally been delivered out of the Western worldview when we realize that minimal emptiness is only a means of arriving at the Void which is untainted by any trace of Being or its antidote emptiness. Both the disease and the antidote disappear in this homeopathic treatment.

#### Chapter 29

For those who would like to take control of the world and act on it --

I see that with this they simply will not succeed.

The world is a sacred vessel;

It is not something that can be acted upon.

Those who act on it destroy it;

Those who hold on to it lose it.

With things -- some go forward, others follow;

Some are hot, others submissive and weak;

---

13. Questions Which Tend Not to Edification in World of the Buddha; L. Stryk; page144

Some rise up while others fall down.

Therefore the Sage:

Rejects the extreme, the excessive, and the extravagant.<sup>14</sup>

It is strange to think that the Buddhist ideal attempts to act on the world through its reduction to emptiness that belongs together with dependent co-arising. It is wondrous to think of Buddhism as extreme, excessive and extravagant. We tend to think of only the Western worldview in those terms. However, if we look deeply into it, we see that Buddhism perpetuates the nihilistic forms born in the Indo-European worldview that it attempts to use to open up an escape from the terrible excesses of that self-destructive approach to existence. It uses the conceptual formulations born within the Indo-European worldview in order to make that worldview aware of its own limits and thus open up a window in the house of Baal. Death enters through that window as the thing that breaks all holds on things. We escape through that window into the Void. But what we realize is that we do not need to carry the window with us. Once we have entered the Void, we no longer need the window, and we no longer need the concept of the collapsed Atman -- the tathagata gharba which allows us to view the belonging together of emptiness and dependent co-arising as interpenetration.

Chapter 16

Take emptiness to the limit;

Maintain tranquility in the center.

The ten thousand things -- side-by-side they arise;

And by this I see their return.

Things come forth in great numbers;

Each one returns to its root.

This is called tranquility.

“Tranquility” -- This means to return to your fate.

To return to your fate is to be constant;

To know the constant is to be wise.

Not to know the constant is to be reckless and wild;

If you're reckless and wild, your actions will lead to misfortune.

To know the constant is to be all-embracing;

To be all-embracing is to be impartial;

To be impartial is to be kingly;

To be kingly is to be like Heaven;

To be like Heaven is to be one with the Tao;

If you're one with the Tao, to the end of your days you'll suffer no harm.<sup>15</sup>

Take emptiness to the limit but maintain tranquility at the center. This seems to indicate the kind of fusion of contradictory states that Buddhism attempts to embody in its states of mind that are encountered only in silence in meditation called samadhi. We can almost read into these words being-to-its-limit and being-as-such. Within the Void everything is seen as returning to its roots or source. Buddhist practice is merely one of the myriad things that arise as a means to return to the source. Buddhist practice is the primary means for Indo-Europeans to return to their source and achieve tranquility by realizing their fate and attaining constancy. At its pinnacle this is an entry into a samadhi that gives us access to the interpenetration of all things and prevents us from doing more wrong because we finally realize that to harm others is to harm ourselves.

The nature of the samadhi, as well as its ability to reveal a truth normally hidden from us, is indicated by the name, which is figurative and meant to indicate its nature. It is said in the Avatamsaka Sutra and several other scriptures that when the surface of the great ocean is completely still, unruffled by the wind, all things can be revealed as images on its surface. One text says, “It is just as when the wind blows, waves arise in the great ocean, but when the wind stops, the water becomes clear and still, and there is not a single image which is not revealed on its surface.” Another text says that the forms of the

---

14. page 244 Te Tao Ching.

15. page 68

Ashras dwelling in the sky are all revealed in its surface. It is a simile for this particular samadhi because when the activities of the “normally” functioning mind are stilled, like the waves in the ocean, then all things are revealed to the meditator in brilliant clarity. Since in order to perceive the identity and interdependence of everything demands an extremely radical disruption of the normal categorizing, conceptualizing, symbolizing mechanisms of the human mind, obviously the sagara-mudra samadhi is understood to be an exceptionally profound state of meditation. I have translated the Sanskrit name (hai-in san-mei, in Chinese) as “the samadhi which is like the images in the ocean,” or “samadhi which is like the impressions in the ocean,” in conformity with the simile. Mudra is sometimes translated as “seal,” which is inaccurate in this context because of the connotations it has in some Indian and Tibetan forms of Buddhism.

Thus the Hay-yen teaching derives, according to Fa-tsang, from the Buddha’s samadhi. However, the samadhi also belongs to the Bodhisattva of advanced states for his own activities, which are those of a Buddha, must grow out of his own vision, in sagara-mudra samadhi, of a universe of identical things interpenetrating infinitely. This is why the Hua-yen vision is not available to most of us, who rely for information on sources of knowledge which Buddhism criticizes as erroneous and conducive to anxiety and turmoil. If we wish to share the Hau-yen vision, we need only cultivate the samadhi which is like the images of the ocean. That means to become Buddha-like.<sup>16</sup>

This is the image of the collapsed tent of the conventional world. It spreads out on the ground of emptiness and dissolves into that emptiness so that the two together become a Void. We see fish that swim in the depths of that ocean and birds that fly above it in the ocean of air. When the karmic wind ceases blowing, then the surface becomes still. At that point the birds see their reflection in the surface of the water and the shadowy images of the fish below. At that point the fish see their reflection in the surface of the water from underneath and shadowy images of the birds above. Each sees their

reflections mingled with the shadows of the other caught within the surface of the still ocean.

Either the birds can see the fish or the fish can see the birds. Except for rare occasions, the fish do not enter the realm of the birds or vice versa. The opposites are always apart. But on each side there are shadows and reflections. The shadows and the reflections are the components of the vision of each that are complementary opposites that can cause cancellation of that view of the surface. Cancellation in this case would be the realization that the shadows and the reflections are illusory opposites, and that ultimately the fish and the birds are one even though they never meet. They, in fact, become one inside the partially translucent, partially reflective surface. The surface of the ocean is the Jabrut, the single source, the Apeiron. When it is visible, the opposites vanish. Through this surface we enter the gate which takes us beyond the Void.

When we enter the surface, the world does not vanish. In fact, we experience no change whatsoever. This is because we are already swimming in that Void which is interlaced throughout all our experience. We are like those fish or birds in that we are already swimming in the Void among the swarms of the myriad things that issue from it and return to it. These swarms, in our case men and our opposites jinn, do not actually reside on the two sides of the surface of the Jabrut. Instead, we are both reflections moving within that surface which is made up of angelic light. Both the jinn, the angels and ourselves as men are part of the cognizant light of different intensities that interpenetrate within the diamond surface of the still ocean. We are part of the overflowing bounty from beyond the Void, only seeming to arise to take form beyond it on one side or the other.

So when Zarathustra in Nietzsche’s image of the only known Indo-European prophet returns to the sea and gazes into its depths, he fears what he sees there -- that we all may have to requite for the forgotten wrongs of our race on this earth. But instead, we see that through the stilling of the sea, we find the escape

---

16. page 74, *Hau-Yen: The Jeweled Net of Indra*, Francis Cook.

from the Indo-European worldview by first locating minimal emptiness and appreciating more and more subtle formulations of it until we escape from formulations completely into the Void that is purified of any taint of any scent of the Indo-European disease of Dynamic Clinging. And through this process we become ready to hear once again Zarathustra's message to us. It was the same as he had for the people of his time who he warned of the Druj and showed how to worship the One God who is a Wise Lord. His people all became, through the turmoil of history, the Druj and lost his message. They even lost the message of Jesus who was given a book like Muhammad, the Ingele, but has been obliterated from the face of the earth by the Mithraic Christians who perverted his teaching. So the appropriation of the heritage of prophecy of the Jews did no good. These prophetic teachings were similarly distorted. Only the heritage of the prophet Muhammad has not been subverted (may Allah preserve it always). And so our only way to regain the lost teaching of the gnostic Jesus beyond the image of Christ and the prophecy of Zarathustra beyond dualistic Persian religion that stems from the worship of Mithra/Varuna as the enemies of Indra is to enter by the door of Muhammad, may Allah bless him and grand him peace. The teachings of all the Prophets about what lies beyond the Void is the same. Only the ways of life they brought to form out of the Void differ. Their difference is the only true difference because as the Prophet Muhammad said, "Kufr is one system." We have been exploring the evolution of one particular branch of the Kafir's way of looking at reality -- the Indo-European. It is only by looking hard at it and realizing that that is who We are that it will ever be genuinely possible to appropriate the prophetic teachings of Muhammad and give them a form that polishes what is good of the West and purifies it of the terror and destruction directed at all the peoples of the earth that emanates from it. We note that the way out is also the way in. The way out of the Indo-European worldview into other self-aware worldviews like the Buddhist and Chinese which make it possible to appreciate the true significance of Islam, is the way for Islam to enter and purify the Western worldview as it has entered

and purified so many others. In the end, we find we do not need to leave. We only need to make welcome a truly wonderful guest who will bring light into a way of life that has been dark and darkening the world too long.

Many people who were very violent and ruthless in their ignorance at the time of the Prophet, may Allah bless him and grant him peace, were accepted into Islam and purified, becoming excellent examples of the Muhammadan way.

Welcome, Oh Prophet of Allah, to our abode! Oh, Allah please purify us.





## BEYOND

---

It is only through prophecy that it is possible to move beyond the Void. This is an amazing aspect of existence that few people appreciate. There have been 124,000 prophets to mankind since Adam. Each of them have brought knowledge that originated beyond the Void to the tribes of mankind. The prophet to the Indo-Europeans was Zoroaster. The only prophet to all mankind is Muhammad, peace and blessings of Allah be upon him. Each prophet brought both a way of living and knowledge of the

absolute. What is amazing is that when someone follows the way of living brought by a prophet of Allah that the acts performed are connected to depth unity beyond the Void. All the various acts which the followers of a prophet imitate give a deep inner unity to human being and the tribe or society that together follows that way of life. There is surface disunity among these actions but a deep inner unity that can only come from beyond the Void.



---

After writing this book I went on to write a book called Reflexive Autopoietic Systems Theory. That book contained the fundamental theory that I was shown as a result of writing this book. The first chapter of that book is called “Reflexive Autopoietic Dissipative Special Systems Theory” which contains the crux of the argument of the theory of Special Systems. I spent the next ten years researching Special Systems Theory and then Emergent Meta-Systems Theory. Then eventually I started a second Ph.D. at the University of South Australia at the Systems Engineering and Evaluation Center (SEEC) where I researched General Schemas Theory, Emergent Science, and Emergent Engineering. You can see more about those other subjects if you look up my name on the web. But this Coda is just meant to give some indication of those further studies that complete these fragmentary working papers, that are the basis of the further studies. Also along the way I wrote Wild Software Meta-systems which is a view of how to apply some of these ideas to Software Design. The work on Schemas Theory also deals with the theory of Design of Systems and Meta-systems. For INCOSE I have written some papers on Meta-systems Engineering. All these various papers are on different topics but they are developments of

the same key ideas pursued further and further afield. I learned much by writing this book, sometime after my Ph.D. dissertation from the London School of Economics, University of London (1982) titled The Structure of Theoretical Systems in relation to Emergence. These papers place that work on Emergence and the Meta-levels of Being in a broader perspective within the worldview. I wrote them while I was engaged working as a Software Engineer for a major Aerospace Company. I have continued in that vocation as I have done my various studies trying to refine my understanding of the theory of Emergence. Much that is in these fragments are wrong. I only found out later after asking the question here, when I discovered the nature of Special Systems and the Emergent Meta-system. So I refer you to that better theory, but it has its roots here and particularly in Plato’s cities. As a trained Sociologist I had a particular interest in Plato’s imaginary cities. It turns out that the Special Systems are everywhere in Plato. Once you know the structure of them it is very clear. The other source I have found in the Western Tradition is Euclid’s Elements, in the Common Notions. Also they are found in the Alchemy of Bolos, Ridley, and Starkey. But beyond that they seem very rare indeed.

---

**CODA**

---