

# Is a Science of Nonduality possible?

## *Prolegomena to any Future Science of Nonduality*

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### **From Nondual Science to a Science of Nonduality**

I have written a book on the possibility of a Nondual Science. In the course of that book I conjectured that if it were possible to build a nondual version of Western Science then that would react back on the concept of nonduality itself and give us a refinement of that concept that we could not get to in other ways, precisely because Western Science is a hard case, and by dealing with such hard dualistic cases, it would be possible to explore characteristics about nonduality that we might not be able to explore in any other way. There are many practitioners of nondual spiritual traditions. They are sprinkled around in our society with various depths of experience and understanding of the nondual. It is going to take a long time, at the rate of accumulation of nondual practitioners to transform this society into something more benign. Rather we should

perhaps take another approach and attack the center of the Western Worldview which is Science itself. If we can show that it is incomplete if it is not rooted in the nondual then we will make it necessary for science to take account of nonduality. Nonduality is like a homeopathic tincture. We apply it to Science in order to cure it of its own hubris and the self-destructive tendencies of our society. It may be too late already, but it is up to us to try and see whether we can make a fundamental change in our society before it destroys us by destroying the earth. Of course, science does this indirectly through technology, engineering, and technic, but the most insidious thing about Science is its value free stance on moral issues. We really pick out Science as our target because it is the thing that makes the Western Worldview globally domineering. It is the success of science that underpins technology, and technology that underpins military force, and military force that underpins political control. When the President says that all options are on the table it is Science which is the foundation of that table. And our goal is not regime change, because from the point of view of the destruction of the earth, that will to power which is ultimately a will to death, or self-genocide, all regimes would be the same as long as the sickness of nihilism is at the core of our way of approaching the world. Only the nondual can cure nihilism. But scattered souls who have immersed themselves in some aspect of the nondual is not enough. Rather we need to show, like Nagarjuna did for logic long ago, that the nondual is inherent within science itself and that science would be broader, more profound and more sophisticated if it included the nondual. Once the nondual is included it cannot but completely transform the dual. This is fundamental: what ever the nondual touches is transformed utterly. We merely need to introduce it, like a crystal of *Ice 9*, from Vonnegut's *Cats Cradle*, and it will cause another type of freezing configuration in the water of the earth. This other configuration is the one based on

Existence rather than Being. It changes our perspective utterly and transforms us as human beings. Nonduality is the equivalent of *Ice 9* in the sense that a small bit of it goes a long ways. As the alchemists say if you want to produce gold you need a tiny bit of gold. So it is with nonduality. If you want to turn a worldview which is out of control and lost in its own hubris back on itself allowing it to produce self-understanding instead of self-destruction then you need a little bit of nonduality, and you need to touch the core of this dualistic worldview which is already nondual, and to do that you need to touch the core of Science which has an inherent possibility of becoming a Nondual Science. And as a Nondual Science other possibilities will open up that are closed now. And that should open up new possibilities for the worldview as a whole.

But for the nondual practitioner the concept which is really exciting is not so much that it is possible to have a nondual science, not just nondual scientists occasionally, but that we can turn around and produce a science of nonduality itself, i.e. perhaps learn something about nonduality that we did not know before, by applying it rigorously to an intransigent and hard case, such as dualistic Western Science. Learning more about the nondual, something that comes out of our own Western worldview, and thus seems to make more sense to us, because of our rootedness in our own worldview. For instance, I am a Sufi, and I have read lots of material by Sufis, but when I read Meister Eckhart, I get something that I can not get from any Sufi, because I feel he is talking to me from within my own tradition, he is saying the same things as the Sufi masters, but when he says them I get it at a deeper level than I do translating across cultures. Similarly, when I read Blake, his approach to nonduality makes intrinsic sense to me because I am hearing it in my own language from someone in my own tradition. What makes it even more amazing is that I know that unlike Meister Eckhart he probably did

not get his approach to nonduality from the Sufis but took it from direct visions. He is the Shaykh al-Akbar of our own tradition who has entered fully into the Imaginal and given us reports back from the realm of nonduality. We are so lucky to have this example of Blake, because we can take that and show how he understood at a very fundamental level the nature of nonduality, and then use that as a bridge to other traditions and other cultures where nonduality grew more profusely than this Western desert that we have been brought up within. There are a few fountains of nonduality among the fissures and crevasses in this desert of the dual or the monist. We need to make the most of them we can in order to make our point, that nonduality can grow here too, if nourished. But just because nonduality is rare in our Western Tradition does not mean that it is weak. Nonduality is very strong, but in a homeopathic sense. It is a strong tincture for the miasma of dualism. Tinctures get stronger the more rarified they are. Thus Western nonduality could have a rare strength that is unexpected by the other traditions of nonduality where the nondual ways of looking at things are profuse. The West has produced a strong and resilient nihilism, so we would expect the non-nihilistic distinction that would distinguish between nihilism and genuine emergence would itself be very strong itself. And that is why I think that there is a possibility that the West for all its dualism may contribute in a fundamental way to our understanding of nonduality and thus to our development of a science of nonduality.

A science of nonduality means that we take nonduality as the subject of a discipline which attempts to understand it better in the light of all the various structurally related nondual traditions as well as the Western dualistic tradition in science. When we transform dualistic science into a nondual science then it is that difference that makes a difference between the two which might bring us more information than we get from

the nondual traditions we know, like Buddhism, Taoism, Sufism, etc. because Western science is a hard case, like the hard case of Logic that Nagarjuna tackled previously. We are merely extending the work of Nagarjuna to all of Science and setting it in a broader context that is aware of many nondual traditions. It is a harder job but one worth attempting because of what it might tell us about the inherent structure of our worldview if we are successful but also what it might tell us about nonduality that we might not learn from any of the nondual traditions that we know about. In fact, in terms of nonduality our approach is like that of Mao to let a hundred flowers bloom. But unlike Mao we are not just doing that so we can take the flowers and cop them off. Rather we want to see the variety in nonduality to learn something from it. And once we know about nonduality and its variety then even duality loses its sting and the variety of dualism too becomes merely something to give us a more profound knowledge of ourselves as humans and the world we live within. But if we can learn from duality then we should be able to learn the most from the hard cases, such as Western Science, which full of hubris as it is the center of the Western worldview that is in its heyday and at the top of its form as the dominant world civilization. It has not discovered that all world civilizations no matter how powerful eventually are replaced by other contenders. It has not learned the lesson of humility which it probably won't learn until it is too late. But we as nondual practitioners may learn something profound from this hard case, something that changes our view of nonduality, not merely from the variety of the perspectives on nonduality from various traditions, but something emergent about nonduality, because only a rigorous definition of the nonduality within science will do for the scientists themselves. If we are to stand the test of their skepticism, reductionism, and nihilism we need to understand nonduality very deeply and mostly more rigorously than has been

necessary in other traditions that assumed nonduality was the bedrock of existence. No such assumption here in the West where the illusory projections of Being are still running wild and the hungry ghosts are everywhere in charge of things that matter. The key concept is that nonduality is not something static, but something subject to discontinuous change, because we as humans are subject to such change. It is not so much that nonduality is changing as that we must continually change and changing our understanding of nonduality is the only way to keep it fresh in our minds and fresh as a way of approaching things. As Socrates says in the Cratylus it is our own dizziness that we project on the world and think that it is in flux. But still the same is true of nonduality we need to keep trying to understand it in a more profound sense. One way to do that is to compare what different traditions have to say about it. But another way is to see what Science has to say about it once we have proposed that there is a deeper and more profound science that is nondual in its very nature. If we can withstand the criticisms of that claim then we will perhaps be rewarded with a deeper understanding of the nondual itself because what ever potency is the right one to take care of the miasma of dualism at the core of science and the western worldview is certainly something powerful that will increase our understanding of nonduality itself profoundly. One thing is that we must introduce nonduality in a form to which Western Science is susceptible. It must look like science itself, perhaps as a theory, perhaps as a phenomena, but however it appears it must be indistinguishable from Science itself. Once entry has been gained into the host by something that looks like science itself, then the nondual aspect of the theory must be exercised in relation to the dualism of the rest of the Scientific endeavor. If our tincture of nonduality is pure then it will set off itself against the dualism and begin making non-nihilistic distinctions. Such distinctions as Science itself as purportedly value free cannot make itself.

Dualistic science will freeze like the world of as it was effected by *Ice 9*. Only the nondual will be able to function from that point on as it allows the essential freedom denied by dualism or monism. It appears as if there is movement within the realm of dualism and monism but that is illusory. Realization of nonduality is the realization of that illusion, and the essential freedom which comes from beyond the illusion. The only source of true freedom, not the nihilistic alternatives spoken of in the State of the Union<sup>1</sup> address, is nonduality. A science of nonduality needs to go as far as we can to delimit the unspeakable and unknowable before giving in to its unspeakability and unknowability. To just say that it is unspeakable and unknowable is not enough. We can only say that after trying our utmost to speak it and know it. Then and only then is it knowledge or wisdom. Capitulating to the unspeakable without first trying our best to speak it, or giving into unknowability without first trying our best to know it, these are not real knowledge or wisdom. It is only when we try our best and fail that we achieve the highest we can achieve. And it is that level of achievement that is necessary if we are to tackle the hard and even intractable problem of the nondual basis of Western Science considered as the core of the dualistic/monistic Western worldview. It is only this level of achievement that can perhaps tell us something about nonduality that no other nondual tradition can tell us. It is nonduality that turned into the hard case of science and produced this intractable dualism. How did it do that. Knowing the answer to this question should tell us something deep about nonduality. Nonduality hides from itself. If we understand the deepest hiding place, its most secure fortress and understand that, then we have understood something essential about nonduality itself which produced that duality out of itself in order to hide from itself. The science of nonduality is how nonduality hides

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<sup>1</sup> George Bush 2005

from itself in Western Science, and therefore what its nature must be to allow it to hide from itself so surely and so deeply undercover that it cannot find itself again, rather we must find it scattered like diamonds sprinkled within the dung of our nihilistic tradition. This is why Blake is so important. He has a vision of how nonduality can hide itself so deeply from itself. We need to understand that theory and see what it might tell us about the nature of nonduality that we might not have known otherwise. The science of nonduality focuses on nonduality as a phenomena, considers it across multiple nondual traditions, but most of all attempts to understand it within the illusion itself, within the dualism itself, within the monism itself where those perversions of nonduality become the most dense and deny life the utmost. If we can understand nonduality in this way, i.e. as a facet of unenlightenment in its most crazed form, i.e. the Western Nihilistic worldview, then we will have understood it deeply indeed. And we need as deep an understanding as we can manage, even if that is only scratching the surface, because we are engaged in a game of self-genocide that we need to stop before it is too late. Otherwise other creatures who discover the ruins of our civilization in the years to come will have the task of finding out what happened. Like the Easter Islanders we will be a mystery long after our self-destruction has made nonduality or duality a moot point for us.

### **What does it take to make up a Science of Nonduality?**

The Science of Nonduality is the corollary of Nondual Science. It is the way that Nondual Science reacts back on our idea of Nonduality and refines it. Right now it is scattered out among many nondual traditions all claiming to have the whole truth concerning nonduality. It is amazing that Colonialism and the information gathered by Colonialist Orientalists as they were

destroying civilizations and worldviews all over the earth had the side effect to bringing out the relations between the various nondual traditions scattered around the world. We can only compare these traditions because of the tremendous suffering and destruction of Colonialization. Thus something very, very bad led to something good, i.e. our knowledge that there are in other parts of the world with a deeper understanding of the nature of existence than that promoted within the Western colonizing, world dominating, worldview itself. We know that world destruction through colonialism must have been based on ignorance. We marvel at just how deep that ignorance has been. But from that ignorance has come some bit of knowledge we did not have, not even the nondual traditions had of each other prior to the colonialization process and the Orientalism practiced by the Colonialists. Some of those Orientalists recognized the superiority of these other worldviews, and some of which merely wanted to prove the superiority of the Western worldview. Regardless of their motivation we are in a better position to contemplate the differences among nondual traditions now. This does not justify the suffering that was instigated by the Colonialists worldwide, but is a strange unexpected side effect of the Colonial efforts, that the nondual traditions worldwide come to know about each other in ways that would not have been possible otherwise. And what we see is that these nondual traditions have a lot of variety, and although nonduality must be the same for all of them in some broad sense, their paths and their realizations of it are clearly all different. Also, even within the same tradition there is wide variation in the various schools of a particular nondual tradition. So nonduality is scattered and varied, and in that difference between various nondual ways there is wisdom. And slowly these are being absorbed by Westerners who elect to become part of various traditions in their spiritual search. Of course, the problem is that Orientalism is still alive and well so that

these various traditions are normally very ill understood by their practitioners and they are sometimes lost in translation if they were not already lost prior to their transmission. So as consumers in the nihilistic spiritual marketplace we need to be careful that what we are getting in terms of nondual teaching is unadulterated. Of course, it is suspicious that almost everyone claims to have a nondual orientation. We have to make nonnililistic distinctions between these traditions and teachers. We must ask what nonduality itself is and understand when someone is just using the word or whether they are pointing to its reality.

My working definition of nonduality is Not One! Not Two! So it includes a rejection of Monism as well as Dualism. Monism implies Dualism and Dualism implies Monism. Nonduality (Nonmonism) is something else after all the structural properties of monism and dualism and all other countable differences are exhausted. A base test case would be to make sure that the words that are being used point to something which is non-thinkable and non-experiential as well. Going along with Meister Eckhart I propose that if it is thinkable or experience-able then it is delimitable and it is thus not nondual. Thus neither perceptions of the world as it is nor visions that go beyond the mundane world are necessarily nondual. So if you are having visions then as Meister Eckhart says you need to realize their emptiness and unless you realize that then they are not considered nondual. Rather you are probably experiencing the what Corbin calls the Imaginal. The imaginary is self-produced fabricated images. The imaginal is other-produced spontaneous images. But seeing images does not necessarily lead to the nondual. This is because the nondual cannot be thought or experienced as such. So images associated with the nondual, if there is such a thing, must be paradoxically non-experiential and non-thinkable. The nondual is precisely that which cannot be thought or experienced yet impinges on our every

moment of existence, and is in fact existence itself. Because of its stability beyond thought and experience it is possible to approach it in various ways and different nondual traditions have developed various approaches to it. Many of these pathways to the nondual is through some sort of combination of experience and thought. So the pathways to the nondual that rely on thought and experience must be separated from the goal of immersion in the nondual itself. But we need to contrast this variety of approaches with the hard and intractable case of Dualistic Science in order to formulate Nondual Science, and then we need to bring back the type of nonduality, what we learn from isolating that form of nonduality inimical to the dualistic in science at the core of the Western tradition, and then use that to refine our scattered concept of nonduality taken from various nondual traditions. Here is the point: dualism is strong, and a nonduality that can challenge dualism is also a strong type of nonduality which should be checked against the various forms of nonduality from traditions to see how it ranks in terms of giving us a deeper understanding of nonduality itself. Perhaps it will help us find something that underlies the various images of nonduality that come from the nondual traditions. My point here is that the nondual is really found best in within unenlightenment itself, not in a nondual text. When unenlightenment or ignorance is strong, then there the possibility of enlightenment will also be strong. And is there anywhere on earth where unenlightenment is stronger than within the Western Tradition as it engages in the hubris of world domination? So also by the balance that is inherent in things it must also be that the enlightenment within the Western tradition about its own roots, and its own base or foundational nonduality must be very strong. It is a hadith of Muhammad<sup>2</sup> that if a fly comes and lands in your milk you push the fly into the milk before you take it out,

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<sup>2</sup> Peace and Blessings of Allah be upon him.

because the cure to what ever diseases that the fly carry are on the other wing. The message here is that the cure is close to the disease in every case. So when we ask where is the cure to the ignorance and unenlightened action of those caught up in the Western worldview, then we must look for it close at hand, in fact we look for it at the core of the Western worldview itself. And because of the great danger in the Western Worldview we understand that there is great possibility of being saved there as well if we can only realize it.

So the Science of Nonduality actualizes the comprehension of the Nondual that is made possible by the deep ignorance of the Western Tradition of itself. It uses that in concert with the various defined forms of nonduality coming from nondual traditions that are non-Western in order to calibrate the concept of nonduality in general that can be taken from the Western worldview. In effect we are claiming that the Western worldview despite appearances is not devoid of an understanding of nonduality, but merely that its understanding of it is deeply hidden. We need to actualize the nonduality at the core of the Western worldview and make it known to itself and those who are operating under the spell of the Western worldview. So instead of imposing nonduality from the outside on the Western worldview, as many practitioners of foreign nondual traditions may be seen to be doing, we are interested in brining out the inherent nonduality within the Western worldview itself, and adding that to the variety of nondual traditions that already exist. Then we hope to look at the variety of approaches to nonduality structurally and attempt to understand the range of possibilities in nondual stances toward existence, including those derived from the Western tradition. We hope to derive some wisdom form understanding this variety. We do not hope to reduce it to a single path by assuming a perennialist approach to these traditions. Rather we expect a non-totalitarian respect for diversity in nonduality

as in everything else in the world. As Stafford Beer has said Humans are Variety producers, and we cannot precomprehend that variety production, even in the approaches to nonduality. Instead we say that within the variety itself there is an inherent wisdom, just like there is wisdom in the variety of nature. Totalitarianism is genocide, which imposes a single criterion, and kills off everything that does not fit that criterion. Perennialism is a form of Spiritual Totalitarianism and we reject that, just as we reject Political Totalitarianism.

So to make up a Science of Nonduality it takes an understanding of the nonduality within the Western Tradition in the field of all possible nondual traditions and in relation to the Nondual Science which is an extension and transformation of dualistic Western Philosophy and Science. From the confrontation of the hard case of Western Science and its intrinsic duality with its inner nonduality then we get to understand a form of nonduality that is different from that developed in the nondual traditions as such. We might call this a refined form of nonduality that has been transformed by its being at the center of a dualistic worldview for so long. What ever it is it is yet different again from the other nondual approaches of nondual traditions and it adds to the variety of these traditions and their perspectives on the nondual. From this expansion of the nondual variety we hope to increase our wisdom as to the nature of the nondual itself and see how it appears at the core of a dualistic worldview, not just at the core of nondual worldviews. Nonduality is at the core of everything, so realizing how it is also at the core of the Western worldview increases our understanding of the nondual because it shows us how it can survive in an extremely hostile environment. That survival factor that can only be seen in such a harsh environment tells us perhaps something about nonduality itself that we did not know before. The science of nonduality studies all the instances of nondual expressions

throughout all cultures and attempts to understand the variety of ways that nonduality is approached throughout the world. Perhaps by this study we can learn how to approach it ourselves better.

### **Searching for a formalization of the Science of Nonduality**

It is amazing that right at the point where I entered on this search for the basis of a Science of Nonduality that something appeared on the horizon, unexpectedly that may be a candidate for the development of a Science of Nonduality. This new impetus appeared in the form of a request to quote from one of my papers by Anthony Judge<sup>3</sup>. Subsequently he sent me a draft of the paper that he was going to use the quote in and in that paper I found something quite amazing that was a realization that Anthony Judge had which I think has profound implications. When I first began to look at the work of Anthony Judge I discovered though his reference the work of Edward Haskell<sup>4</sup> and the theory of co-actions. That theory has been highlighted by Timothy Wilken<sup>5</sup>. I had never heard of the theory of Coactions before of Haskell. I immediately recognized that his theory was a precursor of what I call meta-systems theory and even Special System theory. I found that very interesting because I had not found a recent precursor within the Systems Theory community. But Edward Haskell belonged to the precursor organization of the International Society for Systems Science. I am not sure why his theory was not taken more seriously and taken up by later Systems Scientists but it is a clear precursor to Meta-systems theory as it is known through my work. So I studied Haskell's book called Full Circle in which

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<sup>3</sup> <http://www.laetusinpraesens.org/>

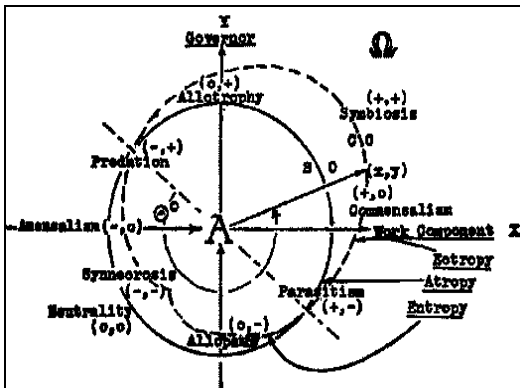
<sup>4</sup> <http://www.synearth.net/Haskell/FC/FC.htm>

<sup>5</sup> <http://www.synearth.net/trust.html> See especially

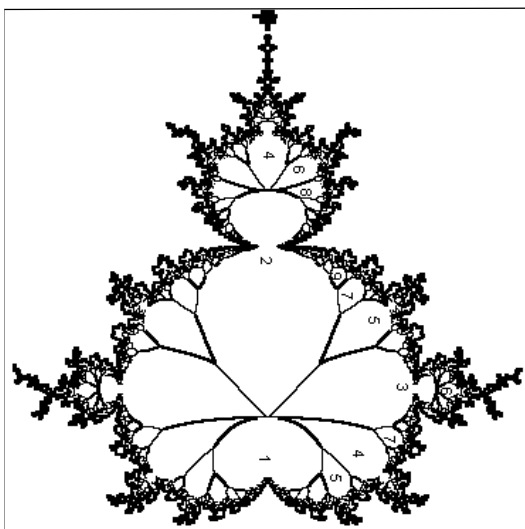
Understanding Order at

<http://www.synearth.net/Order/UCS2-Science-Order.html>

his theory was outlined to see the differences between his understanding and mine about Meta-systems theory and its foundations. But when I read Anthony Judge's paper I found an amazing thing which he had realized which was that the mathematical foundation of Haskell's theory of coactions was the Mandelbrot set. This was based on the idea that the shape of the coaction formation and the shape of the Mandelbrot set was similar. Sure enough when you line up the major axis of the Mandelbrot set with the Omega line in Haskell's theory we get an almost perfect coincidence of form. But what becomes most interesting is when you start looking at the details of this isomorphism and its implications.

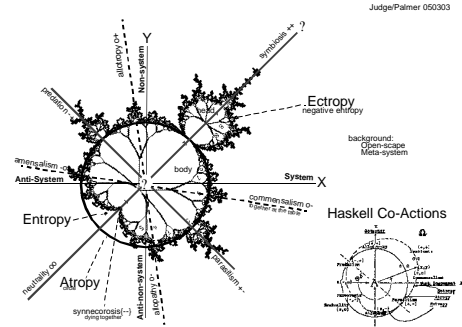


Haskell Coaction Theory<sup>6</sup>



Mandelbrot set

<sup>6</sup> [http://www.kheper.net/topics/Unified\\_Science/](http://www.kheper.net/topics/Unified_Science/)



Isomorphism of Mandelbrot Set and Haskell Coaction theory.

This isomorphism between the theory of Haskell and the Mandelbrot set that Anthony Judge discovered is quite striking. What is wonderful about it is that you can see that once you connect the abstract theory of Coactions with a mathematical basis then you discover things about the details of the theory which are quite unexpected. For instance, Haskell saw the ectropy<sup>7</sup> as a half moon shape while the Mandelbrot set shows that it is circular in form. Haskell did not see that the allotropy/ alopathy and the amensalism/ commensalisms lines are off kilter with the X and Y axes. So as we explore the details of the mathematical basis then we see things that Haskell hypothesized at the theoretical level that are not quite right when we compare it with the mathematical form of the Mandelbrot set itself. One key point is that we must follow the mathematical form even against our intuitions sometimes in order to understand things better. Once Judge supplies the mathematical underpinning for the Haskell abstract theory then we have to follow the mathematics and revise the theory in order to stake account of the peculiarities of the mathematical forms which then we expect to be mirrored in phenomena, because the matematics as a nondual crosses the line secretly between logos and physus and underlies and underwrites both forming a bridge between Theory and Phenomena that we celebrate in Science. What is great about

<sup>7</sup> negative entropy



Haskell's theory is that it covers all interactions between self and other. It tells us the structural field of possible interaction types. When we line that theory up with the Mandelbrot set then we get detailed modeling of those self-other interactions far more detailed than we would expect because the Mandelbrot set is the most complex mathematical object that we have here to fore discovered. So self-other interactions can be infinitely fractally complex. That is the basis of complexity theory as such.

Here we are not going to go into detail concerning the exploration of the implications of the isomorphism between the Haskell Coactions and the Mandelbrot set. That is a complex topic and needs its own special development. Rather we are going to try to point out how this happy coincidence of discovering this isomorphism that Judge has postulated could give us a glimpse of what a Science of Nonduality might be like based on our discussion of the meta-levels of negation. In some sense the study of nonduality is a study of what is not there rather than what is there. So with respect to this particular theoretical isomorphism what we are interested in, in each case, is what is not there.

So let us sketch the way that we would use this theory and its mathematical underpinning to set the stage for a science of nonduality. What must be kept in mind is that this theory of Haskell's is a precursor to meta-systems theory and special systems theory and thus it implies these more sophisticated versions of the same theory. And that is why this precursor can be used in this way to render explicit the basis of the Science of noduality. The first point is that the line X in Haskell's diagram of the coactions can stand for the system and anti-system duality. The negative of the line is the anti-system and the positive of the line is the system. This is different from Haskell's interpretation, but it lines us up with the tetralemma. Thus when we introduce the

complex plane and the Y axis then we are introducing the non-system and the anti-non-system. In this way we can suddenly see that the Coaction theory is the relation between something and non-something. Haskell talks about it being the interaction between the controller and the worker. But for us we can see that we have aligned with Greimas' square and the tetralemma, and we have included the first two meta-levels of negation, i.e. the anti and the non. Anti is the inverse of the system, and the non is orthogonal to the anti-system and the system. But here we can see that instead of having just a very general pattern of explanation that the Greimas square and the tetralemma supply we have a very detailed theory taken from Haskell and underpinned by Mandelbrot which allows us to see this plane as being constructed from the two meta-levels of negation. The coactions spring forth as a structural field in the intersection of the first two meta-levels of negation describing the possible interactions of self and other. This structural field is very precise due to the Mandelbrot set underpinning, and it is a very general categorization of possible relations given the theory of Haskell. Let us make the point here that this Haskell/Mandelbrot/Judge formation is a model of the dissipative structure of Prigogine which is the model of the dissipative special system. And the theory of Haskell is based on his study of the table of the elements of Mendeleev and so it has its own complex physical underpinning so it connects not just to a complex mathematical object but also to the complexity of the elements of the physus as seen through the eyes of physics. Because of the connection of the theory to both Mendeleev and Mandelbrot we can say that this theory is fully scientific. That is why we can call this a science of nonduality and believe that it is fully scientific. Now since we have discovered a very precise model of self-other coactions rooted in physics of the atomic table and the mathematics of Mandelbrot, and that is a complete structural model of those

interactions between self and other, we can go on to ask the hard question as to what the exclusionary negation at the third meta-level of Being might be in this context. This is the key point, that we will be exploring here, which is how are the meta-levels of negation seen in the context of these theoretical, mathematical and physical models. Exclusionary negation sets up a structural field that exhausts all possibilities as does the coaction field and then it says that there is something else beyond that, which of course sets the stage for the emergence of something beyond the structural model at the next higher level of unfolding. In this case we can see that the exclusionary negation would call forth a negation of this structural field and say that there is something beyond that, and what is beyond that is the next level up where the quaternion algebra holds sway, i.e. at the autopoietic special system level. This next meta-level up which is emergent was discovered by Hamilton in the 1850s and relates to the next higher plane of imaginary numbers called the quaternion. But the quaternion is merely a conjunction of two dissipative structures with a symmetry breaking. At that level beyond the Mandelbrot set there are Quaterion fractals. In that formation there are four axes that are within four dimensional space and based on the relations of the quaternion. It then covers two pairs of Haskell/Mandelbrot/Judge self-other relations in an interaction. The exclusionary negation defines the difference between these two conjuncted structural coaction fields. Those two fields are both representations written on the complex plane. When the two complex planes are conjuncted then a symmetry breaking occurs and in that we get a collapse back down to a single real line that defines the system and the anti-system, and the production of three imaginaries which are all non-system lines of interaction with the system-anti-system lines. The quaternion of this emergent formation that defines the autopoietic special system then makes possible a more complex field of the Quaternion fractals or the Julia Set. So

we see how exclusionary negation defines the possibility of a complementary conjunction, and then by symmetry breaking a new emergent algebraic and fractal order is established within this new horizon. We then can see how the same would be true of the inclusionary negation which by the same mechanism would give rise to the Octonion and the Reflexive Special System, and also we can see how the reclusive negation would give rise to the Sedenion and the Meta-system proper where the division property is lost and thus we have interpenetration which is the basis of existence. Of course, strictly speaking interpenetration first is introduced with inclusionary negation. But we can call that the seed of interpenetration which flowers into the interpenetration of all the meta-levels of existence starting with the sedenion and going infinitely upward in complexity of the interaction of complementarities. In each case the new negation prepares the way for the conjunction of two of the lower level structures, and then there is a symmetry breaking that gives an emergent new order to the new algebraic level that produces the new fractal field. Thus we see here that the meta-levels of negation play a very specific role in the unfolding of the Special Systems which are seen not just algebraically but fractally as complex spaces which define fields of structural interaction between self and other that becomes more and more complex as we move into the higher hyper algebras and their fractal fields. The negation does not exist by itself, but is part of the unfolding process, specifically the part that prepares the way for the next higher conjunction prior to the symmetry breaking that gives the new level its own emergent character in terms of its algebraic determination and intrinsic ordering. This is why we can have a science of nonduality. Because what we have discovered is that *non* is not the only type of negation, but there are meta-levels of negation, and the higher these meta-levels of negation are the narrower the domains they open up until negation itself is exhausted.

Negation at each level exhausts a structural pattern, then the negation makes room for something beyond the exhausted structural pattern. That is modeled by conjuncting the structural pattern with itself, and then an symmetry breaking produces a new order beyond the limit set by the negation. That produces an emergent level of unfolding beyond the negation, and then the next level of negation occurs after that emergent level that has been produced is then again exhausted. So here we can see how emergence and negation are intertwined and separated by symmetry breaking, and also separated by the exhaustion of the newly established structural level before a new negation is posited. Because the meta-levels of negation are implicit in the unfolding of the Special Systems and the dual of the meta-levels of emergence we can see that these levels of negation are part of a larger generative picture that generates the series of structures as a kind of microgenesis. Negation in its various kinds allow the separation between the microgenetic levels of the Special Systems. Without that separation there could be no conjunction, no symmetry breaking, no emergence of the new organization at the higher level, no exhaustion of that new level, and no higher level of negation. So the science of nonduality is the science of this unfolding microgenetic generative structure. And ultimately this is the structure of the Emergent Meta-system which the special systems and the normal system together make up. The science of nonduality contextualizes nonduality in the unfolding of the special systems and the constitution of the Emergent Meta-system. It is this that allows us to rigorously define the types of nonduality at the various meta-levels of negation. The science of nonduality is ultimately part and parcel of the science of the special systems and the emergent meta-system. A crucial but ultimately not an esoteric part, because it is embedded in a context that makes it comprehensible why different kinds of negation are needed. The

different kinds of negation are what mediate between the Kinds of Being and the Special Systems that separate the kinds of Being from each other. In effect we negate the kind of Being with the associated meta-level of negation and that is what allows us to posit the next level of unfolding of the special systems. Thus in some sense we come back to the question of non-being which Parmenides denied. But it is non-being that makes change possible. This non-being is not generic as has always been thought, rather Being is fragmented and so is negation, Specific kinds of negation negate levels of Being and thus produce the possibility of a specific level of special system unfolding when then support the next meta-level of Being beyond that. It is the fact that there are different types of non-being, not just one, but several types of negation at the various meta-levels that makes it possible for Being to transform into Becoming, and then into Difference<sup>8</sup>, and then into Flesh<sup>9</sup>. All this time we have operated with too crude a concept of negation. Other traditions have walked up the stairs of the meta-levels of negation, instead of the meta-levels of Being. In existence we only have the meta-levels of negation to deal with because Being as such does not exist. So non-Indo-European societies walk up the meta-levels of negation instead of the meta-levels of Being. So that is why we find these nondual traditions in places where Existence holds sway over Being. Meta-levels of Negation hold sway in these traditions instead of the meta-levels of Being which holes sway in our Western Tradition. But to understand the relation between special systems theory and how it interleaves with the meta-levels of Being we need those meta-levels of negation as well to differentiate between these two types of interleaved layers. The science of nonduality is ultimately about how the Special Systems and the Meta-levels of Being fit together, because each meta-level of Being must be

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<sup>8</sup> cf Derrida

<sup>9</sup> cf Merleau-Ponty

negated in order to make way for the Special System that separates it from the next meta-level of Being. There is a cycle of Being, Negation, Conjunction, Symmetry Breaking, and Emergence, then the next higher level of Being. This cycle repeats itself until Being is exhausted and all that is left is the infinite depth of complementarity of nondual existence. But note that it is these meta-levels of negation that allows us to make the non-nihilistic distinction between one level of Being and the next level of Special System. The meta-levels of negation are the source of the non-nihilistic distinctions in each case. And as we go higher into the meta-levels of negation then supra-rationality becomes stronger and paradoxicality becomes weaker. But when someone negates, one must ask now what meta-level are they negating on. In the English language of Chaucer it was possible to have multiple negations with different meanings in the same sentence. It was only later that the rule that two negatives makes a positive was adduced, at that point no one could tell the difference between the meaning of different negations. And note that if you limit yourself to two negations you never get to exclusionary negation. And if we limit ourselves to the principle of Excluded Middle and non-contradiction then we never get to supra-rationality. We in fact never leave the land of paradox. In this way our view of the world is stunted in our tradition. But the Science of Nonduality reintroduces the difference between the meta-levels of Negation, which all mean different things, like the aspects of Being mean different things at the various meta-levels. In fact we can say that the meta-levels of the aspects of Being are differentiated in each case by the kind of negation at play at that meta-level. And that the fusion of the aspect of Being informs Knowledge which also has its own meta-levels parallel to the meta-levels of Being. Knowledge is always closely intertwined with ignorance. It is only by clinging to ignorance that we can obtain knowledge that is certain. That means that at the heart of

knowledge there is a droplet of the negation at that meta-level of knowledge, which is the difference between the aspects of being that are fused at that meta-level of Knowledge. So the meta-levels of Negation plays an important part in the relation between Knowledge and Being. It separates the aspects of being from each other that are fused into Knowledge of a particular meta-level but it also negates that level of Knowledge and produces its opposite ignorance to which we must cling if we want true knowledge and wisdom. So the science of Nonduality is about what produces the relation between Knowledge and Being at each meta-level, and about the transition between meta-levels of Being through the interleaved Special Systems.

### **Beyond the Nondual**

#### ***This section is an experiment:***

A question I have had for a long time is if there was something other than logical negation. Deleuze talks about the affirmation of pure immanence. When we have rid ourselves of the meta-levels of negation then it must be that we enter the realm of affirmation. But that affirmation is different from the affirmation mixed with negation that we find at the ontic level. So, why is it that there are only *And*, *Or* and *Not* which appear to us as fundamental operators? We see that the *And* and *Or* imitate the limits of paradox and the supra-rational. The *Not* allows us to define the nondual and deeper nonduals that distinguish the divided line as discontinuities. And we distinguish the meta-levels of negation as the ladder that we follow to obtain the nondual and go beyond it to the deeper levels of nonduality. But why is it that we can only go in the direction of *Not*. Why is there not some other direction than *not* in which to move away from Being and within the realm of existence. Even the fact that we must return to Affirmation after we purify ourselves of negation calls on us to question why is there only affirmation and

negation as contraries. In other words, is there something nondual between affirmation and negation. We might suspect that there is a whole series of these levels of orthogonal nonduality. And of course that is what we get with the standings of manifestation and non-manifestation beyond Being and Existence. Ultimately the interleaving of the special systems with the kinds of Being is about the relation of complementarity between Being and Existence. It is the meta-levels of negation that allows us to posit this series. But what is beyond the complementarity between Being and Existence. Well just like the fact that there is the complementarity between Process and Pure Being which has its opposite in the complementarity between Hyper and Wild Being, so it is at another level that there are two pairs of standings. There is Being and Existence as complementarities, and their complementarity is the other complementarity between Manifestation (Sifat) and Non-Manifestation (Dhat). As in the difference between the meta-levels of Being we find that it is much more difficult to think about the Sifat and Dhat than it is to think about Being and Existence. Being and Existence is about Created things, while Sifat and Dhat are about God, and a radically monotheistic God at that, which appears in Judaism and Islam. That is a very non-standard God that rejects all other gods, i.e. a Jealous God. But other religions talk about the Attributes of God and the Godhead that ties the attributes of God together. For instance in Hinduism there are the various demigods such as Shiva, Vishnu, and Brahma and then there is the Nirguna Brahman. Meister Eckhart is very clear in distinguishing the Godhead from things that are manifest of God in the world, like Christ as avatar. Similar things are said of Krishna in the Hindu Tradition. In Islam the Prophets have a special relation to God, but they are not avatars. It is a more subtle relation they have which magnifies God but does not draw Him down to the human plane and thus deify the human form. The Semitic prophets are

different from the Vedic Seers who revel in their creativity. Semitic prophets tend to be receptacles of the divine word rather than poets who make it up themselves, putting words into the mouth of God. The point of all this is that if we want to comprehend these other standings related to the nature of God then as opposed to the standings of creation (Being and Existence) then we need to have something other than negation which mediates between Existence and Being. This is all the more necessary if we are to escape considering God as a transcendental element that pulls us out of our immanence. It is necessary to go beyond just negation and affirmation in some way to a deeper sort of nondual. This is how we split off from the infinite expanse of existence into the nondual of manifestation and then more deeply into the nondual of the non-manifest. But it is not clear what this operator beyond negation might be that separates manifest and non-manifest from Being and Existence, and then further distinguishes between Manifest and Non-manifest. We know that *and* and *or* operators are binary. We know also that there are other operations that are tertiary, for instance, the associative property. Negation, on the other hand, is a unary operator. So we can imagine that the missing operator might be *zeronary*. And perhaps beyond that zeronary operator is a *neganary* operator which finds the singularity of negative one. We can associate the neganary operator with the singularity of God as radically unique and monotheistic which we name by the standing of the Dhat. Similarly the zeronary operator would be associated with the Attributes (Sifat) of that God that are manifest in the world. The zeronary operator and the neganary operators are beyond negation might be hypothesized to be beyond the operator of negation. These specify even deeper nonduals than those that exist in the meta-levels of negation. Here we are using the term nondual very loosely because we have actually transitioned to another standing beyond existence. Let us call the zeronary operator beyond negation

*Exclamatory*. In other words it is beyond affirmation that occurs when we have gotten rid of all the meta-levels of negation. Exclaim means to speak out, or even cry out. It is more intense than affirmation. If we want to find the opposite of that strange ephemeral operator let us call that *Inclamatory*, which we make up as a term to mean *to speak or cry inwardly*. But also using another meaning of the prefix *in-* it might mean the *in-*ability to speak. Prophets exclaim the words that are given to them through the angels from God. So they say. But Prophets also have some things they know that they cannot speak about which is obscure and recondite about which they can only cry out to themselves in awe, and astonishment and wonder or be left in utter silence. What is beyond exclamation has no words that can go with it and that is one reason why it remains unmanifest. This is called the secret of the Prophet or Wali, i.e. friend of Allah. The point is that we do not get to revelation, i.e. what comes from beyond the void, from beyond emptiness by negation, but rather by Exclamation of someone who has been given a special dispensation from a unique God, or at least this is the story in Islam and Judaism. That uniqueness comes from the singularity that the negenary operator opens up that allows inclamation, which clearly lays an inward claim to the person who is singled out for this unexpected and perhaps unwanted attention. This is why in Sufism we speak of Annihilation (Fana) and Going On (Bakka). Annihilation is the result of the Zeronary Operator of Exclamation and Going on is the result of the Negenary operator of Inclamation. Lets look at this more carefully. When we say that the operator is zeronary it means that the operator exists, but the operand does not exist and thus we get annihilation. What appears out of annihilation is the Sifat of God, i.e. the attributes of god which need no creature to carry them but which when the creature exists clothes the creature. The Zeronary operator must be an annihilation operator.

And let us be more precise, by saying that given different types of operators, the zeronary operator produces the discontinuities between operators. There are various kinds of discontinuities that are seen in existence between different kinds of things. Some of these discontinuities are formed by annihilations. So the annihilation of the existent operand allows us to see the Sifat of God beyond the existents that support and embody them and in relation to which the attributes of the essence are defined. On the other hand the Negenary operator, negates the operator itself, so that there is not only no operand but no operator. But the Negenary operator, which is a type of null operator, is at the point of negative one in the series of operators, and thus it encounters the singularity. So that there can only be one such operator and that one must itself be unique. But out of that singularity opens out the emanation of the Dhat itself as a whole new horizon that departs from the series of operators in a new direction. There may be negative two, negative three, negative n operators, but these are only theoretical because once we have encountered the singularity of operators then we have defined the threshold of the Dhat itself into which it is impossible to think or experience, that is the Godhead in Eckharts terms, and the Nirguna Brahman in the terms of the Vedanta. It is an intractable desert of attributelessness which is the inner coherence of the attributes of God. What is wonderful is that the mathematical analogy allows us to see how the Dhat really opens out a new horizon which is endless and orthogonal to the operators of the series we are exploring. It is also interesting how the logical operators stop and we enter the realm of zeronary and negenary operators which are beyond logic, and in that also beyond negation. One is the annihilation operator and the other is the self-annihilation operator. They proscribe the limits of the operator as such. But they still act as operators and at the limit of what an operator is they define the difference between these two deeper

nondual standings. Just because we call it negenary does not mean it is a negation as such, it merely means that at the level of operators it is a negation of the existence of the operator itself. As such we see that it makes little sense to trave to the negative two or beyond operator, but rather when we reach the singularity of negative one operator, the negenary, then we reach the threshold of the Dhat itself as an open but unknowable horizon that is the center of God itself. What is amazing is that in Islam it is said that nothing can contain Allah but the heart of the mumin, i.e. the one dedicated to Allah. So it is clear that when we reach the open horizon of unknowability, the cloud of unknowing, that what is beyond this threshold can only be contained within the heart of the mumin.

Sufism goes directly for the heart of the matter, which is an alliance with God as the unmanifest, this alliance has to be a non-relationship of God to an illusion of the self of the practitioner. But once the self of the practitioner vanishes in the annihilation with the unmanifest itself. Then the phantom that is left can manifest the attributes of God and be surrounded by that manifestation without fabrication, i.e. in complete spontaneity. The Sufi faces Majesty voluntarily before being overcome by Beauty by force. But our point is not to try to reinvent Islamic Theology which became lost in Aristotelianism long ago, but instead to say that the deeper nonduals such as the manifest and the non-manifest are not attained by negation, but rather there are other operators which are zeronary and negenary that differentiate these standings from the standings of existence. And that is why Sufism is deeper than other ways that merely deal with existence beyond Being but perhaps do not confront the deeper nonduals that cannot be attained by negation. In fact we must first get rid of negation by going though its various meta-levels until we finally reach unadulterated affirmation, and then we can perhaps be caught up in something that

causes an inward cry of wonder, astonishment and awe in silence which eventually leads to the outward exclamation concerning the Attributes of God. But as soon as the existent is annihilated the Sifat are manifest. When we annihilate the operator of annihilation then we arrive at the boundary of the Dhat which is defined by the negenary operator. Meister Eckhart was a master of this territory, as was Shams at-Tabris. There have been many masters of this territory among the Sufi Walis, i.e. friends of God. They take us beyond the nondual to the deeper nonduals, but to do that we have to go beyond negation itself, into other forms of operators that are non-substantial not even being unary or binary, but zeronary and negenary; or exclamatory or inclamatory. In this way the Science of Nonduality goes into the territory of the deeper nonduals that stand beyond negation and affirmation. They repeat the structure of Pure/Process// Hyper/Wild Being at a deeper level of standing.

Ultimately we must question our own standing toward God. God says to us in his Quran: "Where then are you going?" How will we answer him? By Inclamation concerning Awe, Astonishment and Wonder or by Exclamation that draws attention to oneself by others. First the self is annihilated and through that it reveals the Sifat of Allah. Then the Self enters into the singularity of the Dhat and discovers a completely different horizon within that singularity which makes possible the entry into the state of Going-on. According to Sidi Ali al-Jamal annihilation is followed by *annihilation of annihilation* and going on by *going on of going on*. It is this meta-level operation that allows us to distinguish between what is called the levels of knowledge, gnosis (states), and staying (stations). Annihilation of annihilation throws the murid out of the state of annihilation. It is thus equivalent to the negenary operator, i.e. the operator that self-negates and has no operand. Going on is a taste of the Dhat, while going on of going on is a staying and

thus a permanent station in relation to the threshold of that Dhat and what is beyond that threshold, i.e. the unspeakable, unknowable, etc. Annihilation occurs as a result of the Annihilation operator which is the zeronary operator. But the next level is the meta-level in which annihilation annihilates itself and thus destroys the operator itself. That is the negenary operator. It opens the door to going on, but that door remains continuously open only to those who are staying within it, i.e. who have received a station with respect to the Dhat, rather than merely gnosis which is fleeting. All this of course is about our non-relation to God. It is not about thought or experience. If the lower levels of nonduality are not experienced or thought the far be it from this level being about experience or thought. Something other than that is going on here. Something more subtle, more profound and something that lies beyond the operator of negation, that still must negate some existent.

***The following is not just an experiment but is probably very wrong:***

The science of nonduality eventually leads to the deeper nonduals, and that itself leads away from the operator of negation, not to another unary operator but to special zeronary and negenary operators of Exclamation and Inclamation. It is this that allows us to understand the complementarity between the manifest and unmanifest as it stands in relation to the complements of Being and Existence. In this the middle way is the zeronary operator which differentiates God from Creation. When Musims say there is No God but Allah, we see here the negation as a unary operator superceded by the exclamation that only Allah manifests. When we say that Muhammad is the messenger of Allah we differentiate the Human from God and make sure that that Human form is not deified as standing with or against God. That Muhammad is a messenger of God is an affirmation. But this second phrase is about a creature not the

Creator as the first phrase is. So distinguishing the creature from the creator is the Negenary operator, because it posits a relation between a unique man and a unique God which is normal in the Semitic tradition, where we talk about the God of Ibrahim, or the God of Moses. So in the Shahada, the major axiom of the Islamic faith, the difference between the No god, and Only Allah is Zeronary exclamatory, and the difference between the phrase about Allah and the phrase about his messenger, is negenary. The negenary inclamation seeks to identify the uniqueness of This God and isolate This God from Creation, while establishing a unique relation between unique Prophet and unique God. On the other hand when we are just talking about the relation of gods and God, the statement is zeronary in as much as it exclaims that Only Allah manifests, and that the other claimants of divinity are null and void. So the Shahada holds within it the Zeronary Exclamatory operator and the Negenary Inclamatory operator implicitly in the discontinuities in the statement itself. The Shahada means a witnessing. It is not a matter of belief, but something we witness when we adopt these deeper nondual stances toward the world, by going beyond the world and its creatures, toward a unique God who distinguishes His manifest names and attributes, from what he keeps unmanifest of Himself. He says in a hadith kutsi, i.e. a saying of God outside the Quran, that He was a hidden treasure that desired to be known, and thus he created the universe and ourselves. He is known not by affirmation, or negation, not even by purified affirmation of existence. Rather He is known as manifesting from the unmanifest which gives rise to creation as existence and within that to the illusion of Being, i.e. maya, dunya or dukkha. Ultimately God does not have Being, and therefore cannot be the supreme Being, but nor does God have Existence as Islamic theology claims. God has a different standing from His creation, and from our point of view that standing is binary, that which we can know and that which remains



hidden. But from the point of view of God these are the same, and there is indeed a univocity where the creation of things as beings or existents is at the same time the manifestation of the attributes of God, and the manifestation of the attributes of God are at the same time the keeping hidden his treasure from his creatures, except those who he chooses to reveal these treasures to like the Prophets and Friends of Allah. All the nonduals in their depth do not go beyond pure immanence into any transcendence, they remain perfectly spontaneous without any fabrication. Ultimately the science of nonduality leads us to a threshold which we cannot cross. That is a limit, a barrier that we cannot break. We only reach gnosis from knowledge, or staying from gnosis by accepting that barrier from the beginning. Stonehouse went to his death lamenting his failure to attain enlightenment. It is in the failure that the enlightenment becomes manifest. Enlightenment is totally entwined with non-enlightenment. The deeper you know unenlightenment the more you know enlightenment. The deeper you know ignorance the deeper you know knowledge and gain wisdom. Without clinging to ignorance there is no knowledge or wisdom. Without clinging to non-enlightenment there is no enlightenment. The two truths go together always. And through them you glimpse the possibility of deeper nonduals which cannot be gained through negation or affirmation. The Quran tells a story about a mirage in the desert. One is thirsty and goes toward the mirage. One arrives and finds that nothing is there where one saw the mirage. Then it says, "There you find Allah!" It is an exclamation beyond the negation of the mirage which exists only as an image of the actual water and trees that exist, but now become projected by the thirst of the individual who seeks to live in the harshness of the desert. The desert has long been an image of the Godhead itself. In the moment when one discovers that there is an illusion that one has projected one is suddenly brought back to existence, i.e. what one

finds, more dry sand. But the desire for life, brings forth the Living, i.e. the attribute of God that one lives through. So one moves from the negation of the mirage to the exclamatory statement that Allah is found there where there is nothing, in the midst of nothing that presented itself as Illusion. The finding of God in the desert when one is face to face with death, is a genuine motif in human life. One has some experience which one interprets as being God speaking to oneself, as Moses did when he confronted the burning bush in the valley of Tuba. Something is manifest, and something is left unmanifest. What is manifest is filtered through human sensibilities as a miracle. But what appears is always only an attribute, such as the Speaking. Allah spoke only to Moses directly of all the Prophets. But still Allah kept Himself mostly hidden and unmanifest. In Quran there is a constant play between the manifest and unmanifest aspects of God and their relation to creation and especially human creation which is a mixture of Being and Existence. It is only by hypothesizing other operators beyond negation that it is possible to understand this difference between the radically monotheistic and unique God, Allah, and His creation. Affirmation and Negation alone cannot handle the strain, and because humans have not dreamt of the Zeronary and Negenary operators of Exclamation and Inclamation previously it has remained a mystery how this difference can be set up, that takes us beyond Being and Existence in which non-revelatory religions and philosophical systems deal regularly. The science of the nondual needs to study these deeper ways of nonduality and allow their natural difference to manifest so we can gain wisdom from the various approaches to the depths of the nondual.

### **Conclusion**

At most we have shown that The Science of the Nondual is an interesting possibility. Where it leads we are not sure but we think

it must explore the deeper nondual standings. We have suggested some answers from the Sufic tradition within Islam but we don't deny that other traditions may have ways of approaching these deeper nonduals. We are not advocating a Sufic approach except in as much as it is something we know about and can speak about with some confidence. But approaching the deeper nonduals happens in Buddhism at least in rDzogChen (Ati Yoga) and Tien Tai of Chih-I. Perhaps they are also approached in other traditions. We know for instance that the Divided Line of Plato hints at the existence of a deeper nondual of manifestation beyond emptiness and void, or at least it does in our own interpretation of the dividing lines in the divided line. We would like to know if any other tradition has hypothesized other operators beyond negation to talk about the means of approaching these deeper nonduals. As far as I can tell this is the only way to get there which ties us to logic and extends it toward the a-logical zeronary and negenary operators that define the standings of manifestation and non-manifestation with respect to the Divine. But it must be pointed out that this does not mean it leads toward any sort of transcendental. It is still eminently within the realm of immanence that this transition occurs without need of transcendence which only occurs in Being. More exploration needs to occur. These new operators need to be found within the Islamic tradition and the Sufic texts. They need to be searched for in other traditions. The science of nonduality must start with the identification of the various forms of nonduality, and then explain them and their relations to each other. Here we have made a fumbling start. Hopefully others can carry on and show how this territory can be mapped. It is the map of the limits of human nature in its encounter with the divine in a realm beyond immanence and transcendence and beyond affirmation and negation.