

Nonduality and the Western Worldview

Nondual Science in a broader context

Kent D. Palmer, Ph.D.

P.O. Box 1632
Orange CA 92856 USA
714-633-9508
kent@palmer.name

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Science and Worldview

We cannot disentangle Western Science and Technology from the Western worldview which is well on its way to becoming the dominant worldview globally. Because of this globalization following colonialization there is an effect of the imbalances within the Western worldview on the whole earth. Part of these imbalances are the dualism and incipient monism of the Western worldview which has rejected the nondual heresies that have become well developed in other traditions around the world. Through colonialization and globalization we have come in contact with these other nondual traditions and they have become quite popular among those seeking alternative ways of looking at things than those normally espoused by the Western tradition. However, there is a disconnect between this interest in nondual traditions and the core of the Western worldview itself which is based on progress in Science and Technology. This is despite the recognition that some of the

findings of Modern science resonate with the teachings of some nondual traditions. Here we will not attempt to adjudicate between various nondual traditions but will depend on David Loy for a description of the difference between these nondual traditions and the Western tradition and we will chiefly concentrate on nondual traditions such as Buddhism, Taoism, and Islamic Sufism as well as some forms of Nondual teaching in Hinduism as examples. What ever nondual tradition you pick there is a large gap between the core of the Western Tradition and these nondual approaches. However, there is a problem that because most of these approaches are considered foreign they are not given any heed by the Western tradition asserting its dominance. So we have the situation where on the one hand the Western tradition based on advances in technology and science is spinning out of control on a global scale, while on the other hand there is bickering between various nondual traditions from every part of the world taking part in the nihilistic spiritual marketplace searching for adherence among the very westerners who populate the corporations that are developing the western science and technology to further heights, or some might say depths, of progress (or regress). What ever your perspective there is a question as to whether this gap between nondual approaches and science and technology is bridgeable. This series of essays are inclined to explore that possibility.

Science and Technology are the core of the Western worldview, because it is though them that the world spanning power of the worldview is asserted. We see Science and Technology in terms of creativity and progress and think of it as the crowning achievement of our tradition. If there is anything good in our tradition it must be expressed in our science and technology, even if we have doubts about the arts and literature, we can agree upon the wondrous advances of Science and Technology. And we will not detract from that regardless of the good points may naysayers might raise. For our goal is not to denigrate the achievements of Science and Technology but

to ask if there is any connection between them and Nonduality, as such. But in order to ask that question it is necessary to see Science and Technology within the context of the whole worldview and not as an isolated phenomena. Really when we ask about the relation between Nonduality and Science/Technology we cannot avoid an answer that confronts the whole dualistic Western worldview itself. Any question aimed just at Science/Technology could only have a partial answer. Rather we want a deep and profound answer to our question and that means addressing it to the worldview as a whole in its place of dominance globally.

Here we will not belabor the history of Science and Technology in the West. Although there is no survey like that of Needham in China, there are still many treatments of the history of technology in the Western context. Also we will not treat the dialectic of Science and Religion within the tradition. Rather we will take it for granted that the fundamentals concerning the rise of technology and science within the West after the Renaissance are known. Also we will take it for granted that the centrality of science to the tradition is understood. Yet we do not reduce the Western tradition to this strand of development, seeing literature, arts and other aspects of the culture as just as important to its broader understanding. But we will stick by the idea that the core of the tradition comes from natural philosophy, otherwise known as science and technology in our day. We can say that because it seems that other disciplines are placed in a position of trying to catch up with the advances in science and technology, and that the emergent events in Science and technology have a profound effect on the entire society and culture not just of the West but of the world. This is because science and technology effect our lives and the lives of others directly and have consequences for the quality of life, longevity, and the projection of personal and institutional power, in ways that breakthroughs in other fields do not. So although this is not a fully sketched argument for the centrality of science and technology to

the Western society and culture, I am hoping that the reader will grant me that for arguments sake, so I can go on to the central thesis I would like to present. The key point is that we cannot disentangle Science and Technology from the Western tradition and that any attempt to understand the relation of nonduality to science must be based on understanding the relation of nonduality to the whole of the western tradition rather than in isolation from that tradition. So there is no attempt to pry Science out of the Western tradition as a whole in order to consider its relation to nonduality.

Stair Steps to Nowhere

Once we recognize the holism of the Western worldview and the inseparability of the core of science from the rest of the worldview then we can go on to the fundamental point that needs to be made, which is that what makes the Western Tradition unique is the ability to synergize the various technological breakthroughs in different subjects into a higher level synthesis that has greater leverage. Science and technology are mutually interdependent because technology provides the experimental and instrumental basis for scientific exploration of theories. So where Science itself seems fragmented into disciplines, technology is able to synthesize discoveries in different fields into a greater emergent whole that combines many innovations in the same complex, for instance the Boeing 777. But not only does science and technology provide for emergent synergies of various technologies from different specialty fields within science, also Science and Technology goes through what Kuhn calls Paradigm Shifts where there are discontinuous leaps to a new basis of understanding. In fact, we can identify this type of shifting at various levels of abstraction so that we can discover not just Paradigm shifts talked about by Kuhn, but also Episteme shifts discussed by Foucault, ontological shifts discussed by Heidegger, and many other finer grained shifts of perspective and synthesis based on creative and innovative work in various disciplines. So there appear

within the Western tradition a propensity to produce shifts which can be called emergent in the sense used by G.H. Mead in The Philosophy of the Present. This is so to such an extent that we can describe our worldview as one being ruled by the phenomena of emergence. We do not know when these shifts will happen at what levels but we only know that given our history it is likely that deep shifts will happen in the future in our tradition as they have happened in the past. And nowhere are these emergent shifts more clearly articulated than in Science and Technology. In fact we seem to be involved in exponential curves of innovation and creation in many fields so that our material culture is being transformed radically as we speak and there appears no end in sight for these deep transformations which effect our lives in unforeseen ways. We will mention only one example, cell phones. Clearly a synergistic marriage of science and technology that gives us new capabilities that we did not previously have but also perhaps an unexpected sinister side that we have yet to fully realize. Another example like that was the Internet, a whole new emergent interactive media. It is hard to deny the pervasiveness and depth of these changes that come from the marriage of Science and Technology. But the key concept in all this is emergence because when the emergent event occurs, like the introduction of HTML browsers, or cellphones on a mass scale, then new possibilities open up new worlds and other old worlds are closed to us while the present is transformed markedly. But not just the future, past and present are transformed but the mythos of our age is also transformed by the advent of these emergent events. The entire worldview is changed within which we live by these emergent changes as they ramify through our lives. Suddenly classes in our society are defined by access to the internet or possession of a cell phone. And our dreams, hopes and dreads are changed by their transformative effect, not just abstract histories eclipsed or futures opened up.

Understanding Emergence within our worldview should be a fundamental challenge

that is pursued by the academic community. But it turns out that no one understands the nature of emergence within our worldview and thus we who seem to be in charge of the world are actually controlled by these unforeseen events over which we have no control, but which can change our world radically without warning. We have learned dynamic clinging that allows us to cope with the fact that our world is continually transforming out from under us. Anyone who engages in static clinging to anything which might change fundamentally gets left behind in the onrush of emergent events that occur without warning in our tradition. Ever since Toffler's Future Shock people have been aware that we are caught in a torrent of more and more fundamental change that is exponentially increasing and academics have been worried about whether we are going to be able to keep up. But we are so caught up in the onrush of change we really don't have time to worry too much about those who get left behind because they cannot keep up.

Once we recognize that Emergence is the fundamental phenomena within our tradition with which we all must deal, then we begin to ask the question of whether Emergence has anything to do with Nihilism which our tradition also inherently produces. It is important to see that Emergence and Nihilism, one more apparent in science the other more apparent in technology, are inextricably linked together within our tradition. In fact Nihilism produces the background on which emergent events are recognized, and thus they are actually two nihilistic horns of the same phenomena, one side too light and the other side too dark. Our tradition produces nihilistic opposites. But occasionally our tradition changes the rules fundamentally and produces an emergent event unpredictably. It seems like that new change will solve lots of the nihilistic problems of the previous period but with time we realize that we have a new trade-off between benefits and negative effects many of which were unintended and unexpected, like internet spam. When we realize that Emergence and Nihilism are two sides of the

same coin, and that Emergence leads to an overall intensification of nihilism that is the dark side of progress. Then we begin to get a picture of the whole structure of our worldview which was summed up from the first in the dark and light Janus faces of Zeus. Zeus is the dark thunderstorm with lightening flashes, i.e. a combination of too light and too dark. Emergence and Nihilism have the same sort of archetypal relation to each other giving us extremes of dark and light but an overall intensification of nihilism as the underside of progress.

But the question is why is our tradition like this when many other traditions do not have this sort of configuration. One of the unique things about this culture is the concept of Being which is part of our Indo-European heritage which is unique to this language family. Now 60% of the earth's population speak an Indo-European derived language mostly due to conquest over the centuries. The major conquests took place around 6000 BC with the domestication of the horse by the Indo-Europeans, so colonization started very early for this group of nations of other nations, and was probably no worse in them than anyone else except they gained an early technological advantage based on genetic engineering. Recent data indicates that the Indo-Europeans might have come from Turkey and that they might have also been the first agriculturalists due to the overlapping of so many grain regions in that area. This would mean that they would have adapted genetic engineering techniques from plants to animals when they were scattered from their homelands by the Sumerians. And it just turned out that the horse was capable of being bred larger, and these two fortuitous chances might have together changed the course of history giving an advantage to the Indo-Europeans which shaped their culture and language. In Indo-European languages there is a word for Being that does not exist in other languages. But what is strange and interesting is that the word for Being is composed of other roots, and that Being and Having together are the most fragmented verbs in all Indo-European

languages. This means that they are artificial constructs that are the endpoints of a long linguistic evolution which has produced the term Being as its result out of other roots of the language. From the evidence we have it is possible that the ability to synthesize various types of emergent phenomena and in fact emergence itself might be related to this linguistic oddity. Being gives us metaphor. Metaphor is an ability to see that Odysseus **is** a Lion, not merely that Odysseus seems like a lion. In other words Metaphor allows us to see something as something else directly. By doing so it allows us to shift paradigms and also produce various syntheses of the products of various emergent events. In other words we can see Dick Tracy use a wrist telephone and that can lead to the cellphone. The wrist telephone of our fifties and sixties childhoods become the cellphones that are available today. We see that the telephone has no wires like a wrist watch which is independent and disconnected so that we can be independent and connected at the same time. Personal Wrist Watch is a Telephone too. That is the vision. Making cellphones out of that vision takes the combination of innovations in a lot of fields plus a basis on hard science of how radio frequencies carry signals and are encoded and decoded. But if it were not for the Vision provided by the metaphor that linked telephones and wrist watches then there would be no impetus toward the cellphone as a concept or a reality. Science and Technology working together continually make use of these metaphors as a means of understanding one thing in terms of another, or applying one understanding to the understanding of something else. Without the concept of Being this would be difficult to sustain, not impossible but just slightly more difficult to think about, perhaps just more difficult that the culture with Being can be just that slight amount more efficient at discovering, and using discoveries in technology which then can be used to discover something else. At least this is a hypothesis. It is strange that only the cultures that have Being in their languages have achieved this sort of world dominance through technological advances. Of course,

once learned other cultures can imitate this behavior. But it is also strange that Being as a concept and word is artificially produced within the Indo-European languages as the result of a long process of development and are clearly not part of the original languages themselves. Being is thus a singularity within the world's languages, and it clearly has uses toward the end of facilitating scientific discovery and technological innovation. But when we look at Being itself, we find it is the most general concept and therefore the most empty concept yet full of paradox, because it is interpreted in many ways by many people within our culture so that no one really knows what it means as the most general concept. It is something we all use but none of us really can claim to completely understand. It is like the water that we swim in like fish and do not question. But when we look into it we find that this water is very paradoxical and it is that paradoxicality that causes us to wonder more and more the nature of Being itself.

It has turned out that Continental Philosophy has taken on this task of wondering about the nature of Being in the twentieth century. But what it has come up with is a plethora of different kinds of Being, which we have difficulty understanding together, because there are so many different interpretations of Being, not only down through the tradition but also today in contemporary postmodern philosophy. As a Ph.D. student in the 70s I wondered if there was any way to make sense of these various interpretations of Being in order to make them useful in understanding the history of the philosophy of Science. Eventually I bumped into the idea that we can understand them as meta-levels of Being using Russell's higher logical types as interpreted by Copi. Once you read into the framework of the higher logical type theory the kinds of Being developed by Heidegger, Derrida, Merleau-Ponty and Deleuze among others, then it becomes clear that Being itself is fragmented into different kinds of Being and it has always been so. By looking at the different kinds of Being we can disambiguate the paradox of Being somewhat. It is this set of meta-levels of

Being that I call the stair-steps to nowhere.

The first kind of Being is Pure and is the normal meaning of Being since Parmenides within the tradition. It is really the work of Husserl that allowed us to see that there was in fact another kind of Being which is called Process Being related to essences instead of ideas. Husserl's concept of essence perception allowed him to focus on these different sorts of cognitions that are so different from ideas. Heidegger took this difference that became apparent in Phenomenology and turned it into the difference between present-at-hand (Pure) and ready-to-hand (Process) modes of Being. Once it was discovered that there were two kinds of Being then Pandora's box was opened and Continental Philosophy tried to discover if there were any others. Heidegger discovered the third which he called ~~Being~~ (crossed out) and which Derrida called difference. Merleau-Ponty discovered the difference between this third meta-level called Hyper Being (in-hand) and the fourth meta-level called Wild Being (out-of-hand). And so with many variations it was soon known that there were at least four meta-levels of Being. Philosophers did their best to see how these could be used to build new philosophies. So for instance Derrida pursued his philosophy called Deconstruction after Heidegger's coinage which explored the manifestation of Hyper Being within the Western Tradition as a sort of written unconscious opposed to the logocentrism of the tradition. On the other hand Deleuze attempted to build a Constructivist philosophy at the level of Wild Being. There are other examples of philosophies at the level of Wild Being like that of John S. Hans in his book The Play of the World. The key point in all this is that Continental Philosophy has discovered the meta-levels of Being in the last century, and that we can use Russell's Higher Logical Type Theory to understand it in a way that relates it directly to the disambiguation of the paradox of Being, and finally this bears on our understanding of Emergence because it is the meta-levels of Being that distinguish the various stages of the genuine emergent event's entry into the world, and thus it illuminates the

structure of the world itself in a way that has never been clear before. This means there are ontological layers to the structure of the world. Emergent events pass through all these layers if they are genuine, but if they do not pass through all those layers then they are artificial emergent events, i.e. those that enforce nihilism rather than clearing the nihilism for a strong intensification of the nihilism. Either way there is no escaping the nihilism, and that is why it is necessary to have some basis to make non-nihilistic distinctions on a nondual basis because there is no such basis within the Western worldview itself due to its thorough rejection of the heresy of nonduality early on.

The Bedrock of Existence

The point of greatest interest in this unfolding story of the discovery of the layers of the Western worldview by Continental philosophy is the fact that it seems that there is a phase transition between Being and Existence at the fifth meta-level of Being. In other words there are not infinite meta-levels of Being but only a finite number due to the fact that each layer is like the crushing of coal into a diamond. The intensification of the weight at each level, which corresponds to the lack of space for thought at the higher levels produces more and more difficulty in conceptualization as the levels go higher. This means that eventually we run out of Being and run into something else, and I believe that this something else is existence, which is what there is in most of the other language of the earth rather than the singularity of paradoxical Being. For many years I thought that there was only four meta-levels of Being and a sharp transition to existence at meta-level five. But more recently I have realized that meta-level five is mixed and is in fact a form of impure existence with a bit of Being called Ultra Being. This Ultra Being is the diamond which the infinite pressure of existence creates out of Being at the higher meta-levels. It is at the fifth meta-level that Genuine Emergence appears and Ultra Being stands in as the substance of the non-nihilistic distinction. Ultra-Being is the interface between Void and Emptiness, i.e.

outward and inward existence as a nullity of Being. What we see at the fifth meta-level of Being is being-out-of-the-world rather than the being-in-the-world that appeared at the lower meta-levels of Being. What we are seeing is the external view of the projection system of Being, the surface tension or the meniscus of the surface of Being seen externally. This new kind of Being has the nature of what Jung calls Mercurius which is a mixture of Mercury and Sulphur in an unstable virtual form which is the opposite of the stable formation of Cinnabar. We do not actually encounter pure existence till the sixth meta-level. At the fifth meta-level we see genuine emergence in its raw naked form as Ultra Being which has a slippery quicksilver sort of existence. It turns out that this is the fundamental Being of the schemas themselves. So the relation of Ultra Being as the nature of the schemas to the Void/Emptiness is the fundamental relation between the Duals made Monolith and the Nondual background. Ironically at this meta-level the duals become one and the nondual becomes to have dual aspects associated with inward and outward, consciousness and nature. In other words Buddhism and Taoism become opposite views of the nondual as emptiness and void. Buddhists do not believe in the external world, Taoists believe all there is is the workings of nature and that the human is merely an extension of nature itself. So void and emptiness are two views of nonduality that appear at the fifth meta-level of Being separated by the non-nihilistic distinction of Ultra Being. Emptiness and Void are two views of the bedrock of Existence that are distinguished by Being in its most extreme form. There may be others. There may be even more diamond-like vestiges of Being even at the Sixth meta-level. There are a lot of open questions still to be answered about what is happening at the fifth and sixth meta-levels of Being/Existence. But the one thing that is clear is that Being does go through a phase transition at these higher meta-levels into something else, probably Existence, and we can interpret that something else as either Emptiness or Void views of the nondual. This means that the Kinds of Being out of which the

Western worldview derives its highest character, Emergence, and its lowest, Nihilism give us a fundamentally fragmented foundation of the our world. This means that at the heart of the Western Worldview is non-duality which it cannot escape. If it is at the heart of the worldview and there is no way to separate the worldview from itself and science/technology its core, then it must be that at the heart of Western Science is nonduality of the bedrock of existence itself, the so called *groundless ground* or Abyss of Nietzsche and Heidegger. In this sense then despite all the best efforts of Aristotle to set up the principle of non-contradiction and excluded middle at the core of the Western Worldview is nondual existence due to the fragmentation of Being which we can see in the relation of its roots to each other. This is why we can advocate a nondual science within the western worldview. That is merely a science that taps the nonduality at the core of the worldview itself. That is merely a science that bases itself on the nonduality that it has access to through the core of the Western worldview. In other words in Nondual Science the Western Tradition is merely returning to its own heart, not gaining the nondual through something foreign but at the center of itself. This is the meaning of the term An-atman in Buddhism. Even the Western worldview with its core of science and technology is empty ultimately. But we need to make use of that void as the Taoists teach us to do. We can make use of that void or emptiness by grounding discernibles in nondiscernibles, i.e. to realize that the “system” of schemas take as a whole is founded on a “meta-system” of the emptiness/void as a background to schematizing projection of Being. The schemas are the templates of synergy that we project as the basis for seeing things as patterns, forms, systems, domains, and worlds, etc. Schemas function on the background of the bedrock of existence. To understand that is to understand something deep about the nature of our whole world. Emergence and Nihilism arise from the emptiness/void of the bedrock of existence, persist, and then vanish back into it. The whole rash dynamism of our Western world is an

attempt to pull itself up by its own boot straps out of the void and prevent itself falling back into it again, and failing over and over. At the heart of the generation of nihilism and the intensification of nihilism through emergence is the ability to make non-nihilistic distinctions based on the nondual core of things within the worldview. We can use that same vajra diamond knife to cut away the illusions generated in the process. If you know the whole world is empty ultimately, but in an exact way, not just as a vague idea, then you view the whole illusion of the prejudice of the world differently. And because Science and Technology is implicated because it is at the core of the worldview that means that the same thing is true of them, as for the whole worldview.

All this means that there is hope for creating a genuine nondual science which is also a science of nonduality. This possibility is etched into the center of the worldview itself. It all seems so substantial and real but in fact it is empty and void at its heart and that means it is shot through and through with that same nonduality.

Three Regions: Two Dual and One Nondual

We spoke of the flip that happens in which the duals become fused and the nonduals become opposites at the fifth meta-level of Being. This is unexplored territory recently unearthed in these researches into the hinterlands of the relation between Emergence and Nihilism. But we should add to this that there is below the fifth meta-level a splitting of the world into three regions. There is the two regions of the duals, think of them as you will, say Brahma and Shiva, or Apollo and Dionysus, etc and then there is the non-dual region that is before and between them blotted out by the the unfounded belief in non-contradiction and excluded middle. This third region of the nondual behind and before the duals, as always already there, is the secret communication channel between the extreme artificial opposites of the duals that seem to never to have anything to do with each other but which

are always working out deals in the back room. The third region of the nonduals is that backroom channel between the two duals that present themselves against the absence of the nondual. But the nondual absence is something that is always there in the background haunting the fight of the duals like to wrestlers or boxers in the ring. It is the nondual that acts as referee, seemingly not part of the action and always calling time-outs.

If we realize that the most basic dualism in the metaphysical era is that of the logos and physis, and beneath that there is the dualism between finitude and infinitude, and that there are other even more basic duals like having and not having, or existence and non-existence, or manifestation and non-manifestation, then we can realize that there is associated with each pair of these duals is a nondual which is one of a pair of compromised opposites in a square of contradiction. So for instance at the level of logos and physis duality there is order as the nondual and with disorder as its opposite. At the level of finitude and infinitude there is right as the nondual with left, wrong, and debt as its opposite. At the level of having and not having there is good as the nondual with bad, indifference, and evil as its opposite. At the level of existence and non-existence there is fate as the nondual with randomness, destiny, wyrd, as its opposite. At the level of actuality and non-actuality there is the sources as the nondual with origin, boundary, and arena as its opposite. At the level of manifestation and non-manifestation there is the root as the nondual with the earth as its opposite. The root is the basis of the tree Yaddrasil, the world tree which is rooted in the earth of the bedrock of existence. In all these cases there is the two duals that are nihilistic and artificial, and orthogonal to them is the third region of opposites in contradiction that are the basis for a non-nihilistic distinction between them. The nondual is not just some bland and unarticulated mass, rather it is articulated by the nihilistic duals of Being itself into the non-nihilistic distinction that is apropos to each level of the worldview. So the nondual runs as sap throughout the worldtree

giving it life out of the exchange between Being and Existence. We need to access these non-duals in order to bring life to the world, which means to see past the false fight between the duals to what is always already true beyond them in the realm of natural opposites, which none the less get locked in squares of contradiction. It is this locking in the squares of contradiction that causes Being to endure. In effect there is only the natural rolling over of opposites, and when we try to hold on and stop that effect of the interchange of opposites then we are thrown into Yang Splendor or Closed Yin the illusory extreme nihilistic states that are the templates for all the nihilistic duals. If all there are is natural opposites unlocked from contradiction rolling over and over then all the production of nihilism becomes an illusion. Emergence occurs when the locked gears get unstuck suddenly and there is a large slippage.

An important point is that within Being the nondual is articulated into specific core values that are the basis on which we make nondual distinctions. We see these inscribed in the important documents at the root of democracy. For instance, the Constitution is all about order in that it lays down the basis for government and laws of American democracy. But appended to the constitution is the Bill of Rights. There is the Declaration of Independence that defines the Good as "life, liberty and the pursuit of happiness." There are various amendments to the Constitution which change the fate of peoples governed by that document. Fate also appears in the separate branch of government of the Judiciary headed by the Supreme Court. In these documents God is mentioned as the Root from which everything flows, and we take the sources of the ideas of democracy from the Republic of Rome and from Athenian Democracy in Greece. So when you look at the founding documents of the American Democracy you see that the nondual core is represented as the ultimate basis of their claim of legitimacy. Nonduality itself at the various levels of the differentiation of the dualities of the worldview is itself differentiated into the core

values of the worldview. Nonduality is not something homogeneous and without differentiation, but is in fact differentiated by Being as it articulates the various levels of the worldview in terms of its fundamental dualities.

This is something that needs to be more fully explored how this third region of nonduality hidden before and between the duals is articulated by the various levels of duality that articulate the worldview. Both Duality and Non-duality are involved in the articulation of the Western worldview. Unless we study duality carefully we will not see that. Nonduality is implicated deeply in the structure of the Western worldview. And thus if we bring that nonduality out of the recesses and backrooms of the worldview from its absences into presence then it must be that this will transform the worldview fundamentally from within. Nonduality is not something alien to the Western worldview as it might seem on its surface. But if we go deeply into it we find that at the heart of the Western worldview due to the fragmentation of Being that nonduality of existence is there at the core of the worldview, but not only that. We do not even have to go to the limit of the fifth and sixth meta-levels of Being to see the interplay of duality as monism (or monism as duality) and nonduality, but rather we see the way that nonduality is articulated as the core values of the worldview by which the specific duals communicate secretly with each other at each stage of the unfolding of the tree of the world.

It is also important to know that the structure of the Western worldview has not always been the same. The greatest emergent event was the transformation of our worldview from the mythopoietic era to the metaphysical era we are in now. We are still waiting for the next such transformation of our worldview and do not know what it will be or when it will come, but to judge from the transformation out of the mythopoietic to the metaphysical with Thales and Anaximander it will be a very deep transformation when it arrives. In that transformation the fundamental opposites within the worldview changed from

Heaven/Earth//Mortal/Immortal to Infinite/Finite//physis/logos. We are still nostalgic about the old era in which the Gods were alive and controlled the world. Heidegger calls the time of the metaphysical the fleeing of the Gods during which we are waiting for the last god to flee. It will be ended when all the gods have left us. Heidegger thought that happened with Nietzsche's announcement that God is dead. But it appears we are still under the sway of the Metaphysical. Various philosophers have announced the end of metaphysics but the end of metaphysics is still within the realm of metaphysics. The next era will be completely different. One way to think about the next era is in terms of the advent of the possibility of nondual science and the science of nonduality. This is a latent and hidden possibility within the heart of the worldview itself and we believe that it will transform the worldview radically, perhaps radically enough to set off the chain reaction that will redefine everything in a way similar to the way that the metaphysical redefined everything for the mythopoietic era. Each eruption of a new era of the worldview must be a working out of what is already within the worldview itself. In the mythopoietic era the gods were alive and in charge of things and men listened to oracles in order to decide what to do. In the metaphysical era men forgot about the gods and embraced monotheism and man as lawgiver came to replace the gods. The metaphysical era was the time for the development of mankind. We suspect that the non-dual era will be a time for something before and between the gods and men. Sometime when neither god nor man holds sway, i.e. a time of the advent of the nondual within the worldview. We have already seen how it is coded into the core of the worldview already, and so it is merely a matter of the unfolding of what is part of the implicate order of the worldview from the beginning. The worldview because of its extremity has managed to avoid the nondual, it has even rejected its own nondual heresy in the form of Islam, but it cannot hold back the waters of nonduality forever, because everything is inherently nondual and must express that

nonduality eventually. The dam of monism of duality or duality of monism against nonduality cannot hold forever, so one way to think about the next transformation of the entire worldview is through the expression of nonduality openly within the worldview instead of its being hidden in the core of the worldview as it has for so long. But that expression will be essentially an inherent transformation of the worldview, that is to say it will transform all the aspects of the worldview in their essential nature fundamentally and not merely superficially, just as the transformation from the mythopoietic to the metaphysical era transformed everything fundamentally. Once this nondual advent as emergent event occurs then we will have a nostalgia for the metaphysical era as we now do for the metaphysical but we will not be able to go back into it, we will be exiled from it in our deepest being and existentially. In that transformation the suppression of Existence will cease and Being will be considered a perversion instead of existence. The myth of the killing of the dragon (Python/Typhoon) by Apollo/Zeus will be replaced by other myths not about the suppression of existence but concerning its exaltation, such as we see in Buddhism or Taoism or other nondual traditions around the world. The nondual heresy cannot ultimately be suppressed because it answers a fundamental call in human kind to get beyond the projections of Being to discover what is there beyond those projections. Now we are still caught up in our own projections and few have seen the way out of that labyrinth, but the way out is through the realization of nonduality. And with that realization both in concepts and in experience of the nonconceptual and nonexperiential the all our concepts are transformed and all our experiences are transformed fundamentally. Perhaps this series of essays can serve as a first glimpse of the reality of this possibility coded into the foundations of the Western worldview itself.

However, what we are saying about the nature of the western worldview is not something

new. It was known from the beginning better than it is known today. So much so that our Indo-European epics are handbooks for the structure of the worldview that have been left unread because we did not know enough about the worldview to understand what they were telling us. For instance, Odysseus begins his journey, from the viewpoint of the reader from the Island of Calypso where he is stranded at the center of the ocean. But we know from his later tales of his adventures that he got there after various adventures that eventually led him to see Circe on her island, and it was Circe that showed him how to go to the underworld and return. Thus we find that the mundane world from which Odysseus first sails is built over the underworld and is a double world of the conscious and the unconscious. Socrates in the *Cratylus* tells us that this underworld is the world of the ideas where things are static like Parmenides tells us rather than being in Flux as in our experience of the mundane world. Thus we discover that the goddess in the poem of Parmenides is Persephone goddess of the dead. But after Odysseus returns from the underworld Circe tells him how to sail to the island of the Sun, i.e. to take the upward way that Plato also hails in his *Republic* where we see the Sun of the Good. Between the Myth of Er and the Analogy of the Cave, Sun, and Divided line the *Republic* of Plato repeats the same overall structure that we find in Odysseus' journey. So Circe sends Odysseus and his crew through the straight where he encounters Scylla on the way into the realm of the island of the Sun, and he encounters Charybdis on the way out. Scylla and Charybdis represent the duals. Odysseus sails out of the region of the mundane world through the straight of the duals into the nondual realm of the island of the Sun, i.e. the realm of Helios or Apollo. We note that the underworld who is ruled by Hades is also associated with Dionysus who is associated with death because he is the only god to experience death until Pan. In the realm of the nondual we encounter an island with 350 cattle and 350 sheep of the sun who are deathless. In Indo-European society the year ruled by Mitra the god of order was 360 days long (here

represented by the 350 cows and sheep). The five days of chaos (here represented by 15 days instead) when the laws did not apply that happened at the equinox, i.e. at the heart of winter, when everything was dead, was ruled by Varuna. Thus the cattle of the sun are opposite the ram sacrificed by Odysseus in order to talk to the dead in the underworld. The cattle of the sun signify life as the ultimate nondual which is made possible by the sun, but as Plato says there is the outward sun which gives life and the inward sun of the Good that gives us the variety of living things. In this nondual realm the men of Odysseus' crew kill the cattle of the sun and try to eat them when Odysseus is asleep and though they were warned not to do it many times. This incident is mentioned in the very first paragraph of the *Odyssey* by the poet in his introduction in order to show its importance. This eating of the sources of the good is the basis of all nihilism. And the crew was fated to do it just as Odysseus was fated to sleep so he could not stop them. The difference between the sacred and the profane years is what gives order to time in the Indo-European calendar. The men had no right to those cattle and thus they should have avoided eating them in spite of their need. You see how all the nonduals combine in this story of the entry into the nondual region. Important also is that just as the mundane region is double with the underworld of ideas beneath the flux of the world of experience, so to the island of the cattle of the sun is double, as there is the green island to be explored beyond the beach where Odysseus slept.

One day, therefore, I went up inland that I might pray heaven to show me some means of getting away. When I had gone far enough to be clear of all my men, and had found a place that was well sheltered from the wind, I washed my hands and prayed to all the gods in Olympus till by and by they sent me off into a sweet sleep.

This place where Odysseus prayed was away from his men and the cattle and in the middle of the green world of the island. This green world is the upper realm of the island of the

sun, the part not given over to the agriculture of the cattle and sheep tending. This is the world of the shaman which is represented by Odysseus praying and then sleeping. This is the realm opposite to that of Circe which is the realm of magic. Shamanism is not the same as Magic. Shamanism is dependent on altered states of consciousness not upon the projection of magic. A good source for some insight into this is the Cave of the Mind by David Lewis-Williams. Shamanism was the universal religion of man during the hunter gatherer stage before the mythopoietic. It was a state in which man through altered states of consciousness became one with nature as seen in the cave paintings in the French caves from thirty thousand years ago. Yearning for this green world is preserved for instance in the Green world that is opposed to the Court world in Shakespeare. The sleep of Odysseus on the Island of the sun was not just any sleep but the opposite of the sleep when he was going home from the island of the winds, when his crew let out the winds that were tied up which were allowing them go home. In that sleep the winds were bound and his men were doing mischief. In the second sleep the cattle of the sun were alive and then his men killed them. The difference is that between unbinding and slaughter. It is gods who are bound but who cannot be killed, where as only mortals can be slaughtered. The winds were not alive but the cattle were immortal. Killing something that is immortal is a paradox. Binding in a bag winds is also a paradox. When the winds were bound and they were close to home they were near their destination and alive, but on the island of the sun they are as far away from their destination as possible and on the verge of destruction. Aeolus controls the winds and Helios controls life. Aeolus all the winds but one for Odysseus when he visits his floating island. Helios watches his cattle both on his ascent and descent. Odysseus suggests they do not go ashore on the island of Helios while they go ashore on the island of Aeolus. Helios does not provide hospitality and they do not see his nymph daughters who are tending the sheep. Aeolus provides a banquet in honor of Odysseus where he meets his children who are

married to each other brothers to sisters. The winds are something invisible that provides a force which moves ships. The Sun is something visible that you cannot look at and which will blind you if you look at it, and thus is both visible and invisible at the same time. Aeolis is encountered in the mundane world of dualities, of cause and effect while the island of Helios is found in the third region of nonduality. We can think of the sleep of Odysseus as the escape of the prisoner in the Cave of Plato, who goes out and sees the sun of the Good, i.e. the inward nature of the sun and producer of the qualitative variety in all things. This happens when his men are destroying quantitatively different sheep and cattle belonging to the sun. The green world of the shaman is nature transfigured by realization of its intrinsic nonduality in relation to the Good. It is opposed to the nonduality of order that is seen in the countable difference between the cattle and sheep of the Sun. In the green world the animals are still wild while in the agricultural part of the island the animals are tamed. After the men eat the cattle and sheep then the wind abates and they can make their escape from the island. Notice that it is the wind that is keeping them on the island, a wind from one direction like the wind that was not bound up by Aeolus. It is multi-directional winds that allow men to sail the seas. But the return of favorable winds does not help because the ship is shattered by thunderbolts by Zeus and Odysseus is left hanging above the vortex clinging to a branch. Eventually he is saved by Calypso who imprisons him on her island and wants to make him immortal like the cattle. The island of Calypso is right in the middle of the matrix of the regions. There is the mundane region that is under girded by the underworld. There are the two diagonal regions of the duals represented by Scylla and Charybdis. There is the antipodal region of the island of the Sun which has its agricultural and shamanistic green worlds. The nondual world is the antipode of the mundane world, and access to the nondual world is guarded by the duals Scylla and Charybdis. The Odyssey provides a map to the structure of our world. It has always been known how the world was

structured, we have merely lost the knowledge of how to read the map. We need to become familiar again with the structure of our entire worldview and how it is structured such that the nondual region lays behind the gates of duality. We like Odysseus needs to learn how to get beyond those duals to experience the nondual realm which is the opposite of the mundane world, with its shamanistic greenworld being the opposite of the underworld governed by magic. Magic is the projection of Being. Shamanism in its pure form is the acquaintance with existence, especially animal existence of which we are a fundamental part. But the nondual as seen through the screen of the modifications of Being is different from Existence in itself.

Divided Line

We have made some mention that the sun of the myth of Odysseus in the Odyssey can be construed as being continued by Plato in his analogies in the Republic. The Republic is a journey back up from the underworld of Piraeus, the port of Athens. More details of this analogy with other underworld journeys can be found in John Sallis' Being and Logos. Here what we want to concentrate on is the fact that Plato focuses on the difference between the Outward sun as the source of energy for all living things, and the inward sun which is the source of the variety that gives goodness to all living things. But between these two analogies is the divided line which seldom is mentioned in interpretations of the Republic. The divided line has four parts divided in two. The first part is Opinion (Doxa) or Appearance and the second part is True Opinion or Correct Appearances. On the other side of the central division is the other two parts, representable intelligibles like we see in geometry, and unrepresentable intelligibles which are in fact things like the nonduals, i.e. orders, rights, goods, fate, sources, and roots. Plato wants to lead us up the stairs of the divided line toward the understanding of nonrepresentable intelligibles that are rooted in nonduality. There are two examples of these in the Republic. One is the

sun of the Good in the analogy of the Cave. The other is the Rainbow in the Myth of Er which represents fate, at the midpoint between the circulation of souls between this world and eternity. The dialogue itself concerns Justice but is couched in terms of the Rights of men in terms of the paradox of one man one profession, which is like the paradox of the Barber. In search of rights Plato is led to create the laws of a fantasy city which is a creation of order. So the Republic encapsulates in it all the nonduals. But it is really a city that is meant to represent Hell on earth, where mind and body are separated, i.e. the world of duality. The opposite of that is the city of the Laws, Magnesia which is recounted on the upward way to the cave of Zeus. It is built around a return to the cave rather than leaving it. It has stable number of households in it like the number of the cattle and sheep of the sun. If we are to move out of the cave of the mundane world ruled by nihilistic opposites and where emergence occurs, like the emergence of a new goddess that Socrates and his friends have gone down Piraeus to see, we need to be able to recognize the nonrepresentable intelligibles that are the embodiments of the nonduals that allow us to make nonnihilistic distinctions such as that between Socrates and the Sophists. It is amazing that the Divided line has been so rooted in our tradition and we still do not know how to recognize the nonrepresentable intelligibles and are continually falling back on representations ruled by dualities in our ways of dealing with the things of the world.

But let us step back and see how the divided line has not been fully explicated in our tradition. No one has thought to consider the discontinuities that divide the line. What is it that separates the four parts of the divided line? We will first mention that the line itself represents the difference between ratio and doxa. Doxa when taken to the limit leads to Paradox. On the other hand Ratio taken to the limit leads to the Suprarational. It is precisely the suprarational that has been suppressed in our tradition by the excluded middle and non-contradiction principles. Suprarationality means that two opposites are true at the same

time without contradiction. On the other hand paradoxicality is about the impossible fusion of opposites. In suprarationality there are two modes that separate the two opposites so that they can be true without being in contradiction, whereas in paradox there is mixture of the unmixable and thus an impossible virtual state is suggested. Deleuze in his Logic of Sense has discussed the generation of Sense from Paradox. We on the other hand believe that meaning is generated from suprarationality which was first defined rigorously by the Jains. The Heresy of Buddhism that claimed Anatman was combined with the Heresy of Jainism to produce Mahayana Buddhism in which the state of enlightenment was defined in terms of suprarationality. The nondual is accessed by means of suprarationality. In that state it becomes clear that emptiness is the same as interpenetration and intrasurfacing just as void is the same as intrapenetration and intersurfacing. Just as we have not fully integrated nonrepresentable intelligibility into our way of looking at things, so to we have suppressed the suprarational which appears for instance in Zen Buddhism in the form of Koans. This possibility is covered up by the principle of excluded middle and noncontradiction. First we must see that emptiness is indicated by the tetralemma¹, by the four logical operators (and, or, nand, nor). Emptiness is what lies at the center of this logical tetrahedron but which cannot be captured by it. Thus as Nagarguna said at the center of logic is emptiness, just as Lao Tzu said that at the center of all things is the void. This difference between emptiness and void are represented by the two secondary lines in the divided lines. Between Ungrounded Opinion/Appearance and Grounded Opinion/Appearance there is the line of Void. Between the representable and nonrepresentable intelligibles is the line of Emptiness. So at the heart of the divided line analogy unnoticed before are icons of the two views of existence emptiness and void. Emptiness is the *essence* of consciousness, and Void is the *essence* of nature both from the

¹ A, ~A, Both, Neither

nondual standpoint. But we can go on and see that there is a major line between Ratio and Doxa that we will call Manifestation (Tajalliat). Manifestation is a deeper nondual than either emptiness or void because it accepts the existence of the external world and consciousness both. It is the nonduality beyond the distinction between inward and outward. It is a state before and between inward and outward. This deeper nondual is the key that we need to understand how nonduality can be something neither inward nor outward but prior to the differentiation of both. In Sufism this is called the Barzak, which means both interspace and barrier. In Zen there is a collection of Koans called The Gateless Gate. Manifestation is a gateless gate, an imaginal gate as Corbin might say using the terminology of Ibn al-Arabi. Sufism is about this deeper kind of nonduality called here manifestation. It is approached by Stonehouse in his poetry because he was both a Zen Buddhist monk and a Taoist. In his poetry he has lines where one is empty and the next void, and so forth. This admixture between emptiness and void in manifestation is at the heart of the divided line. The divided line is meant by Plato to cover the difference between experience and thought. Experience is founded opinion and correct appearances. Thought is always dealing with representable intelligibles. Plato wants us to know that opposite appearances there is something else which are the forms of the nondual seen through the veil of Being such as order, right, good, fate, etc. But there is also the forms of existence freed of Being called emptiness and void which are distinguished by that which separates inward from outward which is the external view of Being, i.e. Ultra Being. And then there is something beyond the difference between emptiness and void called manifestation which is before and between them yet not Ultra Being. In Sufism this is equivalent to the Sifat (Attributes of God) which are contrast to the Dhat (which is the inner coherence of the attributes of God that is unknowable).

Not only is nonduality at the center of the worldview in the higher meta-levels, it is

beyond and behind the duals in the third region at the lower meta-levels, and also it is at the center of thought and experience itself. Therefore nonduality is at the core of everything. And we see it when we look into things and see their emptiness or voidness, because out of that comes their meaning, just as out of the background of paradox comes sense as Deleuze says. Seeing the suprarationality of all things is the discovery of their nonduality. Manifestation is the suprarationality of emptiness and void.

The core of the Western worldview is Nondual

All this essay is meant to convey is the fact that encoded into our Western worldview is nonduality, it utterly permeates it, and that is the reason that a nondual science is possible. Science is only a child of the worldview itself, and if the worldview is permeated by nonduality then Science must also be permeated by it. But we need to produce an example of how that might be so. It is not enough just to say that it is so. We must produce a theory that is a bridge between nonduality and duality/monism. There must be a candidate theory which expresses nonduality in terms just as precise as anything that Western Science can express. As long as we do not show such a theory then there is a question as to whether nonduality is indeed universal, and is even at the heart of Science. Nagarjuna showed that emptiness was at the core of Logic. Lao Tzu showed that void appeared in nature, as useful holes in things. But if we are to complete the cycle between emptiness and void and show manifestation then we need to be able to show that there is a special theory that describes nonduality suprarationally within a viable scientific context. This is a very hard problem, and we cannot hope to solve the whole problem in one go. What we can do is show a candidate theory, and how that candidate theory is constructed, as an indication of the kind of theory that would exemplify nonduality in the future. We do not posit that nondual science is a fait accompli, but rather like normal science something to be

refined and approached in a stepwise manner over time. Here we are merely suggesting what the first step might look like. But we cannot make that step until it is clear that nonduality is part of the Western worldview itself. Producing a Nondual science is merely bringing out this latent potential. But as that potential is realized then we may be moving into the next era of our worldview, the era when the worldview turns inside out and shows the silver lining, gold lining, platinum lining of nonduality within. You cannot escape nonduality, because you cannot escape yourself, but what you cannot escape is that you have no self, no essence, no substance. The same is true with the worldview as a whole. It cannot escape the nonduality coded into it from the beginning that comes from its essential fragmentation at the core which is merely its inherent nonduality that is impossible for it to escape.