

Thinking The Unthinkable:

Prelude to an Empirical Ontology

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1. Synoptic View of the Fourfold of Being

Arkady Plotnitsky in his book Complementarities advances the proposition that multiple complementarities exist and that meta-complementarity is possible. In this working paper we will consider this assertion and its implications. We assume a framework of ontology developed over the last twenty or so years called the Fragmentation of Being. In this analysis of modern ontology we find that Being which used to be a unitary concept encompassing Reality, Truth, Identity, and Presencing has become in this century split into four succinct kinds of Being. The Being of Aristotle, Descartes and Kant and most of the major philosophers before Husserl were all different interpretations of a single kindless Being that encompassed everything. The best exposition of this approach to Being is Brentano's dissertation. Husserl broke ranks when he introduced essence perception at the heart of phenomenology. Many philosophers including his protege Heidegger recognized that essence perception had to depend on a different kind of Being than the traditional kindless Being projected by philosophers. By introducing Time into perception of kindness Husserl produced a view of the world based on understanding processes of unfolding rather than static representations. We might call this Process Being as opposed to Pure Presence. The distinction is fundamental and is expressed in terms of the definition of the present-at-hand and ready -to-hand in Being And Time. There was a rewriting of History of philosophy with the

discovery of Process Being as something different from Pure Presence. It became clear that it was possible to reinterpret the age old difference between Parmenides and Heraclitus in terms of these two kinds of Being. Once the cleavage in Being was discovered and it became clear that Being was not kindless, then the gold rush was on to discover as many different kinds of Being as could be found. It turned out that four different kinds of Being have been found in Continental Philosophy to date. The question at stake in this essay is whether a fifth kind of Being is possible.

The exploration of the kindness of Being is the hidden agenda in modern continental philosophy. When you analyze what different Continental philosophers have to say about ontology it soon becomes clear that many times they are talking about the same thing using different terminologies. But also they are making some crucial distinctions vis a vis the different kinds of Being that are possible and operative in the world. We are like fish immersed in water within our worldview. We do not see the water but it is the medium that we live in. Just as within our own world the air is invisible. Being is the ethereal medium within our Indo-european worldview. To find out that this ethereal medium has distinctly different kinds after believing it was purely transparent and kindless all these centuries is surely a monumental discovery. But this discovery was explored and expressed differently by the different philosophers that have looked at the constitution of the world. Some analysis of what this community has to say about Being and its kindness leads to the definition of four succinct kinds with specific interrelations. I have expressed these interrelations in terms of a series of Meta-levels:

Pure Presence -- Present-at-hand -- Pointing

This is the Being of Aristotle, Descartes, and Kant as well as most of the ontologists prior to Husserl except perhaps Heraclitus, and Hegel. Merleau-Ponty in the Phenomenology Of Perception associates this modality of Being with pointing.

Process Being -- Ready-to-hand -- Grasping

This is the Being of essence perception in Husserl and becomes the major meaning of Being in Heidegger. Merleau-Ponty in the Phenomenology Of Perception associates this kind of Being with grasping.

Hyper Being -- [In-hand] -- Bearing

This kind of Being was actually discovered by Heidegger and called -B-e-i-n-g- (crossed out). It was taken up by Derrida in his early works and called DifferAnce which is a chiasm of differing and deferring. Michael Henry in The Essence Of Manifestation pointed out that Heideggers basic assumption was 'ontological monism' which meant that Process Being and Pure Presence kinds of Being intertwined to form a closed system that modeled transcendence as self grounding. He calls the essence of manifestation that which never manifests. A kind of unconscious in Manifestation similar to the unconscious that Derrida stakes out in his analysis of texts in which authors lose occasional momentary control. Merleau-Ponty called this the 'Hyper-dialectic' between Process Being and its inverse discovered by Sartre called Nothingness. When Process Being and Nothingness cancel out then the result of this cancellation is Hyper Being. I have dubbed the associated modality the in-hand. Merleau-Ponty independently discovered it in the Phenomenology Of Perception when he notes that a blind man or someone who learns a musical instrument *expands* there being-in-the-world to encompass that instrument. The in-hand modality is when we take some tool in-hand and expand our world. Levinas identified this modality with bearing up under the Other. He noted that at this level ethics and metaphysics collapse into each other.

Wild Being -- [Out-of-hand] -- [Encompassing]

This Kind of Being was discovered by Merleau-Ponty in The Visible And The Invisible. This is a book that has had little impact on metaphysics until recently, mostly due to its sketchy and unfinished state. However, in it Merleau-Ponty delves into the problem of what is left over when Process Being and Nothingness cancel. The question is what is left over. He dubbed what is left over Wild Being following Levi Strauss in the definition of some sort of primitive modality that lies beyond the pale of normal ontology. He described it in terms of *flesh* and the chiasma of Touch Touching.

After him until recently this frontier of Ontology was left unexplored. But recently it has become the object of interest by contemporary ontologists. Deleuze and Guattari in Anti-oedipus and A Thousand Plateaus attempt to model it in terms of the relations between desiring-machines and the socius. They devalue the individual and attempt to understand him in terms of fragments of self within the field of the social. The unconscious is called the body-without-organs. They make the important observation that anything that is related to something else cannot be a manifestation of the unconscious but has some sort of conscious content. The

unconscious is not all dark but is a locus of intensities. Zero intensity is material things similar to Sartre's concept of the practico-inert in The Critique Of Dialectical Reason. Finally they model Wild Being itself in terms of the Rhizome which is a loosely connected network of "partial objects". The philosophy of Deleuze and Guattari is extremely unsatisfying because of its radical and extremist positioning, even posturing. But they must be commended for attempting to philosophize about Wild Being. They came up with a ruse that would allow them to enter the arena after cancellation. They pick two sciences: Psychoanalysis and Marxist Economics. They allow these two sciences to cancel each other out and then reserve for philosophical discourse what is left over after the cancellation has occurred. This brilliant strategy allowed them to open up wild Being to close observation.

John S. Hans in The Play Of The World attempts to save the insights of Deleuze and Guattari by constructing another similar vision based on looking at the concept of Play. He construes Play as the realm of Wild Being.

Finally there is the work of Arkady Plotnitsky. He critiques Deleuze and Guattari's philosophy and attempts to find Wild Being in the incomprehensibility of Quantum Mechanics. He connects the philosophy of quantum mechanics of Bohr with the musings of Bataille and Derrida (as well as Godel) to construct an excellent picture of the wild frontier of Wild Being. In the process he introduces the concept of anti-epistemology -- our radical ignorance of what lies beyond the veil of the complementarities we observe in quantum phenomena and our complementary theories that can never quite reach completion but always have opposites. Instead of a morass that Deleuze and Guattari project as the Rhizome, Plotnitsky sees a myriad of complementarities and denies we can see past these to the noumena that lie beyond. David Boehm with his theory of the implicate order and the hidden variable model in quantum physics takes the opposite stance. He says that there are objects beyond the veil but that we must relax our restrictions on making them fully manifest before we can posit their existence. Bohr on the other hand said that we cannot know anything beyond the complementarities. The complementarities arise out of nowhere -- this is the orthogonality of the unconscious -- and it is impossible to use them to parallax and project what lies beyond that surface of oblivion.

However, Plotnitsky goes on to say that complementarity is not just a nesting of myriad complementarities but that it has some structure beyond duality which I call here multiple complementarities. By this I do not mean that one thing might be differently complementary to different others but that there is a three-way, four-

way, five-way kind of complementarity. Also Plotnitsky raises the possibility that meta-complementarities exist. He has not said much about either of these supplements to pure dual complementarities. His statements are somewhat vague. But they raise the possibility that it is possible to think a fifth kind of Being beyond Wild Being. In terms of my own philosophical position that is equivalent to thinking the unthinkable. Here we want to explore that possibility and perhaps offer some reasons that might be impossible.

In my ontological work I have introduced a framework for understanding the relation of the different kinds of Being to each other. I have posited that they are Meta-levels more or less like the meta-levels of learning described by Bateson in Steps To The Ecology Of Mind. Each of the different kinds of Being is a meta-level in relation to the last and that the steps of the fragmentation of Being is a gradual unfolding through the various meta-levels. This is why they are more and more difficult to think just like the meta-levels of learning. And at the fifth meta-level our ability to think them completely collapses. Anti-epistemology arises at the fourth meta-level of Being. That is the result of the collapse together of Process Being and Nothingness -- a kind of ontological antinomies. When these ontological antinomies collapse into each other we realize that all our fundamental categories are unstable and on shifting sands. When we reach the unthinkable fifth meta-level we realize that besides anti-epistemology we need to go on to embrace an anti-ontology. Thus I interpret the unthinkability of the fifth meta-level of Being as emptiness (sunyata). This is to say that the Buddhist concept of emptiness that is neither concept nor experience and is itself totally empty is the same thing as our inability to think the fifth meta-level of Being.

This identification of Unthinkability with Emptiness is I believe a profound insight into the roots of our worldview. It turns out that Buddha was a product of the Indo-european worldview. I believe he discovered the way out of the morass that we are embroiled within as we are encompassed by this worldview. If we look at the Indo-european languages we find that only they have within them the grammatical structure we identify with Being. In those languages we see that Being is the most irregular root in most cases. This means that within the Indo-european languages Being is an artificial construct. It is projected on everything within our world. But many other worldviews have no equivalent highest possible concept. Thus it is an anomaly directly connected to the roots of our Indo-european worldview. And in fact it produces a significant distortion in the way we see things. I believe the Buddha is unique in that he realized what the antidote for this miasma of distorted

projection of Being on existence. That antidote is the concept of Emptiness. Emptiness like Being is a meta-concept. Emptiness precisely cancels Being and allows Existence to shine through. Historically Being encompassed for the Greeks both Being and Existence. The difference between these two ideas were vague and nebulous. But when the Philosophical works of the Greeks were translated into Arabic there was not equivalent for Being in their language. Instead the Arabs had a term for existence. A term had to be made up to cover the meaning within the term Being that was a surplus over Existence. That term Kun (to make) did not really reflect the concept of persisting that Being implies. However, when the retranslation into Latin was performed in the Renaissance then the distinction between Being and Existence was preserved.

Being is a subtle clinging to existence. Being is comprised of the fourfold of Truth, Reality, Identity and Manifestation traditionally in the Greek language. Existence on the other hand does not exist in the Greek except implicitly, but only in the Arabic. Existence is what is left when Being as a supplement is subtracted. We will define it as what is left over when things are neither shown nor hidden. This is to say that Being as manifestation is a process of showing and hiding. When we do not engage in this process then what ever is left over is what exists. In Buddhism what exists is called Suchness or Thusness. Being is a distorting supplement that is added to the Suchness of existence. It engages us in a process of showing and hiding, of presentation, of artificial manifestation beyond what is just there. Similarly existence is that which is neither true nor false, neither real nor unreal, neither self-identical nor different. In the Greek tradition this middle point was invisible because of the application of the principle of the excluded middle. In India a more sophisticated Logic prevailed which could handle that which was 'both ... and' or 'neither ... nor' So a much richer manifestation was visible when one could 'see' what was both true and false OR what was neither true nor false. And similarly with all the other aspects of the fourfold of Being. However, none of these moments in the Indian logical dialectic captured emptiness. The emptiness was a fifth moment that canceled out all the others. At least this is Nagarguna's contribution to the understanding of the relation of Logic to emptiness which became pervasive in the Mahayana understanding of Emptiness. In other words when we cease to apply the duals from the fourfold of Being like truth/untruth, real/unreal, identical/different, or present/absent then what is left over only exists. It is neither a nor ~a yet both a and ~a. We can only indicate with our categories but must go beyond our dual categories. But essentially this existence is empty. This means that when we go to the higher level at which there is a chiasm between the 'both ... and' and the 'neither

... nor' then we realize besides going beyond just categories (the anti-epistemological move) we must also go beyond the positing of Existence itself. Existence like Being can be thought of as a glossing category. The gloss of Being covers over Existence but the gloss of Existence covers over the thusnesses that are there. When we realize as the Buddha did that Existence was empty he made a profound move into what is known in Taoism as the Void. This is why Buddhism flourished in China but failed to take root in India. The void of Taoism that expresses the absence of not just Being but also the gloss of Existence in the Ancient Chinese tradition is directly indicated by the non-concept non-experience of Emptiness that destroys Being in all its kindness.

Thus Buddhism gives us a means of understanding beyond what we can think. As Parmenides said 'Thinking and Being are the Same' but Buddhism provides a guide to reflection that stops thinking and allows us to see what exists and that it is intrinsically empty. When we bring this back and apply it to the unfolding of the meta-levels of Being we see that what Being really is IS a means of projecting illusions through the process of ideation. The different kinds of Being work together to produce this process of projecting illusory continuity on the world. Thus the simile of Plato's cave is apt. Within our worldview we are encompassed. There is a show going on which is manifest in our Televisions, Cinemas, Theaters and Computer ensembles and it produces the illusion of a continuity. It is intrinsic to the Social Construction of our world. Who plays the part of the sophist carrying the objects and who is forced to watch the shadows continuously changes. But this show is a closed system enacted on the basis of the differentiation of the kinds of Being. It is only when we are torn from our places that it is possible to go out of the cave and see the jewel like nature of existence beyond the darkness of the cave. Existence is jewel like because each thing reflects every other thing in the world. In other words, Mahayana Buddhism's concept of emptiness as Interpenetration is implicit in the jewel like clarity of the world beyond the cave. The wall of the cave is non-Being. The cave itself contains the show which always consists of four different meta-levels of Being.

The fourfold of Being is composed of a minimal system of distinctions ala Buckminster Fuller in Synergetics 1 and 2. Each distinction is fundamental but of a completely different quality referring to a particular aspect of the relation between language and the world. These distinctions are embedded in the field of the four meta-levels. We can see the unfolding of the four meta-levels if we trace back through the unfolding of the distinctions. In other words all the distinctions are

drawn on the surface of illusory continuity produced by ideation. The fact that the four distinctions interact with each other creates the temporality of showing and hiding relations. So the dynamism of the distinctions in relation to each other produces the A-lethia or uncovering of Being. Note that uncovering is more than mere presence and absence but instead refers to showing and hiding. The hiding or showing occurs because presence and absence occurs along with the other distinctions such as identity/difference, reality/illusion or truth/falsehood. When we look at the dynamic of the distinctions in their relation with each other there is a slip sliding of the distinctions past each other that Derrida calls DifferAance or differing and deferring. We cannot take them together all at once and make systematic sense of all the distinctions together in a single synoptic vision. Instead we move form emphasis on one distinction to the next in a dance where the different fundamental distinctions play off of each other. It is this dance that hides the Essence of Manifestation, or the unconscious of manifestation that is purely immanent and thus never appears. When we realize that the essence of manifestation is the SAME as what appears in the showing and hiding is when we enter the arena of Wild Being. Wild Being is like the cyclopedic vision which sees what never appears in what is given. The traces of what never appears is everywhere written on everything. But we only see it when we realize that what never appears is the SAME as what does appear.

We can think about this using the analogy of the mirror offered by Onar Aam (private correspondence). In studying Phenomenology he realized it was possible to go beyond the conventional interpretation of phenomenology that uses the technique of reduction to a more genetic phenomenology similar to that suggested in the Sixth Meditation by E. Fink. When we consider the anomaly of the mirror we note that there are three possible relations we can have with it. We can look though it into an alternative world, or we can look directly at the surface of the mirror itself, or we can look at what we see as a reflection of the world we are in. Onar Aam relates these three possible relations to perception, sensation, and conception. He notes along with the phenomenologists that we do not look at sensations but see the things themselves out there contrary to all expectations of our studies of perceptual mechanisms. It is difficult for us to concentrate on anything like what Husserl calls the hyle of consciousness that might be called pure sensation. Instead phenomenology teaches that the matter of consciousness is always mixed up with the forming intentions in ways that make them inextricable from each other. Thus Husserl speaks of noesis and noema. They are mixtures of intentionality and the hyle or content of consciousness with different proportions of intention and

sensation. But a perception or cognition is never pure hyle or sensation. Instead like the mirror analogy it is either a reflexion (cognition) in which the emphasis is on intention or it is a perception where the emphasis is on the hyle. When it is a perception it is as if we were looking through the mirror of consciousness while if it is a cognition it is as if we were looking back within consciousness from the mirror of consciousness into the formlessness of the source of intentions.

Consciousness is of course another way of talking about Being. Consciousness is the nexus of showing and hiding that envelops each of us. Consciousness is the psychologistic approach to Being. Another way is to take an approach that sees instead the whole realm of Being as Heidegger does as a clearing, transparency surrounded by opacities. Within that clearing there are reflexions where we rebound toward the source of intentionality (sometimes called the transcendental subject in phenomenology) or translucency in which the opacity and transparencies mix. Every mirror is an anomalous combination of these elements. The mirror is composed of the transparent glass, and the tain. In the glass if we look at its surface we see a pattern of colored lights that are close to what we call sensations which are translucent. The tain is composed of the opaque silvered compound that gives off reflection. Thus every mirror contains a combination of all the ways light can play off a thing in a single anomalous configuration. The mirror is a special combination of opacity, translucency, transparency, and reflectivity. So when we look at consciousness we can see that it has a lot of similarities to a mirror. And in fact we can see the clearing of Being as a mirroring within what Heidegger calls the fourfold of Being. As such we can that in consciousness there are many opacities in the midst of which we find a certain transparency. There is a continuum between the pure opacity and the pure transparency which results in the great variety of translucencies. Within this arena there are also certain moments where reflections arise so that things take on the color of other things within the clearing.

From out of the source of intentionality comes the distinctions between the fundamental distinctions between truth/falsehood, identity/difference, reality/illusion, and presence/absence. In Being they are the Same in the sense that Heidegger teaches us in Identity And Difference, i.e. that they belong together as the different aspects of Being. Through those distinctions we interact with the opacities, translucencies, transparencies and reflections within the Clearing of Being. So the clearing in Being as the nexus of social consciousness becomes a complex arena within which there is ideational production and the testing of conceptions. The spectrum of lights interacting with darknesses that we see going

from transparency through translucency to opacity with an occasional reflection is the medium that the non-nihilistic distinctions are drawn upon. When these non-nihilistic distinctions cohere then we have the Indo-European ideal of *rta* (cosmic harmony) which in the Greek culture is called *Arte* (excellence) and today is called what is 'right'. This complex interplay of light and darknesses and the distinctions we make are the material out of which we socially construct our Indo-European worldview. We are continually constructing it anew. But what remains the same is the fourfold of Being and the interplay of the mirroring within the clearing of the dark forest of what is not Given. Heidegger talks about appropriation as what 'It gives'. When all that 'It gives' is appropriate to each other then we have the realization of *RTA*. But for the most part we are confronted with the lack of *Rta* in which all the distinctions are inappropriate in which case we are lost in the illusion, falsehood and difference rather than bathed in the light of truth, reality, and identity. In fact within the fourfold of Being it is possible to have every combination of the pairs identity/difference, truth/falsehood, and reality/illusion. These combinations I call the trigrams of Being after the different set of trigrams developed by the Chinese in the context of the I Ching. All these combinations of the distinctions within Being are continuously moving from presence to absence and this is what gives us the dynamic of the fourfold of Being. And the distinctions are written on the surface of consciousness that embodies the spectrum of possible lightings of things. The play of lights and the play of non-nihilistic distinctions make up the complex dance within social consciousness that we see as the dynamic within the clearing in Being.

If we look at social consciousness or the clearing of Being we can see that between the surface of consciousness that is lighted which gives us forms and patterns, and sky of non-form from which the non-nihilistic distinctions arise there is a gap. This gap is where the meta-levels of Being arise. The sky of consciousness that is the origin of the non-nihilistic distinctions appear is what Heidegger calls the Heaven. The surface of consciousness where forms and patterns appear is what Heidegger calls Earth. Within the cleavage between heaven and earth there arise mortality and immortality. We can see mortality in the limits of our finitude as creatures. We can see immortality as the opposite of our own mortality. Thus we construct a dichotomy which posits our finitude in our existence and project its opposite which is the transcendence of infinitude. Transcendence and Immanence play between heaven and earth. This is the view of the fourfold that Heidegger explores in his later philosophy following Socrates who defined the fourfold of the world in terms of Heaven, Earth, Mortals and Immortals.

The opposite of the positive fourfold of Being is the negative fourfold that appears in the Theogony of Aristophanes in the Birds. It is projected on women and is comprised of Night, Covering, Chaos, and the Abyss. We get a better view of the fourfold of Being by looking at the opposite of the negative fourfold. Then we find that we have **Light, Uncovering, Order**, and the **Foundation**. These attributes of the positive fourfold are projected on men by Greek culture. There is a dualistic interplay between the positive and negative fourfolds by which one suppresses the Other. The negative fourfold represents Otherness which is denied, suppressed, and destroyed. Yet it still arises occasionally. The greatest modern embodiment of the negative fourfold is James Joyce's Finnegan's Wake. But since it is normally completely suppressed we instead normally only see the singularity of mirroring in the clearing of Being which stands as a sign pointing toward the negative fourfold. That is the position assigned to women within our culture, i.e. the moment of invisibility, of sensation, of the surface which is difficult to see. Theirs is the balance point between the looking through the mirror and the reflection from the mirror. It is the balance point between noesis and noema where sensation is almost visible when we look directly at the mirroring surface of consciousness itself.

Between the heavens from which the non-nihilistic distinctions descend as information from nowhere giving us light, uncovering, order and foundation and the earth of the spectrum of lights interaction with things (transparency, translucency, opacity and reflection) a series of stages are created that correspond to the the meta-levels of Being. We can understand this when we think of the relation of the meta-system to the system. The system is the gestalt which is seen in the play of lights and shadow. The meta-system is the manifestation of both the origin and the arena within which the system appears. So we can see the meta-system as the clearing in Being which reveals things that appear in the clearing. But we can think of the meta-system also as the origin of the systems from which they arise. Systems or gestalts arise out of the background of the meta-system of consciousness and appear as figures on that ground. Everything within consciousness can be looked at as either system or meta-system.

A system is a whole greater than the sum of its parts, i.e. a gestalt. On the other hand, a meta-system is a whole less than the sum of the parts. The meta-system always has a lack which is an exact fit for the surpluses of the emergent properties of the system. The system is like an application while the meta-system is like the operating system within which the application appears and interacts with other applications. The meta-system gives the applications its resources and is the

environment, ecology, or milieu within which it operates. A system is like a turing machine but a meta-system is like a universal turing machine. The universal turing machine can execute different turing machines read in from tape. Without the specific turing machines (applications) the universal turing machine (operating system) is useless. The concept of the system and meta-system is related to the ideas of Bataille who distinguishes between restricted economy (system) and global or general economy (meta-system). These ideas are well presented by Arkady Plotnitsky who shows that the concept of Complementarity of Bohr describes the nature of the meta-system in the deepest and most radical way. The meta-system is always a myriad of overlapping complementarities that play together to produce the ambience out of which systems (classical theories of phenomena) arise and interact. The classical theories always appear in pairs that are complementary to each other. Systems are always seen in relation to either the anti-system or their complement, or against the background of the variety of other different systems that arise within and interact within the arena circumscribed by a paradigm. Systems always have overlapping shadows of the other things within the clearing of Being that haunt them. These shadows have umbras and penumbras that are created by the different lights that shine on the clearing in Being. There is not just one light but many lights that appear as different points of view. So on the ground of the clearing are many overlapping shadows. These shadows are the external manifestation of the interpenetration of the things within the clearing. Out of this difference there appears the difference between the categories of quality and quantity. These are related to each other by the transform of N^2 to 2^N . This means that when we look at the systems within the clearing we can create a Lano N^2 diagram with the systems along the diagonal and the intersections of the matrix around the diagonal represent the $(N^2-N)/2$ two-way relations between the things. When however we consider the interpenetrations of those systems we get the 2^N possible system states of the whole meta-system. These system states refer to the possible qualities of the system. Qualities appear through the interaction of the systems within the meta-system. That interaction causes us to move from one system to another within the meta-system. That movement reveals the implicate order described by David Bohm (Wholeness And The Implicate Order) that unfolds as we move from system to system within the meta-system. That implicate order becomes explicit within the generation of systems in the arena of the meta-system. As we move from origin to arena there is an unfolding of order through which we see the quantitative and qualitative aspects of the clearing produced. The opposite of this is the appearance of multiple lights, like stage lighting that casts many overlapping shadows. These shadows of things interpenetrate externally on the foundation of the

clearing and are the opposite of the internal interpenetration that defines the many qualities that arise out of the interaction of systems within the clearing. Order and light (which means viewpoints within the clearing, i.e. sources of non-nihilistic distinctions) interact. The interaction of systems turns the implicate order into an explicit order and thus uncovers the nature of the things within the meta-system. The interaction of viewpoints that are the lights or sources of distinctions shine on the foundation of the clearing revealing what persists and bears up the things within the clearing. So by looking at the aspects of the negative fourfold in a positive light we see the way in which systems interact within the meta-system of consciousness. We see how the clearing in Being produces its uncovering, its lighting, its foundation laying, its ordering. All these are part of the dualistic action which suppresses Otherness and establishes the uni-verse (one song) sung within the world constructed by social consciousness. Jung taught us about the collective or social unconscious. But that must be only the essence of manifestation which Henry points out is that part of manifestation that never appears. The complement of that is the social consciousness which appears in Love And Existence by Salthe. Our job is to attempt to follow the path of Merleau-Ponty and construct a social phenomenology because the system of the individual breaks up and fragments into desiring machines strewn across the field of the socius according to Deleuze and Guattari in Anti-oedipus. The clearing in Being is essentially a field of social consciousness as opposed to solipsistic concept of consciousness from psychology and transcendental phenomenology. Only Fink in The Sixth Meditation corrects this by creating the possibility of a genetic phenomenology that sees the individual arising out of the social nexus. One flaw in Heidegger's thought is that he constructs his model of being-in-the-world on the model of the individual and devalues the mit-sein or being with in favor of the da-sein or being there. The They becomes the nexus of inauthentic existence that must be withdrawn from though the contemplation of death. Thus the experiences we have of interpenetrating and mingling with others that appears in love and friendship play no part. Instead we must follow Merleau-Ponty, and Levinas in realizing that we come from the social other and only become individuals much later as we rise out of the social field and give coherence to our desiring machines. As Derrida has shown by analyzing the texts of authors that coherence is only apparent and actually has many flaws and cracks within it that cause it to remain fragmented. We never attain the unity that Hegel posits as Spirit. Systems never get rid of the shadows of the Meta-systems that continually haunt them inside and out. Instead there is the continual process of asserting transcendence, or the victory of the positive (male) fourfold over the negative (female) fourfold. That continual self-grounding is what Henry calls

Heidegger's Ontological Monism. But we must realize that the clearing in Being is not completely transparent but shot through and through with opacity. These opacities (enigmas, conundrums, mysteries, oracles) that point to what never appears, is truly immanent in manifestation show us that the meta-system is always there inside and outside the systems that inhabit the meta-system of the clearing of Being. But when we realize that the transparencies *are the same as* (i.e. belong together with) the opacities then we realize that the field of the social fabric of the clearing of social consciousness has the nature of Wild Being intrinsically.

As we move from the Heaven where distinctions come from, where the lights, order, foundation, and uncovering arrives from nowhere toward the earth in which the interaction of these lights with things makes manifestation occur we see that there are a series of stages defined by the different kinds of Being. These stages are the stages which any new system must go through as it arrives from the meta-systemic origin within the meta-systemic arena. First it appears as tendencies within the social field of propensities. There we have the desiring machines, i.e. partial objects that tend toward each other and form chains and networks of interaction. Each object in itself is incomplete but when they link up then emergent properties arise that are the surpluses that the systems will exhibit. So at the level of Wild Being there are only partial objects or desiring machines awash within the field of the socius. But as these form networks we get what Deleuze and Guattari call the body-without-organs. That is the manifestation of the unconscious edge between no-form and form within the field of consciousness. Deleuze and Guattari note that anything that arises from the unconscious must be by definition unrelated to anything else, orthogonal to everything else within the clearing. Thus each desiring machine is what Peirce called a First. These Firsts assume relations within the field of social consciousness which Peirce called Seconds. And the many relations establish continuities which Peirce called Thirds. What Peirce rejected was the idea of Fourths which B. Fuller in Synergetics would have called synergies. Synergies are overdetermined use of parts of forms in a coherent fashion that suggests multidimensional overloading of structures. The Thirds as illusory continuities represent Pure Presence Being which is the first meta-level of Being. Upon these illusory continuities are projected the relations between firsts that allow the networks of desiring machines to build up more complex structures by a constructivism that attempts to imitate unities but always remains flawed. The dynamics of changing relationships and changing systems within the clearing represents the operation of Process Being. That operation attempts to continually renew its continuities and its domination of the negative fourfold by a Will to

Power. It produces a showing and hiding dynamic that has some aspects that never appear but always haunt what does appear. When we realize that what does not appear is identical with what never appears then we enter the claim of Wild Being. But as long as we assume that there is only what is always available we are trapped on the surface of things in Pure Presence Being. When we realize that showing and hiding is occurring then we move to a level to comprehend Process Being. When we realize that the showing and hiding keeps some things always hidden, i.e. our assumptions, then we enter the realm of Hyper Being. Finally when we realize that what never appears is the *same* as what does manifest then we realize the meaning of Wild Being.

It is worth noting that when we look at the distinctions within the fourfold of Being between

Figure 252:

| | |
|---------------------|---|
| truth/falsehood | = discrimination = Logos (inner mirroring) |
| identity/difference | = differentiation = Logic (core of Logos) |
| reality/illusion | = discernment = Physus (outer mirroring) |
| presence/absence | = detection = Phenomena (surface of Physus) |

that these distinctions breakout into a minimal system of distinctions by a series of stages:

Figure 253:

| | |
|----------|----------------|
| logos | logic |
| t/f--i/d | |
| essence | \ / noematic |
| | / \ nucleus |
| r/i--p/a | |
| physus | phenomena |

At the first stage there are six relations between the non-nihilistic distinctions.

Figure 254:

| | |
|-----------|-------------------|
| t/f-1-i/d | = consistency |
| t/f-2-r/i | = completeness |
| t/f-3-p/a | = well-formedness |
| r/i-4-i/d | = verification |
| r/i-5-p/a | = validation |
| i/d-6-p/a | = coherence |

Forty eight chiasmic relations:

Figure 255:

CONSISTENCY:

true identity / identical truth
true difference / different truth
false identity / identical falsehood
false difference / different falsehood

Consistency concerns whether speeches agree with themselves. Self-agreement of speeches is the main characteristic of a unified subject. Derrida in fact finds that most subjects are not unified and that there is a fragmentation of speeches that results in the indecidability of meaning within many texts. This consistency or its absence is dealt with when we consider the relation between truth and identity or their opposites.

Figure 256:

COMPLETENESS:

true reality / real truth
true illusion / illusory truth
false reality / real falsehood
false illusion / illusory falsehood

Completeness concerns whether speeches agree with what is external. What is external to speeches in the individual is his action. The physos of the person is his actions. But beyond that there is the unfolding of everything externally that mirrors the interior unfolding of speeches. Completeness addresses the mirroring of these two unfoldings. The ideal of speech is to have a complete mirroring of the two unfoldings. But most mirrorings between the two unfoldings are partial. Thus incompleteness or its absence is the rubric under which the relation between truth and reality are considered. Most of Science concerns the completion of the isomorphism between our descriptions and explanations and natural phenomena.

The Completeness of a relation between truth and reality addresses the kindness of the thing or its essence. The essence of a thing stands as the inner coherence of the noematic nucleus. It is the adequation between our descriptions and the things we describe that is to say the our ability to comprehend the things is an expression of their kindness toward us.

Figure 257:

WELL-FORMEDNESS:

true presence / present truth
true absences / absent truth
false presence / present falsehood
false absence / absent falsehood

When speeches are expressed they are given in a certain order. Rhetoric is the expression of the discipline of forming the presentation of speeches in order to make the best impression on the audience. Well-formedness in expressions concerns how the speeches are presented, what is unsaid, what is hidden, etc. In speech this has to do with grammatical and stylistic considerations. But in formal systems this has to do with following the rules of formation for expressions.

VERIFICATION:

Figure 258:

real identity / identical reality
real difference / different reality
illusory identity / identical illusion
illusory difference / different illusion

Verification is when we make sure some down stream product is still faithful with the source from which it came. This maintaining of mappings and constantly revisiting them to make sure they are still good is what verification expresses. It is seen in the relation between reality and identity and their opposites. Reality is the source from which representations are derived. Whether these derivative representations still are faithful to or identical to their sources is always an important question that needs to be addressed.

VALIDATION:

Figure 259:

real presence / present reality
real absence / absent reality
illusory presence / present illusion
illusory absence / absent illusion

Validation is accomplished when we make sure that what has been created corresponds with what is needed. Thus there is a certain progression in the unfolding of the physus and that is addressed in a certain way by what is presented in our artifacts or representations. We validate our representations when we compare their presentations to some source that we designate as real.

COHERENCE:

Figure 260:

identical presence / present identity
 identical absence / absent identity
 different presence / present difference
 different absence / absent difference

Coherence concerns the relation of presentations to themselves. Are the presentations identical or different from themselves? This is the coherence of the presentations. We see this in what Husserl calls the Noematic Nucleus. The noematic nucleus is the external coherence of the phenomena, its rules for how this modes of presentation of the object work together.

After considering the seconds or relations between the minimal distinctions we can consider the thirds or continuities that are represented by the four surfaces of the minimal system.

Phenomenology is produced when presence and absences is taken out of play.

Figure 261:

t/f----i/d
 \ / hidden p/a
 \ /
 r/i

Structuralism is produced when reality and illusion is taken out of play.

Figure 262:

t/f----i/d
 \ / hidden r/i
 \ /
 p/a

Hermeneutics is produced when truth and falsehood is taken out of play.

Figure 263:

p/a----i/d
 \ / hidden t/f
 \ /
 r/i

Dialectics is produced when identity and difference are taken out of play.

Figure 264:

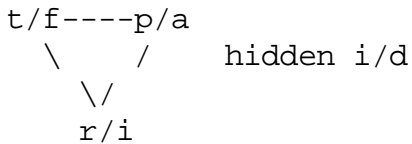
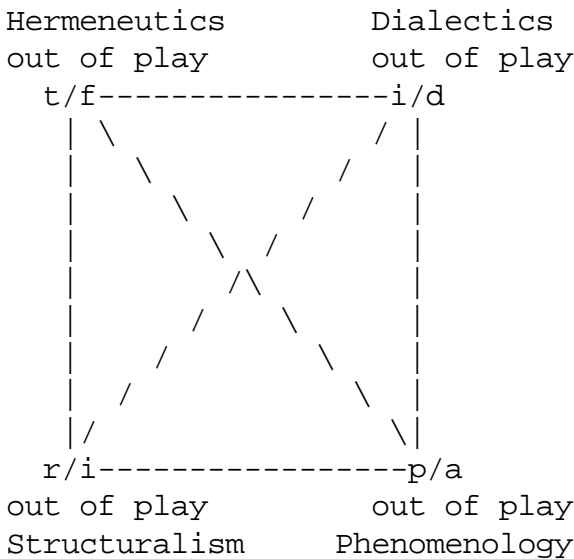


Figure 265:



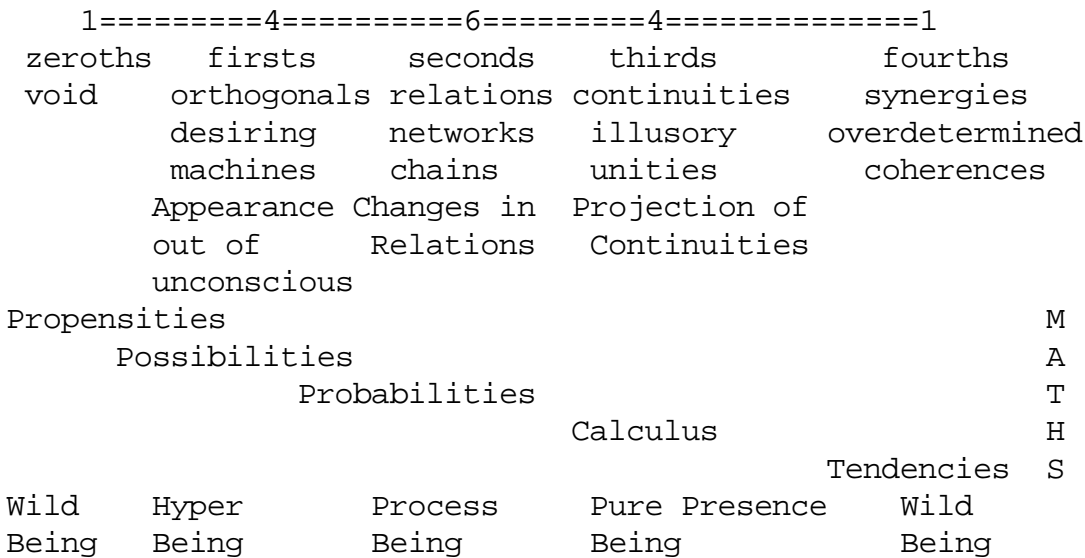
These are the four fundamental approaches in the Human Sciences developed in the last Century or so. Dialectics plays upon identity and difference introducing motion in the relation between identity and difference. Hermeneutics is about the meaning of texts which appears when truth and falsehood of texts are taken out of play. Structuralism appears when you take the difference between reality and illusion out of play. Phenomenology appears when presence and absence are taken out of play. In other words each of these disciplines use the other distinctions that arise out of Being and bring them to bear on the distinction taken out of play. Thus phenomenology assumes that only what appears has any substance, thus reality, identity and truth are used to explore Phenomenology. Similarly Structuralism is a micro-formalism that is used to understand the movement of the Hyle across discontinuities in the formalism. In structuralism we use truth, identity, and presence to build a model of the real transformations that occur. In hermeneutics the truth of the texts are bracketed and thus we can explore their many possible meanings using reality, identity, and presence. In dialectics it is identity and difference that are called into question and thus reality, presence and truth are used

to explore this realm.

And finally we get the synergy of all the distinctions that appear in the minimal system as a whole. That synergy might be called a fourth when we add Fuller's synergies to Peirce's category scheme. Peirce only dealt with logic and not geometries so the synergies were not needed to understand logical phenomena.

What we see is a lattice that every minimal system produces:

Figure 266:



The relations of the the other kinds of Being to the void (i.e. emptiness) and synergy (i.e. interpenetration) is Wild Being.

Wild Being is the edge of Being as it interfaces with the fifth meta-level of Being or emptiness. You note that wild being consists of the desiring machines in the field of the socius as they manifest from the body without organs. The appearances from the body without organs of the desiring machines shows us that there is an unconscious or essence of manifestation -- an edge on the unknown. But there is another edge on emptiness or the void that is represented by Wild Being. We see that edge on no-form when we consider the partiality of the desiring machines and their need for the social field. The partial objects desire each other and completion though they are intrinsically incomplete and lonely due to their orthogonality. They are hollow and seek to be filled. Or they are extruded and seek to be encompassed. They have an essential lack. But that lack has an edge on the void from which intensities and meanings arise. And they can cohere in synergies though resonance

that give them an entrance to the social flow experience.

We notice that the *whole* tetrahedron is empty in the center, i.e. defines an empty place. The emptiness of the place it defines is equivalent to the whole tetrahedron that defines it. The emptiness that the lattice of Being defines is Existence. Existence may be defined as that which is neither shown nor hidden, neither true nor false, neither identical nor different, neither real nor illusory.

Figure 267:

Both true and false = Assumption
Neither true nor false = Declaration
Empty of truth/falsehood discrimination = Existence as suchness

Both present and absent = Ghost
Neither present nor absent = Haunting
Empty of presence/absence detection = Existence as thereness

Both identical and different = Sameness
Neither identical nor different = Monstrosity, Alien
Empty of identity/difference differentiation = Existence
as thatness

Both real and unreal = Symbolic
Neither real nor unreal = Imaginary
Empty of real/unreal discernment = Existence as thusness

The approach toward the center of the fourfold is Heuristic Research. It eschews the distancing inherent in the four humanistic approaches. For distancing it substitutes an indwelling that focuses on the that which is of concern. It experiences the suchness of the thatness in the thereness which is thusness. In other words we see the distinctions coming out of the heavens. The distinctions acting together give us the properties of the worldsystem (coherence, consistency, completeness, validation, verification, wellformedness). When they act together in threes we see the four humanistic approaches based on distancing arise from through what is left out in every set of distinctions. And when we consider all the distinctions together we find that they synergize altogether to give us the fourfold of Being that is a synthesis. But following the Geode theory of Meaning this synthesis is inherently empty. That emptiness can only be approached by considering those points where the distinctions fail to apply. They fail first where something is both A and ~A and then again they fail where something is neither A nor ~A. Both A and ~A describe one side of the Greimas Square. Neither A nor ~A describe the non-A dimension of the Greimas Square. That which is Both ... Neither defines the empty. It is existence

that does not participate in the showing and hiding, truth and falsehood, reality and illusion, or identity and difference relations that make up Being. Existence has the four expressions: Suchness, Thusness, Thatness, and Thereness associated with it. But ultimately it is inexpressible as Kubler says about 'Actuality' in The Shape Of Things. The intrinsic emptiness of existence is unsayable. That emptiness does not appear anywhere. That emptiness is not found in the unfolding of physus anywhere. That emptiness cannot be formalized using identity and difference. The emptiness is not associated with any concept nor any experience. Emptiness is itself empty, yet it suffuses all Existence. We must declare emptiness. We must see that it haunts our world. We note that it is the ultimate monstrosity. We must understand that it is only an imagination. Yet emptiness, or the void, underpinnings everything that just exists beneath the pomp and circumstance of the showing and hiding of Being. That showing and hiding is an illusion projected on empty existence.

As we can see we went through four stages:

Figure 268:

```
Gestalt
|
|___ System = Real Algebra
|
distinctions: Pure Presence Being
t/f==i/d==p/a==r/i
|
|___ Disipative Special System = Imaginary Algebra
|
relations between distinctions: Process Being
coherence, consistency, wellformedness, coherence, validation,
verification
|
|___ Autopoeitic Special System = Quaternion Hyper-Algebra
|
continuities that are disconnected: Hyper Being
Humanistic approaches: structuralism, dialectics, phenomenology,
hermeneutics
|
|___ Reflexive Special System = Octonion Hyper-Algebra
|
Synthesis/Void: Wild Being
minimal system of fourfold of Being and its empty center.
|
|___ Recursive Meta-System = Sedenion Non-division Algebra
|
```

Proto-Gestalt = implicate order of David Bohem

Between these stages of the unfolding and infolding of the lattice of the minimal system there are three special systems. These special systems are defined in terms of the balance between surplus and lack. They embody perfection within the realm of imperfection, or immortality in the realm of mortality. They exist as the transitional elements between the different kinds of Being that separate the system from the meta-system. A new thing arises from the meta-systemic environment and has to pass through these four stages of Being on its way to full membership as a thing in the world. These special systems maintain the difference between the kinds of being and their stages. First the thing is a part of the implicate order beyond the veil that is represented by the complementarities. Then the new things pops out of the void much the way the total minimal system of Being is seen upon the back ground of the void. That background of the void is both inside and outside the minimal system. That background of the void is existence itself, i.e. that which is neither shown nor hidden. The showing and hiding process appears on the backdrop of empty existence. What we see are partial objects upon a field of propensities or tendencies. These partial objects pop out of the body-without-organs which is the collective unconscious. That collective unconscious of manifestation has been called by Henry the ESSENCE OF MANIFESTATION. That is what is never shown. We know it exists because each of our Humanistic Sciences has some basic part of the tetrahedron of Being that it puts out of play and thus effectively hides by its strategies of distancing. Thus almost as soon as the proto-system arises it is seen to be hiding something which it never shows. What we do see though is the process. The system itself has characteristics such as completeness, consistency, well-formedness, verification, validation, and coherence. The process of exploring these characteristics of the system calls on us to enter into Process Being. Finally in that process we construct the illusory continuities on which we write the distinctions between truth/false, identity/different, real/unreal, and presence/absence. This writing of these distinctions upon the surface of illusory continuity is the inner core of the fourfold of Being infolding and unfolding then infolding again over and over.

Figure 269:

Pure Presence = Forms >>> Phenomenology
Process Being = Signs >>> Structuralism
Hyper Being = Traces >>> Hermenutics
Wild Being = Tendencies >>> Dialectics

Working backward we see that when we write a difference that makes a difference,

one that is relevant and significant on Existence then we make a formal mark. Form means both the Shape and the Shaped. Structurally that Form is made up of micro-formalized content that we can think of as signs. Phenomenology sees the appearance of the form but Structuralism tests it and discovers its reality. When we write a sign it is made up of traces. Hermeneutics sees that trace in terms of its many possible meanings. The trace is what Derrida explores in Grammatology. Dialectics traces the inner contradictions that lead to motion in the world. These inner contradictions are seen in terms of tendencies that Dialectics sees playing themselves in the phenomena. Notice how this makes our minimal system of Being involute as each surface of the tetrahedron addresses through its lack a different level of unfolding from the implicate order of the proto-gestalt toward the gestalt.

The special systems are way stations in this process of unfolding. They are the secret nexes of immortality within the mortality due to the ultra-efficiency conferred by the special systems. So the description of the world by Socrates and taken up by Heidegger as the convergence and mirroring of Heaven, Earth, Mortality, and Immortality describes the infolding and unfolding of the Positive Fourfold as it transcendently suppresses the Negative Fourfold. In that process it creates the anomaly of the mirror that becomes the earth. It creates the sky of nowhere out of which the light of the non-nihilistic distinctions arise. These interact and what results is the separation out of the different kinds of Being as the progressive stages of the appearance of the radically new thing. Within that separation out of the stages arises these points of balance that we know as the special systems and they provide the relief of immortality as the secret within mortality. Plato describes a series of cities:

Figure 270:

| | |
|------------------------------------|-------------------------|
| Real City | SAVAGE (Cyclops) (D&G) |
| City of the Republic or old Athens | BARBARIC (D&G) |
| City of the Laws | BALANCED and LONG-LIVED |
| Atlantis | CAPITALISTIC (D&G) |
| City of the Gods | UTOPIAN (Scheria) |

These different cities represent images of these different stages. The real city is a gestalt we see before us that has some ordering due to historical development. That real city is as Plato says one were there is savagery reigns. People come together only for shelter from wild beasts and they take their style from the leading family so they all have the same style set usually by one family among families. The barbaric city is that ruled over by the tyrant. The tyrant treats the whole city as if it were his

own household. As Deleuze and Guattari say the Barbaric city is run for the tyrant and his ego only. The Barbaric city is dissipative in that the order comes from inside one individual and covers everyone in the city or even the whole empire. But when barbarism is balanced by barbarism then we get the autopoietic structure of the balanced and long lived city such as that which appears in Plato's LAWS. When the city becomes imbalanced then it becomes reflexive and ecstatic pouring outside itself in the manner we see in capitalism. Finally we have the utopian city which is the city of the gods. It is the real Olympus actually inhabited by the Gods. Such a city is a utopia that works because it is peopled by Gods not men. The city of the Republic and old Athens is an image of the utopian city, just as the city of excesses, Atlantis is a mirror of the real savage city. It is only the Autopoietic City that maintains balance that can last and it is the best city that humans can hope for even though in ultimate terms it is as Plato says, second best. These cities that Plato sketches hover around the balance points that appear as the stays between the layers of unfolding of the kinds of Being. Deleuze and Guattari talk of three of these cities in Anti-Oedipus. They do not recognize the other three. However, if we study the cities of Plato we are furnished a mirror to the soul. The city is the external mirror to the soul. The mythology is an internal mirror to the soul. When we place these two mirrors together we get an insight into emptiness as the two mirrors cancel in the process of their ramified cancellation. The series of stages on which the special systems are erected are precisely the progression of possible mirrorings.

Figure 271:

One Mirror = Singularity within the Positive Fourfold = point

Two mirrors facing = Dissipative Special System = line

Three mirrors facing = Autopoietic Special System = surface

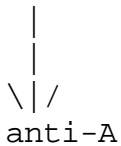
Four mirrors facing = Reflexive Special System = tetrahedron

Six mirrors facing = Recursive Emergent Meta-system = cube

The best way to understand this series is in terms of the unfolding of the imaginaries. This occurs through the inner logic of the Greimas square that is based on the square of contraries and contradictories in logic. The Greimas square describes the inner logic of narrative. Thus in the square we have a perfect connection between Logic as the inner coherence of the Logos. This is half of our minimal system of non-nihilistic distinctions. In the Greimas square we distinguish between A and its complement $\sim A$ and between that anti-A and what ever else there is which is the non-A. So we get:

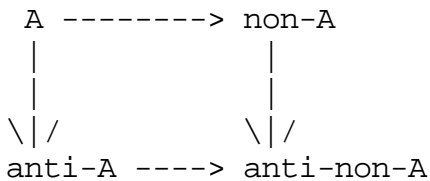
Figure 272:

A -----> non-A



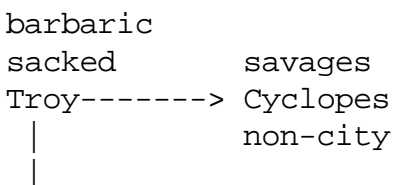
So we see that in the Greimas Square we stretch out in two dimensions toward the complement and toward everything else. The Greimas square is formed when we realize that there is another term which is the anti-non-A which stands for the Other.

Figure 273:



So for Greimas all narrative is about the Other. The Other is the antipode to the self. It is not one's complement nor something else but it is the inverse dual which is sometimes called the doppelgangers. In other words the Other is your mirror in everything else though separation and difference rather than gatheredness and similarity. Narrative makes the Other present. It plays on the presence and absence of the Other. The Iliad is driven by the absence of the female slave that was Achilles prize. The Odyssey is driven by Odysseus' absence from home. But in each there are a myriad monsters. The monster in the Iliad is the Amazon queen that Achilles falls in love with and kills at the same time. The monster in the Odyssey is the immortal love that Odysseus shuns with Calypso, Circe, the sea nymph that gives him the veil, and Nausicaa. Odysseus is a kind of Anti-hero vis a vis Achilles. He is much like Oedipus in the way that Gaux paints him in Oedipus, The Philosopher. Odysseus travels through the negative fourfold in the time of his delayed arrival home. Calypso's name means to cover. Circe rules over the entrance to the Abyss of Hades. The sea nymph that saves Odysseus from the chaos of the storm sent by Poseidon. Odysseus enters into the dream like land of Scheria where he meets Nausicaa at night. His stay there is bracketed by sleep. It is the ultimate utopia that stands opposite the real city of Troy that is sacked. The anti-city to Scheria is the land of the Cyclopes.

Figure 274:



|
 \|/
 Scheria
 anti-city
 cannot be
 sacked

Figure 275:

Utopian
 Troy-----> Cyclopes
 | non-city
 |
 \|/
 Scheria----> Hades = City of the Dead
 anti-city Island of the Sun = immortal cattle
 Calypso's Island = isolation
 Aeolis's Floating Island = incest
 [Various Monstrous Locations]

So we can see how the Greimas square produces the logical framework through which we can construct categories of otherness. It is through those monstrous categories that we see the aspects of Reality that are anomalous. Thus reality opens itself up to us through the Otherness that we produce via the Greimas square. So we see that all the features of the fourfold of Being appear in our use of the square.

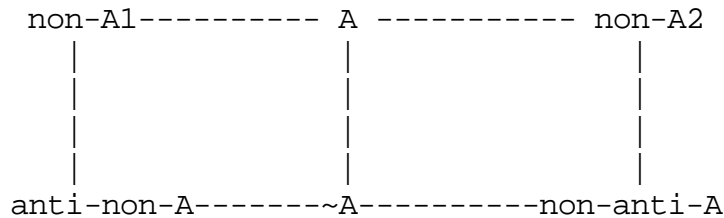
But we can go beyond the use Greimas makes of the square to explain the dynamic of narrative via the encounter with Otherness. We can realize that the anti-non-A may not be identical to non-anti-A and in fact these might be chiasmically related. So in fact different monsters appear against different complementarities. In existence there are many synergies so that things participate in multiple complementarities at the same time. We deny that there are multi-complementarities or meta-complementarities but we accept that there are synergies of things that allow overdetermined participation in multiple pairwise complementary relations simultaneously. In fact, this is precisely the sign of the interpenetration of all things which is the positive aspect of emptiness. Or for a given complementarity we could have different backgrounds of non-complementarity. Thus the Greimas Square opens up like a book to express the difference between the chiasmic monsters: anti-non-A and non-anti-A

For instance, the island of the sun is opposite Hades the realm of eternal darkness. Or Aeolis's island of incest that floats might be seen as opposite Calypso's island in

the middle of the ocean that represents perfect isolation. All these monstrosities of location have different chiasmic relations to each other. We are beset by a multitude of monsters. Our theories have to deal with many anomalies not one in order to produce a paradigm shift. The opened up Greimas book looks like this:

Figure 276:

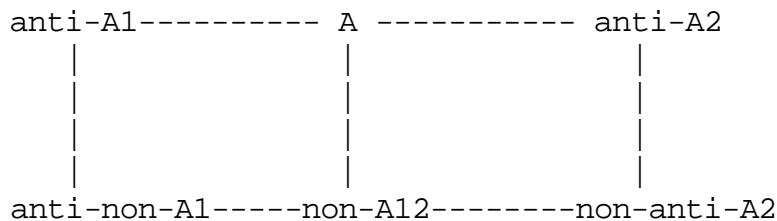
NON-BOOK :



Or it might look like this:

Figure 277:

ANTI-BOOK :

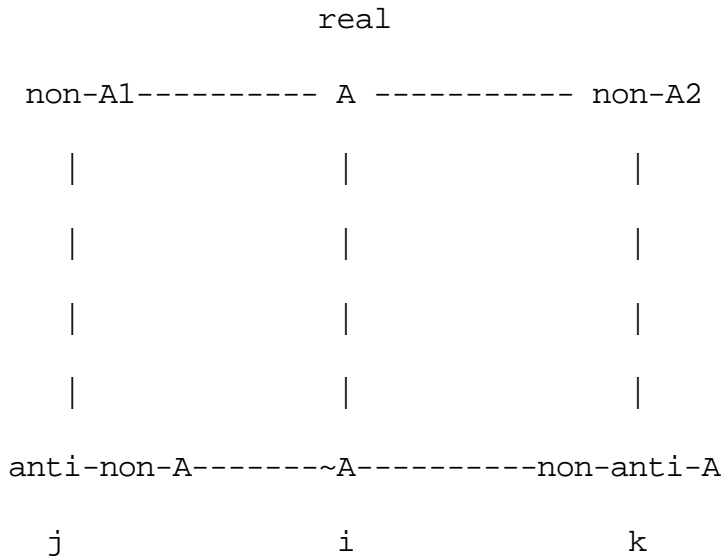


Notice that if the anti is opened out by the book then the identity of A becomes problematic whereas if the non-A is opened out in the book then the identity of A remains unproblematic. So the simplest case is to open out Non-A to difference and by that produce a chiasm where the identity of A is left simple. If in fact we model the participation in multiple complementarities then the identification of A in the monstrosity becomes compromised because it refers to different complements.

These chiasmic components are similar to the proto-imaginaries that G. Spencer-Brown develops in his Laws Of Form which I have named *i* and *j*. These are complementary waveforms of the algebra of marks as shown by Kaufmann and Varela. If we think of the production of the complement to be similar to moving from the real numbers to the imaginaries, so the complement is i then we can think of the proto imaginaries *i* and *j* to be similar to the j and k that arise on the quaternion algebraic level.

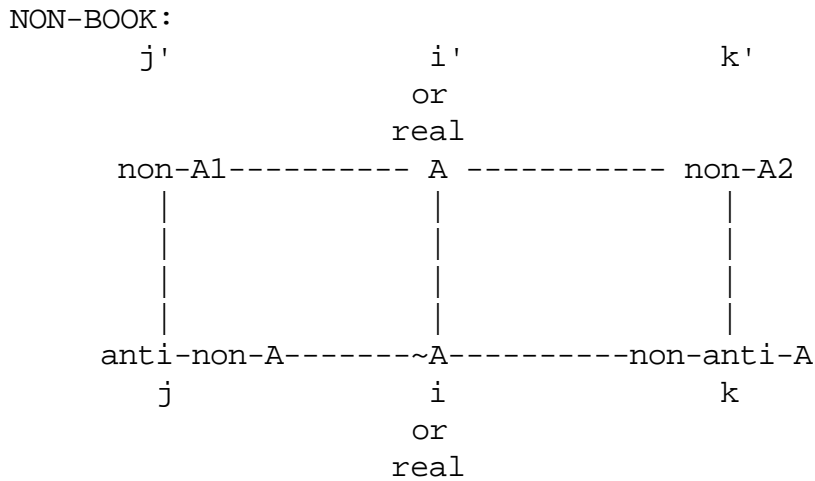
Figure 278:

NON-BOOK :



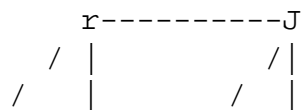
Note that either complement may take the other as its complement
so that the non-As become the proto-imaginaries of the complement

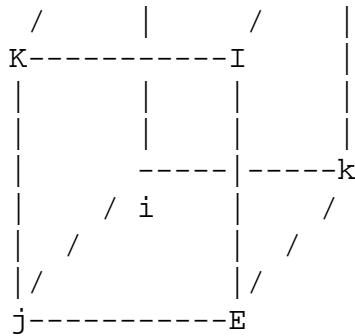
Figure 279:



When we take two books and put them together we move up from the quaternion structure to the Octonion structure. This gives us a cube and we must introduce the anti-book with its even higher level imaginaries called I, J, K and E. The NON-BOOK and the ANTI-BOOK together give us the Greimas Cube.

Figure 280:





The Greimas Cube (or perhaps I should call it the Palmer Cube an alternative to Rubric's Cube that goes well beyond what Greimas envisaged) is the fusion of the Anti-Book and the Non-Book into a structure that projects the seven imaginaries. In doing so it projects a cube of chiasmic relations that are all reciprocal and complementary. Through the unfolding of the Greimas Square we are able to understand the logical model of non-duality as it expresses itself in the inter-embedding of the complexnion, quaternion, and Octonion structures. That model gives us a nexus for the fourfold as we can use it to understand the logic of chiasmic relations such as those we noted above when we saw that there were 48 possible chiasms within the fourfold of Being. The Greimas square offers us a logical structure at the heart of narrative discourse (logos). The opening up of the non-book and the anti-book allow us to see the other that drives the narrative. The narrative is a presencing within the discourse and from it arise anomalies which are our means of seeing reality mediated by the categories in the discourse. The Iliad defines the Heroic Mytho-Poietic world. The Odyssey shows us the anti-hero's obverse world in which he encounters the negative fourfold as he attempts to return from oblivion to the Positive Fourfold. Between the two epics is a mirroring that defines the World of the Greeks and by transmission our world. In it we see the panoply of scenes that appears in the shield of Achilles that mirrors the world. There are six sides to a cube and four corners. Across each diagonal there are two chiasms so this gives us the forty eight chiasms in the fourfold of Being. Without reversibity these are twenty-four and are related to the twenty-four cell polytope in four dimensional space which is a super-lattice of the Hypercube lattice and its dual.

But we can travel further. This model of the Greimas Cube lets us study the permutations of chiasms within the fourfold of Being. Yet this is a static Parmenidean structure that arrives from the unfolding of the three special systems in a complex nested structure. So the dynamic of unfolding when it is exhausted gives us a static structure of the flawed glass cube. But we can on the other hand

develop the opposite picture which is of the dynamic within the cube of the Emergent Meta-system. In this case the dynamic of the swarms of monads within the cube has a patterning which is stable. Instead of the pattern of genetic unfolding there is the infolding of the dynamism of swarms of monads trapped in the flawed glass cube. This is a completely different way of looking at the mutual operation of the three special systems. This other approach is much like that of Heraclitus who saw the universe as flux. It is the chiasm between the Heraclitian view (those initiated into the lesser mysteries) and the Parmenidian view (those initiated into the greater mysteries) that the sophist advocates in Plato's dialogue THE SOPHIST. The Sophist calls for Change and Changelessness at the same time, i.e. the non-dual relation between the Parmenidian and the Heraclitian views of the Greimas Cube. But note that both views are a fusion of dynamism and stasis. The Parmenidian view is a genetic unfolding that ends in a stable static structure. The Heraclitian view is a dynamism of monads in swarms that has stable structures within it. The two together gives us models by though which we can approach the Sophists non-dual ideal of change and changelessness at the same time.

To get a picture of the Emergent Meta-System we must begin again from a different starting point. We note that in the LAWS OF FORM there are four aspects that allow the definition of the laws. These are something, nothing, multiplicity and layering. These combine to give us the laws:

multiplicity reduces to something
layering reduces to nothing

The dual of the laws are related to pattern not form:

multiplicity reduces to nothing
layering reduces to something

These two sets of laws have been explored in detail in earlier essays in this series. Here it suffices to say that if we accept these aspects that underlie the laws then we can begin to construct the Emergent Meta-System formation. That formation combines the aspects of the laws with four operations. Three of those four operations were contributed by Goertzel when he defined the Self-Generating System as an improvement on the component system of Kampis. The component system of Kampis is like Legos. It is a set of components that are combined in ever new ways which cannot be described by computational algorithm and must in fact be must be computed stochastically. Goertzel invented a different kind of

component system were instead of the components being stable and the relations changing, both the components and the relations change. This self-generating system has unstable components that use rules to generate each other. Rather than assuming continuity the Self-generating System assumes discontinuity. The image of such a system is a bunch of Magicians who all create each other in a lifecycle where a swarm is created, interacts, and then creates the next generation together. Goertzel said in one of his papers that such a system that assumes discontinuity in the components would be quantum computable, a stronger condition than stochastic computation. He believes that such a system would have to embody three operators: Annihilation, Mutual Action, and Gestalt Formation. In other words the Swarm as it reaches maturity interacts, each forms a gestalt picture of the whole, and then each produces a series of candidates to exist in the next generation. Those candidates from each member of the swarm cancel each other out to produce the seeds for the new generation. Thus the swarm of monads cycles through its series of lifecycles. Individual monads can only exist by collusion with other members of the swarm. Thus such a system is inherently social.

I have taken Goertzel's idea of the Self-Generating System and improved upon it slightly. I have made the condition of the separation of the lifecycle generations absolute and added an operator that is the dual of annihilation which is a creation operator. The mutual action operator is the dual of the Gestalt Formation operator. The problem I am addressing is the necessity of radical emergence or spontaneous generation of monads. I distinguish three kinds of emergence. Kampis' Component system is an example of Artificial Emergence where the new thing comes out of novel combinations of things that already exist. Then there is chiasmic emergence that the self-generating system proposes where the new thing comes out of the inexplicable order of chaos. In other words the Self-Generating System will normally fall into Chaotic regimes and in those regimes there may be orders in the seeming randomness that goes beyond our capacity to understand. Such HIDDEN ORDER (c.f. John Holland) adds a random component to the combination of the artificial emergent system to produce a new kind of emergence that is not 'just' a combination of what had not existed before but may be an introduction of an ordering hidden in chaos into the combination to produce something strikingly new. Finally there is radical emergence which is the emergence of spontaneous generation. In this emergence something orthogonal to all the kinds in the swarm is produced out of nothing. Spontaneous Generation is normally denied by Science. Yet in order to understand emergence fully we must have the possibility of this rare event within our theoretical framework. Radical emergence occurs via the creation

operator that produces a monad whose kind is orthogonal to all presently existing kinds. If we use the formalism of Evolving Algebras we would have to extend it with an operator to produce new Universes, i.e. new kinds of things whose newness is expressed as its jutting out into a new dimension of possibility from all the things now in existence. When we add the possibility of spontaneous generation then we can make the breaks between the lifecycle phases complete and we can approach an old and vexing problem.

The problem is that of how there can be continuity in a discontinuous universe. Normal Process models of systems assume continuity and then try to explain discontinuities. Here instead we assume discontinuity as Goertzel does but the we push it to the extreme by saying that there is no connection between lifecycle phases for a swarm of monads in an Emergent Meta-system. This confrontation with radical discontinuity has a long history especially in Buddhist metaphysics culminating in the concept of the Alaya-vijyana or store house consciousness in which karmic seeds are laid down in one moment to effect a subsequent moment. Unfortunately this model begs the question of how does communication of these seeds take place. In the emergent meta-systems model an answer to this conundrum is found. What occurs is a series of reflections. Nothing physical travels from moment to moment but instead the reflections of previous and future moments occurs. Light not matter passes between the moments. When we apply this to the Emergent Meta-System model we find that there are four life-cycle phases to each swarm generation.

Figure 281:

1. Seeds fructify into monads
|
|_____ Creation
|
2. Monads interact within the swarm.
|
|_____ Mutual Action
|
3. From their different viewpoints the monads get a view of the whole swarm
|
|_____ Gestalt pattern Formation
|
4. Monads nominate Candidates that annihilate in a simple voting process.
|
|_____ Annihilation

|
5. The Candidates that are left become the seeds for the new generation.

This cycle is a dynamic model of the interaction of the four kinds of Being. It is a picture of the interaction within the Meta-System of Systems. It is an archetypal image of the edge of form/no-form. It a lifecycle that is encoded into the game of Go. In it Leibnizian style monads in a swarm become viewpoints within a constellation which become in turn candidates in a slate that in turn become seeds in a pod. Each reflection is a transformation of the monads. The monads are reflecting around a square of mirrors which we can see as a cubic internally mirrored formation much like the Greimas Cube. Each operation within the cubic mirroring is formed from a lost property of the algebras that the special systems are based upon. This the special systems are active within the Emergent Meta-system formation. This mirroring is a model of the mutual mirroring that Heidegger posits occurs within the positive fourfold of Being. It turns out that this mirroring within the cube is very complex. There are at least three different cycles of mirroring around the sides of the cube. And along the diagonals of the cube there is the cubic reflector phenomena that will throw a beam back in the direction it came from. Thus there are two regimes or cycles of mirroring within the cube. These two regimes might interfere with each other creating a complex pattern. It is unknown exactly how the two regimes, oscillation between corner reflectors and circulation around a square of mirrors would interact. But the mirroring of which the EMS is part within the Greimas Cube is very complex.

The EMS structure is actually very ancient. It is contained perfectly in the model of the game of Go (Wu Chi) from China and Japan. It exists in the stages of play of the game. When we play go it is done with white and black stones on an 19 by 19 grid. Stones are placed on the intersections and not moved unless taken. The pattern of the stones slowly accumulates based on some very simple rules. When we are playing the game we are oscillating back and forth between the operations mutual action and gestalt pattern formation. At the end of the game though we shift into a counting mode which rearranges the stones and attempts to figure out how many empty intersections are surrounded by each side. These empty places cancel and the score is what is left over after cancellation. These final empty spots are divided by nine to discover what the handicap for the next game is. These handicap stones are like the seeds that are transferred to the next generation. An important point is that nine empty spots are transformed into one seed. Thus there is a transformation by

which present stones define empty spots that become present stones in the next game. Thus something is produced literally out of nothing as we move through the generations of the game. In this way we see coded into the Go game a precise model of the EMS formation. That formation stands on the edge between form and no-form and is symbolized by the Dragon in Chinese iconography.

The EMS formation contains all the special systems (transformed into operators) within a single working model of the life-cycles of swarms of monads. That formation needs four mirrors off which to bounce its reflections in order to create the flow of its lifecycle. This unique formation is the model of the meta-system. It can be seen as contained within the unfolded Greimas cube which also contains implicitly all the special systems. The Greimas Cube shows us the interrelations between the seven imaginaries and the real numbers at the Octonion level of unfolding. It contains the quaternion, complexnion, and real algebras nested within it as the stages of its unfolding. Those same algebraic structures appear as the meta-operators in the EMS meta-algebra. So in a single synoptic vision we see two different views of the way that the special systems nest into the meta-system. In this synoptic vision we fulfill the SOPHISTS request that we have change and changelessness at the same time.

2. Hierarchies

Once we have a view of the fourfold of Being then it is possible to look at the thresholds of complexity that have different kinds of organization within it. We can look at this in two ways. We can consider the ontic emergent hierarchy that is something like this:

Figure 282:

```
society
organism
organ
living cell
organic molecules
molecule
atom
fundamental particle
quark
sub-quark
```

But a completely different way of looking at this is via the ontological emergent hierarchy which is something like this:

Figure 283:

pluriverse / multiple universes
 kosmos / universe
 world / natural language
 domain / specialized language
 meta-system / implicate ordering (proto-gestalt)
 system / gestalt / narrative
 form / object / symbol
 structure / pattern / sign
 monad / hyle / content / trace
fragment / partial object / propensity / tendency / tracelessness

If we look at phenomenology then we see that Husserl only dealt with forms. Guervitch attempted to correct this by adding the concept of the gestalt to phenomenology. But this opens up the possibility that there are multiple thresholds of coherence with different organizations. Anything in the world can be viewed in relation to each of these levels of organization. Phenomenology and the other Humanistic sciences (like Dialectics, Hermeneutics, and Structuralism) should deal with all these levels. As it is they tend to deal only with parts of the hierarchy. Phenomenology concentrates on Forms and structures. Hermeneutics concentrates on a similar level but in relation to language. Phenomenology looks at the essences that underlie the ideas that are attached to forms. Hermeneutics looks at the meanings that underlie the symbols attached to the words of the sacred text. Dialectics looks at the systemic level and attempts to understand the movement via contradictions. Structuralism looks at the structural level where there are binary patterns of encoding in culture or some other phenomena that transforms across discontinuities. Structuralism projects a micro-formalism on content in order to understand transformations. So dialectics and structuralism attempt to deal with change of the formal level either globally through the system or at a micro level through the structures that organize the content below the formal level. But if these sciences were correctly aligned each would deal with all the levels of the ontological emergent hierarchy.

Figure 284:

| | |
|---------------|-----------------|
| PHENOMENOLOGY | |
| Pluriverse | ? |
| Kosmos | ? |
| Domain | Disciplines |
| Meta-System | Implicate Order |
| System | Gestalt |
| Form | Object |
| Structure | ? |

Reflexive Autopoietic Systems Theory

| | |
|-----------|---------|
| Monad | Content |
| Fragments | ? |

HERMENEUTICS

| | |
|-------------|-----------|
| Pluriverse | ? |
| Kosmos | ? |
| Domain | ? |
| Meta-System | ? |
| System | Narrative |
| Form | Symbol |
| Structure | Sign |
| Content | Traces |
| Fragments | ? |

DIALECTICS

| | |
|-------------|------------------------------|
| Pluriverse | ? |
| Kosmos | ? |
| Domain | History |
| Meta-System | Chain of Dialectical Moments |
| System | Dialectic |
| Form | Thesis and Antithesis |
| Structure | ? |
| Content | ? |
| Fragments | ? |

STRUCTURALISM

| | |
|-------------|--------------------|
| Pluriverse | ? |
| Kosmos | ? |
| Domain | ? |
| Meta-System | ? |
| System | Culture |
| Form | Individual |
| Structure | Structural Complex |
| Content | Binary Oppositions |
| Fragments | ? |

We are not going to try to construct these more robust versions of the four basic humanistic disciplines here. But we are merely pointing out the gaps in their understanding of the hierarchy of ontological emergence. But these need to be fleshed out and then connected to a version of Heuristic Research that is similarly well developed.

Instead we propose to go back to the hierarchy and look at it in another way. We will look at it in terms of the nesting of the levels. First we note that the special

systems that we have been discussing are nested at the center between the system and the meta-system levels.

Figure 285:

```

System
Dissipative Special System
Autopoietic Special System
Reflexive Special System
Meta-system
    
```

It is a question that I have been pursuing whether there are similar special systems between the other layers in the ontological emergent hierarchy. Now I believe that there are not, but instead there is a peculiar nesting of the other levels around this midpoint of the autopoietic system. That nesting has the following form:

Figure 286:

```

Pluriverse -----
Kosmos -----
World =====
Domain =====
Meta-System -----
Reflexive Special System ----
Autopoietic Special System |--|
Dissipative Special System --|
System -----
Form =====
Structure =====
Monad -----
Fragment -----
    
```

This nesting produces the following duals:

Figure 287:

| | | |
|--------------------------|-------|----------------------------|
| Fragmented Pluriverse | ----- | Kosmic Monad |
| World Structure | ----- | Formal Domain |
| Meta-System | ----- | System |
| Reflexive Special System | ----- | Dissipative Special System |

Every discipline is a formal domain. Husserl points out in Krisis that the problem with formal domains is that they do not look at the lifeworld, or what Heidegger calls being-in-the-world, or the structure of the world as lived, called everyday life. Everyday life in all its complexity is like a meta-system around every formal domain or discipline. The reciprocity between the formal domain and the world structure is like the relation between the system and the meta-systemic shadow.

A similar reciprocity exists between the Fragmented Pluriverse and the Kosmic Monad. The Kosmic Monad (or Atom) is a picture of the archetype of the interface between form and no-form at the boundary of formlessness. It is modeled by the EMS structure, its image is the dragon that emerges from the clouds in Chinese Painting where the clouds are uninked paper. In Islam it is called the lote tree of the furthest limit. It is that lote tree that the crown of thorns of Jesus was made from. In Western theosophy there are several geometric versions of this archetype. The point is that the pluriverse of all possible worlds that comes about through the fragmentation of the monads is like a shadow of the Kosmic Atom. The Kosmic Atom is like a system to which the Pluriverse represented by Yddrasil, the world tree in the Indo-European tradition, is the meta-system. In Indo-european tradition the world tree is envisaged as being beside the well, the universal source of all things. Between the well and the tree that we see in the Primal Scene of Indo-European mythology there are the Norns. They are the representatives of the Kosmic Atom. They take the water of life from the sources in the unseen and water the tree of life. This primal scene and its ramifications through the Indo-european tradition is explained in my book The Fragmentation Of Being And The Path Beyond The Void. In that primal scene there are the sources that have no-form. The EMS like Norns take the water of life from no-form and cross the line into form and water the world tree (sometimes called the tree of life). The tree of the sources is sometimes called the tree of knowledge. The Norns continually take from the tree of knowledge to make fruits grow on the tree of life. We already know that the autopoietic system is living/cognitive. That is to say it chiasmically sits on the edge between life and knowledge. Here knowledge relates to no-form and life relates to form and the EMS like Norns sit on the edge tending both the well and the tree. Notice that our ontological hierarchy of emergence is missing the equivalent to the Well, i.e. unseen sources. Plato called these the source forms. They are sometimes called ideas. The difference between ideas and sources is that ideas are projected from form onto no-form. Sources project no-form onto forms. In other words if we project from form onto no form we get ideas but if we allow the no-forms to bubble up we get sources, or what might be called unseen causes.

Unseen causes and action at a distance are rejected by modern science. But traditional Chinese and Islamic sciences that are based in cultures of Existence rather than cultures of Being such as the Western Indo-european culture assume the opposite, they assume that unseen causes exist and use that as a way of understanding autopoietic systems. Chinese Sciences like acupuncture and Islamic Sciences like Homeopathy assume that there are unseen causes and that they can

exert action at a distance. So when we look at the Humanistic Sciences (Phenomenology, Dialectics, Hermeneutics, Structuralism) we see them introducing distance in their methods. This distance is the corollary to the assumption of direct action and seen causes only. The opposite of these humanistic sciences is Heuristic Research which rejects distance and dwells in the object of investigation. It says that if you want to know depression you go and experience it, you don't just study it abstractly and in others. This lack of distance has the corollary that when you actually experience things directly you realize that things are so created as to continually be effecting each other. This mutual effect can only be experienced when we reject distance. Then action at a distance becomes a real effect, as seen by Jahn and Dunne's study of psychokinesis. Dwelling in and rejecting distance from ones subject allows one access to unseen causes and the interpenetration of things which show up as action at a distance. The humanistic sciences with their emphasis on distance are concerned with projecting ideas on no-form. Whereas if one rejects distance, and dwells in the subject under investigation becoming that subject then one experiences the no-forms without projection, that is the sources of things.

We know that the autopoietic system looks at the chiasm between knowledge and life. Knowledge comes from no-form as information from no-where, no-why, no-when, no-who. That knowledge passes through the EMS structure and effects the Forms that exist in the hierarchy of ontological emergences. No-form is not in the hierarchy because it is just what is said -- *no form*. It cannot be captured in any kind of form. Although we have access to it via our imaginations that project form onto it or get glimpses of it in our images that never quite capture it. No Form is extremely subtle. It is this non-captuable upwelling from the void that has been called Meaning or Lights. Enlightenment is basking in these lights from the unseen, unheard of that upwells in the midst of life. We have realizations and apprehend meanings and all these are upwellings from the unseen realm of no-form. It is out of the emptiness inside everything that this upwelling occurs. The hierarchy of emergent thresholds are the thresholds of order that is animated by this water of life. But the threshold contains at the highest level the Norns of the EMS formation and the World Tree or Pluriverse called Yddrisil. At the next level down there is the individual formal domains that exist within the world tree as sources of perspectives. These multiple perspectives fragment reality and lead to nihilism as Fandozi says in Nihilism And Technology. The domains cause the submergence of the Lifeworld, being-in-the-world, the structures of everyday life. Nihilism causes us to not be able to distinguish between Systems and Meta-system views. And

because we cannot distinguish between them we cannot see the special systems that are set up as a hinge between the system and the meta-system. This hinge has the image of the fragmented individual made up of desiring machines (dissipative structures) in a field of the socius (reflexive structures). The individual when considered as a unity of cognitive/living organization is also invisible. In our philosophical, scientific, and technical culture the autopoietic system only appears as a paradox. We see the paradoxes but cannot see that the paradoxes mask. The Chinese and Islamic traditional cultures that were based on the assumption of unseen causes intruded across the line from no-form through formlessness into form. They saw everything as an autopoietic system. They did this by taking the opposite assumptions of Fusion with the object instead of imposed distance, of recognizing unseen causes from no-form through formlessness intruding into form, as meanings or inward lights, and they assumed action at a distance rather than direct causal relations between things. Their view was based on taking the interpenetration of all things as the baseline and then working within that interpenetrating network that can be seen in the model of the autopoietic network where each node is a reflection of the whole. This is what self-producing must mean -- it means all the parts together produce the whole and thus must have an image of that whole embedded within them.

As we move out from the source of complete fusion of knowledge and life, we get the fusion of form and pattern, the fusion of the social and psychological. These form pairs:

Figure 288:

| | | | |
|----------------|---------|------------------------|-------------|
| Social Pattern | SOCIETY | Psychological Forms | MIND |
| Or | | | |
| Social Forms | CULTURE | Psychological Patterns | PERSONALITY |

These two chiasma show us the environment in which the fusion of cognition and life, knowledge and experience, appears and unfolds within.

But beyond this there is the relation between world structure and formal domains. Formal domains produce the disciplines in which the humanistic approaches are applied. We apply distancing to the formal domains and create nihilistic perspectivism that fragments everything. But the meta-system within which all these disciplines exist within is the lifeworld, the neighborhood, the community, the structures of everyday life. In everyday life we live the overdetermined and overwhelming plethora of interacting states and dynamics that become fused into

qualities that cannot be disentangled and represented quantitatively.

And beyond that there is the images of the world tree (fragmented pluriverse) and the kosmic monad that we imagine though the image of the Norns. Here at the edge of form on the shores of a vast ocean of possibilities we find ourselves right up against the interface with formlessness and looking across the cliff face into depths of the glacier of no-form. In that blue ice we imagine forms and through that catch glimpses of meanings and lights within each empty form.

These nesting transformations of system and meta-system all converge on the autopoietic system showing us complementary duals that image it at higher and higher levels of abstraction all the way to the level at which we converge on the edge of formlessness. The autopoietic system is the image of the paradoxical fused form/function. It is the word that is both noun and verb -- Form Forms, Shape Shapes, Love Loves, Thinking Thanks, Is IS! It is a jewel set in a diadem. The diadem is the nested levels that take us out to the edge of formlessness.

Now we have a complete theory.

We start with the Formal Domain. G. Spencer-Brown has produced an archetypal image of the formal domain in his LAWS OF FORM in which the Mark Marks. Operator and Operand are fused in the Laws of Form. It is the image of the Autopoietic system as Verela has intuited. By setting the LAWS OF FORM in motion Kauffman and Verela produced a model of the autopoietic system using the proto-imaginaries that Brown introduced. The LAWS OF FORM shows us the formal domain and gives us a model of how Form creates its domain when it informs itself. The domain is the arena of the playing out of the permutations that the form goes through as it forms itself.

The formal domain can be described by a lattice:

Figure 289:

| | |
|---|---|
| 1 | Non-nihilistic Distinction |
| 4 | truth/falsehood identity/difference |
| | real/illusory present/absent |
| 6 | consistency completeness wellformedness |

verification validation coherence

4 structuralism dialectics phenomenology hermeneutics

1 unity of operator and operand

In the formal domain distinctions are made that describe differences that make a difference from some specialized perspective. The formal domain is based on ontological monism and so the ultimate foundation is Being which allows four kinds of primary distinctions within the formal domain. The relations between these primary distinctions give us the six primary properties of the formal domain. Putting out of play one distinction from the other three we define the four fundamental approaches to the formal domain, the basic humanistic disciplines flow from these: structuralism, dialectics, phenomenology and hermeneutics. And finally when we have all four distinctions together we have the image of unity in which the operator and operand are one. When Is IS then the Mark Marks. In other words it is within the arena of ontological monism underlying the formal domain that we can create a LAWS OF FORM. Laws of Form is not an independent construction but is dependent on the production of an underlying transcendental metaphysic which Laws of Form embodies.

The LAWS OF FORM has a dual I have called the Laws of Pattern. We get that by producing the opposite of the laws:

Figure 290:

| FORM | PATTERN |
|-------------|--------------|
| $()() = ()$ | $()() =$ |
| $(()) =$ | $(()) = ()$ |

The laws of pattern have to do with the embodiment of the Laws of Form. They give us the ability to turn the LAWS OF FORM into a computational model, they give us the ability to read and write on the mobius tape of a turing machine model. But both the LAWS OF FORM and the laws of pattern (the dual) share the same four aspects:

Figure 291:

$() = \text{something}$

```
= nothing

>()() = multiplicity

(()) = layering
```

Figure 292:

```
/ layering      --- multidimensional GRID

something <

\ multiplicity --- instantiation of monads
```

Figure 293:

```
/ layering      --- metalevel-grids

nothing <

\ multiplicity --- ramified types
```

In this view the formal domain is composed of monads that occur in grids. the grids have meta-levels and ramified higher logical type formations. It is these monads that we are making the relevant distinctions about in the formal domain. The grids can be a way of capturing the swarms within swarms within swarms of monads at different levels of abstraction.

The question is how can we think about the way these swarms work in the face of radical emergence -- spontaneous generation and radical discontinuity between lifecycle phases. We need to expand our systemic view of the formal domain with a meta-systemic view of the world structure. The world structure revolves around the four kinds of Being. It is the modalities of being-in-the-world that define the world structure and these relate directly to the four kinds of Being:

Figure 294:

| Pure Presence | present-at-hand | pointing | Form |
|----------------------|------------------------|-----------------|-------------|
| Process Being | ready-to-hand | grasping | Sign |
| Hyper Being | in-hand | bearing | Trace |
| Wild Being | out-of-hand | encompassing | Propensity |

In other words the formal domain has within the structure of transcendence where Being grounds itself and Marks mark themselves a foundation. Forms are based on

signs that are based on Traces that are based on propensities. The sign is the diacritical mark that differentiates identical instances. The trace is the impression on the substance that allows the mark to persist. The propensity is the resistance of the medium itself to the incision of the trace that throws that incision off course. These levels are the strata of the world structure that supports the formal domain.

Ontological Monism come from the restriction of the world selfgrounding structure to only the first two meta-levels of Being. Ontological Dualism occurs with the recognition of otherness within the ontological structure of ontological monism and that gives us Hyper-Being. Wild Being is the realization of the diversity of otherness and the realization of the necessity of ontological multiplicity. In ontological dualism it is posited that there is an unconscious to manifestation and that there is something that never appears in manifestation but leaves its traces everywhere. In ontological multiplicity it is realized that there is really no difference between the immanent and the transcendent. In other words when one is looking at the the conscious aspects of manifestation one is seeing equally the unconscious aspects. It is in the variety of consciousness contents themselves that the unconscious is embedded. Each of those differences within the contents are absolute. The very discontinuities and distinctions themselves in the field of consciousness ARE the unconscious aspects that do not appear. We see the things but the differences between the things ARE the unmanifesting immanent parts of consciousness.

If the world structure is the meta-system to the systemic formal domain then we can see that the depth it brings to our appreciation of forms within any discipline. All forms are built from signs through traces on propensities. All forms extend down into the foundation of manifestation. We can just see the forms or we can look again and see that the Forms Form themselves and thus partake in ontological monism. But within the formal domain there is according to Godel unprovable statements and these show us that an ontological dualism underlies the ontological monism and beyond that we can see that this dualism opens up into a multiplicity that Deleuze and Guattari call the Rhizome.

Phenomenology points out the relation of the world structure to the formal domain. Husserl concentrated on forms but was able to point out the existence of the lifeworld. Guervich added gestalts (Systems) and could point out better the margins of consciousness. Heidegger opened up the realm of transcendence grounding itself in Ontological Monism (Is IS) which he also glossed as 'It Gives'. But then it was

realized that there was much more depth there than Heidegger at first acknowledged. The way was opened to ontological dualism when Heidegger talked about -B-e-i-n-g- (crossed out) which Derrida called DifferAnce (differing and deferring) or the oscillation of undecidability. Merleau-Ponty called this the Hyper-dialectic of Process Being (Heidegger) and Nothingness (Sartre). Finally Merleau-Ponty defined the highest meta-level of Being and called it Wild Being. It is the Chiasmic fusion of Continuity and Discontinuity, Change and Changelessness, e.t.c. Merleau-Ponty called it the Flesh. It is what is left over after the cancellation of the metaphysical antinomies of Process Being and Nothingness that occurs in Hyper Being.

The key here is that the formal domain is the system and the world structure is the meta-system. But these two have an obverse dual at the next level up called the kosmic monad and the fragmented pluriverse. The kosmic monad is modeled by the Emergent Meta-System and the fragmented pluriverse is modeled by the Greimas Cube. Again these two stand to each other as system to meta-system. What is fascinating is that in the Emergent Meta-system we take the computational monads and merely add the four meta-operators and recognize the four kinds of monad (seed, monad, viewpoint, candidate). Then all we need to do is recognize that the way around the problem of radical discontinuity between moments is though a reflective model where each monad kind is turned into the next in a cycle via the meta-operations:

Figure 295:

```
seed monad in pod swarm
|
|_ creation '~'
|
normal monad in swarm
|
|_ mutual action '|' (or '<' or '>' if the action is one way)
|
viewpoint monad in constellation
|
|_ gestalt pattern formation '#'
|
candidate monad in slate swarm
|
|_ annihilation '!'
|
```

|
|
seed monad in pod swarm

This cycle is the reflection off of the walls of a cube of inwardly reflecting mirrors. Each mirror is a phase in the lifecycle of the swarm. The kinds of monad arise from the application of the meta-operators to the monads of the swarm to produced the phases of the swarm lifecycle. In this sense the kinds of monads are the operands that are chiasmically the same as the operators. What we see here is that when we say that 'Monads monad' we see that they form a minimal system of presentations in different reflections. We can relate this to the fact that the spinnor is the form of a body at rest in spacetime. You have to do a dance around with 720 degrees of angular momentum to stand still in spacetime. This is the dance that the eventity needs to make to be itself. This is GH Mead's definition of the moment, the time it takes for something to be itself, to realize itself, for the operation it does on itself to become itself to complete. It is the cycle of autopoiesis, the time it takes for the system to produce itself. Thus the spinnor when thought of as a minimal system has four different geometric manifestations: Tetrahedron, Mobius Strip, Torus, Knot. Each of these have 720 degrees of angular momentum coded into them. They are four static representations of the spinnor, the point that stands still in spacetime. Similarly we can think of the monads and their operators as the equivalent of the spinnor except here there are four moments of the lifecycle of the swarm and no geometric representation of the minimal system. A minimal system has a lattice such as that we pointed out for the formal domain. Each minimal system can be see to move through the four phases of the unfolding of its lattice in its lifecycle phases. We can see the lifecycle phases of the EMS formation as the moments between each of these reifications:

Figure 296:

non-nihilistic distinction
Interphase: SEEDS / CREATION
four primary distinctions
Interphase: MONADS / MUTUAL ACTION
six primary properties
Interphase: VIEWPOINTS / GESTALT PATTERN FORMATION
four approaches
Interphase: CANDIDATES / ANNIHILATION
unity
Interphase: Radical Discontinuity

non-nihilistic distinctions . . . cycle begins again.

In other words the EMS formation is what is going on in the interstices of the phases of the unfolding of the lattice of the formal domain. It is the hidden substrate operating within the empty discontinuities in the unfolding of the formal domain.

It is important to realize that the four meta-operations (!~|#) are all derived from the loss of properties as we move between the different hypercomplex algebraic systems.

Figure 297:

Real algebra = no properties lost = creation meta-operator

Complex algebra = no properties lost = annihilation meta-operator

Quaternion algebra = commutative property lost = mutual action meta-operator

Octonion algebra = associative property lost = gestalt pattern formation operator

It is this cascade that takes us from hyper-algebra to hyper-algebra that produces the meta-operators of the EMS structure as the side-effect. This also defines the three special systems:

Figure 298:

Real algebra = System

Complexnion = Dissipative Special System

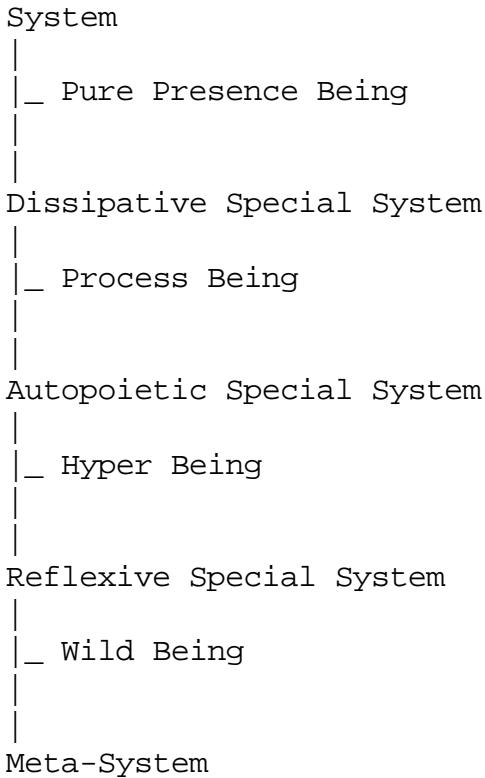
Quaternion = Autopoietic Special System

Octonion = Reflexive Special System

Sedenion and above = Meta-system

These special systems are in perfect balance so that they allow the involution of operator and operand aspects of the Mark without any loss and thus have a special efficacy (efficiency + effectiveness). The difference between these special systems are what define the kinds of Being in the world structure.

Figure 299:



The World structure is the four different kinds of Being. Emergent events must pass through each of these layers to enter the world. Anything that does not go through all three stages is not genuinely emergent. The world structure unfolds from the internal differentiations of the Kosmic Monad which is modeled with the EMS formation. The 'space' in which the EMS structure arises is produced by the unfolding of the Greimas Cube. The Greimas Cube is a picture of the unfolding of the eight imaginaries at the Octonion level. But that cube once it exists can be seen as inwardly mirroring and to create the reflective surfaces necessary for the EMS formation to appear. The unfolding is of imaginaries that appear out of the singularity in the field of the formal domain. We have called that the ellipse of consciousness. The ellipse of consciousness has two foci, one is the foci of symmetries that leads to the unconscious. The other is the foci of the singularity that opens up into the dimensions of the special systems through the stages of the hypercomplex algebras. Consciousness is merely another name for Being or manifestation. Being has a lot more depth than appears in any formal domain. It has at least four kinds of Being that take us to the limit of the thinkable and to the confrontation with emptiness at the fifth meta-level. When we attempt to produce a formal domain like Descartes does where everything is clear and distinct we ignore everything that is unclear and indistinct. That sets up the formal domain as different

from the rest of consciousness. Eventually we discover that this formal domain must ground itself to maintain itself as distinct and clear. But the self-grounding operation takes time. That time allows the entry of the other kinds of Being as the phases of the self-grounding (self-production) sequence. In BEING AND TIME Heidegger talks about this entry of time into Parmedian Static Being like the frozen Block of spacetime that appears in Relativity theory. But time is not simple it is in fact complex. There is the time of processes as we see forms develop from childhood to adulthood to old age. There is the time of differing and deferring that Derrida calls Differance in which undecidability occurs as different fixed points arise and are oscillated between. There is the chaos that occurs when these fixed points become infinite and where there is not return to the same point in phase space twice. With this infinite information and non-visiting of the same point twice we have entered into Wild Being. Notice the similarity with quantum information theory and quantum computing. A quantum computer never returns to the same state in its computational worldline. A quantum computer can compute across myriad parallel universes and thus has access to infinite information. Quantum computation gives us a model of the core of the autopoietic system and causes us to take seriously the idea of time running backward because every quantum computation must be reversible. This is the secret to the ability of the Operator and the Operand being unified and that unity's unprecedented efficacy (efficiency + effectiveness). It is conveyed by the various layers of deep time that appear in the kinds of Being. Being and Time are made one though the layers of the different kinds of Being, we can just as well call them the different kinds of time.

Figure 300:

times: beings

Static Surface Time: Pure Presence Being

Probablistic Process Time: Process Being

Hidden Undercurrent Time: Hyper Being

Deep Time: Wild Being

out-of-time: emptiness

Figure 301:

Static Time is the Augustian notion of the infinitesimal moment of the present in a continuum going from future towards the past.

Probablistic Time is the random choice of the quantum event as it breaks out of its probability wave into a particular random state on observation.

Hidden Undercurrent Time is the time of the probability wave itself prior to observation. It is by definition non-observable.

Deep Time is the pre-time or the pre-geometry underlying the manifestation of all temporal events. In deep time there is a chiasmic relation between continuity and discontinuity.

Empty Time between moments in the radical discontinuity.

The Buddhists enter the interstice between the moments by falling back into emptiness. They go through a series of aspects that enumerated as follows:

Figure 302:

Beginning

The Time(1) before the Beginning

The Time(2) before the Time(1) before the Beginning

Existence

NonExistence

The Time(3) before Non-Existence

The Time(4) before the Time before Non-Existence

Notice that there are four times here. These four times are meta-levels just like the meta-levels of Being. The beginning sets our sights on the process of generation moving though completion to decay. Beginnings and Endings define the boundaries of the times by which something becomes itself and loses itself again. We call the time of completion those moments of pure presence when the thing can be itself completely, and all its faculties, powers and features are available to it in a way that is not perfect in youth and old age. Pure presence slices the generative process tough some point of completion. Here time one is before the beginning. That must refer to the time of the seeds. The time before the time before the beginning is the point at which those seeds were laid down in the last EMS cycle. The time of the seeds is what we called above Deep Time. The time before the time of the seeds is what we called above the hidden undercurrent time. So we notice that in the two meta-levels of time described by the Buddhists we have seen the entire temporal

cycle from Hidden Time where the seeds are laid down, to Deep Time which sustains the seeds, to Probabilistic Time in which the seeds come to fruition when the quantum probability wave breaks on observation, to Surface Time where we take sliced through the things at completion.

What we notice is that like the EMS cycle we are moving back and forth between existence and non-existence. There is radical discontinuity between the cycles of existence which are moments of non-existence. But since non-existence is non-existent these moments can pervade existence through and through and this is called emptiness. Emptiness is itself empty. This meta-emptiness of nothing is the distinction between existence and non-existence. But the Buddhists counsel us to go back to a point before non-existence. That point before non-existence is the point where the distinction between existence and non-existence has not yet arisen. This is what the Buddhists call non-production non-destruction. When we drop back into emptiness we reach a point where we realize that the world is not produced nor is it destroyed. This point is the source from which the differentiation between existence and non-existence arises. And the Buddhist would have us go back one stage farther to the point where even that source has not arisen. This is pure emptiness.

Emptiness is not non-existence nor existence. Emptiness is the point between existence and non-existence at the point of perfect balance. Emptiness is itself empty. This means that when we go back before the distinction between existence and non-existence arose we can find a place where both existence and non-existence were unproduced and undestroyed. But if we go back further we find that there is a point where the source of the distinction itself does not arise and that is perfect wisdom. Perfect Emptiness.

Let us apply this reasoning to continuity and discontinuity. Determinate functions as produced by calculus seem to have perfect continuity. But this idea continuity is different from the continuity of actualizations which are probabilistic. Probabilistic continuities have discontinuous gaps between instances. It is a mixture of continuity and discontinuity through the realization of instances or their non-realization. But beyond this there is the spectrum of possibilities. Such a spectrum has discrete quanta of possibility within a continuum. There the discontinuities are absolute. Within a possibility category there is continuity but between possibilities there is a radical discontinuity. Possibility and Probability are combined in Propensities. If you multiply the possibility (does not add to one) with the probabilities (must add to one) you get the propensity. Propensities are a chiasm of continuity and

discontinuity. That is to say Possibility has one way of mixing continuity and discontinuity and Probability has another. Propensities are the chiasm between these two mixtures. Systems that occur within the continuous/discontinuous field are themselves a play of continuity off discontinuity and vice versa. If a system is thought to be completely continuous we call it monolithic. But with Kampis component systems we see systems that arise as emergent events from the combination of components Lego style as in chemistry when we mix different molecules. In such systems considered as a design landscape there is a mixture of realized and unrealized possibilities in relation to actualized probabilities. It is impossible to realize all possibilities as actualities given the computational time it takes in relation to the time that the universe has been in existence. So Kampis calls such systems non-computable in a deterministic fashion. Thus such systems are called stochastically computable. We realize some actualizations of possibilities at random. Self-Generating Systems improve upon this model by introducing the idea that the components are not stable and static but are in fact creating each other. This allows the modeling of the self-producing systems. Here also there is a relation between possibilities and probabilities where components are being made by other components over the cycles of creation and destruction of components. Actualization is not just of relations between static components but actualization is in the production of the components itself. The possibilities are not just possibilities of relationships but are possibilities of creation of components too. The Self-Generating system mixes these two new kinds of probabilities and possibilities. What the EMS structure adds to this is that new kinds of entities can be produced by the monads working together that have not existed before. We do not just have to chose from a repertory of predefined sorts of entities. We can have the monads designing new kinds of monads. The signature of the entities can change as they do in Genetic Algorithms. Here we explore the possibilities of what might exist. Here we produce sets of actualizations that included novel monads that have never appeared before. So the EMS formation pushes us up against the limits of the manifestations of probability and possibility and their combination. When we reach these limits we see the real difference between existence and non-existence. Ultimately existence and non-existence are defined by what can and cannot exist under the auspices of radical emergence. Thus we have isolated the most radical discontinuity when we state that something cannot exist even under radical emergence. This means that this is a hard constraint built into the foundations of existence. When we isolate this most radical distinction between existence and non-existence we can see that the three stages of time related to the beginning are really the kinds of systems.

A monolithic system is one that does not have components that are combinable. Once we have components then we have combinatorial relations that can be emergent. If components themselves may be produced then we have relations and actualities that can be emergent. If components can make new components and create new component signatures then we have the most radical kind of emergence. This should remind us of the the Peirce/Fuller categories:

Figure 303:

| | Monolith | Component | SGS | EMS |
|-------------------|---------------|------------|----------|-----------|
| First: Thing | static | static | produced | created |
| Second: Relation | deterministic | stochastic | chaotic | chaotic |
| Third: Continuity | yes | yes | NO | NO |
| Fourth: Synergy | continuities | relations | things | things |
| COMPUTATION | turing | stochastic | quantum | quantum |
| | Unity | Objects | Monads | Fragments |

The monolithic view says that we have a system. The system is a static thing with deterministic relations that exist against a background continuity -- i.e. the system is a gestalt. The monolith synergizes continuities like the different dimensions of space with time. It is turing computable. The other views beakdown the system into a meta-systemic field. In the component system there is not one systemic object but a bunch of sub-objects that combine in different ways. The combination and production of relations is stochastic. The whole system is not computable so there is only the computation of examples from the combinatoric field. For the component system the objects are continuous even thought the monolithic system of which they are a part is not continuous. Synergies are produced from relations. The computation is stochastic instead of determinate but the computation deals with objects. So with the component system we can see that we have opened up a space within which the monolithic system comes into existence. This is a space of possibilities out of which certain random relations are actualized. This is much like the Kaufmann NK landscape model developed in The Origins Of Order or At Home In The Universe. But look how much more we open up that space if we allow the production and destruction of the elements that enter into the relations. This would signify the constant reordering of the NK landscape of Kaufmann. In SGS the things are produced and destroyed. This produces chaotic processes that may endlessly cycle. Continuity is no longer assumed and in fact denied but not with a

radical denial. Synergies are produced from the things created together in a particular cycle. That synergy is called the inner structure of the swarm. It is how the swarm organizes itself. SGS systems are quantum computational following David Deutsch's definition. Objects are broken down into patterns of monads (hyle or content). Finally we have the EMS structure which is very similar to the SGS. The primary difference is that things are created out of nothing with spontaneous generation. A new thing is taken as orthogonal to all the possible things that might exist at any one point in time. This kind of system also models chaotic processes and denies continuity. Synergies are again among things and it is quantum computable. However, monads are thought of as fragments where each monad has a minimal system of faces like: seed, viewpoint, candidate, monad. The EMS structure is only a small improvement on the SGS but it allows us to model radical creation in a way that was not in the original model.

Notice the effects of fragmentation. There is a minimal system of operator modes and operand aspects fragments. We are in effect looking within the SGS monad within the swarm and seeing that each one is a minimal system of phases and of faces that work together to allow the SGS monad to be one with itself and produce itself. That allows us to look precisely at the distinction between form and formlessness. When we look at that distinction we find that there are really three matters to be distinguished. There is form, formlessness and no-form. No form is related to the imagination. It is called an imagination if we project it and it is called the imaginal if we receive it as if from the outside. Formlessness is a mirror. When we look through that mirror we see another world which is the world of no-form that is the dual of the world of form. The world of form is outward and the world of no-form is inward. When we produce monads they have mutual actions in the external world. But monads become viewpoints and thus have an inward. Their inward where they project private pictures of relations with other monads is a world of imagination. As the monads reflect in the mirror of formlessness they reflect in the realm of no-form. That is why a monad can have both an outward and an inward and that produces the mask of monad verses the mask of viewpoint. When that reflection reverberates it moves back from no-form to form and from form to no-form. If it moves from no-form to form it is a seed. If it moves from form to no-form it is a candidate. So here we see that the EMS structure comes precisely from the reverberation of reflections between form and no-form across the mirror of formlessness. All this reflecting when we take a macro view will just appear as a single monad. Each monad in the swarm is going through this kind of cycling through a minimal system of phases related to the meta-operators (!#|~) and through

a minimal system of masks that capture the moments of reflection. SGS does not capture this level of detail.

Formlessness exists as the distinction between form and no-form or between existence and non-existence. Non-existence is not nothing at all. Non-existence is the reflection of Existence. That is why it is necessary to follow the Buddhist dialectic back from non-existence as we did from the beginning. They go to the place before non-existence arises and then beyond that to a beyond the beyond state. When we go beyond the source of the distinction between existence and non-existence we have entered into pure emptiness -- the depths of formlessness.

In this theory the difference between the operators of the EMS structure gives us the world structure. The EMS formation itself is the model of the kosmic atom which is right on the boundary between form and formlessness. The EMS structure requires cubic configuration of inwardly reflecting mirrors for its realization and this arises by the unfolding of the Greimas Cube, that cube is nothing more than the unfolding of the hypercomplex algebras themselves, but it produces the 'non-space' within which the EMS formation can reflect. As we walk back down from the EMS formation through SGS, Component Systems and finally get back to monoliths we re-enter the formal domain. It is the aspects of the formal domain that combine with the meta-operators to produce the EMS formation.

This theory is complete. It explains the structure of the emergent ontological hierarchy. The upper levels beyond the system/meta-system distinction are merely reflections of that distinction. What is below that level is the special systems that make all this possible. In other words it is like looking into water and seeing the reflection. The special systems are the source that is reflected in the higher and lower nested levels of the ontological hierarchy. The distinction between system and meta-system is like the surface of the water. When we make that distinction then we can see both the source of the reflection and the reflection itself. If we don't make that distinction then the ontological emergent hierarchy levels of organization become muddled. They are really the thresholds of organization that the autopoietic system can be organized at. We have really come up with a theory of what organization means in terms of what is projected by the autopoietic system. It is the organization of the logos that upwells within the autopoietic system. It is contrast to the upwelling order of the physus that what the autopoietic system is embedded in. The order projected by the autopoietic system is its ecstasy. Thus we must be talking about reflexive heterodynamic order when we are talking about the

ontological emergent hierarchy. That means that we must be talking about dissipative order when we are looking at the order of the ontic emergent levels. Order itself as NOMOS is beyond this chiasm. There is a reflection back and forth between physis and logos similar to that between form and no-form. Nomos is seen in the multiple reflections between the ontic ordering and the ontological ordering.

Having a complete theory is a joy. I hope you enjoy this one as much as I have discovering and exploring it. I am sure we will be exploring it and rediscovering it again and again for a long time to come. Just in the two years since I first discovered it I have learned more and had more synergies in my thought than any time previously in my life. This is a deep theory, with profound implications. Thank you for taking the wild ride with me through these working papers. I want to thank the Octonion Appreciation Society composed of Ben Goertzel, Onar Aam, Tony Smith and myself. I also want to thank Bob Cummings who has listened to many of these ideas as they unfolded. Also I want to thank my mentor Ian Dallas for his spiritual guidance. And Leonard Woo who was with me when I first began to discover these connections and write these working papers.

[end of working paper as of 960911]

3. Kierkegaard

When we look at the Western Tradition we are hard pressed to find an example of a philosopher who has mapped out the whole series of the Kinds of Being. In discussions with Dennis Keagy who is a specialist in the thought of Kierkegaard and Nietzsche especially in relation to poetics and ethics a hypothesis has been developed that speculates that this one “para-philosopher” has produced a religio-ethico-philosophical field theory very similar in structure to that which we have been studying in these working papers. Below a table will be presented that gives a mapping from the “para-philosophy” of Kierkegaard to the different Kinds of Being in relation to the special systems. As Dennis Keagy points out Kierkegaard creates a virtual reality with his pseudonymous works in which the various authors play out different stages of human spiritual development. The different ‘authors’ represent various positions in a field of possible human approaches to existence. We posit that these many selves form a field very similar to that defined as the move from the system to the meta-system through the special systems that define through their differences the different Kinds of Being.

Table 27:

| Kinds of Being | Special Systems | K's Transitions | K's Stages |
|----------------|--------------------|-----------------|--------------|
| | System | Absurd | |
| Pure Presence | | | Transcendent |
| | Dissipative System | Paradox | |
| Process Being | | | Religious |
| | Autopoietic System | Humor | |
| Hyper Being | | | Moral |
| | Reflexive System | Irony | |
| Wild Being | | | Aesthetic |
| | Meta-System | Daemonic | |

What we see here is that Kierkegaard's characters represent a spectrum that flows from the Aesthetics of A in Either/Or through the Morality of B. These stand in relation to the Religious as defined in Fear and Trembling. Religion is defined as either Immanent or Transcendent and the Transcendent is ultimately identified with the absurd or the unthinkable. In this way the set of stages when identified with the Kinds of Being turns our normal way of looking at them on their head. Kierkegaard also posits a set of transitions between the stages. Between the Aesthetic and the Moral the transition is Irony. Between the Moral and the Religious the transition is Humor. Between the immanent Religion and the Transcendental the transition is paradox. The absurd is the unthinkability of the Paradoxical Paradox. These transitions we identify with the special systems. Paradox is Dissipative. We have already seen that the dissipative system is modeled by the Escher Waterfall or the Penrose triangle. When we move from the dissipative to the autopoietic we go from the neg-entropic to the homeostatic. Autopoiesis is a conjunction of two dissipations. Here we would posit that Humor is a similar tension between two completely different significations. Finally we move to the reflexive system which would in this context be identified with Irony. Irony would be a conjunction of two humors. In irony you never know when someone is serious or not. As with the works of Plato that are so Ironic we can never tell what he really thinks. The Greeks developed Irony into a fine art. Kierkegaard did his dissertation on Irony with special reference to Socrates. In Either/Or the judge William (B) gives A the

aesthete a choice between becoming moral by accepting despair or becoming a poet. The position of the poet, or sophist, is seen in the work of the seducer. That position is daemonic. It is the position that Nietzsche who did not read the elder Kierkegaard's work was to develop. The seducer is the one who manipulates the aesthetic surface from behind the scenes to produce an effect but whose presence is always hidden. The Daemonic is the reflection of the Moralist in the mirror of the surface of the Aesthetic. Macheaveli is an example of the Daemonic. The Daemonic is the evil twin of the Moralist. It is the one who does not recognize any higher law than their own law used to their own ends without scruple but taking full responsibility for their actions. Keagy feels that Nietzsche finds in the field a position that Kierkegaard does not consider. That is a position where the Daemonic does not form a self. In Kierkegaard the Daemonic is an Anti-self to the Moralist. It is produced when one comes to the Crisis of Irony and turns back into the Aesthetic rather than taking on the burden of Morality. Similarly at the opposite end Kierkegaard describes the Absurd which is an intensification of the Transcendental where paradox itself becomes paradoxical such that it cannot be understood by reason. Here the Transcendental becomes unthinkable as in Meister Eckhart's Cloud of Unknowing. Here we find echoes of the fifth meta-level of Being. But seen as beyond the transcendental instead of beyond Wild Being.

One way to look at the spectrum from Aesthetics through Morality into Religion is in terms of the movement from Dionysus to Apollonian. The Aesthetic is Dionysus and the Daemonic is where the as Keagy has said Dionysus speaks the language of Apollo. There is not just a random chaos but an orchestration of the surface of wildness. In other words the seducer is behind the scenes ordering everything in order to set his trap. Similarly the Transcendental source of order Apollo must speak the language of Dionysus and this occurs when the Absurd appears within the ordering of the Transcendental. The absurd appears as a singularity within the ordering of the transcendental producing an incomprehensible disordering. Religious faith leads to incomprehensible acts that go outside morality such as the sacrifice of the son by Abraham.

When we understand the spectrum of positions that a human can take toward existence as the tension between Apollo and Dionysus and how each turns into the other at the extremes then it is easy to understand the morality of the priesthood and the pious citizens as being trapped in the middle between these two forces. They are nihilistic opposites pulling us to extremes. The analysis of Kierkegaard would have us move toward the Apollonian end of the spectrum away from the Dionysian but

one finds again at the utter extreme the Dionysian element of the Absurd arising within the transcendental signifying the Unthinkability of the Fifth Meta-level of Being. True faith for Kierkegaard is throwing oneself into the Absurd. Thus the Absurd is another interpretation for the unthinkable fifth meta-level of Being other than Emptiness.

When we ask ourselves how Kierkegaard managed this feat that no other philosopher in the Western Tradition seems to have accomplished (that is mapping out the meta-levels of Being prior to the Postmodern era), one possible answer is as follows. Kierkegaard wanted to produce a non-system that was the dual opposite of the 'SYSTEM' of Hegel. If we accept Plotnitsky's analysis In The Shadow of Hegel it is clear that Hegel attempted valiantly to produce a complete system within the dynamic of Time where the spirit emerged as absolute reason out of the particulars of history. Kierkegaard inverted this and created a picture of the Meta-system that was the inverse of Hegel's 'System'. That meta-system appeared as a series of fictional characters which Kierkegaard the poet allowed to speak with their own voices, to even discuss each other in his diaries. Many of these characters were not Christians and were never converted. Kierkegaard allowed the pieces of his own personality to be given life as fictional characters and to be the sub-systems that arise within the field of the meta-system. The anti-system of Kierkegaard was the precursor to the even more extreme anti-system of Nietzsche. It is interesting that the themes that Kierkegaard developed were taken up again by Sartre, Heidegger and the other followers of Husserl. These were the themes of Human Moods such as Anxiety which color the whole world and cannot be accounted for by any Reasons. Kierkegaard was the father of Existentialism because he focused on the importance of these human approaches to human existence that go beyond the bounds of philosophy proper and give us some intimation of the extra dimensions of human existence beyond what philosophy can imagine.

We make the morphism between the stances that Kierkegaard identifies and the kinds of Being because of the discoveries within Continental philosophy itself. For instance Levinas shows that the bearing of the mother for the child and the child of the ministration of the mother are the seed of ethics. He shows that what exists in Hyper Being is some how a fusion of ethics and metaphysics. Thus we identify Hyper Being with morality. And this makes sense because DifferAance is precisely about oscillation and morality comes about by ceasing to oscillate and to make a choice. The choice defines the self. When we go on the level of Wild Being we find John S. Hans identifying it with the Aesthetic and play. Thus at this level according

to Hans we can no longer separate the Aesthetic from Ethics/Metaphysics. So as we go up the scale from Metaphysics defined as Ontological Monism (the fusion of Process Being (Heraclitus) and Pure Presence Being (Parmenides)) we find ourselves confronted by first Ethics and then Aesthetics as a basis for creating an approach to existence. These are precisely the stages that Kierkegaard finds. For him the Religious is either immanent or transcendental. Thus the Religious represents the Ontological Monism only here the transcendent is thought of as God (i.e. the supreme being) rather than Being. Then when we leave that sphere we encounter first Morality and then Aesthetics, precisely what modern ontologists have discovered in their own way. In the Aesthetic realm just as Deleuze and Guattari point out there is no individual self only desiring machines and the socius. In other words we are in a field theory such as that Coutu describes with his tendencies in situations. Within the field are partial selves that coalesce into temporary configurations. There is no unity of the self within the individual. With the advent of moral choice we see selves form. The opposite of the moral choice is the Daemonic invasion of the personality. Such an invasion is Dionysian but with an underlying order different from the surface of transitory configurations that would appear within the Aesthetic realm when it is not haunted by daemonic ghosts. Dionysus is the god who was torn to pieces by the Titans and then came back to life. When the followers of Dionysus revel in Drunken abandon in the wilderness we are in a Hedenonic state which is where all the laws are abandoned. In Indo-european society there are always festivals where the laws are relaxed where we move from the realm of Mitra the god of contracts to the realm of Varuna the god of revenge and magical force. When we enter the magical aspect then we see the daemonic ordering of the seducer. Keagy says that Nietzsche believed that it was possible to have aesthetic position without positing a self which Kierkegaard did not believe was possible. In other words Kierkegaard could only see the mirror image of the moralist in the mirror of the Aesthetic as the Sophist or the Seducer. Plato called the Aesthetics the 'men of earth,' i.e. those that only believed what was in their hands. The Sophist is the one who tricks the man of earth by believing in the unseen and keeping something behind his back. Kierkegaard played this role of Sophist as he deceived the public as to who wrote his books. But he claimed that he did this deceit to trick people into understanding and moving from the aesthetic to the moral to the religious. Plato says that there are two Initiates into the mysteries. One like Heraclitus is initiated into the lesser knowledge of the unseen and believe it is all flux. The other initiated into the higher knowledge of the unseen believe it is all static. These two initiates together make up the Ontological Monolith produce by Heidegger. The 'Sophist' in the dialogue of the same name says that what we

really want is Change and Changelessness at the same time. This is like the position of the Absurd that is beyond the position of the Transcendental as reason propounded by Parmenides who said Being and Thought are the same. In Plato's analogy there is no position for the moralist.

Table 28:

| Kierkegaard | Plato |
|---|---|
| Absurd | Hierophant Wise 'Sophist': Change and Changelessness |
| Pure Presence (transcendental religion) | Greater Initiate Parmenides |
| Process Being (immanent religion) | Lesser Initiate Heraclitus |
| Hyper Being (ethics, morality) | ?Cadamas? |
| Wild Being (aesthetics) | Man of Earth |
| Daemonic | Trickster Sophist hides truth and fools men of earth. |

But we might guess that the equivalent of the moralist might be someone like Cadamus. Cadamus founded Thebes by taking an army of the Men of Earth, men who sprang from the Dragon's teeth and threw up some stones in the air. When these landed it caused a fight among the Men of Earth until only five were left and those went with Cadamus to found Thebes where a wandering Cow stopped. Cadamus is the one who throws stones upon the Aesthetes worldview and shows them how fragile it is. It is fragile because it cannot sustain any project in time but can only sustain it in space. The wandering of the cow is like the wandering of the Aesthete from passion to passion. The stopping of the Cow's wandering has a double meaning of allowing the Aesthete to stick with a project though time until it is completed instead of being driven from passion to passion by momentary choices that cannot be sustained. But Cadamus shows the fragility of the Aesthetic position by producing the nihilistic conflict that comes when no moral compass can be found. The stopping of the conflict and the stopping of the cow's wandering is the basis for the founding of a city, Thebes. Thebes is the city where the Crisis of Oedipus will occur. Oedipus is the scapegoat and the outcast that transgresses the religious boundaries. Oedipus is the one who rejects initiation only to eventually found his own initiation rites. In the Oedipus story there is Creon the Aesthetic

character, Terreisus the Ethical Priest, and Oedipus the Religious Scapegoat who enters the limial by rejecting the initiation of the Sphinx. But in Oedipus at Colonus the broken and blinded scapegoat finds a home from his wandering and establishes a new secret rite for the children of the hero Theseus. The founding of Thebes by the children of the Dragon's teeth who are the men of earth bears within it the fate of Oedipus. The father of Oedipus loves a young man in a homosexual affair and the young man kills himself. The curse of Oedipus's father comes to the son who is destined to kill him. This is because the homosexual love of a youth and the unjust death of that youth is like the violation of the child of the father. And in fact Oedipus's father violates his own son by exposing him and by crippling him. And the actions of the son are in an unconscious revenge for both his wounding by the father and for the death of the youth the father seduced. All this shows that Oedipus's father did not know the limits in his mistreatment of the young under his charge, the ones of the next generation. He acted only out of his own lust in the moment. The lust for the youth and the lust to continue to live despite the oracle of Apollo. This being caught up in the surface of things exhibited by Oedipus' father is similar to the men of earth who cannot distinguish the stones thrown in the air from actual insults. In other words Cadamus chose people who only had a surface level comprehension of the world to build his city, and it is clear that such men of earth would give rise to children that could not distinguish their proper roles as fathers and guardians which demands the deeper application of moral principles regarding caretaking for the higher good and the future generations. Cadamus allowed the conflict between the men of earth to decide who would found the city with him and he allowed the stopping of the Cow to help him decide where that city should be. He was following the oracle of Apollo when he did so. Cadamus is no initiate into the mysteries of the Unseen, but neither is he a Sophist. He is more like Odysseus, someone who is clever and uses his wits. He knows that he can trick the Men of Earth into fighting each other. He knows that the men of earth will accept the stopping of a Cow as the founding place of the city. He manipulates the men of earth to lend him their strength to found a city. But unfortunately the city is founded on a poor foundation because the men of earth make poor material for citizens and the result eventually is the tragedy of Oedipus.

All this says is that Kierkegaard's pattern has its precursor in Plato, although we must combine different myths about the men sprung from the earth to get a complete picture. But the fact that we find a philosopher within the Western Tradition that comprehends the full field of the Kinds of Being is amazing. And this comprehension comes from a meta-systemic deconstruction of Hegel, the system

builder par excellence who builds his system within time. It takes the form of an epic poem which produces an virtual reality in which the structural relations between the characters can take form as a natural unfolding of the logos.

What is fascinating is the concept of the mapping between dissipation and paradox, between autopoiesis and humor, and between reflexivity and irony. This identification of human cultural artifacts and the special system gives extra depth to these transitional points between the emergent levels of the Kinds of Being. Let us look at this mapping in some more detail. We know that there are psychological concomitants to each Modality of being-in-the-world. Let us see if those make sense in relation to the identification of these psychological aspects of humanity. Between the higher and lower religious affectations there exists paradox. Paradox that itself becomes paradoxical (like the dialectical dialectic of Sartre's Critique of Dialectical Reason) becomes Absurd. But can we see paradox itself which we identified with the self-sourcing waterfall of Escher or the Perpetual Motion Machine be a hinge between pointing and grasping. Pointing relates to Pure Presence (present-at-hand) and grasping relates to Process Being (ready-to-hand). We can see the paradox in the idea of a hand grasping itself or pointing to itself. But one hand grasping what another hand points to is an image of comprehension. Thus it appears that we only get paradox when there is only one hand attempting to gesture toward itself. As long as there are two hands each gesturing separately then paradoxicality is avoided. For instance, two hands can be pointing at different things and this is a picture of the antinomies. Two hands can be grasping each other and this is a picture of resignation, perhaps the resignation of the sceptic. One hand pointing and the other grasping what is pointed at is the image of comprehension.

Now let us look at the relation between grasping and bearing in relation to the hinge of humor. Humor is something that is sometimes difficult to grasp. We do not always 'get' the jokes of others. Saying a joke is always risky because others might not receive it well. And if we are the brunt of the joke then it is something that is difficult to bear. So there is definitely something concerned with grasping and bearing with respect to jokes and humor. The opposite of comedy is of course tragedy. Here in tragedy we are bearing up under our fate in seriousness. Palmer did an interesting study of the phenomenology of Laughing and Crying. Tragedy and Comedy are two cultural aspects that result in laughter or tears respectively. In Tragedy the characters like Oedipus bear a tragic fate from the gods beyond their comprehension. In comedy like that of Aristophanes Creon must bear the brunt of his jokes and ridicule. In tragedy what is born comes from the Gods whereas in

Comedy it comes from other men. In tragedy there is an inability to grasp which slowly results in a grasping of the fatedness by the victim. This is shown when Oedipus slowly realizes his crime and his fatedness. He then makes a scapegoat of himself. In comedy what is grasped comes or not comes from other people. There is also the period of not getting the joke and the moment of arrival when we get it and laugh. So it is clear that it is possible to see humor as a hinge between grasping and bearing.

Now is it possible to see irony as the hinge between encompassing and bearing. In Plato we certainly see Irony as something all encompassing. We have no idea what Plato actually thinks. And in fact he says all that he has written does not represent what really interests him, which is in fact spiritual transmission of the spark of enlightenment from soul to soul. So Irony definitely has the ability to be all encompassing and when it is we are lost because we do not know what is true, real, identical or present. Everything means something else than what is said and we only can tell what is what from very subtle clues. Irony is the embodiment of the mirrorhouse of the social world. In an ironic world everything is other than itself. It is when the aesthetic surface has been tainted with the daemonic. The irony is always the hidden pattern of deception imposed by the one who is ironic. Within such a world of distorted mirrors facing other distorted mirrors it is impossible to tell who you are and what anyone actually thinks of you. The defense is to be ironic yourself. Where humor points out paradoxes irony raises humor to the nth degree making everything humorous and by that disguising oneself. Being within an ironic social fabric is difficult to bear except for very short exposures. Continuous unrelenting irony is nihilistic to the extreme. Plato's irony is nihilistic because it is so unrelenting. But unlike humor there is no brunt to bear by a specific person. Instead the brunt of irony is social. It is a taint of the social fabric itself by endemic distortions. Thus everyone bears the brunt of irony together as it creates an atmosphere where everything is a joke and nothing is serious. So individuals find paradoxes when they think about the world. When they share them they become jokes and are humorous but when the joke gets out of hand and infects everything then we have irony. Irony is a society where everyone is deceiving everyone else like that which Stendall writes about in The Red and The Black where the hero is a hypocrite. Paradoxes we find by ourselves and keep to ourselves are merely puzzling. But when we project those paradoxes into the social sphere as a joke then they become funny. But when the paradoxes taint everything then we have irony which is a distorted social fabric. But we can see the distorted social fabric where we cannot see one which is not distorted. Jokes are revealed paradoxes. Paradoxes

that we keep to ourselves merely remain quandaries within us. If we think of ourselves as made up of paradoxes, i.e. that each desiring machine is a paradoxical knot of energies interfering with each other, then the externalization of paradox is the first level of the definition of the self which we see in Tragedy when the self is defined in relation to the gods and in Comedy when the self is defined in relation to the ridicule of others. When these externalized paradoxes deform the social fabric itself then we see that fabric as irony or in the case of Deleuze and Guattari as fascism. In the totalitarian state no one trusts anyone else, the entire society is warped by deception.

As we move from paradox to humor to irony we can see the differences between them in terms of the Kinds of Being. Pure Presence is what is straight and completely unwarped. When we introduce the paradox we are creating knots of interference within the smooth surface of what is Purely Present or always already available. This produces the flows of process that attempts to get around the knots in the stream of the continuous. Humor is the attempt to cut the gordian knot. Humor uses juxtaposition to display the knot and make it visible within the stream of what is purely present. But humor also suggests that there is an underlying unconscious aspect to the world. Freud pointed out how the unconscious works in jokes. There are genuine discontinuities that break up the illusion of continuity. The juxtapositions of humor allow us to see those breaks that would be invisible otherwise and allow us to negotiate the invisible barriers that jut out into our world from nowhere. This unconscious aspect, the thing that never appears but whose traces is everywhere is the sign of DifferAnce, or Hyper Being. We could analyze it as Merleau-Ponty did as the hyper-dialectic between Process Being and Nothingness. These two are antinomies. They cancel each other. Their cancellation entails a burst of astonishment. That is the release that comes when we 'get' the joke. That is in a moment we see the discontinuity, or disparity that is given into our grasp. This unconscious aspect to manifestation is where deceit can insinuate itself. The Ironic individual takes up that deceptive position. The irony is the difference between Hyper Being and Wild Being. This is to say the irony is the realization of the distortion of the social fabric itself, where the deceit that hides the ironic person is seen everywhere. And when all the individuals take up this ironic stance then no one knows where they are anymore and that is a fascism or totalitarianism of the many against the one. It is a war of deceit of all against all. It is nihilistic to the extreme. So here Wild Being is the social fabric itself while Hyper Being is the position of the hidden individual. That hidden individual may be bound by moral law or not. If not they become daemonic. The daemonic is the reflection of the

hidden in the surface of the social fabric. When the hidden individual binds himself by social law then the deceit is bounded and regulated by universal moral codes. If they do not so bind themselves then the result is social chaos which Plato calls the war of the all against. Here we approach the ground that has been covered in my study The Fragmentation of Being and the Path Beyond the Void where I look carefully at Platos cities and how he founds them. There he is dealing with similar problems as those that we can see in Kierkegaard. But what is clear from this analysis is that Kierkegaard is taking a tremendous risk in his use of pseudonyms and the production of a fictitious virtual reality. We never know when Kierkegaard is fooling us and when he isn't. His works are written by the characters of an unwritten epic or novel. So it is unclear whether Kierkegaard himself is possessed by the Daemonic in the disguise of the Absurd. However, it is fairly clear that we can in fact link the psychological modalities of pointing, grasping, bearing and encompassing with the intermediate stages that correspond the special systems, namely paradox, humor, and irony. In fact it is these intermediary stages that really allow us to say that Kierkegaard is really describing the field of the Kinds of Being in their transitions called the special systems that are dissipative, autopoietic and reflexive. This analysis also gives us a much deeper insight into the cultural embodiment of the special systems. Zeno plays a dissipative role by showing us his paradoxes. Aritophanese plays an autopoietic role with his humor and ridicule. Mutual ridicule tends to freeze everyone into caricatures of themselves. It is interesting that we find the wisdom that Aristophanes claims in the parabasis to be a description of the autopoietic system's genesis in the fake theogony of the Birds. Finally Plato's irony is purely reflexive and ecstatic social production of a mirrorhouse or a self-reflexive social fabric. The ironic taken to the extreme mirrored in the surface of Wild Being is the Daemonic. Paradox taken to the extreme and mirrored in the surface of Pure Presence is the Absurd. Spokesman of the Absurd, Kierkegaard, cannot be told ultimately from the one possessed by a Daemon except that we make non-nihilistic distinctions that lift us out of this morass of mutual deception, mutual ridicule, and self-involvement in paradoxicality where thinking thinks itself in a self-founding that is indicative of an Ontological Monism.

It is very good to have found an example of a philosopher who understands the full gambit of the kinds of Being and who conceived of analogs in human culture to the special systems. In ontological terms Kierkegaard stands as a giant who was a precursor to the Existential Phenomenological movement. He appears to have had a presentiment of the whole unfolding of Continental Ontology in this century. He

appears to have done this by inverting the philosophy of Hegel and producing a metasystemic epic poem that countered the dynamic transcendental system in history that Hegel saw. Out of these two dialectical opposites arose Nietzsche who produced the first a-moral a-ethical anti-system. Kierkegaard is still attempting to produce a meta-system that is the opposite of that produced by reason handling contradiction by showing that ultimately we cannot handle the kinds of contradiction posited by Christian religion. The paradoxes falling in on themselves are too extreme to be transcended by reason. Nietzsche finds a position within the Aesthetic that does not allow the self to form. So he has no fear when he says that God is dead, as there is no self to be revenged upon. Nietzsche did not read Kierkegaard. That is most unfortunate as he would have been the perfect foil for Nietzsche's atheism and amorality and anti-epistemology and anti-ontology. His hatred of the transcendental and Christianity would have had an adequate adversary against which to exercise his will to power. Nietzsche missed meeting his match amongst the Christians. The one who could embrace the absurd and tell the difference between it and the Daemonic. Kierkegaard's whole enterprise turns on whether he can really make that non-nihilistic distinction.

4. Layered Agents

[TBD]

5. Singlarities in the Fourfold

[TBD]

6. Meta-complementarity and multi-complementarity.

[TBD]

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