



# **JOURNEY IN BEING**

**ANIL MITRA**

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**Discovery and Realization  
Of Being and the Universe**



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Morning mist near lower falls  
Trinity Alps

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## JOURNEY IN BEING

### Preface

#### *About the preface*

The preface is an overview of the work and its origins and history. An introduction to the work is provided in § *Aim*.

(Note that § stands for part or section.)

Essential reading for the preface is in four sections, (1) *Overview of the narrative*, (2) *The ideas*, (3) *Realization*, and (4) *Understanding the narrative* which has suggestions for reading the work.

For intended audiences see § *Audience for the work*.

My background is described in § *The author*, after the main narrative.

#### *Overview of the narrative*

The aim of the realizations (§ *Aim*) includes ‘to realize the highest immediate and ultimate forms’ of being (definitions are given in the narrative).

This aim is enhanced by certain ideas, especially a worldview or metaphysics—i.e., knowledge of the universe and our relations to it. So, the main narrative has two emphases, ideas and realization (action). Ideas inform action; and actions complete and confirm ideas; ideas and realization remain in interaction.

§ *Prologue* introduces the concept of a worldview and ‘standard’ secular and trans-secular worldviews.

The main narrative is § *Realizations of being*. Its main (unmarked) divisions are *ideas* and *action*. The ideas are developed through § *A perfect, unique, ultimate, and practical metaphysics*. Action or realization occupies the remaining sections.

### *Some terms*

Definition is not the province of the preface but there are two terms that it will be useful to explain here.

One term is *civilization* which, in the sense used here, is not about particular phases of history or culture, is not about superiority of a culture, and it is not about humankind against the rest of life or the universe. Of course it emphasizes humanity but it is about the entire stream of being seeking higher immediate and ultimate life. Concepts of civilization are discussed in § *Civilization and realization*.

The second term is *tradition* which we usually associate with history continuous, established, and commonly accepted ways of thinking and doing. The narrative will employ the term tradition to refer to the cumulative system of ideas and action, primal through modern, including the modern academic, practical, and spiritual or religious disciplines. Of course, there are errors and closed ends in the tradition. For brevity, I will sometimes use ‘tradition’ for ‘what is valid in the tradition’.

### *The ideas*

The ideas are developed in §§ *Experience and foundation* through *A perfect, unique, ultimate, and practical metaphysics*.

The core of the ideas is a worldview or metaphysics called *the universal metaphysics* or, simply, *the metaphysics*.

Metaphysics is knowledge of being which for the purpose of the preface is knowledge of the world-as-it-is. Because the knower contributes to the form of knowledge the possibility of metaphysics has been in doubt in the modern west, especially since Immanuel Kant who used the contribution of the knower to develop a critical and constructive philosophy. However, the argument in the narrative is that we know that there is experience (e.g. consciousness). This cannot be doubted (doubt is a form of experience) and it is the beginning of a system of also perfectly known concepts that is used to build a metaphysical framework which is filled in by ‘imprecise’ knowledge which, it is shown, cannot and does not need to be precise

and which, it is shown, by a criterion of utility rather than perfect faithfulness is also perfect. There is a realm of perfect knowledge which though mediated by the knower is perfectly of the known; and there is a realm where the knower contributes to the known.

Can this contribution be eliminated? From the developments in the narrative the answer is ‘yes’, in some cases of significance, but also ‘no’ in many other cases of significance. But ‘significance’ has the following ambiguity—its greatest import occurs in views prior to that developed here and (while it does not lose all importance) its significance is here seen to be greatly diminished regarding knowledge of the vast detail of the more immediate that is a fill-in for the metaphysical framework. In other words a ‘critical realism’ in which knowledge points to the world rather than being precisely of the world retains an importance but, relative to ‘standard’ modern western epistemology, the importance is diminished.

In § *The real* there is an example of perfect understanding in a local realm, that of the ideas of mind and matter, that is traditionally seen as problematic. This results from an analysis of concepts from the tradition in light of reason and the metaphysics. Other examples of such cross ‘perfection’ can be found at my website <http://www.horizons-2000.org>.

The following comments on the metaphysics are pertinent. (1) Its central assertion is that *the universe is the universe of possibility* (this is named *the fundamental*

*principle* of metaphysics). It is crucial that this is demonstrated. There is doubt but the exposition and resolution of doubt are left to the narrative. (2) Therefore the metaphysics-worldview shows the universe to have limitless extension, duration, and variety and to be limitlessly greater than the universe shown in the standard worldviews including science, traditional speculative metaphysics, and ancient through modern religion. (3) The universe has identity and the individual partakes of its power and identity. (4) The universe is universal process (this may be perspectival in that process and absoluteness may be equivalent but different perspectives). In any case, while in limited form the individual approach to the universal is process—a journey—without limit to extension, duration, and variety in its forms and peaks of realization.

### *Realization*

The discussion of action in light of the metaphysics is in §§ *Civilization and realization* through *Transience and arrival*. Discussion in the preface will be brief.

The ideas show the ultimate nature of what will and may be achieved, its existential meaning, and suggest means of achievement.

The discussion in the narrative is an open template that I am using in my process and that others may adapt to their process. I thought that this would be more useful to readers than a current in process narrative. That narrative may come later.

Meanwhile there is further specific (template) information at [template.html](http://template.html) and general information linked from my site <http://www.horizons-2000.org>.

### *Personal origins of the work*

One origin of this work is personal. I have long sought understanding of the world and my place in it. Writing enhanced the process. But I also seek to communicate and share in the 'stream' and this is a motive to publication.

### *Sources in the world*

Perhaps the system of the narrative is has newness in human history (see the first paragraph of § *Aim*, for what may be new and what elements are not new). In any case I have felt I am a partial author: it has often felt to me that the ideas possessed their own force (over and above generation by 'ego' and what I have absorbed by reading and by being part of a number of cultures). It is interesting that the metaphysics implies that this system of ideas has occurred times without limit before and after (and it justifies the phrase 'has occurred after').

In addition to the general acknowledgements above, I acknowledge the world of nature. I have enjoyed time spent in 'wilderness' I recently recounted over a hundred week-to-month-long wilderness trips, most of them sojourns, in places across the United States and Mexico. Nature has been a multiple source of inspiration. I have long experienced it a portal and motive to and 'ground' for the real and the ultimate.

In this connection I have recently (2008) learned of the Tibetan Buddhist notion of Beyul—remote places regarding which ‘In the Buddhist tradition, the goal ... is not so much to reach a particular destination as to awaken within oneself the qualities and energies of the sacred site, which ultimately lie within our own minds’ (from the XIV Dalai Lama of Tibet’s introduction to Ian Baker’s *The Heart of the World*, 2004). And it is in nature that I have had many of the central ideas and intuitions of my thought.

### *The photographs*

The aim of the nature pictures in the text is to symbolize nature inspiration (currently, pictures appear only in print versions). Some pictures are more than symbolic—they show places of specific and significant inspiration.

### *Other sources*

The main sources in developing the framework and the ‘fill in’ for the metaphysics have been the traditions, experience, and reason. I have learned directly and indirectly. I have learned from the secular and the transsecular; and from western, eastern (mostly South Asian), and ‘primal’ (especially Native North American) cultures.

For longer essays, sources, slide shows, photographs, and contact details, readers may browse my ‘Journey in Being’ website <http://www.horizons-2000.org>. Readers



interested in my background may refer to the description at the end of the narrative on *The author*.

### *Evolution of my worldview*

It will be useful to be explicit about my positions relative to the worldviews (see § *Standard cosmologies*). My (non-dogmatic) education and upbringing included secular as well as trans-secular elements and exposure but the secular dominated—I was moved to naturalism, the view that the essence of the universe is the world of nature. (I now think it clear that this position does not have definite meaning since the discovery of nature cannot be said to be complete; see also § *The Real* and other §§ to see that this discovery can never be complete even if there is no supra-natural.) However, I maintained a window of doubt (the possible incompleteness). At the same time, I found the idea of the trans-secular and some parts of some trans-secular systems to have emotional and moral beauty and appeal; I appreciated the suggestiveness of what may be significant in this life and thrilled to the mystic suggestion of worlds beyond. I pursued the partial paradox until the discovery—a story in itself—of the metaphysics. This revealed (1) essentially all tradition to have literal or symbolic truth and, importantly, limit and error (again, see §§ *The void* through *A perfect, unique, ultimate, and practical metaphysics* and others) and (2) distortion in our secondary interpretations and renderings of these systems—especially but not only the trans-secular. However, by this time, beginning around 2000, this mattered less for the metaphysics not only went far beyond the systems but also integrated with what is valid in them (primarily literal for the secular and

significantly symbolic for the trans-secular). Explicitly, I find significant though limited truth, beauty, and power in the secular and trans-secular systems, framed by ultimate though in process power in the metaphysics (§ *Standard cosmologies* and §§ *The universal metaphysics* through *The Real*).

### *An in-process narrative*

I do not regard this work as complete. I sometimes think that the ideas are complete but I am ever seeing new meaning and interpretation, new approaches and new applications, having new insights, new doubts—and new responses to doubt. The process revealed by the metaphysics is without end. In my present life, my engagement in this process continues. All this may lead to modification of this work, additions in the form of reports of process and thought, and perhaps new works. This explains my use of the term ‘narrative’ to describe the work even though narration is not its only mode of discourse.

My process, which I regard as modest so far, lies in the combination of nature immersion, experience with psychic catalysts (non drug), modest spiritual endeavor, learning from the tradition, and the ideas of this work.

### *Audience for the work*

There are three classes of audience or interest—general, academic, and ultimate.

The *general* interest is in the main ideas and implications for immediate life.

The *academic*, scholarly, or intellectual interest is in the metaphysics, its demonstration (and therefore possibility), its development and elaboration, and application to a range of disciplines and topics and problems within philosophy (especially metaphysics). The academic interest should be in the entire narrative but is particularly in §§ *Prologue* through *A perfect, unique, ultimate, and practical metaphysics*.

Finally, the *ultimate* interest is that of entering into the universal process shown by the metaphysics and for which an approach is laid out in §§ *Civilization and realization* through *Transience and arrival*. Regarding process, these sections present a template rather than details. This form is suitable for adaptation by others to their own process.

### *Understanding the narrative*

The some concepts and the system as a whole may be unfamiliar to readers. The main problems of understanding will be those of intuition and of meaning. There may be problems of intuition—even though the system is internally and factually consistent, the metaphysics may seem at dissonance with reader's worldviews. The problem of intuition should be resolved by recognizing that counter-intuitiveness is natural when encountering an unfamiliar worldview or paradigm and by attention to meaning. And problems of meaning are likely—many of the terms such as being,

experience, universe, and realism are familiar but are used with specific and often new meaning (sense). Attention to definition will address this problem. There is another problem of meaning—the meaning of the system of ideas and action depends on the relations among the terms (concepts) and is greater than the collection of individual meanings. It will take time and perhaps more than one reading to see the relationships and to build up a ‘picture’ of the system as a whole. The result will be the understanding, analytic and intuitive, of a new and powerful worldview.

### **Aim**

The aim of the realizations—so far as it is good—is to  
Know and experience the range of being and to  
Realize its highest immediate and ultimate forms.

The aim is understood and empowered by showing (proving)  
An ultimate view of sentient, especially human, and universal  
Process as limitless in variety, extension, and duration.

Elements of the view occur in previous thought. However, the  
Articulation, understanding, elaboration, application to ideas and  
Living, and the magnitude and range of consequences is new. And  
Since proof is altogether new, so is confidence in the view.

In discovery, many ideas narrated were experienced as received—  
As if a primal vision of a landscape of real but alien beauty and form.  
An aim of the narrative is effective presentation of these ideas.

In new contexts of meaning, care is crucial. Without a concept,  
A symbolic-iconic image, there can be no recognition of an object—  
No meaning. Synthesis of meaning as concept-object has enabled  
Development of a framework that envelops all knowing and being.

Synthesis is essential to this framework. Though meaning is often  
Experienced and analyzed as set, it is determined only in process.  
Meaning must have form to encode experience. New experience  
Requires new form to meaning and so meaning is fluid.

Since new contexts have some continuity with the old, new  
Meaning often employs established terms and ideas as its  
Vehicles. Transition is a balance of stable and fluid meaning.

Many concepts of the text are familiar. However, here their  
Meanings are carefully chosen and often significantly changed.

Understanding will be further enhanced in appreciating that  
The ideas form an articulated system with new net meaning  
That is greater than any collection of the individual meanings.

## **Prologue**

### *Worldviews or cosmologies*

To know the utmost reach of being requires faithful depiction of  
The universe and our relations to it. Metaphysics, cosmology,  
And worldview are terms for such depiction.

### *Standard cosmologies*

Common cosmologies are secular and trans-secular. The secular  
Appeal to experience—especially science. The trans-secular refer  
Also to trans-experience; the mythic-holism of oral traditions and  
Religion (as fact, as allegory, and as intuition) are among its kinds.

David Hume showed that theories that capture experience on limited  
Regions need not extend to the universe. When secularism sees science  
Reach into the known realms and concludes that essentially all realms  
And things are known, it violates the principle of Hume's argument.

History illustrates this: since Newton's synthesis many unforeseen  
**Realms** have been uncovered—especially the quantum, space-time-  
Gravity, and evolutionary. An error of 'secular positivism' is to  
Conflate what is known with what is there.

So, science *allows* wide open metaphysics beyond its border. What is the most liberal yet realistic metaphysics? An answer lies in ‘logic’. Logic is most abundant in what it allows because it is minimal in what it requires. In a sense to emerge, the universe will be found ultimate.

Mythic cosmology, even where it conflicts realism, offers intuition of an Ultimate: secularism and science are complemented by the intuition of Mythic-holist traditions. The truth of such traditions is considered later, Beginning with the § *The universal metaphysics*.

A metaphysics that agrees with explicit cosmologies and their Principles of reason, in their domains of validity, is allowed Though not required by those cosmologies and principles.

An aspect of secular thought is significant—valid metaphysics Begins in experience and does not outreach the active Experience that constitutes knowledge and understanding.

### **Realizations of being**

The world of narrative has no beginning or end but a discrete Text has a nominal beginning. Experience is the place of our Relation to the universe: it will be natural and effective to Begin the narrative of realization with experience.

### *Experience and foundation*

Experience—awareness—is the core and theater of our human Being. So understood, its forms are pure, receptive, seeking, in Action, and in conceiving; it is of the world and of the inner—of Experience itself, by which we know the pure case.

Experience is the rock of knowledge of things—knowledge that Something is ‘there’. For even if all is illusion, there is illusion—Which is experience. This ‘proof’ that there is experience on Modeled on Descartes’ famous ‘I think therefore I am’ argument.

In reality it is not an argument at all. There is no ‘therefore’. In essence the ‘argument’ is that experience is so basic That it needs only naming, not proof. One point to the argument, Then, is the establishment that experience is fundamental.

We will continue to exemplify the significance of careful argument.

If there is only experience then it either does or does not range over Its conception of what the world is. The former is just another labeling— For a real world; the latter entails a contradiction. Therefore there is a real world which includes experience.



The proof of the reality of the world is more than of theoretical Interest. Many thinkers have held that there is nothing but Experience. Here, the values of the proof are the preliminary to a Robust worldview (metaphysics) and the sharpening of analytic skill.

That the world is real does not imply it is as experienced: given Illusion the world may be far less or more than experienced. Being Open to both possibilities is openness to truth. Care in foundation Will yield immense return, e.g., as later, in a precise metaphysics.

Further return is as follows. Experience mediates 'objects'. Meaning As experience (concept) and object is essential to meaning, to Clarifying meaning, to resolving paradoxes due to poor concept Formation; and to seeing knowledge present but implicit in meaning.

It has been said that growth of knowledge is analysis of meaning. However analysis cannot do more than reveal implicit knowledge. It can be seen that growth of knowledge is essentially analysis And synthesis of meaning.

It will also be seen that realization of new Forms of being is analysis and synthesis of being.

These thoughts show a value to care in foundation.

Foundation does not emerge in a single step. New insights reveal  
New problems. Care proceeds slowly. Here, as is typical,  
Foundations have emerged in small increments.

There are also major increments such as, here, insights into the  
Significance and conception of the central ideas, especially  
Experience, being, universe, Law, void, realism, and identity.

### *Existence*

To ‘exist’ is to be. From reflections above, existence is not an empty  
Concept—its foundation in experience is robust and discriminating.

However, ‘existence’ has been seen as problematic. Addressing its  
Problematic character will to continue to develop analytic skill and  
Provide for a robust foundation for the concept of being.

A concern: given illusion, existence may empty—but we saw that  
World and experience exist. Still, we may wonder whether that is  
All existence. A broad and detailed response is found in §§ *Being—  
A perfect, unique, ultimate, and practical metaphysics.*

Consider, now, the negative form ‘Unicorns do not exist.’ If it is true,  
Then to *what* does the term ‘unicorns’ refer? This is the well known  
Problem of negative existentials.

The resolution is that ‘unicorn’ is, first, a concept (defined, for example,  
By words or pictures in books). Then, ‘unicorns do not exist’ means that  
There are no objects that correspond to the concept of a unicorn. Note  
How the resolution is an application of meaning as defined above.

Finally, contemplate ‘everything exists’—this suggests existence is too  
Broad to be useful. But, we find below that this ‘trans-categorialism’  
Is crucial to the power of existence.

(Note that the conceptual analysis of existence, above, renders  
‘Everything exists’ as trivially false and the thought that it is true  
To be based on mistaken understanding of ‘everything’. What would  
Be true is the trivial ‘Everything that exists does exist.’)

In what follows ‘exists’ may denote any mix or neutrality of verb  
Form according as duration or time has or lacks local significance.

## *Being*

Being is the property of existence. It is neutral to kinds such as space, Time, matter, mind, spirit, soul, and word. Though potent, these kinds Are not known to be universal or perfectly real. A power of being is That universality and perfect realism follow from its neutrality.

Ideas such as ‘non-being’, ‘neither being nor non-being’, and ‘Beyond being and non-being’ are often metaphorical—frequently Reminders of difficulties in thinking of all or ultimate things. However, where they have reference, they are not other than being.

Sometimes such concepts (non-being etc) are a sophist result of Forgetting or being unaware of the basic *all that is has being*. Still, the Term ‘non-being’ can be assigned meaning such as potential for Being. Here, to avoid confusion, such meaning is not employed.

The kinds are useful, even essential, as kinds of being. Analysis shows What aspects may be made perfect and universal. Then, the perfect And the imperfect may (and will) be joined in practical metaphysics That has perfection in pragmatic and ‘being-in-the-world’ meanings:

From the reflections on experience, the core of metaphysics that follows may be seen to stand above questions of knowledge as Representation, versus pragmatic or 'being-in-the-world'.

### *Universe*

The universe is all being. There is one and only one universe. Whatever has being is in the universe. A hypothetical being that is not in the universe does not exist.

'Being' discriminates only existence from non-existence. It does not distinguish kinds. Whatever is real is in universe. There is no other universe of fact or kind or idea or form.

Discussion so far shows robustness to the world—the world is real, is not illusion, and is more than just experience. And Experience itself is real. There is being, there is a world (universe).

But what can we tell of the variety of being? And why is there being—must there be? The questions are significant, for variety is cosmology and the 'why' or 'must' is a central mystery of the World. These questions are addressed in what follows.

The universe contains all creation but is not created.  
Any creator and all creating are part of the universe—  
The universe can have no external creator.

### *Laws*

Knowledge of the natural world is coded in laws and natural  
Histories. Natural history may be written as law, legend,  
Myth, or ancient cosmology.

The laws of natural science are familiar  
Modern examples of natural law.

A law is a reading of a pattern; the pattern itself  
Is the immanent Law (capitalized). All Laws have  
Being. The universe contains all Laws.

This 'realism' may be extended. Morality, civil law, and value  
Judgment have immanent local forms we may name Ethics,  
Justice, and Value. All such form lies in the universe.

### *The void*

The void is the absence of being—null being; as complement to every Part of the universe relative to itself, it exists; and as null, it has no Law. A void may be held to associate with all parts of the universe.

There is no inconsistency to existence of the void. Yet, despite proof (Below), the magnitude of the consequences will underline doubt. But There is doubt for all significant propositions. We act in existential Doubt for the quality of the process and promise of outcome (below).

### *The universal metaphysics*

From the void (and therefore from the universe and every part of it) All possible states will emerge for the contrary would be a Law. Here, possibility must be the most liberal (roughly logical and factual). In this sense, the universe has no limits.

That the universe has no limits is named the *fundamental principle* of metaphysics (abbreviated ‘fundamental principle’).

If power is degree of limitlessness, the universe is ultimate Power. Every state of being (including the void) has this power, For otherwise would be a limit on the universe.

Ultimate power is implicit in the present. Those forms are  
Limited for which ultimate realization is only in endless process.

The worldview that results below  
Called the universal metaphysics  
Or, simply, the metaphysics.

It is crucial to use of the metaphysics that its meaning shall  
Be understood. Let us now further develop requisite  
Understanding, first taking up explicit meaning.

### *Meaning of the metaphysics*

In this section ‘concept’ will refer to referential concepts—i.e.,  
Concepts that purport to have objects. Free concept  
Formation is immensely useful in the progress of knowledge.

This useful freedom allows formation of concepts inconsistent  
With fact (‘science’) or one with another (‘logic’)—that is, it  
Allows concepts for which it is impossible to have objects.

From limitlessness of the universe the only concepts without  
Objects are the impossible concepts. Realism, the constraint  
For concepts to have objects, is not a limit on the universe.



This minimal realism constitutes an explicit meaning of  
The metaphysics: given realism, concepts have objects.  
For the universe, the possible and the Real are identical.

Another term for realism is logic: the universe is the object of logic—  
Roughly of word or logos—now interpreted to include agreement with  
Fact (science). In this conception logic is not a limit on the real but the  
Constraint of realism on freedom concept formation.

Realism resolves doubt that should arise about conceptual-  
Logical and empirical-scientific consistency of the metaphysics.

The object of realism (logic) is the universe. All valid science and  
Systems of logic lie within logic so conceived. Universal metaphysics,  
Logic, and science have no conflict. As the universe is all being, so  
The metaphysics envelops all knowledge including science.

Agreement with fact includes agreement with the knowledge  
Claims of human culture, for example science, religion, and lore  
In their valid domains. Consistency among concepts includes  
Agreement with systems of logic where they are valid.

The vastness and forms of realism (logic) await discovery—  
The theories of science and known logics are but forms of and

Within logic. And while the forms may be seen as rough and  
Constraining this logic is the true and most liberal realism.

The vastness of form is immensely greater than the concrete alone:  
'Universe as realization of logic' resolves central issues of the abstract  
Objects: i.e., they are real; they are in the one (supra-Platonic) universe;  
And, if atemporal, it is due to omission of temporality in the abstraction.

Thus there is no real divide between the concrete and the abstract.

As realism, logic has been reconceived and is near the very  
Beginning of discovery of the universe and its forms.

This account of explicit meaning should be complemented  
By discussion of implicit meaning which lies in implications,  
Which are the focus of sections beginning with Cosmology.

### *Cosmology*

The universal metaphysics implies what follows.  
It is especially the implications that  
Bring out its meaning. From the form  
Of realism, the proofs are trivial.

Natural science and human experience have domains of  
Validity but the universe—the object of the metaphysics—  
Is greater without limit than those domains.  
The universe is limitlessly greater than our cosmos.

The universe has neither beginning nor end. In a sense  
Of 'is' that accords with earlier remarks on 'exists'—  
The universe *is*.

The universe has cosmoses without limit to number or variety  
Against a background where extension-duration does not measure  
All being. 'All cosmoses are finite' or 'all are infinite' are constraints  
Over and above logic and therefore neither case obtains.

Logic is not a Law. A universal Law over and above logic would  
Be a limit on the universe. There are no universal Laws.

That a cosmos such as ours shall exist is given by the metaphysics. Still, we  
Would like to know how it came to be and what determines the population  
Of cosmoses. A general speculation begins: most sufficiently and naturally  
Formed systems result from increments through relatively stable states.

To continue, near symmetry is a source of stability or self-adaptation—of  
Durability and so of population. Manifestations of stability include local

Physical-like law, life, and sentience (§ *The Real*). So what the Sentient forms see, are, overwhelmingly, the durable systems.

The universal metaphysics requires the being of realms—far larger than Our cosmos but far smaller than the universe—where such ‘pictures’ Are realized. What would be speculative then, is a claim that all realms Are of this stable type. That such realms must be is not speculation.

The background remains on the border of the sensible and beyond.

Subject to realism the metaphysics entails the being of all mythical Cosmologies—but not that the universe’s population by such cosmoses Shall be numerically or sensibly significant. However, even if sensibly Insignificant, a mythic cosmology may evoke a true sense of *The Real*.

Every state or element of being is equivalent to every other.  
That something must come from nothing is a trivial corollary.  
At the deepest and most general level the question of  
Foundation of being is forever resolved and closed.

Relative to the void (or other manifest state), all Laws and manifest States are emergent—as is extension-duration or spacetime.

However breadth is ever open—the extension, duration, variety,  
Summit, and dissolution of manifest being have no limit.  
Subject to realism, systems of physical law are without limit.  
One mystery, depth, is resolved. Another emerges.

Every Law, every cosmos is repeated without limit.  
'Ghost' systems are ever passing through our cosmos.  
In comparison to the limitlessness of possibility  
Our cosmos is infinitesimal in quantity and variety.

Every atom is a cosmos, every cosmos an atom.  
There are no indivisible particles.

The universe has and must have manifestation and identity  
In acute, diffuse and absent phases.

It can now be reemphasized that realism redefines the concept and  
Future of Logic-and-science regarded as one and differentiated only  
By the universality of their truths. Particularly, it is implied that we  
Are always close to the beginning of discovery in these realms.

*Individual and identity*

Individual identity shares these powers with the universe—  
Else there would be a limit on the universe. In merging identity,  
Individuals realize all being, its identity, its extension, duration,  
Variety, summits, and dissolutions.

The new mystery reveals endless adventure of ideas and being.

Though real, individual and group are relative (every atom is  
A cosmos...). The distinction is not relative.

Apparent and experienced limits are part of the constitution  
Of the forms of being—of human being and limits.  
Though temporary, limits are of the form of beings,  
Normally a result of origin and adaptation.

Realization is given. Still, effectiveness is enhanced in engaging the  
Whole individual (heart-mind-body). Givenness does not negate  
The value and challenge of endeavor which enhances enjoyment,  
Gives meaning to pain, death and challenge.

While in limited form realization is endless process—  
And ever freshness in variety—a journey in being.

For limited being the forms of knowledge and being  
Are ever open—an eternal challenge.

The oneness, connection, and continuity  
Of these forms lie in identity—  
In experience, idea and action.

In unlimited form, realization is the Aeternitas—the eternity in a  
Moment—of Thomas Aquinas, the Brahman of Indian thought—  
Which transcend but are not beyond space and time and to and  
From which life and death and pain and joy are gateways.

The idea of the abstract object as discussed earlier shows a  
Way for Brahman and Aeternitas to transcend but not be  
Beyond space and time.

Aeternitas has no *further* experience—Aeternitas creation is closed.  
But our world—clearly limited—is not the Aeternitas. See the universe  
As an object stretching over history. Then, time is motion from one  
'Place' to another. Aeternitas is not in time but contains time.

That realization for limited form is endless requires that  
The empirical and symbolic sciences forms remain ever in

Process and be complemented by immersion of beings—  
E.g., human being—in the world for their full realization.

But Aeternitas as one, only, final, absolute object is fiction: it would  
Be a law of the void. It is, like us, eternal process—except that from  
Abstraction, as above, it has a timeless perspective. Still, intuition,  
E.g. mystic, that we are on the way to the ultimate is now seen true.

Does the experience of matter vs. experience itself reveal distinct  
Categories? What of the ‘natural’ vs. ‘supra-natural’?  
The foregoing suggests and the metaphysics shows (§ *The Real*) that  
These distinctions result from no more than limited knowledge.

### *The real*

The Real (‘The’ capitalized) is the ultimate in its true nature. It has  
Been called truly ineffable. However the words ‘the ineffable’  
Do and cannot refer to anything. It has been said that The Real  
And the instruments by which we know it stand outside the natural.

Let us reflect on the possible divide between the natural and The Real  
By reflecting on the relation and/or divide between ‘matter’ and ‘mind’.



We begin with the metaphysical concept of substance as a fixed kind. One substance cannot emerge from another. A strict substance is one That excludes all other kinds. In monism there is precisely one substance.

A substance is eternal so disallowed by the metaphysics. However, we Begin considering a universe of substance(s). This will result in Insight to the universal.

We saw earlier that experience is relationship (or interaction). It was Also seen that experience is real.

*Mind* tentatively names the substance of experience. In strict monist Materialism, matter is the one substance: the only mind is ‘as if’. Monism therefore cannot be strict: matter and mind are interwoven: ‘Matter’ and ‘mind’ *name* being-as-being and being-in relationship.

In the universal case, without substance, the relations between ‘mind’ ‘Matter’ are fluid. However, mind (experience) requires form Requires form, form is being (as-being) or matter like.

The contrary would be a Law, so the metaphysics requires interaction Of matter like forms, and so mind-matter interaction. The common (Adaptive) case is so well formed as to be substance-like: mind and Matter are constitutively—stronger than causally—interactive.

In trying to enhance understanding via the metaphysics we have found  
An example of some perfect understanding in realms of tradition that  
Are traditionally regarded as problematic.

And it is also so with nature, The Real, and knowledge of them:  
There cannot be final foreignness among them; they are of the  
One kind. We, in the immediate, are of The Real and its process,  
Of which there is neither limit nor final end.

Emotion or passion is critical and its complexities are addressed in secular  
And religious platforms. Though alleviation of pain and suffering  
Are important, a perspective on 'salvation' from the metaphysics (and  
Adaptation) is that pain and joy are a mosaic.

The mosaic, its necessity, gives meaning to pain. If we are to be in the  
Ultimate we cannot wait for (or minimize) local perfection. So, we  
Engage with the ultimate as we work, in the immediate, to move from  
Pain to joy. These give existential meaning to one another.

What is engagement with the ultimate? It has been seen that  
It is intelligent and engaged entry into process without limit to extension,  
Duration, variety, and peaks. It involves all dimensions of experience or  
Mind—cognition, commitment (will), and feeling (pain to joy).

In a perspective that there is a merciful god, pain seems paradoxical.  
In The Real, where there is no evident god-as-person, the mosaic of  
Pain and joy (evil and good) is part of the good. It is not paradoxical.

In the perspective of the universal metaphysics The Real and the  
Ultimate are identical. Any personal god would be a movement of  
Which beings such as the human are part. The metaphysics does allow  
Remote personal gods but adaptation minimizes their significance.

Knowledge and emotion, realization and being are ever in process.  
There are peaks of being—individual and universal and their merging.  
And there is dissolution. This is not a limit but the way of being.

*A perfect, unique, ultimate, and practical metaphysics*

The meaning of the metaphysics has been given clarity;  
Its power has received illustration. An effective summation  
And characterization of the metaphysics may now be given.

In foundation in experience and being the metaphysics is perfect. From  
Expression as logic it is unique; and ultimate—in complete but partially  
Implicit capture of the variety, extent, and duration of being.

The universal metaphysics resolves foundation of being but  
Shows the variety of experience and being to be ever open:  
While in limited form the variety of realization is  
Unbounded, experience is limitless and eternal.

Though logic is ultimate, its forms continue to emerge. Except  
In dreams of certainty, security, and control, there can be no  
Final foundation of logic, Ethics or Value outside context. For  
Limited form logic, ethics, and value remain in process.

Being and experience—world and knowledge—are known in  
Experience. Variety of being and fields of knowledge—unities  
And distinctions—merge in experience. The ultimate metaphysics  
Is a metaphysics of experience.

The metaphysics has foundation in concepts so devoid of detail  
That knowledge of them is perfectly faithful—there is no doubt of  
The being of being, of experience, Law and universe. Consequently this  
Framework has empirical and instrumental remoteness.

There is significant 'tradition'—part of traditional knowledge from literal-  
Scientific to mythic-holist that is not perfectly faithful but is  
Perfect in the sense of 'good enough' or 'being-in-the-world'.

Where the metaphysics is complete if remote, the tradition is immediate but incomplete. The metaphysics contains and may illuminate tradition; the tradition illustrates the metaphysics.

The two may be joined and each compensates the other's lack. The Metaphysics is precise but lacks detail and instrumental power. The traditions provide this lack but are imprecise—but the metaphysics shows that the traditions cannot and need not have precision.

The union is a practical metaphysics—perfect in that limited forms in transition need have no final perfection. The metaphysics guarantees realization of the ultimate; tradition-in-process is part of the instrument.

### *Civilization and realization*

Our civilization is the web of human culture over time and continents (space). Greater Civilization is the matrix and interconnections of civilizations (being) across the universe.

The metaphysics reveals a limitless universe open to individual and civilization. It is appropriate and now possible to address negotiation of the normal limits of our world. The practical address of this concern is now taken up.

Individuals foster Civilization;  
Civilization nurtures the individual.  
Civilization is the hearth of realization;  
Individuals manifest realization.

Politics, values and morals, and economics are essential in the idea  
Of civilization. Values represent the integration of the immediate  
And the ultimate; and it is important that they should merge with the  
Realities of politics and economics

Civilization provides ways, rough methods, of ideation and  
Action—disciplines of thought, discovery, and transformation.  
In culture, emergence of disciplines, too, has rough discipline.

The standard forms of the disciplines—  
Secular and trans-secular—  
Are marked by incompleteness and error  
But their core constitutes ground on which to build.

Our apparent limits are Laws or  
Expressions of Law  
Which also constitute initial ground on which to  
Transcend limits on the way to universal realization.

The apparently stable initial ground  
Is transient and incomplete,  
But knowing and living its transient incompleteness  
Is on the way to the ultimate.

It is worth repeating: ultimate realization for all beings is  
Given by the metaphysics. However, efficiency and  
Enjoyment are immensely enhanced in occurrence and  
Quality by commitment and engagement.

Sacred scriptures speak of divine magnificence. An example:  
The Indian Bhagavad-Gita compares the splendor of being  
To the radiance of a thousand suns. Yet its prescribed means  
Of realization anchored in practice in the present.

The universe and the place of individuals in it are limitlessly  
Greater than in common secular and trans-secular cosmologies.  
Especially on this knowledge, realization for limited forms  
Begins in the present, touched and illuminated by the ultimate.

*A way of realization*

Action is not 'mere' process—ideas are a partial guide: Ideas  
And action are the means of realization. Realization begins  
With ideas; transformation requires action.

The ultimate is not fully immanent in limited form: realization must  
Be indeterministic, have process. The way of engaged action lies  
In risk—in small and large steps—and in selective consolidation.

This is the core mechanics of realization. Change may begin with  
Reason; risk—to take a step—is essential to transformation.  
Outcome, where adapted, is captured in being or artifact.

Development of ideas above is in breakdown, creation, and  
And rebuilding. The way of realization lies in break down,  
Imagination and experiential rebuilding of ideas and being.

This is the analysis and synthesis of being; it includes seeing,  
Thought, risk (action), change, learning, and correction. The  
Way is not essentially prescriptive: prescription emerges on the  
Way and is ever subject to revision and enhancement.

Risk emphasizes acting even in the presence of (existential) doubt.



Therefore from the significance of what it reveals there is  
Immense value to the metaphysics as a principle of action.  
This situation is as for the doubt and value that attend  
Essentially all significant endeavor.

At the front of realization the final resource is to take a step of  
Thought and/or action. To share learning is effective; there are  
Ways; there are accomplished-charismatic teachers but in the  
Endless process there is no perfect master, no final discipline.

The vehicles of realization are individual and group—  
Being and Civilization and their transformations are  
Among the dimensions of realization.

The places of realization are ground—nature, and fabric—  
Individual: heart-mind-body, society and culture—of being  
And civilization which link the immediate and the ultimate.

Modes of transformation are intrinsic and extensive. Yoga,  
As way to and in the universal, appropriately names the intrinsic.  
The extensive or instrumental emphasizes science and technology.  
The distinction between the intrinsic and extensive is not sharp.

Transformation of being was seen to be via ideas and action.

Transformation of Civilization is intrinsic—via transformation of Being; and extensive—inhabitation and population of the Universe via exploration and instrument or technology.

The metaphysics shows inevitability of this population. ‘Now’ Is the time for insight and developing and living mechanics Of inner and instrumental transformation.

Realization is inspired by powers of being and thought Revealed above... and by the disciplines. It derives Effectuality from the interaction.

The disciplines offer catalysts of mind-body change—such as Yogas, meditation, shamanic way, and hypnosis. Transient Change in being, disciplines, and ways is stabilized by reason In experience and recollection—in memory, culture, and artifact.

Disciplines, East to West, may all have use in transformation. However, even eclectic commitment would be premature. Understanding of human being—organism and psyche— Should continue to emerge in interaction with experience.

In summary, these *ways* cycle through *be-ing* (sustaining) and *Transformation* (ideas-individual-civilization-artifact-technology).  
*Elements* include means-vehicles-places-modes-disciplines.  
The *mechanics* is risk, learning, and consolidation.

*Transience and arrival*

Realization begins in the present, perhaps with the disciplines,  
But requires risk—reflection and experiment—and consolidation  
In culture-artifact and individual form of heart-mind-body.

Living in transience—in joy and anxiety—is on the way... is  
Essential in realization, ever a flux of transience and arrival.  
While limited realization is endless process—ever freshness  
In variety and depth in a journey of realizations of being.

— END —

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## **The author**

My approach in this narrative is from experience and ideas with inspiration from tradition, including science, and metaphysics as understood in philosophy.

My education is in engineering, science, mathematics, and computation in which I have taken a wide range of doctoral level courses. My graduate degrees in mathematics and engineering include a PhD. I have done research and taught in these subjects as a professor at undergraduate through graduate university level.

I have taken a number of humanities courses including a year of undergraduate philosophy. However, most of my exposure to philosophy and related topics comes from extended reading, imaginative and analytic thought, writing, and criticism.

So, I owe an immense debt to the history of ideas. The main page and a number of essays on the website <http://www.horizons-2000.org> have or link to sources.

I worked in mental health for a number of years. Here, I was able and fortunate to learn much about mind. The direct learning was enhanced by reading, study, reflection, and conversation.

I enjoy cooking for myself and friends. I was responsible for an establishment serving South Asian Indian food in the late 1980's.

I live on the Pacific Coast in Northwest California. I backpack in the nearby Trinity Alps (the website above links to photographs). The towns of Eureka and Arcata have friends, entertainment, and culture. I enjoy playing musical instruments. Access to nature allows bicycle rides through lovely natural areas. I go on a long ride three to five times a week. At home I have books, access to information via the Internet, and my computer at which I write.

My plans for the future include the process described in the essay.

Saturday, November 29, 2014



**Barranca del Cobre, Mexico**

**Journey in Being** is a contribution to realizing the highest immediate and ultimate forms of being.

Sources for its view of the world are experience, reflection, and the human traditions ('primal', modern secular, and trans-secular).

The view is that the universe is maximal—a greater world would violate reason.

Further, the universe confers its power on all beings for, otherwise, it would not be maximal.

The book first proves the view and develops general consequences.

The view frames transcends valid tradition. There are significant implications for material and human achievement and for science, philosophy, and religion.

The second part of the book draws out the implications and provides a template for realization.

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