

The Future of Nondual Science

Horizons of Exploration within a World of Discovery

Kent D. Palmer, Ph.D.

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

Copyright 2004 K.D. Palmer.

All Rights Reserved. Not for distribution.

Started 04.11.15; Version 0.1; 04.11.15; nds08a01.doc

Keywords: Nonduality, Science, Western Science, Special Systems, Systems, Meta-Systems, Autopoiesis, Reflexive Theory, Dissipative Structures, Holonomics, Hyper-complex Algebras, Emergent Meta-systems, Schematization

On to the Future of Science

In this series of essays we have explored the possibility of nondual science and one particular theory of how it might be actualized. It is not claimed that this theory will be the final theory of a nondual science, but only that it is a beginning. It sets out a group of features by which future possible theories should be measured. Some of those features are as follows:

- A future theory should relate the nonduality of Western Science to the nonduality at the core of the Western Worldview. For instance, the current theory first shows that there are meta-levels of Being and a phase transition between Being and Existence at the higher meta-levels of Being so that we

can see that nonduality is hidden within the Western Worldview itself and thus a Nondual transformation of Western Science is not then a departure from the Essence of the Western worldview in such a way as to make it a non-Western science.

- A future theory should be built on a fundamental transformation of Western Science, like making anomalies more basic than the view of the common, by switching from the Scientific approach of Aristotle to the Scientific approach of Plato.
- A future theory should be both a theory and a non-theory, in other words it should point to the underlying nonconceptual nonexperiential ground of the Nondual itself. For instance, in the suggested theory, there is a model of interpenetration within the mathematics which mimics the interpenetration of nonduality.
- A future theory should combine the paradoxical and the supra-rational limits like this current theory does. For instance the current theory explains the limits of ratio and doxa and the relation of the discontinuities in the divided line to emptiness, void and manifestation. It relates this explanation to the Divided Line of Plato, and to the other three divided lines related to the Zoas of Blake.
- A future theory must explain the relation between the principle of excluded middle and non-contradiction to the tetralemma which points to the emptiness at the core of Logic. This is like where the proposed theory uses the logic of N. Hellerstein and A. Stern to incorporate paradoxical *and* para-consistent and para-complete logics that incorporate the tetralemma. The current theory relies on deviant logics to handle the relation between traditional logic and the indication of emptiness at the core of logic.
- A future theory should provide a demonstration of the void at the center

of the natural world just as Nagarjuna provided a proof of the fact that emptiness is at the core of Logic. This is like in the proposed theory where we see that there is a difference between odd zero of the void and even zero of emptiness. And in the proposed theory we see the difference between the negative and positive pascal triangles separated by the moment of void of odd zero, thus showing the centrality of the void to nondual science of nature, because Pascal's triangle is the root pattern generator for all combinatorial discriminations.

- A future theory must be rooted in Mathematical Categories which then are used to structure our understanding of physical phenomena in order to be truly scientific. This is like in the proposed theory where we specify the hypercomplex algebras, the topology of non-orientable surfaces, and the perfect, amicable, and sociable numbers and other anomalies as specific analogies on which to base our theories, and then the proposed theory points to solitons, superconductivity, and Bose-Einstein condensates as the basis of physical phenomena that has the same form as the mathematical anomalies.
- A future theory should explain the relation between various emergent levels of key phenomena like Consciousness, Life and the Social. This is like in the proposed theory where we have three special systems named Dissipative, Autopoietic and Reflexive defined using the mathematical analogies which specifically address the emergent properties and the gaps between emergent levels of these specific phenomena.
- A future theory should relate to theories that already exist in the tradition and refine their terminology and form. This is like our appeal to the theories of Prigogine who developed

the idea of dissipative structures and showed that negative entropy was possible. Also the proposed theory uses the work of Maturana and Varela on Autopoiesis as a basis for theorizing about self-organization and self-producing systems. Also the proposed theory uses various reflexive theories, most prominent of which is the reflexive sociology of the school of Alan Blum, Peter McHugh, John O'Malley and Barry Sandywell as a basis for beginning to talk with a language that is rooted in the current Western tradition.

- A future theory should explain creation ex nihilo, i.e. the relation between Being and Existence. For instance the proposed theory develops the idea of the meta-levels of Being and the phase transition between Being and Existence at the higher meta-levels and thus talks about the relation between Ultra Being and its use discriminating between Emptiness and Void. It talks about the Emergent Meta-system and Autogenesis as the boot strapping of the EMS cycle out of the void and then the EMS is the way that things arise from out of the void spontaneously and without effort.
- A future theory should explain traditional sciences based on foreign, i.e. non western, nondual spiritual and religious traditions. For instance the proposed theory uses Acupuncture and Homeopathy, anomalous traditional sciences based on nondual traditions as a basis for understanding how traditional sciences work and are related to their own nondual traditions.
- A future theory should serve as a bridge between various nondual traditions and the dualism and or monism of the Western Scientific Tradition. For instance the proposed theory allows us to model nonduality within a theoretical form consistent with the Western tradition but which mimics the views of other nondual

non-Western traditions and thus serves as a bridge between dualistic foreign traditions and the dualist Western tradition.

- A future theory should find images of itself embedded in various nondual traditions. For instance, we see the special systems in the cities of Plato and other places in his works, and in the Egyptian Gods, as well as in the works of some Alchemists. We see the Emergent Meta-system in the Game of Go (We Chi) which is a cultural artifact of China.
- A future theory should provide a very specific model with its own unique signature by which images can be judged to be part of the lineage of the model or not. For instance, the anomalies of mathematics that are used as the basis of the proposed theory have oddities that are hard to mimic by other structural characteristics foreign to those anomalies.
- A future theory should be rooted in some aspect of the Western Tradition like this proposed theory is rooted in the works of Plato and Alchemy, so that it is an unfolding within the Western Tradition itself and not something foreign to the essence of the Western Tradition.

These are just some of the features of the proposed theory that I think are important to be covered by a Nondual Theory of Science that operates within yet exceeds the Western Scientific Tradition. Exceeds meaning goes to a higher level of sophistication and subtlety. In the currently proposed theory there is a lot of philosophy that is used to under gird the theory and make it connect to the Western Worldview and to other nondual traditions. Much of the Philosophy, or the specifics of the theory might be ultimately wrong. But what we are saying is that many of the features that the ultimate theory has should be features like those of the proposed theory. When we say ultimate and final here we know that these are limits never reached but always approached in

a stepwise fashion. There can never be an ultimate theory of a nondual science, first of all because neither theory nor experiment can capture nonduality by definition, and thus it is really a basis that lies outside of science. But it is not the same as a first principle based science, or even as a foundationless science, rather it is a secure foundation or bedrock in existence that is invisible both to theory and experimentation. This is obviously a paradox, a firm foundation that you cannot see. How can we base a science of the visible on something invisible. How would we know that such a foundation were firm and that it does indeed exist? This point is well taken. But consider science today. It is either practiced by religions people who assume that god is the foundation, but do not talk about that because it is politically incorrect within science due to the wars between religion and science that have been fought throughout the tradition. Or Science claims that it just does not ask questions concerning Why and has no answers for such questions. Both of these positions are unsatisfactory. Nondual Science on the other hand does not claim any supreme Being as the basis of creation but instead says that existence is the basis of all phenomena what so ever, and that there is something beyond Being that merely looks like an Abyss within Being. Existence is the groundless ground from the point of view of Being, but from the point of view of Existence it is a firm invisible foundation interpreted either as emptiness, void or manifestation, but in all cases as the nondual. Nondual Science claims to have a firm foundation in existence beyond Being interpreted as emptiness, void or manifestation. This firm foundation is never seen either conceptually or experientially. But we know it is there by its side effects on what is seen, thought about and experienced. Those side effects are seen in the fact that the nondual foundation acts as a staging area for emergence. It is just as Nietzsche speaks about when Zarathustra is climbing the mountain, where the mountain is created as he puts down each foot, and vanishes as he lifts up each foot as he climbs toward the summit. The nondual foundation is like that. It manifests to hold up

emergent phenomena as it emerges, nothing else. Special Systems Theory is the theory of the stages of emergent unfolding. Emergent Meta-systems is the cycle of creation ex nihilo out of nothing of things in existence, which is anathema to the Western tradition, but occurs in existence, for instance in the virtual anti-particles that are created and destroyed below the Plank limit that make up spacetime itself. Autogenesis is the bootstrapping of the EMS out of nothing itself. Nondual science is the science of Emergence-in-itself, i.e. how emergence unfolds from Emergence itself and thus allows the emergence of things in nature, and within ourselves that we consider culture. From the point of view of the void there is no difference between ourselves and nature. From the point of view of Emptiness we are all there is and nature beyond us is an illusion. From the point of view of Manifestation, both consciousness and the material world exist equi-primordially in relation to the attributes of God, but this is not a god of Being, nor a God of Existence, but a God that manifests His attributes beyond either Being or Existence. But this is of course the prejudice of Islamic Sufism, which attempts to describe the deeper nondual beyond both emptiness and void. Other nondual traditions may touch on this deeper level of nonduality themselves. For instance we see hints of that in rDzog Chen (Ati Yoga) and in the poetry of Stonehouse who was both a Zen Monk and a Taoist Sage. Surely there are other traditions, or other points in nondual traditions where this deeper level of nonduality beyond emptiness and void is touched upon, and described differently. Our position is that all the descriptions of nonduality that are genuine, i.e. beyond experience and thought, that is to say truly rooted in the non-schematizable whether formlessness, patternlessness, systemlessness or what ever mode that points to the ground beyond all discernment; all these approaches to nonduality have some degree of wisdom, and that a dialogue should be fostered between them, because there is wisdom in their similarities and differences. It is a principle that no nondual tradition can claim truth over all other nondual traditions, not because truth

is relative, but because it would be self-undercutting for any nondual tradition to claim truth. That would mean accepting the duality between truth and falsehood, which is one of the aspects of Being. The same is so for reality/illusion, identity/difference, and presence/absence. All these aspects of Being are fundamental dualities which nonduality goes beyond. It is not that they do not show up in the standings of existence, beyond Being, but they are so transformed by that point that there is no way to give an unambiguous answer to the nature of existence at that level of unfolding when these dualities in their simple form are no longer in play. So nondual traditions can agree to disagree about the nature of the non-conceptual and non-experiential, because none of them can give a description that can be refuted by any of the others. Rather each tradition is an anomaly, a singularity, a unique manifestation of nonduality itself and should thus be taken seriously. The only critique could be in the form of looking for impurities of duality or monism within what might be considered nondual views advanced by certain spiritual traditions. For instance, monism of Sankara is not a nonduality, despite the influence of Nagarjuna on him though one of his teachers. However, later Hindu Avida Vedanta and other traditions within Hinduism eventually achieved an approach that was not monistic nor dualistic when they had more fully absorbed the heresies of Jainism and Buddhism and their synergy in Mahayan Buddhism. So we have to be clear, that no monism nor dualism is acceptable within a genuinely nondual tradition. And this limits their ability to reject each other. Rather they should turn to mutual appreciation to the extent that that is possible. But there mutual enemy, if we can use such a term for a nondual position, is dualism and monism. And Western Science in the Western Tradition is unapologetically dualist or monist and has not ever really understood the nondual possibility before. This is what creates an opportunity for us to see whether nonduality can be used as a new basis for Science.

The fact that Nondual traditions at their heart reject both monism and dualism, does not mean they do not make distinctions. One must recognize the difference between traditional distinctions taken up within a nondual heresy, and the nondual foundation that is being pointed to. Also within a nondual tradition in their practice and their philosophy they will make distinctions as a precursor to pointing at the nondual foundation. So there are myriad distinctions made either taken from their tradition on which they are parasitic, or within their own tradition as an alternative spiritual path. But the difference is whether such distinctions are designated as existent or not. In other words in a nondual tradition the making of distinctions, or the taking up of distinctions is only for pointing at the nondual ground. To the extent such a tradition fails to point at the nondual tradition, or becomes dogmatic or becomes academic, i.e. rejecting everything nihilistically, it does not attain a complete nonduality. There is plenty of room for self-critique of nondual traditions failing to uphold their own vision of something beyond duality and oneness. So hopefully this self-critique will allow all nondual traditions to uphold the vision of nonduality as rigorously as possible. However, there will always be contamination. This is because we just naturally think and experience in terms of unity, plurality and totality. We reach for the nondual of wholeness that is beyond these categories and we attempt to grasp it either as something definite, say in the schema of the system, or as something amorphous and prior to the arising of dualisms and monisms and totalities which confers genuine holism. The problem is that due to the fragmentation of special systems theory, wholeness is not whole in itself. And so we must seek a primordial wholeness prior to the arising of the definite whole, like the organism. This is seen in the tradition of Hun Tun in China, or the tradition of Vishnu in Hinduism, or in the vision of Albion by Blake. One might wish to refer to the author's Primal Archetypal Wholeness for a further explanation of the intrinsic wholeness of the whole that appears prior to the arising of definite wholeness, because definite wholeness

is always fragmented into the Special Systems surrounded by the System and Meta-system schemas. That book considers the difference between the psychoanalysis of Jung and Nietzsche as representations of the dualistic was of Brahma/Apollo Shiva/Dionysus which point to the deeper way of Vishnu/Albion/HunTun within the Indo-European and other traditions. We need nonduality to make wholeness whole again which we consider wholeness at its higher meta-levels. The fragmentation of definite wholeness and the necessity of a primordial amorphous wholeness as a basis points us again to the nondual ground as a secure basis or the bedrock of existence. But we definitely have to accept the manifestation of the unseen in order to approach that level of understanding. And the unseen is always manifest in regards to what is seen, i.e. the yin aspects of existence is the only thing that is seen and that the unseen Celestial Yang cause is never seen. So we can only infer the presence of the nondual from subtle indicators within what is seen. That is why enlightenment only appears from within non-enlightenment, and not as something on its own. Enlightenment is a new way of looking at non-enlightenment that sees how it is actually in some respects enlightenment turned inside out. But seeing the maya, dukkha, or dunya for what it is is not easy. And ultimately we fail, even when we think we succeed. Stonehouse has many sobering reminders of this fundamental incapacity inherent in our natures. But inherent incapacity only defines itself against the unachievable capacity, so we are always only failing in our discernment of the nondual, in relation to the impossibility of the discernment of the nondual, which means that by a sideways glance we have some intimations of the nondual from our failure itself. So within the total darkness of our ignorance there is a tiny spark of light, but a spark of light is enough to light the whole of darkness, and it is this flip to understanding the nondual as the ultimate ground beyond conceptualization and experience that is always there as a resource, that leads to our understanding the possibility of a nondual

science or of a nondual transformation of our tradition, in ways similar to already transformed other traditions who have confronted this heresy and been transformed by it. The recognition of the nondual as the always invisible ground of the visible is transformative of what ever tradition that discovers this heresy. Coming to terms with it is not easy, and it will not be easy for either the Western Tradition not its core powerful Western Science and Technology. However, it is inevitable, because conceptualization can only be understood in relation to the nonconceptual, experience can only be understood in relation to what is not experiential. Otherwise there could be no wisdom beyond knowledge. Meaning flows from our grounding ourselves in the nondual. This meaning is the lifeblood of our lives which is an extract from the void, emptiness or manifestation. This meaning is the opposite of sense that is generated from the background of Paradox as Deleuze. Sense from Paradox and Meaning from the Supra-rational interact in strange and amazing ways to inform our lives with comprehension and understanding. We need this very badly and we are not getting it from our Western Tradition as it stands. And this is the key problem. It is documented in Husserl's Krisis as the drawing apart of Western Science and the lifeworld of ordinary people within our tradition. If nothing else, the situation has only gotten worse and the crisis deepened since the time that Husserl wrote his book. This split between the lifeworld and science can only get worse over time because we are floundering in dualism between science and the lifeworld. There must be something else between this dualism. Something before it arose which is the basis of the integration between the lifeworld and science. Phenomenology attempts to locate that area of compromise which is primordial, but without nonduality as a basis phenomenology gets lost between the subjective and objective duality. Ultimately unless we can move into the nondual perspective we will only continue to have this split and this fragmentation within the worldview which shows up in the foundations by the emergent striations of the

kinds of Being that are the stairs to nowhere, i.e. to existence. So Western Society needs this transformation of Western Science in order to heal the split between the lifeworld and Science and also to decrease the nihilism of the Western worldview. But instead we get the intensification of nihilism on all fronts and the utter confusion of ungrounded perspectives on Western science and on the Western tradition. As Heidegger says this only leads to an increase in the mood of Anxiety of Dasein from its fallenness into the endless abyss of groundlessness from the point of view of Being. The only way out of this situation is in fact the development of a nondual science.

Nondual science is a more sophisticated science. It posits an invisible realm upon which the visible things, events, stuff, and timings are founded along with our concepts of them and our experiences of them. One objection could be that this would be even more alienating for those enmeshed in the mundane and everyday lifeworld because like God it posits a ground that cannot be proven, and that science that remains atheist or agnostic is better because it tries not to answer these questions. But the fact is that positing God as the religious monists or dualists of the Western tradition do, and the refusal to ask certain questions of Why or give certain answers are really nihilistic opposites that only nonduality can heal. Western Science is dogmatic about not asking Why or not giving certain kinds of answers about what cannot be proven or experimentally shown. However as we see with string theory, Western science is continually theorizing about things that cannot be proven or experimentally shown as a way to approach their proof or experimental demonstration. What cannot be disproved is philosophy according to Popper's refutability criterion. So Western Science is not pure in the sense of never speculating about things that cannot be proven or experimentally demonstrated. And of course the fact that Science has nothing to say about the unseen does not preclude it's practitioners of having their own personal opinions about God, or atheism, or some other explanation of Why. So

in truth Science does not preclude invisibles, but what is even more telling is the fact that the forces it finds in nature are for the most part invisibles themselves. Many phenomena that it describes are invisible in themselves and only available through instrumentation. God is just one more invisible in some sense which is precluded from a long list of invisibles which Science deals because it cannot be demonstrated or shown to be the case. What are the non-nihilistic criterion for excluding the invisibility of god from this list of investigated invisible things. The reason is that god is a cause too far removed that we can never reach it with inspection. But there are other such origins posited like the big Bang, or other universes, or the singularity in the black hole which can never be inspected but are posited in an explanatory way. Once we get into this question deeply we see that ultimately God cannot be excluded by Science, and that Science is a formation of thought that is totally organized around its battles for independence from religion and thus completely conditioned by religion in codependent arising. The only way to get out of this co-addiction between religion and science is to appeal to some other ground, and nonduality is such a possible alternative ground which is not God, yet is an invisible, which has the effect of sharpening discernments, in spite of the fact it is itself indiscernible. This is why nonduality is a heresy, is that it breaks the codependence of the duals, or of opposing monisms, or of monisms that turn into dualisms, or dualisms that turn into monisms. Nonduality is an alternative that does not support the nihilistic interaction between duals or monisms, or between monism and dualism. Nonduality is impartial and not involved in the dispute, and that is why it can be seen as a good alternative basis for rapprochement between competing perspectives. Other traditions have taken this path previously and had to deal with this heresy. It transforms the traditions that embrace it because it raises the level of discussion past merely yelling at each other to serious discussion of the alternative of nonduality that solves the problem of dualism nonnihilistically. But to accept that solution means

to let go of dogma of every kind and have a more responsive relation to the world. It does not allow academic skepticism concerning everything which is nihilistic, like that of Gorgias. It takes a middle path, similar to the skepticism of Sextus Empiricus between dogma and academic negation for the sake of negation. However, that middle path is an affirmation of the nondual ground as an option that is neither the acceptance of a Supreme Being nor just a refusal to ask certain questions or give certain answers that ultimately cannot be distinguished non-nihilistically from those questions that are asked and those answers that are allowed to be given. This nondual route between the nihilistic extremes is always called the middle way or sometimes just the Way, Dao. But holding to this middle way is very difficult claimed by Buddhism, Taoism, and Islamic Sufism and perhaps other paths is extremely difficult. In each case there is a distinction made there is a call to go to a deeper level of nonduality to resolve that distinction. And this quest for the deeper and deeper ground of the nondual is never ending, yet in life distinctions must be made at a practical level all the time, which must be finite and cannot be part of an infinite regress. So different paths have practices which try to indicate how to make these non-nihilistic practical decisions in the face of the ultimately deeper and deeper nonduality of existence and the infinite ramification of complementarities. The reference point must be the results of these practices that allow one to navigate the sea of nonduality on the ship of dualism/monism which we continually fall back into because we have no choice but to think and experience in finite ways. Nonduality itself is an interface between the finite and infinite. But we experience the difference with the nondual as if it were the confrontation of the finite with the infinite, rather than the support of something archaic before the divergence of finitude and infinitude, prior to the countability that allows us to discriminate the countable and the uncountable. This is a difficult way to travel and involves a whole lifetime of practice but is accomplished as they say in one step when that step steps outside the nihilistic.

Nondual Science makes the walking of the path of the middle way the center of our way of looking at the extremes of Western Science and Western Religion. That middle path is somehow something other than the acceptance of a supreme Being, but yet it is not atheism or agnosticism of science either which does not accept the unseen at all, while still studying unseen forces. That is why in Islam, the Western Nondual Heresy, the Shahada or declaration of Belief says, No god. Only Allah! In other words, everything that we can conceive of as a god is rejected, like science rejects the ultimate unseen causes beyond the unseen forces it studies. But then there is an affirmation of a deeper nondual ground here named Allah who manifests His Attributes and is incomprehensible and inexperienceable in his quintessence called the Dhat where all the Attributes find their source. It is a kind of Monism beyond Monism, because what ever you thought the Monism was is negated before the deeper nondual is affirmed. This is just one formulation of the Nondual, but it is a particularly Western heresy because it is stated in terms of the Hebrew prophetic tradition which has become central for the religions of the West. The Western Tradition itself is really a meta-worldview that is a combination of the Hebrew tradition, the Egyptian tradition, the Sumerian tradition, and the Indo-European tradition. Because the West is a meta-worldview is why it is so efficient at colonialization of other worldviews. It is a meta-worldview because it is centered on the phenomena of nihilism and emergence and dynamic clinging rather than static clinging and a single worldview which is rigid and non-adaptable, like so many that have been destroyed in the process of colonialization. Islam is also a meta-worldview, and this is another reason that there is conflict between the Western dominant worldview and the Islamic Worldview. But Islam is a meta-worldview because it combines within itself many of the features of previous Nondual traditions yet it puts them in a context that coops the Western prophetic core of from the Hebrew tradition. Islam accomplishes this by basing the understanding of previous

nondualities like emptiness and void on a deeper nondual of manifestation, and even deeper than that the nonconceptual nonexperiential core of God called the Dhat which is an even deeper nondual than manifestation. Islam posits that the nondual layers in series is neither finite nor infinite, but gives the name "Allah" to that nondual before infinite and finitude arose. The statement of this nondual position as the positive interpretation of prophecy effectively coops the religious core of the Western tradition based in the Bible to the side of nonduality. A similar thing happened with the Hindu scriptures under the supervision of Sankara and his followers who reinterpreted the Vedas and other religious texts as pointing to emptiness or void beyond Being (Sat, Chit, Ananda). For instance, Wang Bi reappropriated Confucius as a Taoist sage greater than Lao Tzu. This reappropriation is always a center piece of the advent of the nondual heresy within a tradition. What we are proposing in this series of essays is the reappropriation not just the basic texts of the tradition, such as those of Plato, but also of the Western Scientific tradition itself, as an emergent text in progress. That is the radical nature of our suggestion. Western Science as a whole can be reappropriated by, read in terms of, nonduality. And such a reading will reinterpret Western Science as Nondual Science and in the process transform it and take it to the next level of sophistication.

The Future of the Science of the Nondual

What is exciting about this concept of the reappropriation of the scientific tradition by the nondual approach to things, is the possibility of beginning to approach a new science of the Nondual. We have many nondual traditions. They have images of the Special Systems, Emergent Meta-systems and Autogenesis, i.e. aspects of holonomics, but none of these were required to be precise, because they were just means of pointing toward the nondual, like Koans. But Western Science requires a whole new level of precision, akin to the precision of Nagarjuna's

showing how the tetralemma (or, and, nor, nand) points at emptiness in logic. Here we are appropriating all the mathematical categories and looking for anomalies within them that point toward emptiness, because mathematics is the bridge between theory and experiment in Western Science. This causes us to have to be much more precise than merely creating crude images of the nondual, to producing models of it out of the mathematics we have discovered in the last few centuries in this tradition. This new level of precision makes new demands on us in terms of understanding the contribution of nonduality to Science and vice versa, and this results in a more precise definition of nonduality itself than has ever existed before in the nondual tradition. Precision does not necessarily mean more sophisticated. It is hard to imagine how a tradition as young as Western Science which is based on the torture of the outward physical nature, could be as sophisticated as centuries old traditions, such as Buddhism in Tibet for instance, which is based on meditation and tolerance. But precision has its place and the new mathematics which has been discovered in the Western tradition with its anomalies gives us that gift to use to refine our conception of the nondual. So we are merely using that gift to create a Science of the Nondual which is the complement of Nondual Science. Perhaps by being more precise about the nature of the nondual we will create a forum in which the various nondual traditions may dialogue about the nature of nonduality from their various perspectives. By mutual appreciation of each other's points of view on wisdom and the confrontation of that with the dynamo that generates knowledge of the physical world in Western Science we may come to understand Nonduality better and at least recover within our own tradition its lost heritage of suprarational nonduality from amidst the rubble of paradoxicality generated by nihilism. Our tradition produces nihilism on a grand scale and as the dominant tradition that nihilism is engulfing the earth as a whole via globalization. Only by introducing the tincture of nonduality to the patient with this severe and cataclysmic miasma might the

homeopathic cure be effected. The cure comes from the dynamic forces of life rebalancing from within. The tincture only gives a small nudge into the unknown dimension of nonduality which is unexpected and which is not locked up in the combat of the nihilistic opposites. This small nudge in the unknown higher order of reason and mathematics that can make the non-representable non-computable intelligible and approaches the supra-rational allows us to counter-balance the paradoxicality of our tradition. Where we said that for the ship of discernments there are no survivors, i.e. of the illusion of independent autonomous egos, when it goes down into the sea of nonduality. We can also affirm that that sea is itself the health of life, the purification of consciousness, and the balance of the social. As in homeopathy it is the smallest nudge that sends us the furthest into that new sea where meaning up wells from the depths spontaneously to nondually juxtapose itself with the sense of paradoxicality which is the only limit known within the Western tradition. The Science of Nonduality allows us to speak with more precision about the nondual and thus mine the sophistication of older longer lived nondual traditions that has preceded ours in the West which we are just now trying to resuscitate.

The future of Nondual Science and the Science of nonduality is bright, in the sense that there is a lot of work to do set before us, as an unending horizon, and there is a good in it related to the safety of our species and all other species on the planet from a Western Tradition of Science and Technology out of balance. It is a glimmer of hope in a very dark time.

The reverse colonization of the Western worldview by nondual traditions that are imported and sold in the nihilistic spiritual marketplace is not enough. Still that designer spirituality of what ever brand is disconnected from the motor of the worldview they invade which produces Western Science based on Western Philosophy including Philosophy of Science. Confrontation with the core of the Western worldview from within is what is

necessary to calm the hurricane of the production of nihilism we are engulfed by. Finding the eye of that hurricane is the first step, i.e. the void or emptiness or manifestation at the center of the production of nihilism. But actually taking the core of the tradition, science itself, into that eye of the hurricane and basing it there, is the great task that lays before us. Let us begin through the thicket and deep overgrown forest of our tradition on that journey, down the hidden path of the middle way of all the ways.