The way of being

Shared discovery and exploration of the real

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Beginnings

• What shall I do in life?

• A wish to cultivate beauty and wonder led to exploration

• We begin with our human and cultural inheritance

• Common paradigms are found powerful but limited

• I explored, criticized, and went beyond inherited paradigms
Sources

• When I say I did or thought something, I shall mean that I did in fact do so OR that I traced the thought of others in the history of ideas

• My sources may be found by following the link in the resources at the end of this talk

• Our inheritance as a form of life and as a thinking species is essential

• The world itself is the main source
• Traditional paradigms are founded in substances, e.g., matter or mind

• But the substances are imperfectly known

• Therefore let us try a foundation in the world itself—i.e., in *being* (defined later)

• Though this might seem trivial, it is powerful
• What limits does science imply?

• Science is empirical—it is neutral to what does not exist

• As far as we know, what lies beyond is limited only by possibility

• The universe will be found to be limitless—i.e., ‘ultimate’

• There are paths to discovery and realization of the ultimate
Experience

• EXPERIENCE is conscious awareness in all its forms

• There is experience

• There is a WORLD (even if only of experience itself and the rest is illusion)

• Experience is the place of meaning—
  (i) the meaning of life
  (ii) language and concept meaning
The problem of illusion

• If the world is just ‘my experience’ (as if real), it is very limited

• The world does not seem thus limited—we will find it to be limitless

• An interpretation of experience is the standard one of the world as experiential beings in an environment

• An equivalent interpretation of the world as experience—but not just ‘my experience’

• Both interpretations have truth and domains of effectiveness
Being

- Being is existence; A being is whatever has being

- Removal of distortable detail from a concept is called abstraction

- Some beings are perfectly known by abstraction (e.g., experience as experience and a world—even if it is just experience itself)

- Other beings are known imperfectly—practically or pragmatically
The universe

• **The universe** is all being—all that exists

• The universe exists

• The universe is not created

• The universe has no creator
Natural laws

• A being has a pattern if the data to specify it is less than the raw data

• Example—the many points of a circle are given by center and radius

• A natural law is a pattern—usually for a domain, world, or cosmos

• Patterns and laws are beings

• Many laws are abstract in form
The void

• The void is the absence of being

• Nonexistence and existence of the void are equivalent

• The void exists

• The void has no laws
Doubt

• Existence of the void will be seen to be potent in consequences. From this and from the nature of the proof, there ought to be doubt.

• But the principle is consistent with experience.

• Therefore, from its significance—

• Response to doubt 1 – postulate the existence of the void

• Response to doubt 2 – regard it with an existential attitude
The limitless universe

• If from the void a possible being did not emerge, it would be a law

• All possible beings emerge from the void

• The universe is limitless in that all possibility is realized

• This possibility must be of the most permissive kind

• That we do not experience all possibilities is not a contradiction because our cosmos is not the universe
Possibility

• If the concept of a being does not rule out existence, it is POSSIBLE

• If existence is ruled out by the nature of the context or world, it is REAL POSSIBILITY

• If existence is ruled out by contradictions in) the concept itself, it is LOGICAL POSSIBILITY

• Real possibility presumes logical possibility

• Logical possibility is the most permissive possibility
A fundamental principle

“The Universe is the Realization of the Greatest Possibility”

That is, given a consistent concept, it is realized somewhere and somewhen in the universe.
Metaphysics

• The fundamental principle may be joined to pragmatic knowledge...

• To result in an ideal and pragmatic system—

• A ‘real metaphysics’ that is effective in negotiating the real

• Let us omit this development in the interest of simplicity

• The real metaphysics is developed in the resources at the end of the talk
Cosmology of limitless identity – I

• The universe has identity, whose peak phases are limitless

• The universe and its identity are limitless—they endlessly traverse void, material, and conscious phases

• In limited form, conscious beings are parts of universal identity

• They are equivalent to it but do not recognize or realize it
Cosmology of limitless identity – II

• There are PATHWAYS to realization

• Pleasure, pain, and creative and destructive thought are unavoidable

• The paths require INTELLIGENT ENJOYMENT and negotiation

• Ideas, thought, paradigms, and mere action are insufficient

• Realization requires transformation of one’s being

• We seem to be always at the beginning of transformation
Realization – intrinsic

• The intrinsic is inner – exploration of the real via mind and being

• The west – reason with passion – science, art, poetry, philosophy, action

• The east – yoga with meditation as experimental endeavors, exploration of self, Shamatha, Vipasana

• ... overcoming of limited and social self ■
Dimensions of being – I

- Preliminary to instrumental realization—DIMENSIONS are pragmatic or practical – rough but adequate to initial exploration of human form and beyond, our cosmos and beyond...

- **NATURE**—simple or physical, complex or living, of mind or experiential

- **SOCIETY**—culture amplifies and codes individual intelligence as human knowledge, technology and artificial being, exploration of our world and beyond, social institutions of politics-economics-knowledge creation and transmission
Dimensions of being – II – universal

• Introduction—the original experience of nature is of having fixed essence, but our paradigms begin to reveal it as variable (the scientific revolutions)

• The fundamental principle shows there to be no ultimate fixity at root

• Exploration of the universal builds upon this infixity via intrinsic being, re-exploring nature, society, and culture
Realization – instrumental

• Complement to the intrinsic

• Artificial being – technology of being

• Social paradigms

• Exploration of space, time, and being
Resources


• An account of the way of being, ways
• Path templates
• Dedication, affirmation ■
The end