# Studies in the Ontology of Emergence

# Part 2

# Ontological Monism and the Four Philosophical Disciplines which lead toward the consideration of the Knot of Paradoxicality

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These 'Studies in the Ontology of Emergence' are working papers written and given to my advisors prior to the submission of my final dissertation The Structure of Theoretical Systems in relation to Emergence at the London School of Economics in Sociology completed in 1982.

## Part A: Sameness and Transcendence

[2.1] The 'clearing of Being' is an icon for the unity-in-difference" of univocal Being itself. *[1] This icon rests on the presumption that everything "in being" is One although it appears as a diversity and further that Being itself has several phases that allows the diversity to have a unity through that very diversity itself. This means that unity is not forged or hidden on a

separate level of Reality but is within the diversity that appears. This synoptic unity functions precisely through the differences that belong-together within it. Being may be One in spite of its apparent diversity and by that diversity through its phasing into different States of Being. These States of Being fold through one another to allow Being to be One with itself through its differences within itself. So Being as a clearing-of-the-States-of-Being is a multi-faceted synoptic unity through which the diversity of beings may be experienced as One via their ground which, they themselves are. The grounded via the ground are One and the grounded and the ground are One, Yet the differences are there which keep them from collapsing into one another, for if such a collapse occurred then nothing that appears would remain. So by these differences Being stands forth as a Unity in Diversity. *[2] To understand how an ev-entity comes into "Being" is to see how it begins to manifest the Oneness of Being {univocality} which is beyond mere presence. {Oneness also gets interpreted eventually as Ultra Being.} That is to see how it participates in the depth process indicated by the states of Being which unfold from the plane of pure presence. Presence as Heidegger says *[3] is the measure of Being but the Oneness is never merely present[1]. What is present can only be seen as a diversity. It is one only in as much as it is all present at the same time. The character of this diversity derives from its "at least two-ness". The Oneness that allows 'unity in diversity' is always to be aimed at beyond what is merely present. For an eventity to merely be (present) and for it to be seen as participation in the

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[1] Cf. Ultra One in A. Badiou Being and Event

Oneness, which encompasses all things beyond their mere presence where they are in totally different states of Being. The former is seen only as it is in a particular state of Being without reference to others; whereas the latter is seen as participation in all the possible states of Being so as to be at one with itself and all else. The later state of affairs {with reference to Existence rather than Being} is called by the Hua Yen Buddhists "Interpenetration" when it is realized as a State of Being-in-the-world. In Plato's terminology the first is 'right opinion' while the second is 'true knowledge'. We might speak of non-oriented and oriented presence. Oriented presence is directed toward an absence but not just any absence. It is directed toward the absent oneness which is hidden within the presence {called the Essence of Manifestation by M. Henry}. How mere non-oriented presence is distinguished from orienting absences; how the one all-encompassing orientation of Oneness of Being {as univocity} is distinguished from the other orientations; and finally, how this absence is found within presence: is approached only through the icon of the ~~of Being~~ {i.e. the cancellation or annihilation of the states of Being} in terms of the concept of the phasing of Being into different states that fold through one another to produce the all highest non-numerical singular Unity of the totality of Existence.

[2.2] Blum is the only sociologist, and to my knowledge the only modern philosopher, to assert the all highest unity of Being in any significant way. This assertion grew out of his re-construction of Plato's thought as a spring board for the criticism of Western philosophy (especially Aristotle) and sociology. However, Blum does not delve into how Being comes to

stand as One himself - he merely uses it as a guide to re-reading Plato and a resource for his criticism of Aristotle, et. al. To do this, Blum would have had to have taken the route of inquiry *[3a] rather than inquisition and re-enter the problematic in which he makes Plato live. Blum is, then, guilty of a similar failure of nerve as that he accused Aristotle.

"What distinguishes the questions which Aristotle refrains from asking from those which he poses and explores? Why does he seem to turn to his predecessors for certain questions while remaining content with the answers which he puts forth for others? Does perhaps the turn to one's predecessors become such an integral feature of serious questioning that the absence of such a turn comes to announce a failure of nerve? To put it squarely, can Aristotle's assertions about 'wisdom', 'philosophy' and the like, be seen as instances of a failure to turn, or is such an apparent failure in itself a turn of sorts?" *[4] Blum, Theorizing, p.2 BIB184

But the same may be said of Blum's failure as Blum himself said of Aristotle. The 'failure to turn' is a turn of sorts. He furnishes an indirect inspection of the way Being comes to stand as One by and through his very avoidance of it. Yet such an indirect account is over-determined within the text of <u>Theorizing</u> and presented under the guise of something else. *[5] The whole text either answers to the oneness of Being which it posits by displaying the phasing of the 'clearing of Being' or else it is an empty promise. It is one thing to say Being is One and another to show it - to show it one must indicate how Being may be One - that is indicate the phasing of Being within its clearing. Many authors point through their diagrammatics rather than their categories toward the phasing of Being. *[6] The phasing of Being is the positing of an underlying structure that allows us to picture the possibility of numerical oneness and thus somehow itself refers beyond numerical oneness to a non-numerical singular. For this reason, many authors have

seemed to prefer not to categorize it, but instead to intend it through the interstices between categories. It is intended through the question of where the diagrammaticity of the categories gets its unity - why these particular categories in this manner and no more? Blum diagrams the Western philosophical tradition in terms of the classical and scholastic partition of subjects into Dialectic, Grammar (ethics), Logic (aesthetics/description), Rhetoric, lining these up with the topical names Plato, Aristotle, Descartes and Hume, whose philosophies he sets about to reconstruct. One might be tempted to retrieve through a structural hermeneutics the motif underlying this or other similar diagrammatic constructions which indicate the phasing of Being. Yet, it will be enough here to build an icon of that motif which though crassly visible might serve as a guide for such an interpretation.

[2.3] The advent of the 'clearing of Being' has been prepared for by the considerations broached in the first section. By the 'clearing **of** Being' is meant something other than what Heidegger means by this phrase 'clearing **in** Being'. Heidegger intends the "clearing" *[6] like a clearing <u>in</u> *[7] a forest which is created by Process Being acting as a horizon to the existence of Dasein. What I intend is something more primordial which underlies this phenomena. <u>By 'clearing' is meant a cancellation in the sense of effacing traces as in "clear the decks".</u> *[8] The cancellation of Being occurs like the canceling out of equal terms in an equation of mathematics. {It may be an annihilation as when matter and anti-matter negate each other leaving nothing or perhaps just side effects of their mutual destruction.} Being cancels itself by having equivalent

yet differentiated states which may be set over and against each other transformationally. {We signify this cancellation by writing "clearing of Being" under erasure as ~~clearing of Being~~ (crossed out).} It is the very collapsing $*^9$ through one another of these states by which Being is cleared so that there is clarification and what lies beyond the clearing in Being is shown up or disclosed. {The clearing in Being is a face of the world that appears in the emergent event where all the kinds of Being are combined into a single configuration that signifies a non-nihilistic distinction between the prior regime and an utterly new regime as paradigm change (Kuhn), or epsiteme change (Foucault) or as a new Epoch of Being (Heidegger).}  This activity of cancellation which is not self-annihilation (e.g., rotation and Being for itself and in itself in the nothingness of Sartre) lies beyond {as the external coherence of} the "clearing" in which Dasein dwells that is made possible by Process Being as a horizon. That is it lies beyond the ultimate question as that which gives rise to its constituent elements. $*^{10}$  One might say the clearing beyond Being - beyond the threshold of the ultimate question - except that this beyond is not somewhere that can be transcended to and is in fact only captured when transcendence ceases. The beyond is where we are already if we refuse movement. {This is what Levinas calls 'Otherwise than Being'.}

The structure of Inquiry proceeds from the locus of the ultimate question so that its movement, which underlies the dialectic, and the involution of knot and kernel are identical and merely lead from one to the other. The Query, however, is divorced of this movement; which it

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refuses,  in order to escape the problem of a security of beginnings. *[11]  The circularity of the Parmenidian / Heracleatian claim to return to beginnings *[12]  and all forms of non-circularity must be balanced against one another. The former make no claim to have reached anywhere from their starting point which they merely wish to re-affirm by returning to it as a prodigal. On the other hand, the later lay claim to the title of pilgrim. *[13]  Both claim to move away via inquiry from their beginnings, from the. ultimate question, either to re-approach it (involution) or to approach something else ("building science positivistically). Either groundlessness is faced or covered up.

Men perish because they cannot join the beginning to the end." *[14] BIB195 p40 (Freeman)

      This precious statement of Alcmaeon of Croton applies equally to both cases. Whether reaching for new beginnings or old beginnings, the danger lies upon the route which in both cases lies outside the initial dwelling place of one's thought. *[15]  A contrast to either of these methods may reside in a query *[16]  which does not ever leave its place to "begin" but by adhering to it more and more securely through its carefulness makes it its own. *[17]  The Query is constantly attentive to the danger of beginning. It is oriented toward the unity of existence such that it faces what manifests that oneness now.

      Heidegger names the query a learning:

"In order to be capable of thinking, we need to learn it first. What is learning? Man learns when he disposes everything he does so that it answers whatever essentials are addressed to him at any given moment. We learn to think by giving our mind to what there is to think about." *[18] BIB185 p4 (Heidegger)

Learning as an attention to the particular manifestation, or one non-numerical singular oneness of creation as it impinges upon a man, is prior to the thinking which is inquiry and that founds the dialectic. Beginnings mark a pulling away from this awareness of the <u>unity in diversity</u> *[19] of Being. Security of Beginnings does not become a problem where one never ventures out so as to cause beginnings and ends to arise. The alternative to venturing out is a production of a series of images *[20] pushing toward the <u>same.</u> So transcendence as the production of beginnings and ends with motion *[21] must ultimately be contrasted to the motif of sameness. *[22] The ~~clearing of Being~~ is the root icon for the production of the internal difference *[23] which distinguishes sameness from the identical. *[24] Yet it is also the source of the distinction as a difference that makes a difference - a threshold which allows transcendence to take place, *Last Man* *[25] *blinks at the scintillation caused by the crossing of the threshold as a will to power while Zarathustra marks the passage of the superman's appropriation of the eternal recurrence of the same.*

Is the initial dwelling place of thought relinquished giving rise to transcendence or re-appropriated through sameness? It is relinquished when a distinction is accepted as a first and last from which to begin, instead of queried. It is re-appropriated when what is the same is

followed through its transformations from one image to another until it bursts. The ~~clearing of Being~~ is the source of all distinctions which may be taken as beginnings - especially the primary distinction between Being and non-Being which founds all others and it is what is revealed when the transformations of the same find their limit and burst. The bursting of the same and the beginning of transcendence belong together.

"This means: the beginning is neither something immediate nor something mediated. We tried to express this nature of the beginning in a speculative sentence: "The beginning is the result." In accordance with the dialectical plurality of meanings of the "is", this means several things. It means for one thing, the beginning in taking <u>resultance</u> in its literal meaning - is the rebound of thinking 'thinking itself out of the completion of dialectical movement. The completion of this movement, the absolute Idea, is the totality developed within itself, the fullness of Being. The rebound from this fullness results in the emptiness of Being. In science (the absolute, self-knowing knowledge), the beginning must be made with this emptiness. The beginning and the end of the movement, and before them the movement itself always remains in Being. It has its being as the movement, revolving within itself, from fullness into the most extreme: self externalization - and again from there into self-completing fullness. The matter of thinking thus is for Hegel thinking thinking itself as Being revolving within itself. In an inversion which is not only legitimate but necessary, the speculative sentence concerning the beginning runs "The result is the beginning." The beginning must really be made with the result, since the being results from that result." *[26] BIB146 p52-53 (Heidegger)

Thus, we must hold to the query directed at the unquestionable until it bursts into Inquiry. The ~~cleaning of Being~~ lies beyond the transformation of the same into transcendence which occurs when the boundary of the dwelling place of one's thought *[27] is breached. That boundary is indicated by its feature of unquestionability.

[2.4] The problem then turns into one of relating icon to icon *[28]  in an attempt to locate the original boundary stones which set out the dwelling place of one's thought.

"The first law - sanctioned by Zeus, the Protector of Boundaries shall run as follows:

"No man shall disturb the boundary stones *[29]  of his neighbor, whether fellow-citizen or foreigner (that is, when a proprietor's land is on the boundary of the state), in the conviction that this would be "moving the Immovable" in the crudest sense. Far better that a man should want to try to move the biggest stone that does not mark a boundary, than a small one separating friend's land from foe's, and established by an oath sworn to the gods. Zeus, the god of kin is witnessing the one case, Zeus, the protector of foreigners in the other. Rouse him in either capacity and the most terrible wars break out." *[30] BIB281 p343 p450 (Plato)

Zeus is the lord of the "bright. sky" *[31]  wherein the boundary stones are fixed stars. The difference between heaven and earth is that what is fixed in heaven remains so always *[31a] whereas nothing remains fixed on earth. The pattern of heaven is however cast upon the earth and marked by the law giver. *[32]  The problem of the law giver is to place the stones so as to bring the sky and earth into a harmony. To do this, he must distinguish things correctly according to their natures. *[33]

"Far better that a man should want to try to move the biggest stone that does not mark a boundary, than a small one separating friend's land from foe's, . . . " *[34]

The biggest stone that does not mark a boundary is that split up by Cronos at his dethronement and set up at Delphi by Zeus. *[35]  Delphi is, of course, the meteor site at which the oracles of the gods are heard. If we listen to Plato in context of this myth, he tells us that it is

better that we attempt to move the oracle stone than to attempt to displace by ourselves any boundary stones and assume the role of law giver. Thus, if your task is to find the original boundary stones *35a which mark out the dwelling place of our thought, we are directed not to begin by placing stones ourselves *36 or to reaffirm the god's placement, but to consult the biggest stone which marks no boundary associated with Delphi. This stone must be associated with the ultimate question since it marks no boundary. *37 For something to be questionable, boundaries must exist in relation to it, i.e. distinctions. That which has no boundaries or distinctions attached to it is the most unquestionable. Boundary stones exist where boundaries intersect. They represent the kernels of problems and puzzles which exist where distinctions interact. The biggest problem, however, exists at that place where there are not even boundaries, let alone intersections of distinctions. *38 That is the biggest quandary: the unquestionable. It is no wonder that Socrates was a stone cutter's son as well as that of a midwife. The only distinction in relation to the oracle stone is between inside and outside. This is the fundamental sign of a system *39 -that is, a concatenation of orientations. *40 The oracle stone, since it is unattached from all boundaries except that non-secular one between gods and man, is awash in the earthly nihilistic *41 landscape. However, because of its exemplary signification, it must be the touch stone from which all distances are measured and in relation to it, all boundaries must be set.

[2.5] So it may be easily seen how the unquestionable is contrast to the knot of distinctions *  how sameness is related to transcendence; the refusal of movement as reappropriation to movement as relinquishment. The Clearing as a cancelation "beyond" Being mediates and serves as a source for the transformation these terms indicate. But to approach it we must move from icon to icon seeking the limit of the same until all our icons burst and we are left with a cancelation of Being. The first icon to be set out is that which springs from the discipline which form this core of philosophy. These forms of transcendence and dominance may be seen to transform themselves into an icon of the difference within Being. Thus in our approach we shun transcendence until it is forced on us by a bursting out from the unfolding of our icons. Yet with these icons, we begin with transcendence as domination and work toward icons of sameness. Our engagement moves from sameness to transcendence while our topic is transformed from an icon of transcendence to an icon of sameness. Sameness and transcendence are the two perennial motifs of philosophy and the ~~clearing of Being~~ must be apprehended via their interface.

Phenomenology and Ontology embody for us, under the auspices of fundamental Ontology the motif of transcendence.

"Ontology and phenomenology are not two distinct philosophical disciplines among others. These terms characterize philosophy itself with regard to its object and its <u>way</u> of treating that object. Philosophy is universal phenomenological ontology, and takes its departure from the <u>hermeneutics</u> of Dasein, which, as an <u>analytic</u> of <u>existence</u> has made fast the guiding line for all

philosophical inquiry at the point where it arises and to which it returns." *[42] BIB265 p62 (Heidegger)

Here Heidegger indicates as well the other two sciences which embody the motif of the sameness under the rubric of "the hermeneutic of Dasein ... as an analytic of existence."

In this identification, he does exactly what he councils us to avoid. He uses an apophantical rather than existential - hermeneutical "as".

"When an assertion has given a definite character to something present-at-hand, it says something about it as a "what"; and this "what" is drawn from that which is present-at-hand as such. The as-structure of interpretation has undergone a modification. In its function of appropriating what is understood, the "as" no longer reaches out to a totality of involvements. As regards its possibilities for Participatory reference-relations, it has been cut off from that significance which, as such, constitutes environmentality. The 'as' gets pushed back into the uniform plane of that which is merely present-at-hand. It dwindles to the structure of that letting one see what is present-at-hand, and letting one see it in a definite way. This leveling of the primordial 'as' of circumspective interpretation to the 'as' with which presence-at-hand is given a definite character is the specialty of assertion." *[43] BIB265 p200-201 (Heidegger)

The "analytic of existence" cannot merely be identified uniformly with the "hermeneutic of Dasein" but has precisely been flattened out by Heidegger as he avoids the full body of what this shadow indicates.

O'Malley maps out the transformation from the shadow to that which casts it as follows:

"These two kinds of concept we will term 'analytic' and 'dialectic' respectively, noting that the comprehensivity of the dialectic is to be similarly contrasted with and distinguished from 'synthetic' concepts, analytic in type. Corresponding to these conceptual types are two distinct modes of inquiry. We will term these respectively 'formalizing' and 'stylizing' issuing again respectively, in a ' formulization' or a 'stylization' of their topic." *[44] BIB379 p87 (O'Malley)

O'Malley goes on to say how analysis deals with <u>vagueness</u> focusing more and more precisely through repetition while the dialectic explores the depth of <u>profundity</u> through intensification and "is never exactly repetitive". *[45]

"That is, it (the Dialectic) is grasped not as a changeless form, naturalistically or nominalistically conceived (as is the Analytic); it is rather to be approached as a style whose constitution unfolds and develops integrally throughout the comprehensive action it integrates." *[46] BIB379 p88 (O'Malley)

In the framing of this distinction, he has hypostasized the distinction between the present-at-hand and ready-to-hand which Heidegger archeologically uncovered from Husserl's work and exposed to view and which Merleau-Ponty took over and rendered more concrete, O'Malley it seems missed the indications of a third altogether different modality, i.e., Hyper Being, which Merleau-Ponty gives in certain sections of the <u>Phenomenology of Perception</u>. *[47] It is our view that there are four such modalities which correspond to the phases of the icon of the cleaning of Being. O'Malley accepts that there are only two and uses these already established modalities as the foundation of his <u>Sociology of Meaning</u> whereas a true excursus on meaning must break open his technologization of the two modalities established by Merleau-Ponty and Heidegger. About these two modalities with which he deals, O'Malley goes on to say the following -

"<u>Analytic</u> concepts are in origin sedimentations of past intentional projects derived from within the totalizing project of comprehensive uttering and, as such, represent its implementation to date. They are always dissoluble without remainder into consistent factors, themselves analytic in identical sense. <u>Dialectic</u> concepts, while comprehensive of analytic elements are not so dissoluble without remainder. Neither is what remains simply an area of yet unanalyzed meaning, out of current play. It is, rather, the total original concept, intrinsically developed by its

analytic differentiation. Within its abiding context, analytic elements themselves are properly deciphered. Discourse itself, therefore, is unending." *[48] BIB379 p128 (O'Malley)


These considerations bring us to ask why Heidegger used a flat analytic style of inquiry which is tied to the present-at-hand {Pure Being} to explore the phenomena of the ready-to-hand {Process Being} modality. On this score, we can say that Merleau-Ponty's <u>Phenomenology of Perception</u> is written in a mode of inquiry more fitting to its subject matter. It is perhaps for this reason that in it surfaces almost unnoticed the indication that there is yet a third modality {in hand, Hyper Being} and if not three, then why not four {with wild Being} and why should we stop there? {Is there no Ultra Being?, i.e., a modality without hands.}

[2.6] If Heidegger were true to his topic (the ready-to-hand), his engagement in that topic would have been reflected in his approach to writing about it. As it is he shows us a flat present-at-hand projection of the ready-to-hand. He does an 'analytic of <u>existence</u>' instead of embarking on a <u>dialectical inquiry into existence</u>. *[49] This indicates that Heidegger was suppressing something, what he feared opening was a Pandora's box out of which would, fall no end of different sorts of modalities. When Merleau-Ponty refused this suppression, indeed another modality {Hyper Being} which might be dubbed the "in-hand" did appear. My contention is that there is a "natural" limit that is an ontically determined end to this dialectical progression. Such an inquiry into the analytic of existence would have changed the nature of Heidegger's 'hermeneutic of Dasein' and would have specifically revealed the inadequacy of the Dasein /

non-Dasein distinction calling forth what in the present study is dubbed the Novum, {i.e. advent of the radically new in the Emergent Event}.

However, notice how the four elements of Heidegger's program mirrors his conception of In-quiry. Phenomenology is interrogated concerning Ontology. What is asked about is referred back to the questioner as the hermeneutic of Dasein and what is found out is displayed <u>as</u> an analytic of <u>Existence</u>, Thus, by the structure of this inquiry, Heidegger suppresses an essential <u>Query related to Hyper Being</u>. He forgets that the Question of the meaning of Being must be tied to the unquestionable Oneness of All Being. If this oneness had been borne in mind, then <u>Being and Time</u> would have been required to being written in the form of what O'Malley calls a dialectical inquiry. Thus Heidegger presents us with a picture of sameness exploding into the beginnings of transcendence. Philosophy as "universal phenomenological ontology  ...  <u>takes its departure</u> from the hermeneutic of Dasein  ...  as an analytic of <u>existence</u>" Thus, as sameness finds its limit and the dialectical inquiry into existence ceases, then it becomes equated with the hermeneutic of Dasein and so philosophy begins exploring the transcendent motif as 'universal phenomenological ontology'. Heidegger gives into the ultimate question and asks the relation between two of its constituent parts, ignoring the third which Sartre latter takes up in <u>Being and Nothingness</u>. *[49] Heidegger asks about the relation of Being to beings -. and then remembers that the questioner himself is a being. Thus the involution is set out in the structure of inquiry as the

interrogated and the questioner are realized to be the same (both are entities) yet not the same (one stands in a non-transitive relation to the other)

This is the meaning of Heidegger's famous formula:

"The 'essence' of Dasein lies in its existence." *[50]

This means outwardly Dasein and non-Dasein are both entities yet inwardly Dasein is distinct in its - ek-sistence - its ecstatic *[51] projection of non-Dasein as the interrogated. Heidegger distinguished the level of the similarity of Dasein and alterity * [52] (the present-at-hand) and of their difference (the ready-to-hand). It is only when Being is asked about - that which Dasein and its alter has in common that their difference is discovered or found out so that it may be laid out in an analytic. In this way, Heidegger sets the stage from the beginning for his illusory solution to the problem of transcendence which we will consider later. Just as Heidegger raised the distinction between the modalities out of Husserl's work {with respect to the difference between essence perfection and abstract ideas}, so his solution to the problem of transcendence is taken from there as well. The shifting of levels which is the heart of that illusion of transcendence which Heidegger posits only calls into question the levels themselves. Heidegger's solution is undertaken in the same spirit as Russell's solution to the linguistic paradoxes by instituting logical types in <u>Principia Mathematica</u>. *[53] The result is the construction of a thought illusion similar to the optical illusions in Gestalt Psychology. Heidegger's shifty

solution to the problem of transcendence only calls to the fore what he suppresses - the motif of sameness suppressed by his option for analytic engagement in his topic rather than undertaking a dialectical inquiry. Heidegger then shows us that we must return to the motif of sameness where he "has made fast the guiding line for all philosophical inquiry" for that motif emphasizes the ultimate question and its unquestionability as the "point where it (philosophical inquiry) arises and to which it returns." By discarding the structure of Inquiry for the essential Query which is responsive to Oneness in its immediate manifestation we might hope to catch sight of where the motif of sameness bursts into transcendence and thus track down the ~~clearing of Being~~.

# Part B: Ontological Monism

[2.7] Here in Heidegger's depiction of the four philosophical disciplines, as in the bulk of the Western philosophical tradition, the second motif of sameness, or unity and difference, is assimilated to that of transcendence. <u>Being and Time</u> as a dramatic narrative takes place after the same has found its limit and burst into transcendence, as universal phenomenological ontology. This assimilation and subordination signaled by the identification of Heidegger's hermeneutic with the analytic reduction of the dialectic, is the result of the almost universal supposition that transcendence grounds itself which is called by M. Henry "Ontological Monism".

"The ontological presuppositions which were exposed and thought of as the condition of phenomenality and as constituting in this way, <u>the essence of the phenomena</u>, will henceforth be designated in this work under the title of 'ontological monism'. Since its origin is Greek, such presuppositions ruled the development of occidental philosophical thought, they indicate the

unique direction of inquiry and of encounter where something can show itself and hence be found by us. The uniqueness of this direction can be questioned only by surpassing monism, and the problem arises of knowing whether such a surpassing has any meaning, or at least whether it has ever been attempted or worked out in the course of the history of human thought. Human thought has made much progress, notably in modern times. Nevertheless, upon closer inspection, it seems that this progress has always occurred within the ontological "horizon sketched by monism, and that its most remarkable result in contemporary ontology has been no more than the setting free of this horizon by finally bringing it to light in a concept, and thinking of it henceforth as 'the horizon of Being'. However, with this horizon of Being, there is an exclusive form which is prescribed for the accomplishment of experience, and which determines in an insurmountable way the <u>cadre</u>, the meaning and the nature of our relationship to Being." *[54] BIB266 p74 (Henry)

The "exclusive form ... for the accomplishment of experience" which operates under

Process Being as a horizon is the stipulation that "Being gives Being." *[55]  That is there is one

source which provides the ontological substrate for all ev-entities and that source is a process

which <u>authorizes</u> itself.

"We say of beings: they are. With regard to the matter "Being" and with regard to the matter "time", we remain cautious. We do not say; Being is, time is, but rather, "there is Being and there is time."[1] For the moment, we have only changed the idiom with this expression. Instead of saying, "it is", we say "there is", "it gives". *[56] BIB87 p4-5 (Heidegger)

The truth of Process Being which throws out the horizon of the clearing in which beings

manifest themselves is that the horizon upon which the manifestation takes place <u>is</u> the very

process of throwing out that horizon. The Process of Projecting is what is projected by the

process itself. Thus, in this conception, Being actively mediates itself to itself. Transcendence

grounds itself and mediates its grounds to Itself. And if transcendence grounds itself, then it is a

unity with itself which only seems different. Difference is suppressed as illusory. Only with such

a subordination of the motif of sameness may transcendence be called the total object of

philosophy which would allow it to be dubbed universal phenomenologica1 ontology with no remainder.

[2.8] Henry analyzes carefully the presuppositions which this formulation entails and in his analysis may be seen the basic structure of involution which has already been located with respect to the ultimate question. It is this question which represents the bounds of the original dwelling place of all thought and it is via the exploration of these bounds that it will be possible to discover the ~~clearing of Being~~. Henry is describing these bounds where sameness bursts into transcendence when, he says the following:

"That the problematic which aims at clarifying the essence of the phenomena should fail in its attempt to determine the reality of the foundation, namely at the precise moment when it is led into the presence of that which constitutes its most proper and fundamental task, leads us to reflect on the ultimate reasons for this failure." *[57] BIB266 p218 (Henry)

The failure "to determine the reality of the foundation" occurs "at the precise moment inquiry attempts to clarify the essence of the phenomena". Thus, we have the equivalent of Heisenberg's 'Uncertainty Principle' for ontology, one may either explore the transcendence's laying of its own foundation *[58] or clarify the nature of transcendence in relation to the phenomena which it grounds. However, at the moment one tries to do both tasks as they entail one another, the result is utter failure. The sameness of the transcendence and the laying of the foundations is burst apart as the clarification of transcendence is attempted. So sameness and transcendence may not be considered together. They are mutually exclusive, and somehow the

clarification of transcendence is always based on the dispersion of the problematic of sameness. *[59]

Onto-theology *[60] is always based upon the observation and exploitation of martyrdom. Plato wrote concerning Socrates; Paul about Jesus? Lenin after Trotsky; Heidegger, the Nazi, disowning his teacher, Husserl, the former Jew; Sartre promoting Genet, the saint. *[61] The self no longer shows itself but in its death it is shown by another who by usurpation makes it no longer the same.

"The relegation of a being outside the internal structure of the essence of manifestation means that it is this essence itself which manifests itself." *[62] BIB266 p218 (Henry)

The essence of manifestation is the "it" of "It gives Being" which is under ontological monism the same as Being as a horizon itself. Heidegger says Appropriation Appropriates *[63] to emphasize and internalize the process character within the two identical terms. It expresses radically the involution of the Ultimate Question. As Henry says, it is the Maintenance of Ontological Difference - the separation between the individuated being and the Horizon of Being which necessitates Being's self-creation. The difference which is skipped over is that of positive and negative determination. This is turned into the difference of. Being from itself as Creator and created.

"It is precisely because it manifests itself the essence of manifestation can do its work and be what it is. The essence is active if it shows itself. Because it shows itself, it is the essence of manifestation. That it be the essence of manifestation further implies that this self-manifestation of the essence which it accomplishes itself is also accomplished through it. The possibility of the

self-manifestation of the essence of manifestation resides in this very essence." *[64] BIB266 p218 (Henry)

In line with the already given analysis of the involution ( See section 1.21) of the ultimate question, it is possible to lay out the elements of this formulation diagrammatically:
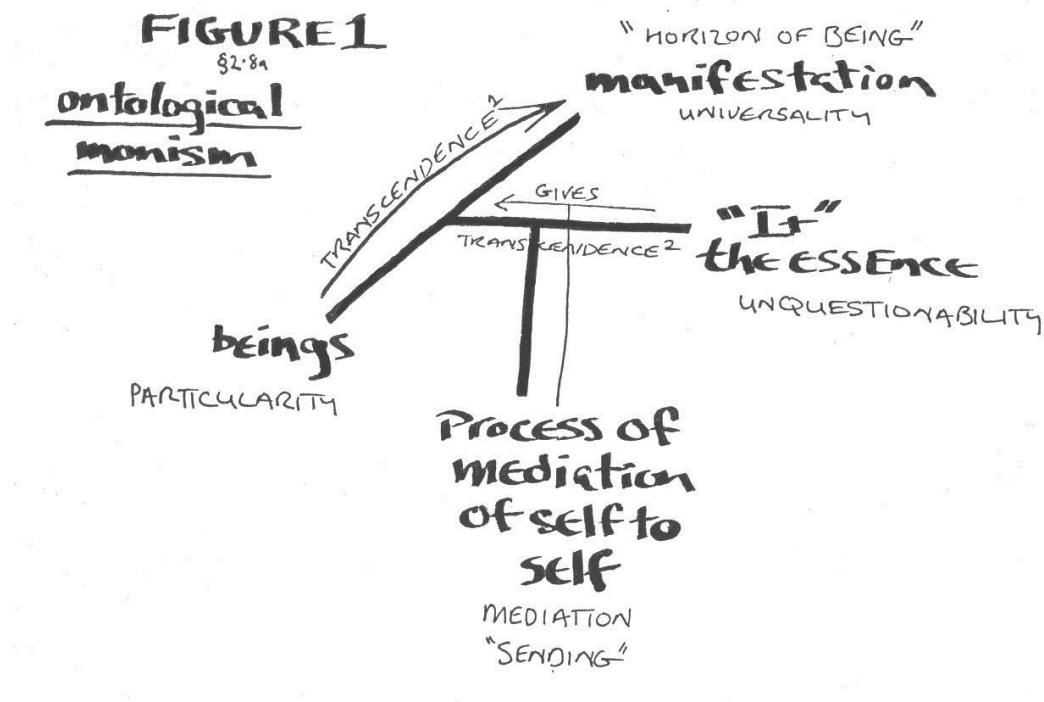


FIGURE 2.1

The unquestionability of the essence stems from the dispersion of a sameness of manifestation with its foundations which the clarification of transcendence must rest on. We may not say merely that Being "is", but must clarify its status. Heidegger says "It gives" or "There is"; Derrida calls this status "Differance".

"The verb "to differ" (differes) seems to differ from itself. On the one hand, it indicates difference as distraction, inequality, or discernability on the other, it expresses the interposition of delay, the interval of a <u>spacing</u> and <u>temporalizing</u> that puts off until "later" what is presently denied, the possible that is presently impossible ...

"In one case, "to differ" signifies non-identity * in the other case it signifies the order of the <u>same</u>. Yet there must be a common, although entirely different (differante), root within the sphere that relates the two movements of differing to one another. We provisionally give the name differance to this sameness which is not identical; by the silent writing of its a, it has the desired advantage of referring to differing, both as spacing/temporalizing and as the movement that structures every dissociation." *[65] BIB415 p129-130 (Derrida)

The Essence differs from the Horizon of Being in as much as the status "There is/It gives"

which the horizon has is not itself Being as "is ness". Derrida would express this by saying

"beings are but Being ~~is~~." (crossed out)

"Now, how am I to speak of the '**a**' of differ**a**nce? It is clear that it cannot be <u>expressed</u>. we can expose only what, at a certain moment, can become <u>present</u>, manifest; what can be shown, presented as a present, a being-present in its truth, the truth of a present or the presence of a present. However, if difference **[is]** (I can also cross out the "~~is~~") what makes the presentation of being-present possible, it never presents itself as such. It is never given in the present or to anyone. Holding back and not exposing itself, it goes beyond the order of truth on this specific point and in this determined way, yet is not itself concealed, as if it were something, a mysterious being, in the occult zone of a unknowing. Any exposition would expose it to disappearing as a disappearance. It would risk appearing, thus disappearing," *[66] BIB415 p134 (Derrida)

Derrida names the process of the throwing out of the horizon of Being a

"differing/deferring as spacing/temporalizing". Thus the Essence defers its own presentation

(withdraws) so that the Horizon may appear which it differs from by having a status in Being

which is not the same. The Essence "~~is~~" (crossed out 'is') Thus the process by which the essence

throws out the horizon and the difference it ensconces in that process is named differ**a**nce and as

such it represents the dispersion of the same that gives rise to transcendence.

"In so far as the essence is the foundation of its manifestation, it is auto/nomous." \*[67] BIB266 p218 (Henry)

The Essence is the manifesting of manifestation in which beings are encountered. \*[68] Beings are met in a horizon, within a clearing and that clearing is presupposed under ontological monism to clear itself and be self-sustaining. "That there ~~is~~ such a clearing" - its essential possibility - and the clearing itself as a facticity are not separately questionable. Colloquially one might say, "The proof is in the pudding." This means that there is a question which may not be asked, which is, "Does the essential possibility of a clearing come from any other source than the fact that it's just there?" Might it be dependent on ~~something~~ else? This is not asked. The clearing is believed to be a law unto itself and independent. When ontological monism is shattered we may conceive of the clearing within Being as dependent on the ~~Clearing~~, as cancellation, ~~of Being~~ which operates by a different law which conditions the law within the Clearing. This is to say we may imagine that from time to time \*[69] the Clearing Itself is Cleared and Being cancels itself out ~~becoming~~ 'mere existence'.\*[69a] That it submits to a law from outside of itself. The ~~clearing of Being~~ is merely the external coherence of what is internally coherent in the Clearing itself. From time to time the two coherences adjust and this produces the <u>novum</u> which imprints the external coherence {as a face of the world} upon the clearing **in** Being. \*[70]

However, to understand the necessity of this, the presuppositions of ontological monism must be reiterated until they burst of their own accord. It will only burst if what it does not question itself about is questioned. The first thing which is left unquestioned is the idea that the

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essence shows itself merely by mediating phenomena to us. Derrida notes this in his definition of

differance. He says that difference is an absence which is unpresentable and as Heidegger says,

the essence withdraws in order to let beings be seen against the Horizon of Being, Yet this

withdrawal and unpresentableness makes an impact which may be sensed - Heidegger calls the

shocks of this impact on the dialectic of thought, the Epochal nature of Being. It is resistance -

the errancy *[71] - of the ontic medium to the dialectic dealt with  by Adorno in <u>Negative

Dialectics</u>. *[72]

"In the beginning of Western thinking, Being is thought, but not the "It gives" as such. The latter withdraws in favor of the gift which It gives. That gift is thought and conceptualized from then on exclusively as Being with regards to beings.

"A giving which gives only its gift, but in the giving holds itself back and withdraws, such a giving we call a sending. According to the meaning of giving which is to be thought in this way. Being - that which It gives - is what is sent. Each of its transformations remain destined in this manner. What is historical in the history of Being is determined by what is sent forth in destining, not by an indeterminately thought up occurrence.

"The history of Being means destiny of Being in whose sendings <u>both the sending and the It which sends forth hold back with their self-manifestation</u>. To hold back is, in Greek, epochs. Hence we speak of the epochs of the destiny of Being." *[73] BIB387 p8-9 (Heidegger)

Under the rubric of autonomy, ontological monism presupposes, first that the sending is

the essence and that in their *[74] holding back they are manifest, for they are manifest in what is

received. Second, the essence manifests itself as its own foundation within what is received.

[2.9] "Moreover, to the concept of autonomy of the essence there also belongs the first presupposition, namely the idea [Presupposition 1] <u>that the manifestation which takes place through the mediation of the essence of manifestation is the manifestation of this very essence.</u> The elaboration of the formal structure of the idea of autonomy has brought to light this two-fold

presupposition as that which is implied in the concept of the ' essence' of manifestation. [a.] The first condition, the manifestation of the essence, was thought of as the positive meaning of Selbstandigkeit. *[75] The immanence of phenomenal becoming to the essence of phenomenality designates this essence itself as that which phenomenalizes itself within this becoming. Moreover, this becoming finds its condition in the essence. The possibility of the Selbstandigkeit is that which must be shown, at least if the manifestation of the essence is something other than a mere wish. [b.] The two fold requirement which the essence of manifestation must satisfy is also what the affirmation must satisfy according to which the field wherein the Erscheinen. *[76] arrives at the intuition of self is constituted from, the Erscheinen itself and by it. The Erscheinen designates the art of appearing, considered in and for itself, namely the essence of manifestation itself. That the act of appearing should appear means that the essence of manifestation shows itself and hence is capable of acting. That this manifestation of the act of appearing be the fact of the act of appearing itself means that this act is the foundation of its own manifestation. *[77] BIB266 p218-219 (Henry)

So "both the sending and the it which sends forth hold back with their self-manifestation", yet in that manifestation which is sent, they are seen. The manifestation which takes place through the mediation of the essence of manifestation is the manifestation of this very essence. In other words, the horizon of Being and what it encompasses is the same as the essence in as much as it appears and continues to appear. "Selbstandigkeit" and "Erscheinen", self-constancy and the act of appearing, are two aspects of the same thing. The act of appearing is the only thing which is constant. Thus, it is argued that all manifestation within the horizon of Being must be of the essence, since it has this attribute even though the essence itself is withdrawn.

1.  "Transcendence is firstly the relationship between being and Being starting from the former and going towards the latter.

2.  Transcendence is, however, at the same time the relationship leading from the changeable being to a being in repose.

3.  Transcendence, finally, corresponds to the use of the title, "Excellency", is <u>the highest being itself</u> which can be called "Being" from which results, a strange mixture with the first mentioned meaning." *[78] BIB146 p57 (Heidegger)

<u>Being in repose</u> is the essence which has "Selbstandigkeit" or self-constancy. This self-constancy manifests itself through "changeable being" which is sent as a horizon for immanence. *[79] "Excellency" (the ''It'' of 'It Gives') *[80] is the ideal of clarifying the nature of the essence and laying the foundations of it as itself satisfactorily completed without the failure that Henry believes is necessary. The "strange mixture" is precisely the first presupposition of ontological monism, which allows "Excellency" to also be called "Being". This is only possible if <u>Being in repose</u> surfaces as the unchanging manifestation of changeable Being. The only thing that is unchanging - that reposes - is the continual becoming that occurs in the horizon of Being. Thus "this becoming finds its condition in the essence". What is unchanging an "act of appearing" and the fact that this act itself appears shows that the essence is "capable of acting". Thus, what withdraws, the sending and the It, appears within manifestation, the sent, as its attributes of "Selbstandigkeit"  and  "Erscheinen" which together amount to the self-constancy of the act of appearing of the appearance. This leads to the second presupposition which the idea of autonomy intends: that the self-constancy of the act of appearing is the laying of its own foundation.

[2.10] [Presupposition 2] "Another truly essential presupposition also belongs to the determination of the nature of the Erscheinen, namely of the essence of manifestation: <u>If the Erscheinen which arrives at the intuition of self in the phenomenological field is this Erscheinen considered as that which creates the phenomenality of this field </u>... (in so far as this field is constituted by it), . . . <u>it is because the act of appearing which is the foundation of its own manifestation also shows itself in so far as it is this foundation- it is as this foundation, as the foundation of its own manifestation, that the act of appearing appears.</u> In this determination of

the Being of "the foundation as that which shows itself, does not the positive meaning of <u>Selbstanaigkeit</u>, the manifestation of the essence, purely and simply coincide with that which constitutes its very possibility? This possibility ceases being abstract, it is something other than some condition, 'x', if it shows itself in the field of phenomenality for which it lays the foundation as that very thing which lays the foundation for the field. The problematic which aims at clarifying the essence of the phenomena is equal to its task, it attains its goal when that which makes possible the manifestation of the essence of manifesting the Being of the foundation, is determined in its reality. In its reality the determination of the possibility of the manifestation of the essence belongs to the phenomenology of the foundation. <u>In the phenomenology of the foundation, the Selbstandigkeit of the essence is something other than a pre-supposition, it is that which shows itself in its possibility</u>. *[81] BIB266 p219 (Henry)

The autonomous withdraws in order to arrive before what it sends so that the withdrawal sets the stage for the arrival and this is in the arrival. The setting of the stage is an act of founding. The act of appearing (the attribute of the withdrawn sending which appears) stands constantly by itself as the laying of foundations for what will appear. The foundation is the third tier of self-reflexivity in the delineation of autonomy. Beings manifest themselves in the horizon of Being. The manifestation of this manifestation is the Essence. That is, the horizon of Being as the seat of ontological difference does in fact appear. It appears to itself. In order to appear to itself, it must in a sense withdraw to make room to receive itself. This withdrawal, however, shows up again in the reception as the self-constancy of this openness to manifestation by which the act of appearance takes place. The foundation is the manifestation of the Essence of manifestation. We say first the withdrawn Essence shows up in the manifest, then that it sees itself seeing itself. That what shows up is this showing up of the withdrawn in the manifest, the reflectivity is reflected on. This third tier - reflectivity (meta-levels) is the first in terms of logical typing. It goes before either the manifestation or the manifesting of manifestation making them

possible. For unless the reflexivity could show itself - unless the foundation could be laid - what would it matter that anything appeared or that the self-appeared as the appearing. The three tiers are phenomenality, reflexivity, and the showing up of reflexivity. *[82] The last tier lays the foundation for the others in that it carries in it the possibility of their unfolding within a realm in which they can make sense. This third tier completes the circle so to speak, and without that circle the radius and center would make no sense.
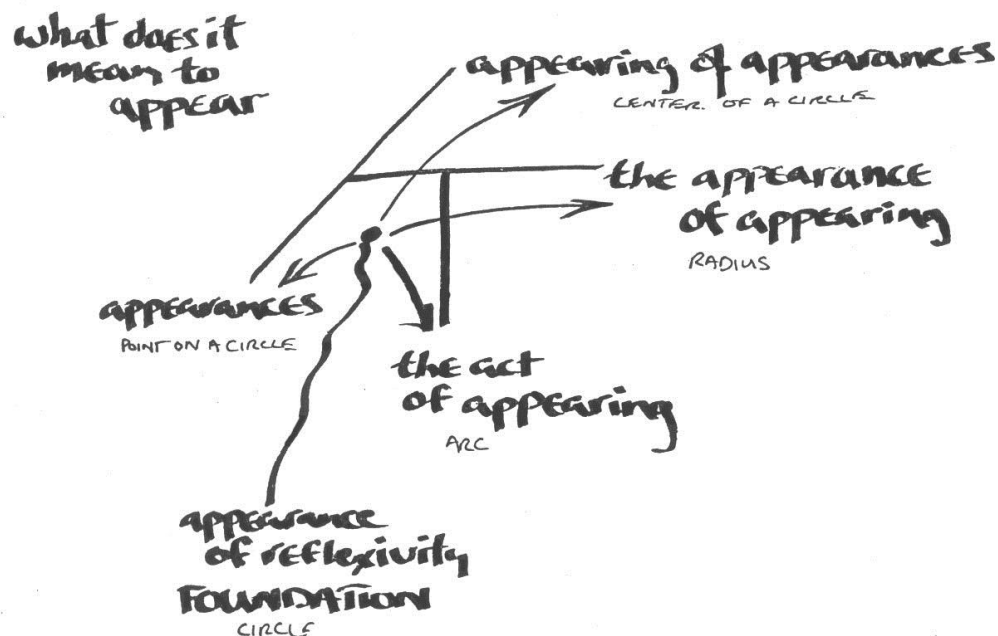


FIGURE 2.2

The foundation creates the ambience in which the four moments of Figure 2.1 may be seen as a single tetrahedral system. The foundation is the third definition of transcendence Heidegger gives as "Excellency" *[83] <u>Being in repose</u> is seen within changeable Being and the greater the degree of its apprehension there the greater degree of approximating Excellence. The self-constancy of the essence in the act of appearing by which the withdrawn essence may be seen <u>is itself seen</u>. So the act of appearing contains within it a movement that lays the foundation for itself. "Excellence" is what ties the elements of the Ultimate Question together and gives it ultimacy which makes them nonsense when taken separately. The Ultimate Question is its own preparation - it introduces itself and is its own reason. The Ultimate Question is autonomous - it is the law giver to itself as well as all others.

The Delphic Oracle: *[84] If it says "to each city the rites of that city" means none of the laws of any city extends beyond it to the oracle - the source of validity - let alone to any other city. It means take this oracle as your reference point and nothing else. The intersection of the grid and landscape is outside both though it is marked in both. The question of all questions is pointed at the "essent as such in its entirety" *[85] yet man who questions is a privileged part of the whole. The entirety appears, and is called into question by a part. Thus, manifestation manifests itself. The part by ideation attempts to see the whole. However, the questioning itself is what is important since <u>there</u> the manifesting of manifestation to the part, manifests itself. Man thinks "the essent as such in its entirety" and sees the thinking of it in his questioning. "The question of

questions" concerns the "why of the why". *[86] The third tier in which the circle *[87] is completed

where self reflexivity appears is the laying of the foundation. It must go before and lay out the

ambience in which the question as a whole may congeal. Auto/nomy is possible only where the

whole has already been subsumed and laid down. The point of contact between grid and

landscape cannot be set by powers that go beyond both to create a wholeness that can unite them.

[2.12] "Nevertheless the elaboration of the Formal Structure of the idea of autonomy remains formal, and the conditions which it enumerates as constituting together the concrete phenomenality actually remain empty presuppositions as long as no answer has been given to this question: <u>What does it mean to appear?</u>" *[88] BIB266 p219-220 (Henry)

Here Henry goes to the heart of the matter. Either you may ask where the wholeness of

the whole which is autonomous comes from or going the other direction you may ask what is

even that wholeness based on - what is the basic substrate of the ground on which the gestalt is

formed. "What does it mean to appear?" In all the above appearance is taken for granted.

```
Essence          - "that the act of appearance appear,

Manifestation    - that it be the foundation for its own
of essence         appearance,
Essence & mani-
festation of      - and that it appear precisely in so far as
essence in          it is this foundation
manifestation
                  - doubtless leads us to think that this act of
Autonomy            appearing is sufficient unto itself;

Substrate         - but this still says nothing as long as the
                    meaning of the word 'appear' actually and in
                    every case remains totally undetermined."*[89]
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on Scan*[89] BIB266 p220 (Henry)

In other words, autonomy is the independence of <u>What</u>? The ultimate question doubtlessly leads us to the boundaries of the questionable. But what is questioning? Is it the structure of inquiry that Sartre and Heidegger identify it with or is their something beyond this external situation which leaves questions and answers, addressed and addressee behind? When we ask the nature of the Query that which is addressed to essentials at every moment - that which responds to the oneness of all Being - that is when we ask about the substrate to the ultimate question. This substrate remains totally undetermined in relation to questioning as its *[90] external linguistic manifestation. The Query is what it is to appear.

"Is there any meaning to the distinction made by the problematic between Erscheinen and its manifestation, between the act of appearing, understood as that which phenomenalizes itself in the phenomenological field of Being, and that very act considered in itself as constituting the foundation for the phenomenality of this field wherein it appears, and can this distinction maintained if that which should be understood by 'appearing' remains not only undetermined but also and consequently completely undifferentiated"  *[91] BIB266 p220 (Henry)

[2.13] Can the external structure of the Ultimate question which leads to the structure of questioning be maintained if there is no internal articulation of the Query as such. Can the structure within the Clearing be maintained if what is outside remains a mere undifferentiated Non-Being? The answer to both these questions is no! The ~~clearing of Being~~ must be brought to bear on the Clearing in Being; the internal differentiation of appearance must be set against the external structure of autonomy; the articulation of the Query must illuminate the Questioning of the Question of all Questions.

"Can the <u>split</u> in the work of manifesting between that which accomplishes this work and that which is accomplishes by it boast any legitimacy, in spite of its <u>logical</u> appearance, if that which should be thought of under each of these two terms which it separates is actually <u>the same</u> thing, i.e. 'appearing'? Is not precisely such a splitting purely 'logical'? Or the other hand, the effort on the part of the problematic at identifying the power which opens this field and that which makes it 'visible' with the visibility of the open field of phenomenality, is not really useless, if the unity which this problematic seeks to promote and give a foundation to is in fact nothing other than the empty identity of a tautology? If the field is made from the <u>Erscheinen</u> itself, if it is in fact the Erscheinen itself, is there actually anything behind the coincidence of the Erscheinen and of the phenomenal field wherein the Erscheinen arrives at the intuition of self other than the <u>pure and simple act of appearing, otherwise totally undetermined</u>, which someone thought it well to name twice." *[92] BIB266 p220 (Henry)

We may refer here to Piaget and what he says with regard to structuralism -

"As a first approximation, we may say that a structure is a system of transformations. In as much as it is a system and not a mere collection of elements and other properties, these transformations involve laws: the structure is preserved and enriched by the interplay of its transformation laws, which never yield results external to the system nor employ elements that are external to it. In short, the notion of structure is comprised of three key ideas: the idea of wholeness, the idea of transformation, and the idea of self-regulation." *[93] BIB167 p5 (Piaget)

If we applied this to the external structure of Appearance, then Wholeness would correspond to laying the foundation, Transformation to the difference between the essence and the horizon of Being, and self-regulation to the "sending" which controls that difference by making them the same.

"The discovery of structure may, either immediately or at a much later stage, give rise to formalization. Such formalization is, however, always a creature of the theoretician, whereas structure itself exists apart from him." *[94] BIB107 p5 (Piaget)

The structure of the ultimate question and the external structure of appearance are merely different formalizations of the <u>Same</u> structure.

"If the character of structured wholes depends on these laws of composition, these laws must of their very nature be Structuring; it is the constant duality, or bi-polarity of always being simultaneously structuring and structures that accounts for the success of the notion of law or rule employed by the structuralists." *[95] BIB107 p10 (Piaget)

That which is a law unto itself must constantly be legislating with regard to itself. It must give the law and receive it. Whereas its basic status is lawlessness. The very concept of law is to accept bounds outside of one's self. To set bounds from within is to be able to have any bounds and thus be essentially lawless even if a front of abiding by laws is put up. The external structure of Appearance/Ultimate Question is the front of this law abidingness which covers over the truth of the Query / Appearance substrate which must confront the basic nihilism which underlies Autonomy.

[2.14] "However, upon closer inspection, the elaboration of the formed structure of Selbstandigkeit is not in itself formal; it is rather seized upon in the course of the problematic which arises at the essence of manifestation. The elaboration of the formal structure of the 'Selbstandlgkeit' of the essence is pursued as a clarification. It is in the very work of this clarification that the idea of autonomy comes to light. Far from being a presupposition of analysis, it is rather its result; or, if the idea of autonomy is a presupposition, it is such only in a derived sense that that which it indicates is the absolute presupposition in the order of reality." *[96] BIB266 p220-221 (Henry)

The Ultimate Question as it leads to Inquiry only serves to point out the Query. The external

coherence of the one serves to indicate  the internal coherence of the other.

"It is precisely at the moment when it enters into relationship with this absolute presupposition, namely, with that which constitutes the very essence of all reality, that the problematic also encounters the idea of autonomy wherein are defined the conditions of this reality, i.e. its very essence. The formal structure of the idea of autonomy is the expression of the internal structure of the essence." *[97] BIB266 p221 (Henry)

This fundamental relation between internal and external coherences is the very principle on which this essay is founded. It is the principle which Adorno calls *constellation* in <u>Negative Dialectics</u>. And it will appear over and over in different guises. Constellation may be explained by saying: What cannot be seen is merely the inside-out of what can be. So we may construct *[98] icons of what we cannot see on the basis of what is laid out before us. These icons point to the heart of what lies hidden to us. The Ultimate Question leads us to the structure of Inquiry and the route of inquiry is the dialectic. In the dialectic, thought involutes and explores its groundlessness. The dialectic is the icon of the groundlessness of thought. So the dialectic is the external coherence which rebounds on its absolute presupposition but in that rebounding takes a leap beyond it to become an icon of the internal coherence of the groundlessness which is a positive and vital factor.

[2.15] "For this reason, the idea of autonomy is neither formal nor empty." *[99] BIB266 p221 (Henry)

This idea of Autonomy is in fact merely an icon for "what does it mean to appear" which is the original to which the icon only has meaning as a reference. It is when men (doing) ontology *[100] forget their aim, forget the original, is the Essence and settle for the elaboration of the tools instead of keeping their eyes on the end to which they are oriented. that they become lost in the concrete. At this point solidification occurs.

"The relation of icon to original is a difference <u>qua</u> difference, a relation or difference that belongs together. The original and the icon differ and belong together; while they differ as the concrete differs from the analytic, they belong together as both the concrete and analytic belong

to Being. The belonging together of form and particular is not a relation of similarity and is consequently not based upon a "standard" of similarity because their relatedness is grounded in Being. What is spoken of as the third man is a concrete version of Being. To speak of Being as a third man is ludicrous, faithless.

"The relationship between form and particular is not analytically crucial to Plato because their separation was never a <u>problem</u>. The problem is that men speak unthinkingly and such unthinking speech shows itself in discourse through the many and dispersed distinctions that are produced. The problem is to move concertedly to address and to re-collect the resonances which these many mouthings cover over, and thus the discourse is led to anchor itself at stabler and secure <u>points</u>. By keeping these <u>points</u> in mind and by not losing them in the face of impressive and high sounding pressure toward fragmentation, men can come to - recognize what these <u>points</u> in their many exemplifications in discourse cover. These <u>points</u> and their exemplifications 'belong together' in that through the mouthings - as dispersed and as fragmented as they are - the <u>points</u> are made to show themselves" *[103] BIB 184 p82 (Blum)

The <u>points</u> mentioned here by Blum are in fact the moments of the icon constructed of the original. For inside/outside - internal and external coherences to be generated, that is for solidification to occur, there must be {at least} four such interrelated points clustered together. *[102] Such a tetrahedral conceptual configuration allows the isomorphism between the internal and external coherences to be set up.

"The mouthings of men show themselves up as appearances, which is to say that <u>the focal points of discourse</u> (the forms, the ideas) announce themselves through these mouthings and from these mouthings man seeks to disclose the points which are announced through the mouthings but which are hidden until the mouthings bring them to life through the conflict of discourse." *[103] BIB184 p82 (Blum)

So the "appearances" are drawn together by the Formal idea of Autonomy and concentrated. Without the Idea or Icon of Autonomy, the question - "What does it mean to appear?" - could not be asked about the original substrate to which the Icon belongs. Without the Icon as it manifests itself in a cluster of focal points, the substrate would retrain a dispersed and

amorphous matter which could not be addressed in any but the most vague fashion. Thus the

ultimate question transforms into the external structure or inquiry which allows it to address

pointedly the Query. The minimal system of focal points, which consists of {minimally at least}

four moments, *[104] allows us to direct our probes into the original grounds with precision.

"Yet these points are not themselves the phenomena, for the appearing of the points in discourse is itself a reminder of that which is hidden by the discourse and by all of its characterizations and distinctions. Thus, the exemplification of the idea in discourse, instead of appearing as two things - the idea and the particular - is a One - an exemplification, icon, or re-flection of something which does not show itself but which belongs to the exemplification-of-the-idea which does show itself and which belongs to it so essentially as to constitute its meaning and ground." *[105] BIB184 p82 (Blum)

Notice how Blum himself produces a picture of the Formal Idea of autonomy in his

explanation of oneness. He distinguishes form and particular. They belong together as "an-

exemplification-of-an-idea" which together point toward and exemplify "something which does

not show itself."

FIGURE 3
§ 2.15b

form

AN EXEMPLIFICATION OF AN IDEA

EXEMPLIFIES →

Something which does not show itself

Particular

"exemplification"
"reminder"
"constitutes meaning & ground"
"appearing of points in discourse"

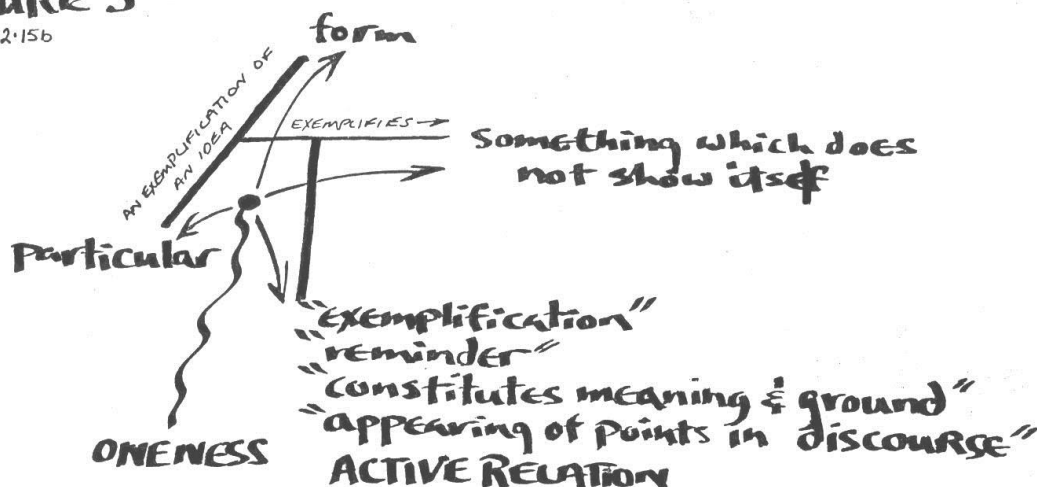ONENESS        ACTIVE RELATION

FIGURE 2.3

Henry comments on the necessity of this structure which points beyond itself as he

continues.

"Again it is in place to note that the movement of thought does not stem from this idea, as from a directive idea for inquiry, toward the reality which this investigation aims at exploring. Rather, as has been shown and attested to by the entire course followed throughout the problematic, it is from the very elucidation of that which was understood as reality, namely, the essence of manifestation ... that the idea of autonomy is born, as that which unifies in its concept the conditions which were separated by analysis in the course of its own movement." *[106] BIB266 p221 (Henry)

Here again we could cite the saying of Alcmaeon of Croton*[107] for we see that movement,

as movement of thought in analysis, is what shatters "the conditions" which the "idea of

autonomy" attempts to "unite in its concept". The Same bursts into Transcendence and

transcendence attempts always to return to the Same. But each finds its total orientation toward

the unquestionable separation of the two as they transform into one another. Thought attacks the

Query and rebounds into inquiry and the Query vanishes into the ambiguity of unquestionability.

"For thought, plunged in its own ontological task of clarifications, the idea of autonomy is a posteriori Nevertheless, when it reaches this point of inquiry whereby it is led into the presence of that which makes the essence of manifestation what it is, i.e., an essence, namely, when it is led into the presence of its very object, the idea of autonomy presents itself to this type of thought as that whose concept retains in itself everything acquired in its past movement." *[108] BBI266 p221 (Henry)

The Idea of Autonomy which comes after the Query is already directed at the original for

which this idea is an icon. But when it reaches the point at which the transformation between

Query and Inquiry occurs - when it is directed at that original as if it were an object, then the idea

of autonomy appears as if it came before the Inquiry. The point of transformation is the

interspace between two mirror images. On the side of Sameness, autonomy follows Query while

on the side of Transcendence, Inquiry follows autonomy which appears as excess luggage. The

true object itself is the interspace of unquestionability.

"Moreover, this happens in such a way that this content, now suddenly synthesized and clarified by thought, is also that which defines in a rigorous way the task to which thought must now commit itself in order to arrive at its goal. The idea of autonomy is still only a question, but a question worked out by phenomenological progress in analysis; it is a question which is a result, a philosophical question. With the question contained in the idea of autonomy, the problematic which aims at the essence of manifestation becomes transparent to itself; it understands itself and its goal. The idea of autonomy is now a directive idea." *[109] BIB266 p221 (Henry)

As I have quoted before from Heidegger -

"The beginning is the result" :: "The result is the beginning." *[110] BIB141 p52-53 (Heidegger)

This structure is always necessitated by transcendence. What is interesting is not the structure but the interspace across which inversion takes place. We might call it the "transformational lacuna".

[2.16] "However, since the autonomy of the essence is still <u>for us</u> only an idea, (273) a directive idea, this shows that if the goal which it pursues is now clearly defined in the eyes of the problematic which aims at the essence, nevertheless, the means for arriving at this goal are still lacking. Far from being abstract or empty, <u>the idea of autonomy is the index of a concrete ontological task</u>; it is that which permits the problematic to take cognizance of its own insufficiency in the impossibility it experiences at furnishing an effective content for this idea." *[111] BIB266 p221-222 (Henry)

The Idea of Autonomy is a grid of "focal points" set against a landscape of the Essence - "what does it mean to appear?" - which is unclear and indeterminate. Since the landscape is constantly shifting, like the sand dunes, there is no way to straight forwardly establish correspondences. The "Idea of Autonomy is the index of a concrete ontological task" which is to locate a solid set of mappings so that a correspondence may be set up between the external coherence of the Idea and the internal coherence of the Essence. Thus, the grid of the Idea is led to explore the possibility of a point of contact between the grid and landscape. "A magnetic north" which will direct it to the true north of the pole from which the grid might hang.

"Godel showed that the construction of a demonstrably consistent relatively rich theory *(the idea of autonomy)* requires not simply an "analysis" of its "presuppositions" *(the structure of its focal points coalescence)*, but the construction of the next "higher" theory *(which would connect the grid of autonomy to the essence)*! Previously, it was possible to view theories as layers of a pyramid, each resting on the one below, the theory at ground level being the most secure because constituted by the simplest means, and the whole firmly poised on a sufficient base *(the relation between grid and landscape was taken for granted)* Now, however, "simplicity" becomes a sign of weakness and the "fastening" of any story in the edifice of human knowledge calls for the

construction of the next higher story. To revert to our earlier image, the pyramid of knowledge no longer rests on foundations but hangs by its vertex - an ideal point never reached and, more curious, constantly arising In short, rather than envisaging human knowledge as a pyramid or building of some sort, we should think of it as a spiral, the radius of whose turns increases as the spiral rises." *[112] BIB107 p34 (Piaget)

Piaget turns his metaphor inside out here with the "ideal point" first the receding limit of

the process of Inquiry and then becoming the origin from which it recedes but which is re-

emphasized with every turn. Godel's point *[113] is made by O'Malley when he says -

"This is that the so called "hermeneutic circle' is not a circle but a spiral ... That is to say, the reflective perspective is at a greater altitude than the perspectives it critically scrutinizes." *[114] BIB379 p128 (O'Malley)

The image of the spiral again re-emphasizes that once beginnings and ends are created it

is impossible to put them together again[2]. But with this image, what Fuller calls "interference"

may also be seen ---

"All actions are spiral because they cannot go through themselves and because there is time." (520.11) *[115] BIB431 p259 (Fuller)

In terms of our model the spiral is constrained by its center - it points to  "the ideal point"

which is the ultimate question and the unanswerability of this Query displays the attribute of

"interference", the impossibility of returning, *[116] which does not allow beginnings and ends to

be put together. The spiral of the dialectic of inquiry refers to the "center" of the ultimate ques-

tion which in turn refers to the interface between sameness and transcendence, the midpoint in

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[2] See also N. Rescher Cognitive Systematization

their transformation which refuses clarification. The ultimate question is the magnetic north that

refers to the point of interference which forces the circle to be a spiral which the grid should be

hung from like longitude and latitude are hung on the north pole. But that point cannot be

reached - it refuses clarification.

"This means, in effect, that the idea of <u>structure</u> as a system of transformations becomes continuous with that of <u>construction</u> as continual formation though this may appear puzzling at first sight, the reason for it is really quite simple. From Godel's conclusions there follow certain important insights as to the limits of formalization in general; in particular, it has been possible to show that there are, in addition to formalized levels of knowledge, distinct "semi-formal" or "semi-intuitive" levels, which wait their turn, so to speak, for formalization. The limits of formalization are not laid down once and for all, like the walls of China, but instead, are "moveable" or "voracious".  J. Ladriere neatly sums up what is here involved in the following statement: "we cannot survey all the operations open to human thought at one glance." 12 *[117] BIB107 p34-35 (Piaget)

The '"moveable" ... limits of formalization' is precisely the specification of the limit of thought as it strikes the unquestionable. That the limits are changeable is exactly what limits the validity of all thought. There is a fundamental <u>interference</u> which Inquiry must always face and never overcomes. Sartre speaks of this interference by which unquestionability becomes manifest.

"It must be understood that whatever the ideological project may be in appearance, its ultimate goal is to change the basic situation by becoming aware of its contradictions. Sprung from a particular conflict and condition, it aims at surpassing it in order to reveal it, to reveal it in order to make it manifest to all, to manifest it in order to resolve it." *[118] BIB389 p112  (Sartre)

The ideological project must eventually take the form of the Idea of Autonomy and be

directed via the ultimate question toward the Essence which it cannot clarify - this is the basic

situation which thought wishes to change in order to escape contradiction. The Idea of

Autonomy is a "directive idea" - it directs thought toward its groundlessness with the hope of

resolution but the impossibility of resolution stands immutably as the limit of thought.


"A system is an alienated man who wants to go beyond his alienation and who gets entangled in alienated words, *[119] it is an achievement of awareness which finds itself deviated by its own instruments and which the culture transforms into a particular Weltanschang. It is at the same time a struggle of thought against its social instruments, an effort to direct them, to empty them of their superfluidity to compel them to express only thought itself. The consequence of these contradictions is the fact that an ideological system is an irreducible, since the instruments whatever they are, alienate the one who employs them and notify the meaning of his action, the idea must be considered to be both the objectification of the concrete man and his alienation." *[120] BIB389 p115 (Sartre)

So ...


"Is it purely accidental if it is precisely at the moment when it finds itself incapable of furnishing an effective contact for the idea that the problematic turns itself against the idea, stemming from its very progress in order to question this idea and finally to ask if it has a meaning? When does the problematic show itself incapable of giving an effective content to the idea, of autonomy? When it is a case of determining the ~~Being~~ of the foundation in its reality. The idea of autonomy is no more than the idea of this necessary determination. It is because this determination fails, because it can actually be recognized as a fundamental ontological indetermination, that the idea of autonomy appears formal and empty." *[121] BIB266 p222 (Henry)

This "fundamental ontological indetermination" is the unquestionability which our

inquiry into the ultimate question directs us toward and toward which the query has poised its

attention alert to the danger.


[2.17] "More precisely, in what does the 'formal' and 'empty' character of this idea consist? It consists in this, namely that it passes off this very appearance as the foundation for the appearance; but the context of the problematic confers upon this empty tautology a singular meaning. First of all, in this context, what we must understand as appearances is rigorously defined; Appearance designates the visibility of the transcendent horizon of Being. Precisely because the idea of the autonomy of the essence intervenes in the course of the

phenomenological progress of the analysis, the elements which compose its formal structure and which are re-united by it are neither positively undetermined nor uncertain. The idea of the foundation is not originally a simple logical presupposition any more than is the concept of appearance (which is that of the horizon). <u>The foundation is transcendence itself</u>. In their own origin, namely, in the <u>movement</u> of the process of clarification wherein they intervene, the elements which compose the formal structure of the idea are different. <u>The understanding of this difference is identically</u> *[122] <u>that of their unity.</u> When, the peculiar Being of the foundation is determined, then that for which it constitutes the foundation can be understood as starting from the foundation, namely, in the unity with relationship to it." *[123] BIB266 p222 (Henry)
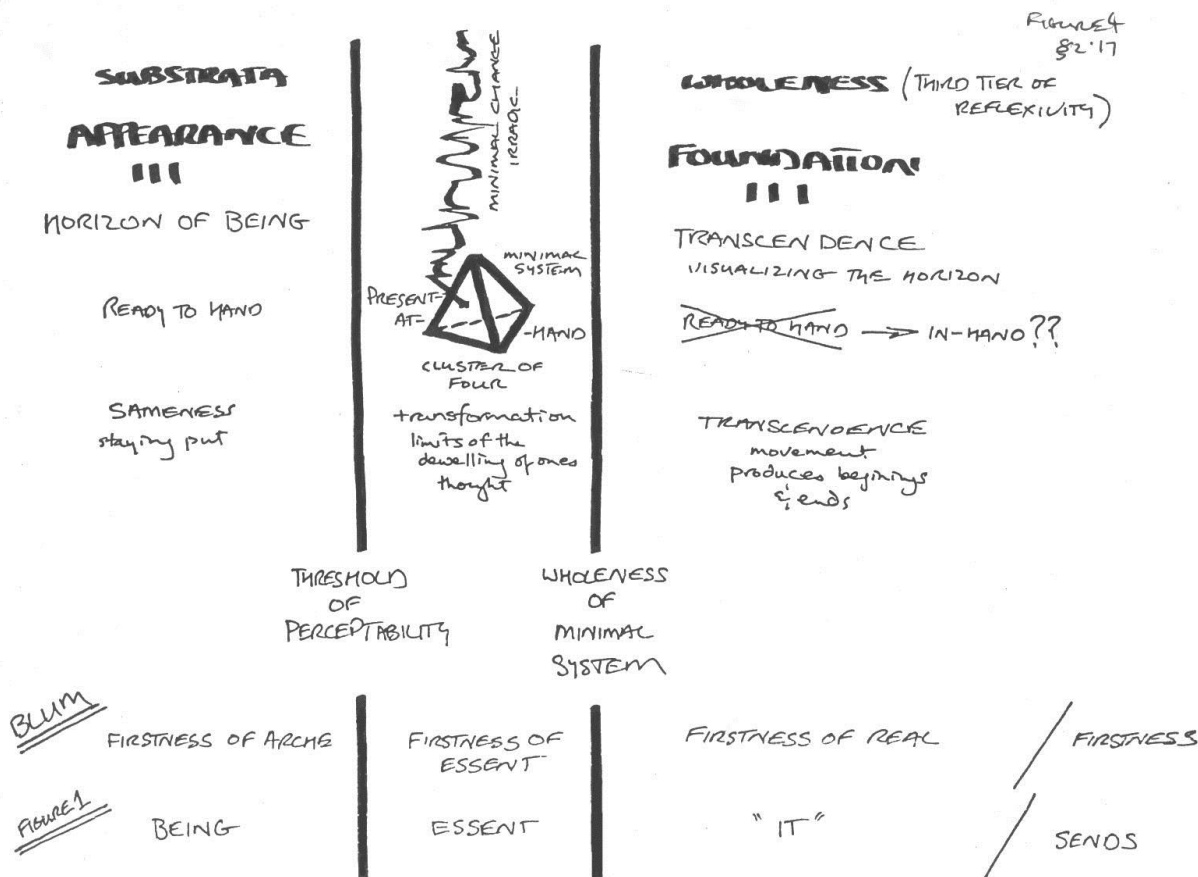


FIGURE 2.4

Slowly the picture that Henry is presenting begins to congeal and we must attempt to make it precise, before presenting our own version of the icon of autonomy in terms of an exploration of the four fundamental philosophical sciences. This picture is of a fundamental dualistic structure to questioning which prevents it from going beyond itself. The dualism may or may not be mediated, but the result is the same. We end up with ultimately a tetrahedron or minimal system of concepts which in its totality, which Henry calls the <u>foundation</u>, points toward its substrate which Henry names <u>appearance</u>. The parts of the tetrahedron make no sense because their foundation or wholeness cannot make contact with the substrate - their commitment cannot engage the topic - it cannot clarify the substrate in order to bring it to "a clear and distinct" articulation which could be grasped by the foundation. The "~~Being~~ of the foundation" is based on the lack of distinctness of the <u>appearanc</u>e. The process "Horizon of Being" to which Dasein is oriented and that forms its limit beyond which lies the ~~clearing of Being~~ ~~is~~ (crossed out) transcendental and ~~is~~ (crossed out) visible to Dasein. The foundation is dasein's envisioning of the Horizon of the Clearing which is transcendence proper. The horizon which is seen (Foundation) ~~is~~ the process of its being seem (Appearance). Thus they (Appearance and Foundation : seeing and seen) are different and "this difference is identically that of their unity." However, the difference does not open up for us their unity nor does their unity make us able to understand the difference. Here unity and difference are identical and to say one or the other is the same as saying nothing at all. This is the sign of nihilism - it reduces what we say to empty and formal chatter because we cannot remember how to speak, about the "one" except as an idea.

*[123a] Transcendence and Sameness as they have been defined suffer from the same dilemma and in fact they are precisely the same terms except I have attempted to define them in relation to the action of the "fundamental ontological indetermination" through which they are related. Sameness is the substrate 'below the threshold of perceptibility' which Henry names appearance-Everything which is seen - every being - is seen against the background of this substrate of imperceptibility which makes vision itself possible. The threshold itself between what is perceptible - essents/eventities - and the imperceptible which is called the Horizon of Being that indicates the boundary of the clearing in Being is marked by certain clusters of focal points. The minimum number of focal points seems *[124] to be four which may accurately mark this threshold. The "fourness" gives inside/outside determinability to the conceptual system which may then be used to point toward the threshold itself. Kant assumed this threshold was a precise boundary *[125] But with the idea that the Horizon of Being is a process it is recognized that it is constantly shifting and this shifting is part of its very nature. The indication that a vital minimal system actually marks the threshold is that, what might be called minimal change is the result.

Minimal Change is a non-random, non-predictable movement which is necessary for visibility even of movement *[126] itself. The example of it comes from psychology in which experiments have been conducted upon the erratic movement of the eye below conscious control. When the gaze is fixed, three sorts of movements may be distinguished.

"Three types of involuntary eye movement are distinguished: slow drifts of the eye away from the point of fixation; rapid, sudden movements (saccades) which bring the eye back to the fixation point; and small amplitude, very rapid tremour present at all times, but most conveniently observed during slow drifts on which it appears to be superimposed. The saccades occur 2-5 times a second, their amplitude ranging between 2 and 50 of arc. The amplitude and frequency of the physiological tremour vary." *[127] BIB439 p29 (Zusne)

The point is that these three involuntary movements work together with the motility of the eye which may choose to remain fixed to render the object of the gaze constantly observable. If the retinal image is stabilized in such a way to discount the action of these constant and involuntary movements as well as the voluntary, then the object disappears in perception. This is a striking example of the necessity of the erratic minimal change necessary for the distinguishability of entities. The three involuntary movements in collaboration with voluntary fixation provide an irregular but non-random motion which keeps the retinal image intact. This motion is not coordinated between the two eyes. When looked at closely, the pattern produced is not merely accidental even though it is not purposefully regular either. The interesting thing is that there are <u>four</u> distinct movements which collaborate as a system to allow <u>Appearance</u> in visual perception. Thus a minimal system produces a minimal erratic change which is an icon of the process-nature of the Horizon of Being which lies beyond discernibility but which is implicated in the fact things do appear.

Plato notes the relation between erratic minimal change and the minimal cluster of focal points in the Timeaus -

"Thus have I concisely given the result of my thought, and my verdict that <u>being</u> and <u>space</u> and <u>generation</u> (time) *[128] these three existed in their three ways before the heaven, and that the horse of generation, moistened by water and inflamed by fire, and receiving the forms of earth and air, and experiencing all the affections which accompany these, presented a strange variety of appearances, and <u>being fu1l of powers which neither similar nor equally balanced was never in any part in a state of equipoise, but swaying unevenly hither and thither; was shaken by them and by its motion again shook them, and the elements, when moved were separated and carried continually, some one way some another.</u> [*MINIMAL CHANGE*] As when grain is shaken and winnowed by fans and other instruments used in the threshing of corn & the dense and heavy particles are borne away and settle in one direction, and the lose and light particles in another. <u>In this manner, the four kinds or elements were then shaken by the receiving vessel,</u> *[Minimal Change transformed into focal points]* which moving like a winnowing machine, "scattered far away from one another the elements most unlike, and forced the most similar elements into close contact. <u>Wherefore the various elements had distinct places also before they were arranged so as to form the universe</u>. *[Focal Points cluster as acervation before becoming whole]* At first, however, they were all without reason and measure. But when the world began to get into order, fire and water and earth and air <u>did indeed show faint traces of themselves</u>, *[This is the faint trace of the icon of the minimal system as constellation]* but were all together in such a condition as one may expect to find wherever God is absence. Such, I say, being their nature, God now fashioned them by form and number. Let it be consistently maintained by us in all that we say that God made them as far as possible the fairest and best, out of things which are not fair and good." *[129]

Here then our icon of the transformation of sameness into transcendence can be made specific. The sameness is the substrate which underlies each of the four elements of the minimal system. The minimal system in its "minimality" is not necessarily a "whole", it might be called a cluster to which wholeness might be attributed as an extra assumption. This seeming wholeness of the minimal system is the threshold of transcendence as the motion beyond erratic non-random motion necessary for visualizing the threshold. Henry calls this wholeness which is the appearing of the reflection of the appearance the <u>Foundation</u>. The threshold of the substrate which ontology seeks to clarify and fix is logically identical to the wholeness of the minimal

system yet they are  still very different. This means the upper and lower limit of the minimal

system - its meta-level (upper) and its higher logical type (lower) - are the <u>Same</u>. *[129a] As the

minimal system merely indicates the horizon blindly, it does not flounder, but if it attempts to

<u>clarify</u> that horizon or see the horizon it indicates, then the Sameness bursts,  or transforms, into

Transcendence. Because the minimal system has inside/outside directionality, this transformation

only works one way, from Sameness to Transcendence. As the ultimate question, the minimal

system points toward the unquestionability of the substrate. The pointing itself without the

superficial apparatus of the minimal system necessary to give directionality is the query. The

query is always oriented toward the danger inherent in the situation where the substrate cannot

be clarified and the minimal systems cluster cannot be "made whole". The orientation toward this

danger and through the danger "to the oneness of all Being", is the <u>Appearance</u>, is the Same, is

that indefinable illusive suchness just out of sight that allows sight to see everything but it[3].

When the minimal system as a structuration or crystallization *[130]  which we can see as an

acervation approaching wholeness (Sartre would say de-totalized totality *[131]) approaches the

threshold of imperceptibility, approaches its astonishment *[132]  at its own ignorance, *[133]  the

clustering explodes or bursts and that bursting is the movement of transcendence. In that

shattering someone has accepted a distinction, some difference, as a beginning, as an absolute

first.

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[3] C.S. Peirce called this Firstness.

"According to Aristotle, the principle sense of 'nature' is whatness and the question 'what is the nature (whatness) of science?' has often been taken to ask for the <u>object</u> of sciences as that whatness which science appropriates and secures for itself; that matter which science subjugates and to which speaking called science itself surrenders.

"Whatness or nature so understood has been identified with the first things or firstness and firstness has been conceived as the primary or first condition of subjecthood as the firstness of a species or concreturm. The firstness of such a nature consists in the fact that in its subjugation, it licenses and authorizes the speech which is directed to it * it forces that speech to answer to it. The firstness of the nature consists in its character as the object that rules speech and licenses speech to speak in its name, and which excludes speech which fails to touch it as extraneous. This firstness is not like the material source or cause, but is represented in speech as <u>the essent</u>.

"From this view, what is Real comes to be that which is described by true speech when true speech is speech that conforms to the path laid down by the firstness of the essent. The speech is speech that qualifies, predicates, and explicates the attributes and relationships internal to the essent secured in its firstness, but the achievement of this securing as itself an instance of true speaking is suppressed.

"In contrast, Aristotle's notion of whatness in general - of the whatness of whatness rather than the whatness of a being or subject - hints at another conception of the firstness of a subject; not the firstness of an appropriated essent but the firstness of <u>arche</u> (the source and power of Physis) as reflected in the true subject which itself grounds any conception of the essent appropriated in speech. The true subject could be designated as the <u>Real</u> as it could be said to differ from the ordinary conception of whatness as ruler, i.e. that the firstness of the secure essent or nature is actually derivative, or is an icon or the force which moves all things, of that which is at once genuinely 'first' and Real. Firstness as the Real subject, as the foundation or "grounds of arche" is that which is critical, central and essential to speech. It is this subject which makes the appropriation of objects as subjected essents possible and intelligible. Whereas Plato glimpsed such "whatness" through the metaphor of the Good, Aristotle tended to see it in terms of the methodic and conventional instrumentality of appropriation it-self and of the grammatical possibilities which ordinary language provides for speaking to appropriate.

"The relationship between nature and Reality is complex." *[134] BIB184 p64-65 (Blum)

[2.18] Notice how Blum has here again constructed an icon of the "idea of autonomy."

but beyond that notice what happens when the individual static categories are transformed by the

internalization of the movement of the whole. - Figure 2.4 - merely reiterates Figure 2.1 where the "sending" has merely been incorporated into each of the presented categories as "Process" Being of the Horizon, minimal erratic change, and the motion of transcendence. It is impossible to construct an icon of this "situation of groundlessness" which has any validity for thought doesn't assume the acervating *[134a] structure of the minimal system. Yet all these icons of thought are empty in as much as they all break open into the "next higher theory" when given a little thought, or sink into ambiguity. What is interesting is not the multifarious icons but the situation itself of which the icon is merely one factor. But with all these kinds of firstness, the Firstness itself "consists in the fact that in its subjugation it licenses and authorizes the speech which is directed to it; it forces that speech to answer to it". So when transcendence blossoms forth, the "situation of groundlessness" is lost to our view - lost under the iron fist of domination which is the sine qua non of ontological monism. In this essay, a way must be threaded back from this domination, this assumption of wholeness, of historicism, *[135] to what lies beneath Sartre's concept of "de-totalized totality". Consider the minimal system as a constellation *[136] or clustering and explore its directionality to see precisely how "the formal structure of the idea of autonomy is the expression of the internal structure of the essence". But this means that transcendence must face the groundlessness it covers over (step taken by Heidegger *[137]) must take account of its effects on it (step taken by Adorno in Negative Dialectics *[138] and shown as in Heidegger's later concept of errancy *[139]), must realize it is "one" with this errancy - (Henry's contribution / the anti-dialectical move *[140]), and finally that it is within this utter destruction still

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the <u>same</u>. (Merleau-Ponty's contribution from <u>The Visible and the Invisible</u> *[141]). That we cannot speak of the Icon and its relation to its groundlessness except in terms of the Icon leads to the other approach to the ~~clearing of Being~~. The structural approach rests totally within the explication of the modulations of the cluster of "focal points" whereas the Hermeneutical considers insideness / outsideness directionality as such, which expresses the Icon's relation to itself.

[2.19]  "<u>To determine the peculiar ~~Being~~ of the foundation is to bring to light the critical mode of revelation of transcendence itself</u> because it does not have at its disposal the idea of this <u>mode </u>of original and proper revelation (that is, a mode beyond the Present-at-hand and Ready-to-hand), the problematic cannot determine the idea of transcendence other than by conferring upon it the phenomenological status of the horizon (ready-to-hand)" *[142] BIB266 p222 (Henry)

Throughout Heidegger's work we know the "modes" of "revelation" of the minimal system and the Horizon respectively to be the Present-at-hand and Ready-to-hand. But in <u>Being & Time</u> *[143] Heidegger suppresses the disclosure of the possibility of any further modes. Such a disclosure shatters ontological monism - the fundamentally empty duality of <u>Appearance</u> and <u>Foundation.</u> If these two concepts of subliminal and superliminal have the same modality, that is the Ready-to-hand, then it is easy to say that whereas they are different in terms of the present-at-hand modality, they are the same in terms of another "deeper" mode of apprehension, e.g., circumspective concern. This is the source of the Heideggerian Illusion, the seeming solution to the "problem" of Transcendence which turns out to be essentially a slight of hand. If, on the other hand, the Foundation has a different modality altogether, "the illusion that Heidegger sets out is

shattered. It is precisely this third modality which surfaces in Merleau-Ponty's <u>Phenomenology of Perception</u> *[144] which I will call the <u>In-Hand</u>, that is substantiated by Henry in the <u>Essence of Manifestation</u>. *[145] That a further modality {Wild Being} yet might be suggested beyond even these three {Pure, Process, Hyper Being} as well will be a major suggestion of this essay. The suggestion is that ultimately that the Icon subsists both in *kind/essence/whatness* and *moda1ity/howness* and that these, like Transcendence and the Same, are but enantiomorphic mirror images of the Icon itself. Modality cannot be used to cut across essence as Heidegger attempts to do because it is the <u>Same</u> with it.

[2.20] "The need for <u>means</u> is what leads the problematic which moves within the ontological presuppositions of monism to identify the structural elements distinguished by it in the essence. At the moment when the foundation coincides with the appearance whose foundation it constitutes, when it itself is this appearance as such, the distinction between these confused elements is surely no longer anything more than a useless complication in the analysis, their identity is the empty identity of a tautology. But is the identical form which has been needlessly twice-named anything other than an empty word? <u>It is the appearance which would say everything and yet say nothing</u>, the appearance which appears, which "constitutes the foundation for its appearance and which appears as such. It is as if the formalism of all these relationships wherein it is grasped could speculatively say in what the act of appearing consists and how it is truly possible." *[146] BIB266 p222-223 (Henry)

Husserl's philosophy is a prime example of the attempt to identify <u>Foundation</u> and <u>Appearance</u>, thus giving rise to the beginning of Transcendence.

. . . "Husserl tries to seize the beginning proposing itself <u>to</u> the beginning <u>as</u> a beginning <u>in</u> the beginning. Pierre Therenaz describes it perfectly -

"In Husserl, we see a circular movement which revolves around its point of departure, radicalizes it progressively without ever truly leaving it. This movement, by displaying itself simultaneously

as reduction and retentionality, digs even deeper, and in its exhausting "struggle for the beginning" - for a beginning which is an end -"situated at infinity", is consumed by a coming and going which Husserl himself characterized as zig-zag ... Obviously, it is inaccessible in fact and can only be aimed at ... The point of departure thus cannot be a hole in being. " *[147] BIB377 p49 (Said)

Husserl, however, poses the problem in a different way by taking a median between the

two extremes and calling it consciousness. On the one hand -

"It is not only as object of reflection that consciousness, being given adequately, necessarily exists; the meaning of its existence consists precisely in not existing as an object of reflection only. Conscious life exists even when it is not an object of reflection  ...  It is no longer a reflection on consciousness that constitutes its existence; the former is made possible by the latter." *[148]  BIB421 p28-29 (Levinas)

Consciousness is not taken as the wholeness of the whole imposed by reflection. But, on

the other hand, it does not assume access to external objects as subliminal phenomena

(Noumena).

"To determine the essence of consciousness, Husserl starts from the totality of those phenomena which are included in the Cartesian cogito -

> "We are taking - as a starting point - "consciousness" in the pregnant sense of the term, in the sense which first comes to mind and which can be most easily expressed as the Cartesian cogito, as "I think". As we know, Descartes understood the cogito In a wide sense, in such a way as to include any state such as: "I perceive, I remember, 1 may be, I judge, I desire, I want" and, similarly, all analogous ego states (Icherlebniss) in their innumerable successive formations."[38]

"These states of life, these Erlebnisse, do not form a region of reality which is simply beside the world of nature.[39] It is only in terms, of "empty categories" 40 that we may use the word "being" with respect to both the world of things and the world of consciousness. The Erlebnisse have a different mode of existence. We insist on this from the beginning. "Consciousness has in itself its proper being  ... It constitutes a region of being original in principle"[41] Elsewhere, Husserl says even more explicitly, there emerges an essential and fundamental difference between being qua

consciousness and being qua thing".[42] In this way, it is intimated a difference in principle between the modes of existence of consciousness and of reality and the most important difference there is." *[149] BIB421 p26 (Levinas)

This latter distinction sounds like that between the present-at-hand and ready-to-hand, but this is emphatically not the case. To find these modalities to which Heidegger refers in Husserl, we shall have to look much closer than this. The status of being qua thing is in Heidegger's terminology, "categoria".

" ... characteristics of Being for entities whose character is not that of Dasein. Here we are taking the expression "category" in its primary ontological signification, and abiding by it. In the ontology of the ancients, the entities we encounter within the world are taken as the basic examples for the interpretation of Being." *[150]

Categoria are opposed to existentialia of Dasein. The ancients reduced the status of dasein in existentialia to that of categoria with a concomitant upgrading of being qua thing to a means of understanding Being itself. "It is only in terms of 'empty categories' that we may use the word 'being' with respect to both the world of things and the world of consciousness." By upgrading things and downgrading dasein, *[151] a homogeneous plenum of Being was created which encompassed both. This leveling or "devaluation of all values" is the source of the Present-at-hand. When Dasein, on the other hand, is upgraded, then it is realized that for it, Being has different states which alters the nature of the categoria. That is, the categoria or "essences" may appear in different modalities which thus alters our concept of Being.

Husserl's concept of consciousness is a similar leveling to that which traditional ontology does to Dasein in order to produce the Present-at-hand. For Husserl consciousness is that which

is present-at-hand. Husserl curtails on the one side the consideration of absences or subliminal phenomena and on the other he curtails the power of the reflective element in consciousness which is usually stressed. As Therenaz said, Reduction and Intentionality in relation to the natural attitude define Husserl's attempt to lay hold of Being, to lay the foundation of apodicticity. Reduction is the tool used against subliminal absences whereas Intentionality replaces reflection as the unifying element in consciousness. These positively and negatively define the transcendental ego - his version of the locus of the cogito. The transcendental ego is the icon - is the minimal system. As Therenaz intimates, reduction and intentionality in relation to the natural attitude define Husserl's attempt to lay hold of Being, lay the foundations of apodicity. Ricoeur says these three Epoche, Intention and Natural Attitude must be understood *en bloc* and this we will address ourselves to at a later point. *[152] But it is easy to see that just as Husserl curtails consciousness from considering subliminal phenomena via the epoche he also substitutes intentionality - a sort of blind positing - for reflexivity. *[153] Thus, in a way, these two functionalities define the level of consciousness by what they exclude. What, is left is a present-at-hand plenum of Pure Being.

"Furthermore, we have wondered whether the assertion that consciousness has an absolute existence remains, for Husserl, a mere thesis he does not attempt to clarify. indeed we cannot say that the clarification of the meaning of this absoluteness has ever been attempted explicitly by Husserl. This is certainly one of the most serious gaps in his theory. He will study the notion of existence proper to the various regions of being; but, in the case of consciousness, back to what all regions refer, he will assert only its absolute existence. [50] And yet it seems to us that there is at least the beginning of an analysis which goes in that direction." *[154] BIB421 p29 (Levinas)

Husserl does not <u>attempt the clarification</u> of the foundation but instead constructs an image of the icon as self-subsistent. The icon is named the "Transcendental ego" following the Western tradition, which always identifies the minimal system with subjectivity. Descartes' 'Cogito' and Kant' s 'Unity of Apperception' (the "I think") are each pseudonyms for the icon of the minimal system. The transcendental ego itself is a point of opacity within the Present-at-hand Plenum of Consciousness, The curvature of the <u>field of consciousness</u> [155] sinks toward it as if it were swirling down a drain like the curvature of space around a "black hole". The transcendental ego itself is a contravention of the description of consciousness as a present-at-hand plenum, just as the "event horizon" of the black hole hides within it the "Space-time Singularity" that contravenes the laws of Physics. Our attention is drawn away from the anomalous nature of the transcendental ego by the events at the "event horizon" of Husserl's phenomenology which is the division between Immanence and Transcendent events. [156] When the horizon of subliminal events are shut off by bracketing and wholeness is dissipated as intentionality, then the minimal system itself remains an undefined opacity which mediates between the hyle (or matter) which is formed by intention and the eidetic laws which regulate the formation. Through the reduction, the internal and external coherences are synthesized so all directionality is lost. Thus Husserl's phenomenology is in effect a self-canceling system where the cancellation is set at infinity [156a] which disperses and reduces the ultimate question's poignancy. It collapses the horizon of the subliminal into the dispersion of reflectivity and destroys directionality, turning the minimal system into an opaque smudge on the present-at-hand surface of Being.

Consciousnesses as a critical concept is rendered as innocuous as possible so as to yield the dominance of pure description. The elements of Husserl's phenomenology shows up the situation portrayed by the idea of autonomy and the empty identity of <u>Appearance</u> and <u>Foundation</u> which it mediates and repeats in a muffled version whose sole aim is the leveling out of the paradoxical kinks to which the idea of consciousness is prone.

"Husserl characterizes the existence of consciousness and its independence from reflection (wholeness) by saying that consciousness "is ready to be perceived (Wahenehmungs) ."[51] But for external objects (subliminal appearances), according to their mode of existing, to be ready to be perceived always means to be already in some way an object of consciousness - if only implicitly, as a part of the horizon of an actual perception,[56] Consciousness, on the other hand, is ready to be perceived in a quite different manner - for consciousness, to be perceivable, does not mean, to be already an object of consciousness but, more precisely, to exist in this special manner which is opposed to the mode of presence of objects and subjects. Consciousness is ready to be perceived "through the single modality of its existence  ...  for the ego to which it belongs. "[59] This possibility of being perceived, a possibility which is inherent in the very existence of consciousness, derives, according to another text, from the fact that "all Erlebnisse are conscious". Erlebnisse are conscious. They know themselves in some manner, but <u>thing consciousness is not analogous to the perception of external objects or even to the immanent perception of reflection</u>." *[157] BIB421 p29 (Levinas)

[2.21] This radical difference which Husserl speaks of between "Being qua consciousness" and "being qua thing" is really as Henry points out below only a version of ontological difference.

"When the Concept of Being has received its proper ontological determination, the problem, of its relationship with the anti-thetic concept of consciousness can be placed upon a philosophical basis. Can this opposition, classical since Descartes, between consciousness and the thing be made equivalent, as has been done currently, to the opposition between consciousness and Being? Rather, is it not evident that the philosophical analysis of the "thing" falls under the same dialectic and obeys the same prescriptions as that of a being? The thing which is nothing other than a being calls for the same ontological foundation, an essence of the thing, the thingness as

such. Understood in the unity with the essence which constitutes its foundation, is the thing still an anti-thetic term for consciousness, or rather, is not consciousness precisely the very thingness of the thing and as such the essence of it? *(As Kant suggests with "the idea of the unity of apperception).* As a matter of fact, it is not Being to which consciousness in its concept is opposed, it is to a being that it is repeatedly opposed. Consciousness receives, as does Being, the meaning of Being, the essence, and the foundation. The opposition between consciousness and the thing is the same as that between Being and a being," *[158] BIB266 p75-76 (Henry)

To oppose Being to consciousness is to contrast two different styles of leveling which are essentially descriptions of the same thing. The <u>real</u> contrast is that which emerges from ontological difference itself between the Static "Parmenidian" concept of Pure Being (unity) and "Heraclitian" Process Being (totality) as a Horizon. The being "as essent/ev-entity" is different from the subliminal Horizon in a much as it presents itself; that is, becomes Present-at-hand out of the potential space of what is Ready-to-hand which is the nature of the horizon. In this way, ontological difference re-presents to us what Rosen *[149] describes as the two horns of Nihilism personified, by Hermogenes and Cratylus in Plato's dialogue *[160] These two norms are presented as in the picture of the unchanging Grid and the ambiguous landscape (words are either given by the gods or agreed on by men or vice versa).

"Reflections of this sort might tempt one to conclude that Nihilism is not only the defining characteristic of of the contemporary structure, but of the human situation altogether, Man is the speaking animal, but speech either continues infinitely as chatter, or comes to completion in the circular discourse of the sage. Circular discourse *(such as that concerning the idea of autonomy)* is boring, infinite chatter is self-canceling. (Since one can say both It and non-It with "equal", i.e. no justification). Despite the intricacies of epistemology, it is boredom rather than falsehood that destroys meaning. Once we become used to, or tired of, the intricacies, the truth just does not "mean" anything to us; unendingly repeated, it becomes indistinguishable from infinite chatter since speech necessarily negates itself or reduces to silence, in the course of time, man becomes once more an animal or no longer a man. Speech derives (or is deprived of) its meaning from (or

by) silence. But this reflection is itself speech, and to that extend self-contradictory namely, to the extent that speech <u>gives</u> meaning to silence. The central phenomena of Nihilism, although it is at least in part engendered by speech ... is itself not a speech but a mood, a transverbal experience that immobilizes the individual. For this reason, the Nihilist is not accessible to reason. There is a difference between the analysis and the experience of Nihilism, and it would seem that emphasis upon the need for analysis does nothing to mitigate, but even increases, the intensity of the experience." *[161] BIB299 p? (Rosen)

Nihilism is the human situation when man cannot orient himself toward Oneness meaningfully, that is when he cannot take up the stance of the Query which is alert to danger especially the danger of <u>boredom</u>. Man cannot take up this position himself but must await the impingement of the Oneness on him. This impingement does effectively enter the realm of man's experience. That experience may be understood in ways other than merely as arbitrary or causal events. Oneness manifests itself fully and take over the man in such a way as to create human beings such as Lao Tzu, who can write about their experience, as he speaks of his in the <u>Tao Te Ching</u>. *[162] The impingement of the oneness on a man in this way <u>is</u> analogous to the advent of the novum - the advent of that which is neither dasein nor non-dasein {sometimes called the 'eject' which is like the placenta} from out of the ~~clearing of Being~~. This advent is marked by the lighting up of Being which the ancients experienced as Glory. *[163] Today we are reduced to a human situation in which nihilism is the rule because of our blindness to glory.

Man's response to the nihilistic situation is either one of skepticism - unshakeable holding on to the same - or transcendence which amounts to forcing distinctions upon the landscape which do not present themselves of their own accord. Skepticism attempts to present the outlines

of the situation of nihilism itself and "keep it in view" by stoking the fire, so to speak. Whereas transcendence only presents an unconscious or inadvertent icon of the situation of its own groundlessness. Transcendence has fallen for its own indifference which it has made into an indifference <u>towards</u> what it dominates and subjugates. However, whether intentional or not thought can only present precise icons of its own situation. Thus, ontological difference is an icon of nihilism in its embodiment of the motif of transcendence. The traditional concept of transcendence has always been toward an unchanging substrate ~ a "Parmenidian" type of Being, ontological difference turns things around by attributing changelessness to substrate itself. *[165] Thus, Being is projected as an origin rather than as merely a beginning. *[166] An origin is a point from which beginning and ending arise at once. Ontological difference, as the difference between a being (or quanta) and its origin, encompasses Parmenidian Being which claims to only be a beginning. The (ev-entity *[167]) quanta is suspended in Pure Presence in relation to the absence of its origin. It cannot escape from this presence-at-hand towards the ready-to-hand, however, the ready-to-hand holds it in its purview, giving another sort of access to it. The origin and quanta in pure presence which constitute the two moments of ontological difference even in their guise of ready-to-hand and presence-at-hand, circumspective concern and the stare of the theoretical gaze, represent for us the two horns of nihilism. Looking at something out of the corner of the eye as you pick it up *[168] and looking at something in front of you till the eyes unfocus *[169] are indistinguishable in that both render the visual object ambiguous and hazy. They are both different from the attentive gaze. Presence-at-hand as a plenum of static Pure Being is

the same as pure difference and diacriticality. The quanta are "stuck" in presence without access to any absences to give their differences orientation or coordination. The ready-to-hand as Process Being is pure absence which cannot present itself because it is in a continual procession through its phases to project the quanta of which it is the origin. The difference between the ontological - process Being - and the ontic as quanta is only the difference between the two horns of nihilism without additional states of being to deepen the definition of their relationship.

"The distinction between the ontological and the ontic is therefore itself the precise incarnation of the dualism it purports to have overcome - the split between the two worlds of Being (Historicity) and Historical (Ontic) existence. Whatever the faults of the traditional dualism, the new ontology is infinitely more dangerous because it is unconscious of its own nature. This lack of consciousness is the result, of a deeper or inner monism, the two worlds of Being and beings are the same as time and its moments. Since form itself is conceived as the consequence of temporality, however, no radical distinction can be mentioned between time and its moments. Speech about form is then not speech about time; as we have seen there can be no speech about time. In sum, fundamental ontology is nihilism because it makes the ostensible speech of Being irrelevant to human action." *[170] BIB236 p42 (Rosen)

Ontological Difference is then not an empty concept but is full to the extent it bodies forth the nihilistic situation that is, the situation in which "the appearance . . . would say everything and yet say nothing."

[2.22] "If this act of appearing has a meaning, it is in the context of the problematic wherein it designates the manifestation of Being in the form of a horizon. That this manifestation be possible only in an through transcendence places this problematic face to face with the task which is proper to it, namely, the determination of the ~~Being~~ of transcendence Itself. Surely, it is truly such a determination which is elaborated and defined in the idea of the formal structure of autonomy. (275) What finally leads the problematic to the question of knowing why such a determination always and inevitably fails is the fact that the idea of the formal structure of autonomy loses its meaning at the moment when the problematic becomes incapable of fulfilling the task which this idea indicates to it, namely, the determining of the "Being of the foundation

in its reality, i.e., <u>the original mode of the revelation of transcendence itself</u>." *[171] BIB266 p223 (Henry)

Husserl avoids the inability to clarify the foundations by retreating into an indetermination of pure description which by curtailing all the avenues that lead to the problem of the need of clarification merely assumes consciousness as a pure plenum without asking where the horizons implicit in the immanent / transcendent distinction of the event horizon comes from. Thus, he confronts nihilism which is still implicit in his superficial panoply of characterizations of this pure plenum with an attitude which is a mixture of skepticism and domination which is a perversion of both. This is a negative form of skepticism which attempts to avoid the domination of beginnings by an even crueler tyranny of pure-presence. Husserl is trapped between skepticism and imperialism of transcendental beginnings. What he avoids shows up within his systemization anyway as a negative or shadow play below the superficial clarity he evokes with respect to his disarmed version of consciousness. How Heidegger and others sharpen and revitalize Husserl's phenomenology by the exploration of the orienting absences that show up as inexplicable and unpurgeable *[172] from the plenum of pure presence is precisely the force of this discourse: the thing which <u>may</u> be clarified is precisely that indetermination is perennial. But this clarification must come out of making the attempt to clarify the foundations to the limit and then there recognize the fundamental ontological indetermination that imposes itself on us at that limit. The minimal system is the means of taking us to that limit whether in its guise is the ultimate question or some other. Husserl retreats or

castles himself as in chess. He protects himself from indetermination by voluntarily accepting the straight jacket of pure presence and building walls of reduction around himself. Husserl seeks superficial and technological clarity (here similar to Sartre) instead of attempting clarification in depth whose possibility he leaves unquestioned. We must clarify the situation of the impossibility of clarity by explaining its limits and thus getting clear a picture of transcendence. Husserl himself, because he trades imperialism for the totalitarian regime of pure presence, gives a very clear picture of transcendence as it were, from afar. In fact, his whole philosophy may be seen as directed at this end - as a withdrawal from specific sorts of transcendence (part/whole, intuition/understanding, individual/species, essence/idea) into the plenum of presence in order to be able to characterize them. However, he does not withdraw into sameness, becoming skeptical, but instead tries to erect a middle position by equivocating everything. His approach to nihilism is <u>laissez faire</u>. Because of his clear delineation of the <u>four</u> sorts of transcendence we shall use his analysis to get a clear picture of transcendence itself. Husserl can give us a picture of transcendence even though he cannot tell us what allows transcendence itself to burst forth.

[2.23]"Nevertheless, why does the problematic to which transcendence furnishes the idea of the foundation find itself incapable of determining the ~~Being~~ of the foundation? For what reason does transcendence escape from thought at the very moment when thought wishes to grasp it?" *[173] BIB266 p223 (Henry)

Transcendence calls up sameness (appearance posits the foundation)   as its mirror image out of the origin of the minimal system - both divert themselves from that cleavage. We must

therefore look within the minimal system itself as a clustering to discover the secret of the mirror play of the subliminal and supraliminal.

"Two questions can still be asked: From what type of thought does transcendence escape in such a way that the grasping of the ~~Being~~ of the foundation becomes impossible for it? On the other hand, what does it mean 'to escape from'? 'To escape from' means 'not to show oneself'. <u>The types of thought to which transcendence does not show itself is thought which thinks of the manifestation as the manifestation of the horizon</u>. That transcendence does not show itself to thought which thinks of the manifestation as the manifestation of the horizon means that transcendence does not manifest itself under the form and this horizon; and this means that it is not that which phenomenalizes itself in the phenomenological field constituted by it." *[174] BIB266 p223 (Henry)

The type of thought to which transcendence does not show itself is that which is caught up in transcendence itself, thought that cannot see through the "mirage" of twinning of internal and external coherences. The idea of autonomy, as the replica of the minimal system, is the internal coherence of what is externally projected as the identity of foundation and appearance which needs the idea of autonomy and movement for its completion. To see through the "mirage" we must radicalize it and see its own refraction and then perhaps glimpse what lays beyond. What is the nature of the groundlessness, the insubstantiality of the mirage projected by thought?

[2.24] <u>"The understanding of the importance of the type of thought which tries, within the ontological presuppositions of monism, to give an effective content to the idea, of the formal structure of autonomy by determining the Being of the foundationin its reality, is a repetition, in its meaning, in its progress, and in its result, It repeats the problematic which aims at the essence of receptivity when this problematic understands itself in the central role peculiar to it</u>. That which such a repetition brings to light is nothing less than the radical insufficiency of the presuppositions which together define that which has been dissected under the title ontological monism." *[175] BIB266 p223-4 (Henry)

Everywhere under the presuppositions of ontological monism, thought <u>repeats</u> itself; it produces its twin for everything it posits. The Western tradition understands this "repetition" as the Idea.

"Every time this element of presence becomes threatened, Husserl will awaken it, recall it, and bring it back to itself in the form of a telos - that is, an idea in the Kantian sense. There is no <u>ideality</u> without there being an Idea in the Kantian sense at work, opening up the possibility of something indefinite, the infinity of a stipulated progression of something indefinite, the <u>infinity of</u> a stipulated progression of permissible <u>repetitions</u>" *[176] BIB415 p9 (Derrida)

Thus, twinning which underlies possible repetition is an essential function within the cluster of focal points in the minimal system as a de-totalized totality. *[177] Thought which gets lost within the "mirage" does not see through the "house of mirrors" where everything is doubled; to the source of its necessity. The carnival produces excitement artificially to eliminate boredom; *[177a] i.e. nihilism and that attempt to eliminate it is precisely what heightens it. The mirage is the slight of hand of the artificer. The real trick is to look from the artifice to see behind it the "Wizard of Oz" himself. The audience of the magician attempt to see how he does it, but in order to do that they must have already entered his arena and submitted to him. Thus the 'real trick' is one which those who have submitted to the magician play on themselves by thinking they are unaffected observers of the artifice. The philosopher is a man in a dilemma. That dilemma is that he cannot get beyond the conceptual limits he has imposed on himself. His audience has already colluded with him to keep him in that dilemma. He therefore constructs illusory images of self-transcendence wherein the attempts to gather whatever resources are

necessary to go beyond himself from himself. He is the sophist who passes off his dilemma as knowledge. The sophist is the one who attempts to guide others down the path of their own lostness. The one who attempts to make their own lostness appear as if it were a way out of everyone else's lostness. In every case true philosophy is the looking beyond the dilemma toward the oneness to which it either does or does not point.

" ... for philosophy is never a matter of someone's opinions; it is rather that decisive transcending of opinions through which man is subordinated to a higher measure in such a way that, thereby, it is established that man is not the measure of what is." *[178] BIB278 p3 (Sallis)

When man is the measure as Protagoras said (and this is a position that Plato equated with many others including that of Heraclitus, and with the statement in Thaeitetos in which Socrates refuted the "perception is knowledge" - this statement is isomorphic with Husserl's phenomenology) then thought is dominant over the heart, and what results is the mirage of paradox and dilemma. True philosophy to which Plato alludes looks beyond the artifice to the artificer, the man. Is this man directed to something beyond the superficial plane of having opinions, even if they are true opinions? Does the oneness impose itself upon him in any direct and recognizable way? Plato wishes us to interrogate the man Socrates. Does the pyro-techniques of his dialectical speech direct us to anything beyond the man himself?

Plato refutes Phenomenology in the Thaeitos. In it Plato also distinguishes between the uninitiated and those initiated into the lesser mysteries.

Soc; "Well, look around and see that none of the

uninitiated overhears us. By uninitiated I mean those who fancy that nothing is real except what they can grasp firmly with their hands, and who deny that actions or processes or anything invisible can share in reality."

Thae: "What hard repellent folk they sound!"

Soc: "So they are too, quite without refinement. Others whose secrets I am going to reveal to you are much more subtle. Their first principle, upon which all we said just now depends, is an assumption that the universe is really motion and nothing else ... " *[179] Thaeitetos 155-156

"All the things we commonly say 'are' actually are in process of becoming, as a result of motion, change and blending. It is wrong to say that they are, for none of them ever is, they are always becoming. In this matter you can take it that, with the exception of Parmenides, one philosopher after another is agreed - Protagoras, Heraclitus, Empedocles - as well as the leaders in both kinds of poetry, Epicharomos in comedy and Homer in tragedy. When the latter refers to "Oceanos, origin of the gods, and mother Tethys", he implies that all things are the off-spring of a flowing stream of change. Don't you take him to mean just that?" *[180] Thaeitetos 152

Again, in the Sophist, Plato makes the same distinction.

Str: "And what do we find? Why, something like a Battle of gods and giants fought over the subject of reality.

Thae: "How so?"

Str: "One group is trying to drag everything down to earth from heaven and the invisible, literally, grasping rocks and trees in their hands: for they lay hold of all such things and strongly maintain that real existence belongs only to what can be touched and handled. They define reality as identical with body, and if one of their opponents asserts that anything incorporeal is real, they show the utmost contempt and will not hear another word."

Thaes "Terrible fellows! I myself have already come across a good number of such people."

Stir: "Yes, and consequently their adversaries are very cautious in defending their position somewhere up above in the invisible world (the unseen), urging for all they are worth that true reality consists in certain intelligible and incorporeal forms. Their arguments annihilate these material bodies advanced by their opponents, and what the latter put forward as true reality they call not real being, but a kind of moving process of becoming. On this question, Thaeitetos, there is always a tremendous battle in progress between two sides." *[181] Sophist 246

However, Plato also distinguishes between those initiated into the Lesser mysteries (everything is Flux) and those initiated into the Greater mysteries (everything is One: Being).

Soc: "That is a good idea. As to the problem, have we not here a tradition handed down from ear by cosmologist, who recited their meaning from the common herd in poetical figures? They declare that Oceanos and Tethys, the source of all things, are flowing streams and nothing is at rest. The more sophisticated moderns tell us the same in perfectly straight forward language; their words are addressed to such common people as shoemakers, who are thus invited to discard the ingenuous belief that some things stand still while others move, and bow knee to those who teach that everything is in motion."

"Wait though, I had almost forgotten the school of Parmenides, Melissos and. others, who proclaim the very opposite, that reality 'is One' and immobile: "Being" is the name of the All and so forth. As all things are a One, Stationary in Itself, having no space in which to move. How, my friend, are we to cope with these two warring groups? For we have gradually and unwittingly advanced to a point halfway between their opposing lines and unless we manage to fight them off and make good our escape, we shall pay the penalty of the vanquished in a tug of war and be dragged to one side or the other of the line. It seems to me then we had better start by

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> looking at the party whom we mentioned first, the advocates of Flux. If we find their arguments sound we will help them to pull us over to their side, in hopes of thereby eluding the others; but if we are more convinced by those who favour the immoveable whole, we will seek shelter with them from this rebel force which would violate established frontier lines. On the other hand, if both sides prove altogether unreasonable, it will be foolish for us to think that we, mere nobodies, have anything to contribute after scouring [?] the high peaks of ancient wisdom. " *[182] Theaitetos 180-81

This position between the opposing lines indicates a fourth class which Plato only indicates but to which he obviously belongs.

> Str: "It seems, in consequence, that the philosopher who values knowledge and so forth above all else, has one sovereign duty. He must refuse to accept from the advocates either of the One or of the many forms the dogma that all Reality is Changeless; nor must he listen to the other school which depicts Reality as everywhere changing. Echoing a child's prayer, he must pronounce Reality or the sum of things to be both at once - all that is unchangeable all that is undergoing change" *[183] Sophist 249-25

He hints that Parmenides might have indicated such a position before him.

> Soc: "My respect for Melissus and others who describe the universe as one and immobile prevents me from treating them with any degree of flippancy. But there is one being whom I venerate above all - Parmenides. To me, he is, in Homer's words, a 'reverand and awful figure.' I met him in his old age, when I was little more than a boy, and I thought there was a sort of depth in him that was terribly impressive. I'm afraid we might not ever understand his words, let alone grasp the. thought that lives behind them. *[184] Theaitetos 184

It is interesting that Plato phrases his praise in just this manner because Parmenides himself says:

"One should both say and think that Being is." *[185]

Heidegger's translations:

"Useful is the letting-lie-before-us, so (the) taking to heart, too? beings in Being." *[186]

Parmenides also says ...

"For it is the same thing to think and to be." *[187]

which Heidegger renders ...

"For the same: taking-to-heart is so also presence of what is present." *[188]

Plato's four divisions according to the ranks of the mystery cult Eleusis would be as follows:

FIGURE 5

NIHILISM

INITIATED INTO LESSER MYSTERIES
BELIEVE IN UNSEEN BUT "ALL IS FLUX"

INITIATED INTO GREATER MYSTERIES
BEING IS ONE AND UNCHANGING
(PARMENIDES?)

TAKEN IN BY
HIGHSOUNDING

UN-INITIATED

ONLY BELIEVE IN
WHAT CAN BE
SEEN AND TOUCHED

HIEROPHANT
(INITIATOR)
BEING IS BOTH
CHANGING AND
CHANGELESS
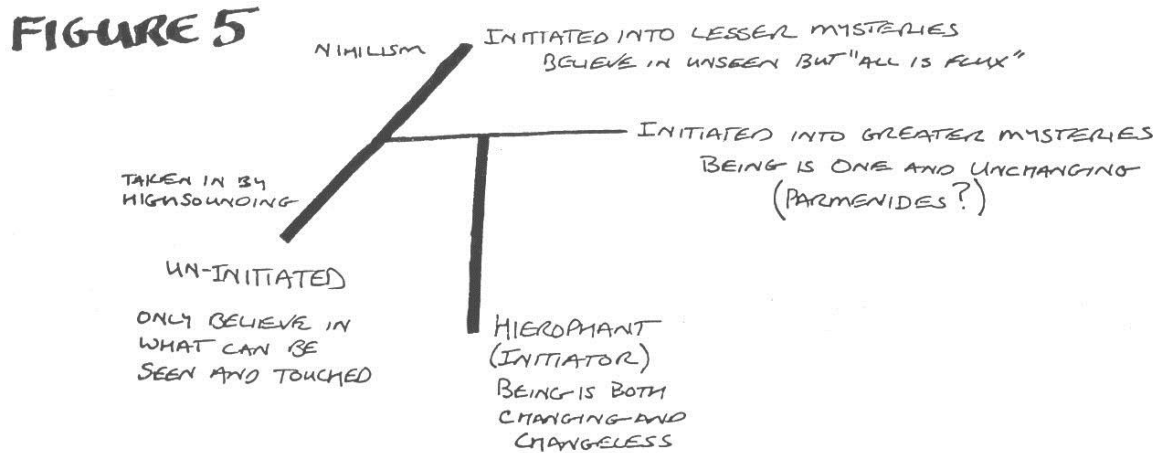
FIGURE 2.5

[2.25] If we do not understand what Parmenides thinks or even just says, when he says that "Being is" then it is very possible that what we do understand is merely a superficial exposition, in the Western tradition this superficial exposition is that Parmenides merely asserts the opposite of Heraclitus - refuting the possibility of change.

"Parmenides assimilated existence to Reality, not by identifying them, but by asserting the necessity of existence through its Rationalization, and thus, by stipulating the impossibility of conceiving non-Being (non-reality); this implied that no difference could be Real, because difference would recommend the existence of non-Being. Parmenides thus disregarded all process as impossible. The results of this formulation were remarkable, for it suggested that everything that is, is one that everything is the same in the sense that everything intelligible must be rationalized." *[189] BIB184 p67-68 (Blum)

In the <u>Sophist</u> the stranger demonstrates "against" Parmenides -that there is a form of non-Being which has definite existence.

> Str: "And if there is such a thing as falsity then deception is
> possible,"

> Thea: "Yes.

> Str: "And if deception exists, the world will be littered with images,
> likenesses and appearances."

> Thea: "Inevitably."

> Str: "<u>And we said that the Sophist had gone to earth</u> somewhere in
> that region, and then denied that falsity so much as exists,
> maintaining that no one could either <u>think</u> or <u>say</u> 'what is
> not', because what is not must be totally devoid of being."

> Thea: "That is what he declared."

> Str: "But 'what is not' has now been found to share in being,
> therefore perhaps he will no longer oppose us on that
> ground. He may, however, urge that while there are some
> things which participate in not-being; there are some
> which do not, and that <u>speech</u> and <u>thinking</u> are among the
> latter; and so again he might maintain that the act of
> making Images and semblances, in which we have located
> him, has absolutely no existence since <u>thought</u> and <u>speech</u>
> do not participate in not-being, without which participation
> there can be no such thing as falsity. It is for this reason we
> must first investigate the nature of <u>discourse</u>, <u>thinking</u> and
> <u>appearance</u>, in order so to establish their combination with
> not-being so as to prove the existence of falsity, and by so
> doing, to corner the Sophist there, if it can be done, or else
> let him go and look for him in another kind."

> "Well, sir, it appears we were perfectly right at the outset, when
> we described the Sophist as a difficult creature to track
> down. He evidently possesses an indeterminable line of

defenses; behind one of them we have to take it by storm before we can come to grips with him. Why, here we are now having only just overwhelmed his defense that 'what is not' cannot exist, when another is thrown up: we are required, it seems to prove that falsity exists both in speech and thought, and after that perhaps something else, and so on - apparently ad infinitum! *[190] -

Here Plato describes the Sophist, the artificer, who as sorcerer's apprentice *[191] , manipulates the "mirage" as a hiding place. That the Sophist had gone to <u>earth</u> in the mirage then denied the existence of mirages, suggests an affinity between him and the giants, men of earth, who deny the invisible. The Sophist's position differs from Parmenides in that he says all is One but thinks of this oneness as the visible, as does Kant and Husserl for example.'

"Since it is in the nature of spirit to sustain contradiction and to maintain itself precisely therein as the speculative unity of things opposed to each other, contradiction, which was proof of worthlessness for the Ancients, becomes something positive for modern philosophy." *[193] BIB422 p16 (Gadamer)

Thus, his denial of non-being is a denial of what is different from what is seen - different from or beyond the mirage. Parmenides thinks and speaks of the Oneness beyond the mirage. The mirage itself is pure flux - the indeterminacy of nihilism. When the Stranger posits a type of Non-Being which exists (i.e. Pure Difference) he is positing that the ground of nihilism has existence. Parmenides denies that the ground of nihilism has existence but in so doing gives the sophist a shelter. The Stranger seeks to destroy the shelter which appears because in Parmenides formulation of different kinds of oneness cannot be distinguished necessary to discriminate the sophist. In so doing the Stranger opens the door to the attribution of existence to nihilism. This

entails the fragmentation of Oneness into several images. Thus each Idea is a oneness -- an icon of the One but there is no longer access to the Oneness of the visible and the invisible. The Sophist takes in, in his deception, the men of earth who do not see beyond what is presented to them - the impressive and high sounding. *[194] Those who see beyond the surface of opinions, those initiated into the lesser mystery see the ground of nihilism - the ground of groundlessness which underlies these opinions. The Sophist answers these by saying, 'but the mirage of opinions is all there is'. Nothing but opinions may be cited. This is true as long as it goes unnoticed that the Sophist himself stands beyond the mirage.

"Parmenides said, "one cannot think what is not", we are at the other extreme, and say what can be thought of must certainly be a fiction." *[192] BIB267 p291 (Nietzsche)

The matador stands beside the red cape. *[195] Parmenides asks, does this man necessarily *[196] "both say and think that Being is?" Does the man orient himself to the One? Man can only orient himself to the One if the One is first oriented to him. The novum breaks in upon Dasein - Dasein cannot call it up. Dasein's power extends to the Horizon of Being to the ground of nihilism and ends there. The advent of the ~~clearing of Being~~ in the form of the novum bursts in to the clearing upon Dasein and calls for it to make the non-nihilistic distinction par excellence between all the images of nihilism and the Real thing. For such a man oriented to this advent to think and to be are the same. Is the man who wrote the Tao Te. Ching such a man? Is Socrates?

[2.26] The orientation toward the invisible One to which all the nihilistic alternatives as false speech point thus make it visible by their very derivation from it. It can well be seen how 'what is not' as difference, as the merely existent, $*^{197}$ makes the invisible Oneness of Parmenides stand out. There is then the fourth possibility which in the depth of his thought Parmenides himself may hold. That the One is both changing and changeless. That is going full circle, the boring, competing opinions continuously change in order to changelessly point to the One.

Nihilism is not merely the background necessary for seeing the One in its advent but it is the very appearance of the One itself. That is, in short, that the advent of the one as novum and the nihilistic situations of boredom or lostness are both part of the Oneness in a broader sense. The nihilistic situation is not necessarily to be seen as a negative phenomena, but only is so when the One's advent goes unrecognized. The nihilistic situation has a hidden coherence which is ever changing in order to constantly renew its "pointing toward", in a vital way. It is changelessly pointing toward the One and to do this it must be ever changing, in order to counteract the possibility of boredom. Notice then how the Four divisions, from Plato's dialogues, again form a minimal system of focal points and how this system coheres in itself. The idea of autonomy has not changed its structure from Plato to Henry but merely has become more and more empty, and less and less vital. Where what Plato pointed to was the Oneness of All Being as embodied in the man whose query was oriented to danger - to the advent of the novum, now it merely expresses

the substance of the "mirage". Henry is then finally led to ask these questions as he takes one step further in the laying out of the structure of the mirage.

"Does not the insufficiency of the presuppositions nevertheless lead the problematic to take cognizance of the paradoxical situation peculiar to it?

"How can such a problematic miss reaching the foundation when the idea of a foundation in general otherwise totally undetermined, but as the very idea of transcendence?

"Does such a problematic become so helpless when it is actually in possession of the power which assures the manifestation of Being?

"When it is in the presence of this power, has the problematic which aims at grasping the essence of manifestation truly failed?

Yet philosophy frequently gives itself what it does not have. *[198] BIB266 p224 (Henry)

With this statement will end this freewheeling commentary on Section 29 of the Essence of Manifestation. *[199] Philosophy, when it is not "that decisive transcending of opinions", *[200] when it is sophistry, always gives itself what it does not have. Jonathan Swift neatly summed up the situation long before in

A Tale of a Tub -

"The Philosopher's Way in all Ages has been by erecting certain Edifices in the Air; but whatever Practice and Reputation these kind of structures have formerly possessed, or may still continue in not excepting even that of Socrates, when he was suspended in a Basket to help Contemplation; I think with due Submission they seem to labor under two Inconveniences. First, that the foundations being laid too high, they have been often out of sight, and even out of

hearing. Secondly, that the materials, being very transitory, have suffered much from inclemencies of Air, especially in these North-West Regions." *[201] (Johnathan Swift)

Socrates, however, was at least suspended by a rope as he went about his antics of mimicking ironically those who attempted to suspend themselves without the aid of hemp. Who constructed wholly illusory edifices of Air, These edifices are only useful in as much as they point beyond themselves to the man who embodies the One because the One has bodied itself forth as novum to encompass him and teach him courtesy. In this essay, then. the discourse will construct a model of the Mirage of the Minimal System in order to, hopefully, follow it through its transformations, in the same way as the Stranger followed the Sophist, till it gives us access to what lays beyond it. The minimal system controls the very possibility of any appearance whatsoever, so that if we wish to go beyond this appearance to what lies beyond, we must make our way through it.

# Part C: Phenomenology/Ontology

[2.27] Can there be constructed an image of the four disciplines which make up the arsenal of philosophical thinking about ontology which does not convert the dialectic into analysis and thus subordinate sameness of the motif of transcendence? In order to discover this, and see whether there can be gained a clearer picture of the groundlessness of thought thereby, first a clear picture must be presented of these four disciplines as they stand in contemporary

philosophy. Since it is already established that they will take the form of the minimal system, the discourse is then freed to explore their individuality and attempt to find their "natural" coherence.

[2.28] The only object of philosophy under the reduction of ontological monism is precisely "the original mode of the revelation of transcendence itself" which is undeterminable (What is undeterminable and leads to interminable questioning results in boredom) and thus ultimately unquestionable, but which is formulated and "thought" under the rubric of ontological difference - the difference between Being as a horizon and beings as essents, or ev-entities.

"Being, as the basic theme of philosophy, is no class or genus of entities; yet it pertains to every entity. Its 'universality' is to be sought higher up. Being and the structure of Being lie beyond every entity and every possible character which an entity may possess. Being is the transcendence pure and simple ... Every disclosure of Being as the transcendence is transcendental knowledge. Phenomenological truth (the disclosedness of Being) is veritas transcendentalis." *[202] BIB265 p62 (Heidegger)

Being as transcendence is the "basic theme" which makes Sameness, now into the guise of Non-Being, into a superficial theme. Of course, one is only superior or more fundamental than the other inside the presuppositions of monism. Adorno sheds some light upon the origin of this concept of Being through his criticism.

"The popular success of ontology feeds on an illusion: that the state of the intentio recta might simply be chosen by a consciousness full of nominalist and subjectivist sediments, a consciousness which self-reflection alone has made what it is. Heidegger, of course, saw through this illusion. He circumvents the alternative by way of the doctrine of Being that prevails beyond intentio recta and intentio obilqua, beyond subject and object, beyond concept and entity. Being is the supreme concept - for on the lips of him who says "Being" is the word, not Being itself - and yet it is said to be privileged above all conceptuality, by virtue of moments which the thinker

thinks along with the word "Being" and which the abstractly obtained significative unity of the concept does not exhaust.

"Presupposed by the talk of Being - though no longer referred to by the mature Heidegger, at least - is Husserl's doctrine of categorical visuality or essence perception (edlos). It is solely by such perception that the structure which Heidegger's philosophy ascribes to Being could, in the terminology of the school, be "unsealed" or "unveiled"; Heidegger's emphatic Being could be the ideal of what yields ideation." *[203] BIB160 p69 (Adorno)

Being is the crystallization and precipitation out of the pure tincture of 'transcendence as an origin' beyond the transcending and the transcended.

"Being is the contraction of essences." *[204] BIB160 p? (Adorno)

Ideation is the traditional topic under which transcendence is approached by philosophy under the rubric of the relation of universal to a particular. Ideation is the infinity of a stipulated progression of permissible repetitions which seems to have a subsistence at a higher and more permanent level of being.

"Ideality is the preservation or mastery of presence in repetition. In its pure form, this presence is presence or nothing existing in the world; it is a correlation with the acts of repetition, themselves ideal." *[205] BIB415 p9-10 (Derrida)

The ideal of ideation would be application of the calculus of infinity twice - a standard mathematical procedure which is utterly incomprehensible to thought in a way similar to the square root of negative one.

Ontology studies Being in this pure form as the tincture - original - of transcendence. On the other hand...

"Phenomenology is the study of essences; and according to it, all problems amount to finding definitions of essences, the essence of perception, or the essence of consciousness, *(i.e. the essence, tincture, of transcendence)* for example. But phenomenology is also a philosophy which puts essences back into existence, and does not expect to arrive at an understanding of man and the world from any starting point, other than that of their 'facticity'. It is a transcendental philosophy which places in abeyance the assertions arising out of the natural attitude, the better to understand them; but it is also a philosophy for which the world is always 'already there' before <u>reflection</u> begins *[206] - as an inalienable presence; and all its efforts are concentrated upon re-achieving a direct and primitive contact with the world, and endowing, that contact with a philosophical status." *[207] BIB72 pvii (Merleau-Ponty)

Phenomenology is the primitive contact with what appears through the appearing itself.

Between phenomenology and ontology is a peculiar reciprocal relation, as between priority and originality *[208] - as between the beginning and the origin Phenomenology is prior to ontology but the latter is the more original. That is, as a matter of abstract *[209] analysis, ontology grounds phenomenology; but in terms of concrete approach to any subject one must first experience the phenomenal and then as an act of stepping back in wonder at the 'facticity' of appearances appearing (at all), one reaches ontology, the point where it *(the phenomenal)* arises and to which it returns."      ,

" ... phenomenology's task was to reveal the mystery of the world and of reason *(the ultimate question)*. . . It is as painstaking as the works of Balzac, Proust, Valery or Cezanne - by reason of the same kind of attentiveness and wonder, the same demand for awareness, the same will to seize the meaning of the world or of history as that meaning comes into being." *[210] BIB72 pxxi (Merleau-Ponty)

The mystery is the impossibility of questioning or clarifying the appearing of appearance. This mystery is made the "Supreme Concept" of Being which is the very origin of all that appears.

[2.29] Phenomenology and Ontology in their reciprocal relationship are the surfacing of the Motif of Transcendence in fundamental ontology as a repetition. They repeat each other and thus embody the structure of twinning which is necessary for repetition. With ontology the motif of transcendence surfaces in the guise of what Heidegger calls Ontological Difference Ontological Difference, the difference between the horizonal origin as process and that which precesses out from it and back into it is the icon of the nihilistic situation.

"Although Being is "that through which things are", Being is not something - that is, which can be defined or explicated and situated within the world. There are no situations where we can say meaningfully: "Here "is Being, there It "is-not," as we can in the case of things-which-are. Being is no more and no less relevant in one context than in another. *[Indifference]* The attempt to discourse directly about Being is either overwhelmed by its vastness *[Boredom]* - an infinite, inexhaustible totality of things - which are, stretching backward and forwards beyond all possible directions - or drowned in an empty sea     *[Indistinguishability]* in which nothing can be distinguished. Being is, then, transcendent beyond. Heidegger directs himself to the question: What sort of "beyond" *[211] is involved in the case of Being? What is the meaning of ontological difference." *[212]

Ontology looks at transcendence from the point of view of language whereas phenomenology explores it from the viewpoint of essential perception. Ontology is analytic and phenomenology concrete in Blum's terms. Being is the tincture (essence, categoria, invariant) of transcendence and it is the underlying power which allows "consciousness of" *[213] tinctures. Phenomenology is the science of essences. In Logical Investigations, *[214] Husserl's foremost concern is the precipitation out of Ideas, for instance, Being as a concept, from the noema, the beings which present themselves. Husserl indicates that this occurs via a peculiar type of seeing (Eidos) which Adorno calls "categorical visuality" that mediates between the Idea of infinity and

the noematic nucleus (the ev-entity). Husserl holds that we see the essence within the entity rather than bringing it from some other source and that it is the repetition of fulfilling this sighting that yields ideas. In this way, through the Eidos, Husserl focuses upon the difference between noematic nuclei and the Ideas which are related to them. Ontology, then, specifies the tincture of transcendence as Ontological Difference whereas phenomenology specifies it as Eidos or essence perception. Of course, "Being", as Adorno says, could not be spotted without this Eidos while, on the other hand, it is precisely the transcendental relation which this tincture indicates which allows all essence perception. Ontology takes a particular (conceptual) act of transcendence (from beings to Being) as its topic whereas phenomenology takes all acts which are made possible by this one founding act as its topic.

Kant indicated through his distinction between a priori and a posteriori the fundamental nature of this reciprocal relation of origin to beginnings which holds between Ontology (Ontological Difference) and Phenomenology (Eidos).

"There can be no doubt that all our knowledge <u>begins</u> with experience. *[Motif of Transcendence]* For how should our faculty of knowledge be awakened into action did not objects affecting our senses partly of themselves produce representations, partly arouse the activity of our understanding *[Motif of Sameness]* to compare these representations, and by combining or separating them, work up the raw material of the sensible impressions into that knowledge of objects which is entitled experience? In the order of <u>time</u>, therefore, we have no knowledge antecedent to experience, and with experience all our knowledge <u>begins</u>.

"But though all our knowledge begins with experience, it does not follow that it all arises out of experience, for it may well be that even our empirical knowledge is made up of what we receive through impressions and of what our faculty of knowledge (sensible impressions serving merely

as the occasion) supplies from itself. If our faculty of knowledge makes any such addition, it may be that we are not in a position to distinguish it from the raw material until, with long practice of attention, we have become skilled at separating it.

"This, then, is a question which at least calls for closer examination, and does not allow of any off-hand answer: - whether there is any knowledge that is thus independent of experience and even of all impressions of the senses. Such knowledge is entitled a priori, and distinguished from the empirical, which has its sources a posteriori, that is, in experience. *[215] BIB365 p41-42 (Kant)

What lies before beginnings and ends is the origin. The a priori is the origin of our capability of experiencing which is outside of time. The relation between the a priori and a posteriori expresses the motif of transcendence as it is taken for granted in Kant's <u>Critique of Pure Reason</u>. *[216] The motif of sameness is represented by the parallel distinction between synthesis and analysis. The analytic is what is the same because it is already subsumed under a whole whereas the synthetic relates elements which are not already part of a whole. The cluster of "focal points" before they are actually whole, as a de-totalized totality, are brought together as a synthesis. After they are conceived of as a whole, when the foundation is laid, then analysis may begin by assuming their relation to one another. The a priori is to the minimal system as the subliminal. In asking for the a priori one is again askings what does it mean to appear. So in asking the question of the <u>synthetic a priori</u>, Kant is laying the foundations.

"Now the proper problem of pure reason is contained in the questions How are <u>a priori</u> synthetic judgments possible?"*[217] BIB365 p55 (Kant)

Synthesis is a "making whole" which precedes the analysis that is dependent on a whole.

In asking about the 'synthetic a priori', Kant is saying, "How is this 'making whole' which gives

the foundations to analysis connected to the subliminal?" He notes that...

"<u>Metaphysics</u>, even if we look upon it as having hitherto failed in all its endeavors, is yet, owing to the nature of human reason, a quite indispensable science, and <u>ought to contain</u> a priori <u>synthetic knowledge</u>. For its business is not merely to analyze concepts which we make for ourselves <u>a priori</u> of things, and thinking to <u>clarify</u> them analytically, but to extend our <u>a priori</u>; knowledge. And for this purpose, we must employ principles which add to the given concept something that was not contained in - it, and through <u>a priori</u> synthetic judgments venture out so far that experience is quite unable to follow us, as, instance, in the proposition that the world must have a first beginning, and such like. Thus, metaphysics consists, at least <u>in intention</u>, entirely of <u>a priori</u> synthetic propositions." *[218] BIB365 p54-55 (Kant)

Metaphysics must <u>intend</u> to lay the foundations to identify the foundations with the

subliminal in a way which is more than empty repetition. Clarification is the province of

analysis, that is, it must be based upon a whole which Is given prior to It.

"Philosophy must incorporate within itself that anticipation of the whole which makes our desire to know go round, that anticipation of the whole which lies embedded in language as the totality of our access to the world,, And in its thought, philosophy must give an account of that anticipated whole. That, remains an inescapable desideratum for human reason, even in an age of science which has seen specialization develop in various fields of ever more particular research." *[219] BIB422 p2 (Gadamer)

To clarify before the whole is given, the arising of the whole itself, is to look beyond the

whole to what is subliminal to it. What is subliminal to the quanta of the whole must be its

origin. The making whole of the whole defines what is a posteriori, that is, after and within the

compass of it and what is a priori, what is the origin of the whole. To delve into what lies before

the making whole of the whole in time - the synthesis - and out of time - its origin, is to <u>extend</u>

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the range of clarification beyond its limits. That is, to question what is unquestionable. The question of the synthetic <u>a priori</u> is merely a version of the ultimate question, because it leads, like the idea of autonomy, to the unquestionable. The ultimate question itself is synthetic <u>a priori</u>. It asks for the grounds of Being of something. The individuated ev-entity is a whole, a quanta, which is taken for granted and then interrogated as to the origin of its possibility - that is, questioned concerning what lies subliminally to that individuation. The ultimate question extends beyond the clarification of the individual quanta to the subliminal and thus horizonal Being of that quanta. The question itself is the linguistic whole from which this extension proceeds. Kant lays the foundations by positing the unity of apperception - the 'I think' - as the source of the wholeness of the whole. The 'I think' is the one who questions, who intends the laying of the foundations. Kant posits that there must be a unity underlying the making whole of the whole which lies beyond the whole as its origin and is thus a priori to the experiencing of wholes - of objects. The unity of the object is, then, the subject. This unity which underlies every synthesis is the unity of the assertion or question itself which allows us to experience the making whole of the object. This foundation (the 'I think', the assertion) creates a solid platform which points to the unquestionable.

"We have now not merely explored the territory of pure understanding, and carefully surveyed every part of it, but have also measured its extent, and assigned to everything in it its rightful place. This domain is an island, enclosed by nature itself within <u>unalterable limits</u>. It is the land of truth - enchanting name! - surrounded by a wide and stormy ocean, the native home of illusion, where many a fog bank and many a swiftly melting iceberg give the deceptive appearance of further shores, deluding the adventurous seafarer ever anew with empty hopes,

and engaging him in enterprises which he can never abandon and yet is unable to carry to completion." *[220] BIB365 p257 (Kant)

Kant believes he has been successful in identifying 'wholeness in the making' with the subliminal and thus closing the upper and lower boundaries (meta-level and higher logical type) of the minimal system. The assertion gives unity to that something it says something about. The assertor gives unity to the assertion. Thus he has made in his view a non-nihilistic distinction from which he may begin the 'science' of metaphysics. That is, metaphysics may now proceed oblivious to its foundations just as science by its nature always does because the foundations have been secured. Kant has, he says, constructed a solid platform *[221] outside which nihilism still reigns as reason is turned to any other use than the unification of experience. These questions beyond the platform of categories concerning the soul, world, and God are by their nature unanswerable though not meaningless. Thus the categories point toward the unquestionable. They point beyond the unalterable limits which is the threshold of the subliminal.

Heidegger turns Kant's project upside down at this point. Instead of taking subjectivity - the 'I think' which lies at the center of the island as its foundation - as his topic, Heidegger is con- cerned with the functionality which lies upon the threshold itself and monitors what crosses it. Heidegger calls this functionality,  which is like the "conscious" cell walls which emit one and reject the other of two molecules which are chemically indistinguishable but structurally enantiomorphic, - Dasein.  Dasein is not subjectivity. Subjectivity is always the droplet of

oblivion at the center of the Clearing in Oblivion. Dasein is, on the other hand, the functional relation between the Clearing and what lies "beyond" it. Dasein is the guardian of the unalterable limits separating the two, which monitors what enters and leaves - what transcends the limits which causes the scintillation of the horizonal limit of the clearing known as nihilism. Dasein is the same as the <u>query</u>. Dasein underlies the framework of the reciprocal relation between ontology and phenomenology, just as the Query underlies the framework of the assertion of the ultimate question. They are not the internal coherences, the subjects, of these external frameworks, but the functional relations which connect what lies outside, the external, and the inside. They are therefore cybernetic in nature. The unity of the categories are the same as the unity of the ultimate question as an assertion; both point beyond themselves toward the unquestionable whose character is that of nihilism. Hegel is the necessary counterpart to Kant in this respect because just as the ultimate question necessarily involutes into ontological difference, so the involution of Kant's solid platform of categories was carried out by Hegel in his <u>Logic</u>. The nihilism of unquestionability is both inside and outside the ultimate question. Pointing beyond itself, it points toward its own center. In archery the  Zen monk aims at the target of his heart. *[222]  The ultimate question, the categories of Kant, the idea of autonomy, the minimal system are all versions of the fundamental <u>Koan</u> *[223]  of Western philosophy. This Koan has the essential form. <u>How can what is outside be inside without crossing the border?</u> How can nihilism be outside the axiomatic platform and inside when it involutes; when the unquestionable is questioned?

[2.30] It is possible to get a picture of this island of the understanding, of the Clearing, from the four square obtainable from the two dichotomies Kant takes as his beginning.
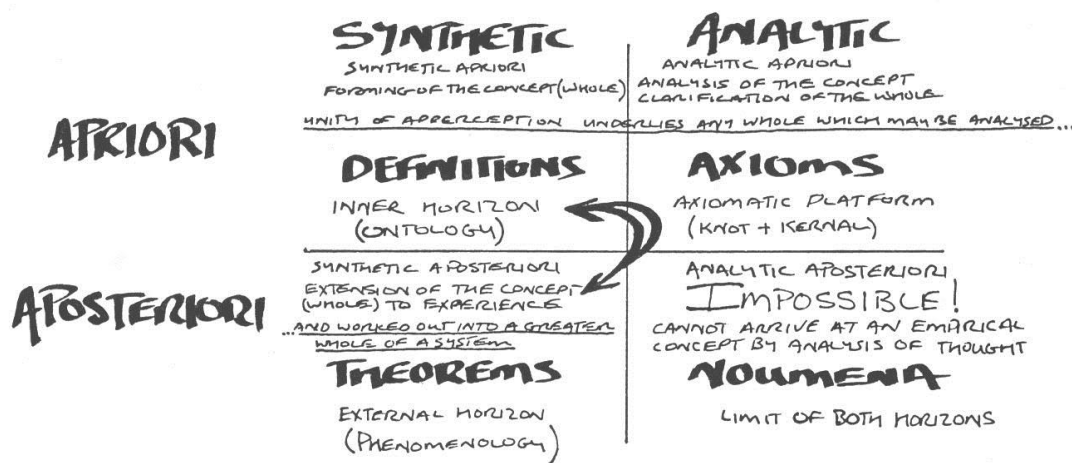


FIGURE 2.6

Here it is obvious how Kant lays out the two possible directions it is possible to proceed from wholeness when it is taken for granted - when the foundations have been laid. One may proceed to explore the internal horizon *[224] of the axiomatic platform *[225] which sooner or later leads to involution - that is, *discovering precisely what was excluded at the heart of the sanctuary*. The violence beyond the protection of the walls of the castle is mirrored by the violence in the dungeon. On the other hand one may explore the external horizon, ignoring the foundation, build science positively working out the implications of the axioms into a system.

"... we can now consider the frontiers of science. I distinguish two kinds of frontiers: external and internal. The external frontier delimits the exploration of these realms of nature that lie beyond currently understood principles. The internal frontier is a much broader area where the basic principles are believed to be known but where the apparent complexity of the phenomena prevents us from understanding and explaining them. The internal frontier mostly concerns the first rung on the quantum ladder." (Weisskopt, V. "The Frontiers and Limits of Science" Daedalus Journal of the American Academy of Arts and Sciences, Volume 113 p177 See also American Scientists (1977): 405-411. 23)

Here V. Weisskopt delimits the horizons to which I am referring, but reverses the names of them which is reasonable since that is merely a point of view. In either case both the internal and external horizons exploration ends at the limit of unquestionability, of nihilism which is represented by the fourth box, the analytic a posteriori. Analysis without wholeness is im-possible. One may see what lies before the making whole of the whole or watch the dispersal of the whole - but the antithesis is there being no whole at all to clarify before or after. Kant "gives himself what he does not have" by assuming wholeness in the first place and then asking where the wholeness of the whole comes from. Why, of course, it comes from a second wholeness inside the first wholeness which makes it whole. Kant repeats himself! In fact, the entire Critique of Pure Reason is about repetition as a possibility which arises out of twinning. Repetition is possible because thought always produces the twin of whatever it posits so that the twin may act as a connecting link between the two repetitions. Repetition is in fact oscillation and oscillation is the heart of reflexivity. It may act as an artificial difference specifying beginning and end, yet not allowing total disconnection. Repetition is the rotation through the phases of the twins over

and over again. In the <u>Critique</u>, this structure of twins repeated is itself repeated over and over

again. The four square box just cited is merely one example

As Kant says, another version of the question of the synthetic a priori is the following:

"<u>How is metaphysics, as a science, possible</u>?

Thus the critique of reason, in the end, necessarily leads to scientific knowledge, while its dogmatic employment, on the other hand, lands us in dogmatic assertions to which other assertions, equally specious, can always be opposed - that is, <u>skepticism</u>." *[266] BIB365 p57 (Kant)

Skepticism is the subversive surfacing of the motif of sameness. It is the recognition of

the repetition and thus boring nature of imperialism of the transcendental motif. Skepticism

attempts to call attention to the repetitiveness by intensifying it. Skepticism is urban guerilla

warfare of thought - thought which wishes to forget its unsure foundations as positivistic science

does. Thought attempts to sink these foundations only when metaphysics intends, or aspires, to

scientific status. Ontology and Phenomenology represent the contemporary aspiration of

metaphysics towards the status of science. Ontology begins at the inner horizon and works

towards the axiomatic platform while phenomenology begins at the external horizon. The

axiomatic platform is transcendence itself taking its beginnings from out of itself. Ontology

begins with the idea of transcendence and works toward its being affected whereas

phenomenology begins with the effective acts of transcendence it finds itself with always before

it and works toward the idea of transcendence. The axiomatic platform is the idea put in effect

and the effect made an idea. It is from its assumed basis, from the fusion of ontology and

phenomenology, that we may begin to ask about <u>meaning</u>.

# Part D: Hermeneutics

[2.31] Fundamental Ontology connects Phenomenology and Ontology as topics through

the engagement of philosophy in the motif of Transcendence with its suppression of the motif of

Sameness yet these surface together with Hermeneutics.

"With regard to its subject-matter, phenomenology is the science of the Being of entities - ontology, in exploring the tasks of ontology, we found it necessary that there should be a fundamental ontology taking as its theme that entity which is ontologico-ontically distinctive, Dasein, in order to confront the cardinal problem - the question of the <u>measuring</u> of Being in general. Our investigation itself will show that the <u>meaning</u> of phenomenological description as a method lies in <u>interpretation</u>" *[227] BIB265 p61 (Heidegger)

Hermeneutics is the discipline of interpretation, of unearthing meaning. *[227a]

"It is useful to recall that the Hermeneutic problem was first raised within the limits of exegesis, that is, within the framework of a discipline which proposes to understand a text - to understand it <u>beginning with its intention</u>, on the basis of what it attempts to say." *[228] BIB391 p3 (Ricoeur)

The counterpart of the text in this case is the reciprocal relation between Ontology and

Phenomenology in which the pivot point is Dasein. Dasein expresses the "<u>intention</u>" of this

framework rather than its unity by which it <u>subjects</u> the subliminal to the framework.

"One does not enter this ontology of understanding little by little; one does not reach it by degrees, deepening the methodological requirements of exegesis, history, or psychoanalysis; one is transported there, by a sudden reversal of the question. Instead of asking; On what condition

can a knowing <u>subject </u>understand a text or history? one asks, what kind of being is it whose being consists of understanding. The hermeneutic problem thus becomes a problem of the Analytic (nb. Dialectic) of this being, Dasein, which exists through understanding." *[229] BIB391 p6 (Ricoeur)

The sudden reversal of the question gives us Dasein as the functionality of the threshold rather than subjectivity as the unity of the making whole (synthesis). We recognize that subjectivity is just as enigmatic as what lies beyond the threshold - that it is a drop of oblivion at the center of the sphere of oblivion that is in the Clearing. We are oblivious to what lies within subjectivity, the 'I think', as we are to what lies beyond the threshold. In other words, we cannot <u>lay the foundations</u> without accepting a standard of clarity far below that which we are capable of and thus must always leave something unclear. Since it is impossible to shut off and seal up the minimal system and make it any more than a cluster of "focal points". Since it is as ...

"Gödel showed that the construction of a demonstrably consistent relatively rich theory requires not simply an "analysis" of its "presuppositions", but the construction of the next "higher" theory"' *[230] BIB107 p34 (Piaget)

So that the axiomatic platform (that is Knot, Ultimate Question and Kernel) may never be made entirely stable - the hermeneutic spiral may never be closed (except illusorily by means of the Heideggerian illusion) into a circle.

The framework of the relation between phenomenology and ontology is transversal to the axiomatic platform so that the functionality of Dasein and that of the Query function in different circuits. Yet they are fundamentally repetitions of each other, - they are twins.
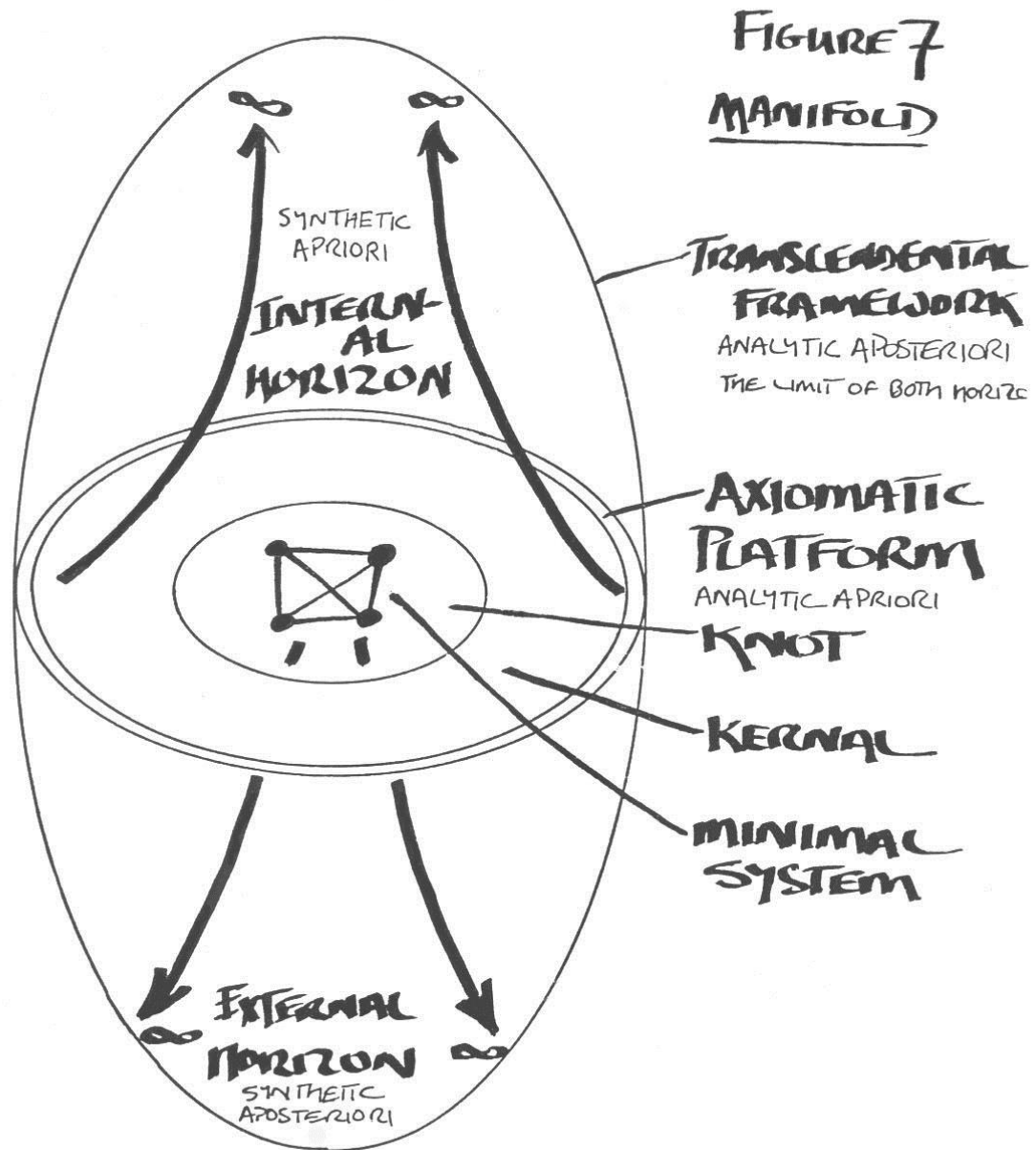
FIGURE 2.7a
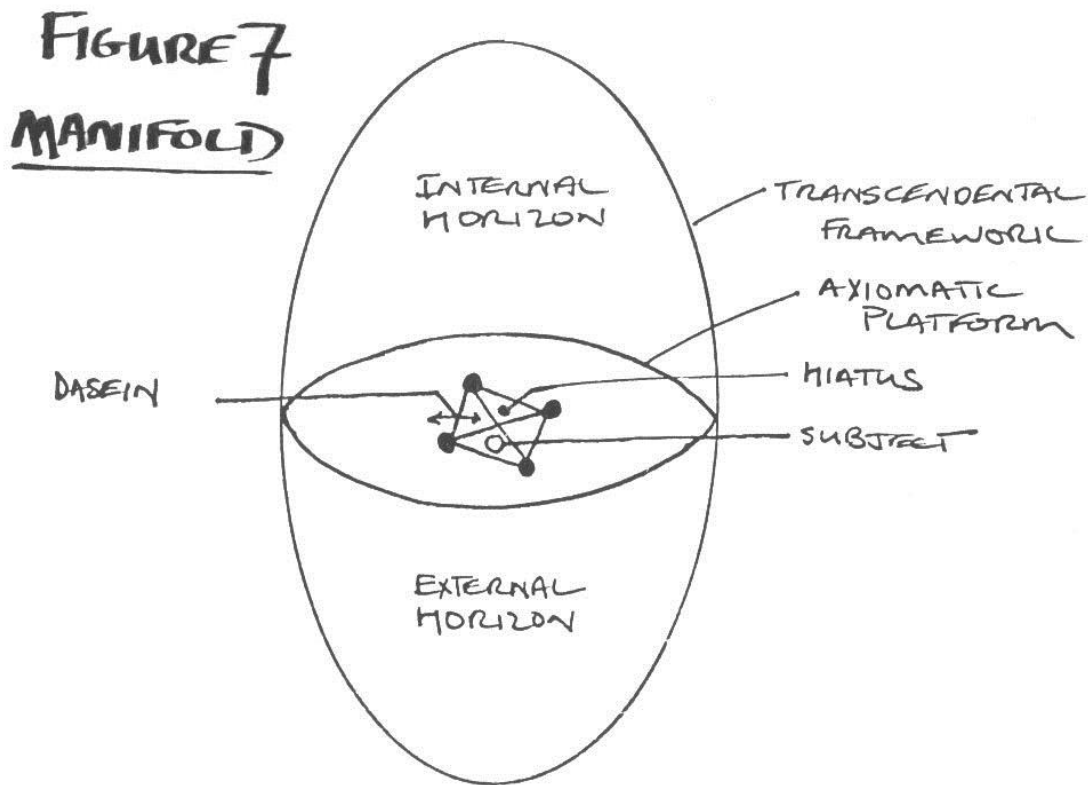
FIGURE 2.7b

The Query is the twin of Dasein in the role of Skeptic. For the Query is alert to the danger of Nihilism (indifference, boredom, indistinguishability) above all others and the skeptic attempts to draw attention to Nihilism by increasing it. Interpretation arises when these functionalities in their orientation toward their respective aims (e.g. unquestionability and the Horizon of Being) take cognizance of the impossibility of laying the foundation, of closing off

the minimal system in such a way that this fundamental ontological indeterminacy has an effect

back upon them. Heidegger lays this out in <u>Being and Time</u>, as the structure of

UNDERSTANDING, INTERPRETATION, ASSERTION (See sections 2.31, 2.32, 2.33).

[2.32] Dasein and the Query are twins, that is, fundamental repetitions of each other.

They function in different orbits of what will be named the Manifold. The "manifold" is a

concept with a long history in philosophy but is especially used by Kant and Husserl in

connection with their respective attempts to produce transcendental logics.

"General logic, as has been repeatedly said, abstracts from all content of knowledge, and looks to some other source, whatever that may be, for the representations which it is to transform into concepts by process of analysis. Transcendental logic, on the other hand, has lying before it a <u>manifold</u> of <u>a priori</u> sensibility, presented by transcendental aesthetic, as material for the concepts of pure understanding. In the absence of this material, these concepts would be without any content, therefore entirely empty. Space and time contain a <u>manifold</u> of pure <u>a priori</u> intuition but, at the same time, are conditions of the receptivity of our mind - conditions under which alone it can receive representations of objects, and which therefore must also always affect the concept of these objects. But if this <u>manifold</u> is to be known, the spontaneity of our thought requires that it be <u>gone through</u> in a certain way, <u>taken up</u> and <u>connected</u>. This act I name <u>synthesis</u>.

"By <u>synthesis</u>, in its most general sense, I understand the act of putting different representations together, and of grasping (Begrifen) what is <u>manifold</u> in them in one (act of) knowledge. Such a synthesis is <u>pure</u>, if the manifold is not empirical but is given <u>a priori</u>, as is the manifold in space and time. Before we can analyze our representation, the representations must themselves be given, and therefore, as regards <u>content</u>, no concepts can first arise by way of analysis. Synthesis of a manifold (be it given empirically or <u>a priori</u>) is what first gives rise to knowledge." *[231] BIB365 p111 (Kant)

The "manifold" is a key term in the <u>Critique of Pure Reason</u> as it may either express

plurality or the collection of a plurality. The many are folded into each other, plaited in like

strands which form a complex, but is not necessarily synthesized or a unity. In fact, Kant says the manifold is <u>gone through</u> (synthesis of apprehension of ideas as modifications of the mind in intuition), <u>taken up</u> (synthesis of reproduction in the imagination), and <u>connected</u> (synthesis of recognition in a concept). The <u>running through</u> and <u>taking up</u> are the function of the transcendental faculty of synthetic imagination which, dialectically produce the <u>connection</u> which is a function of transcendental idea is produced from what, in Husserl's terms, would be the noematic nucleus. The manifold presents us with multiple and shifting images which may be gone through one by one as they are held together. From these. when they are held before the memory, "all at once" may be imagined an image of them all together. The holding together of the manifold before the mind in order to run through it is the "transcendental ground of the possibility of all modes of knowledge", whereas the synthesis of reproduction which gives a single image of it is a "transcendental act of the mind". The transcendental ground and act are made possible by the faculty of synthesis of imagination. This <u>synthesis</u> by the faculty has the external aspect of spatiality and the internal aspect of temporality, but beyond these which come with the manifold from its synthesis in sensation is the "transcendental affinity" which is a synthesis' affinity, kinship or coherence. From the ground and act, by means of transcendental apperception, the apprehended and reproduced manifold is given unity to its synthesis. Thus the manifold is given by sense. With its apprehension it is held together and run through and then taken up and reproduced as a synthesized whole. This synthesis refers to the transcendental affinity of the objects coherence which is grounded in the unity of apperception. By the rules of

this coherence, the object may be recognized in its concept. The manifold is given, synthesized and then unified. And thus the Idea is produced from the manifold (noematic nucleus) without intervening Eidos.

[2.33] In terms of the minimal system, we may see that it surfaces first as a loosely tied together cluster of focal points embedded in time and space. $*^{232}$ We may collect this cluster together and run through the separate star events $*^{233}$ and then produce an image as a synthesis of the cluster as a whole. We see that this cluster has a coherence besides the directionality which it acquires from time/space or the internal/external articulation which occurs at the crucial threshold of fourness. $*^{235}$ This coherence which in effect connects the internal/external directionality Kant calls the transcendental affinity of the object. The minimal system may use its directionality to point back toward the threshold of its arising (the subliminal) the point at which it is first seen. $*^{236}$ Henry calls this first sighting appearance. As has already been shown, it is on this first sighting, as a possibility of coming to attention, that all later sights are seen. $*^{237}$ Because this coherence operates in terms of rules which have some prevalence $*^{238}$ and are in fact precisely the same as the Categories which are the rules of the mind; it is then possible for the understanding to recognize the minimal system by means of marks and cover it by a general concept or Idea. $*^{239}$ Thus the minimal system gets recognized as tetrahedron or knot, or labeled under one of its other conceptual forms {i.e., mobius strip and torus}. The Idea of tetrahedron or knot is infinitely repeatable and free from any particular manifestation of the minimal system.

The idea completes and closes off what originally presented itself as a manifold. This closing off is the <u>making whole</u> which allows analysis or clarification to begin. What is covered by the concept or idea may be clarified and grasped in its totality. This making whole is the necessary <u>foundation</u> for a process of infinite clarification.

We know that the "laying of the foundation" is impossible because of the many attempts to do so of which Kant's is the finest example. All end in a fundamental ontological indeterminacy which seems to have the status of necessity. In other words, the <u>foundation</u> may not be identified with the threshold of <u>appearance</u>. When one totalizes the minimal system, it is impossible to clarify the original surfacing of it from that <u>standpoint</u>. However, when one accepts a truncation of sensibilities which might allow the illusion of a successful laying of the foundations*[240] then it is done on the basis of a unity within the confines of the minimal system. This unity of the synthesis is what the 'recognition of the synthesis in concept' is based upon (cf. Figure 2.2). In Kant's philosophy, this point of unity is named the unity of apperception which is identified with the I THINK of the subject or ego. The transcendental Affinity of the object is <u>identified</u> with the transcendental Unity of apperception (the "I Think.') via the interpolation of the categories.

Nietzsche, however, says,

"That a sort of adequation relationship subsists between subject and object, that the object is something that if seen from within would be a subject, is a well-meant invention which, I think, has had its day. The measure of that of which we are in any way conscious is totally dependent

upon the coarse utility (ready-to-hand) of its becoming conscious: how could this nook-perspective (circumspective concern) of consciousness permit us to assert anything of "subject" and "object" that touched reality. *[241] BIB267 p263 #474 (Nietzsche)

So for Kant, the "object" of the minimal system when seen from within is a subject. The

unity of apperception lies within the meniscus of the cluster of synthesized focal points whereas

the concept encases it from the outside. The fiction of the conceptual object traces out an equally

fictional center of absolute unity of the subject, the I THINK.

"As for the superstitions of the logicians, I shall never tire of underlining a concise little fact, which these superstitious people are loath to admit - namely, that a thought comes when 'it' wants, not when 'I' want* so that it is a _falsification_ of the facts to says the subject 'I' is the condition of the predicate 'think'. It thinks; but that this 'it' is precisely that famous old 'I' is, to put it mildly, only an assumption, an assertion, above all not an 'immediate certainty', for even with this 'it thinks' one has already gone too far; this 'it' already contains an _interpretation_ of the event and does not belong to the event itself" *[241] BIB441 p28 (Nietzsche)



FIGURE 2.8 a-f

CONCEPT OF TETRAHEDRON
SUBJECT (UNITY OF APPERCEPTION) "THE I THINK"
SYNTHESIS

FIGURE 8

TRANSCENDENTAL AFFINITY

DIRECTIONALITY POINTING TOWARD SUBLIMINAL

9

oblivion

INNER DROP OF OBLIVION

TRANSCENDENTAL AFFINITY

DIRECTIONALITY Toward inner and outer walls of oblivion

SUBJECT "I Think" "It thinks"

SYNTHESIS

CONCEPT OF TETRAHEDRON

h
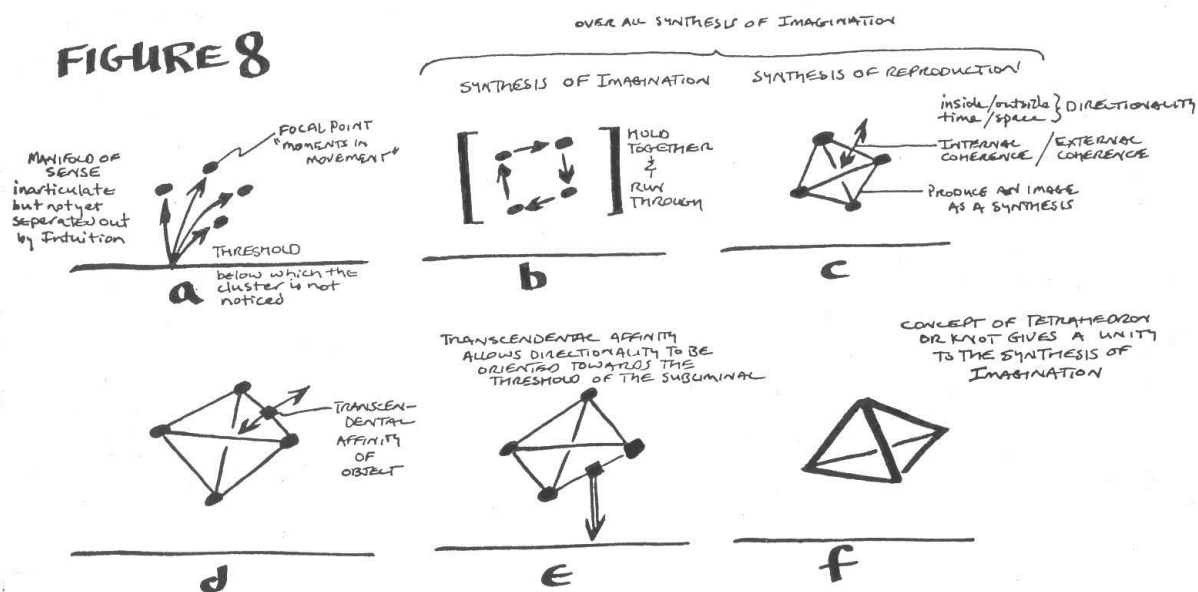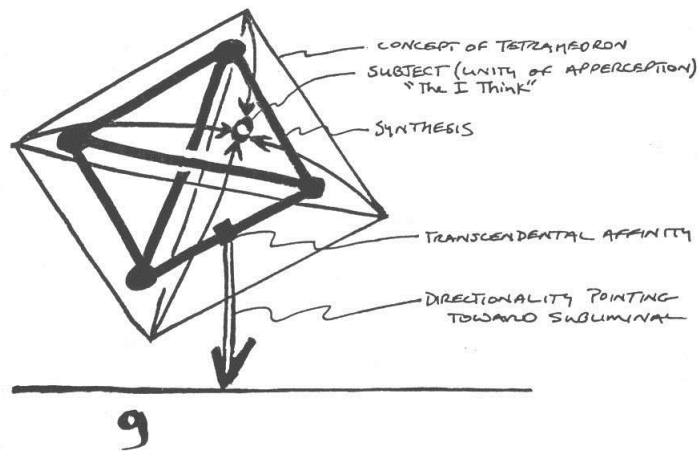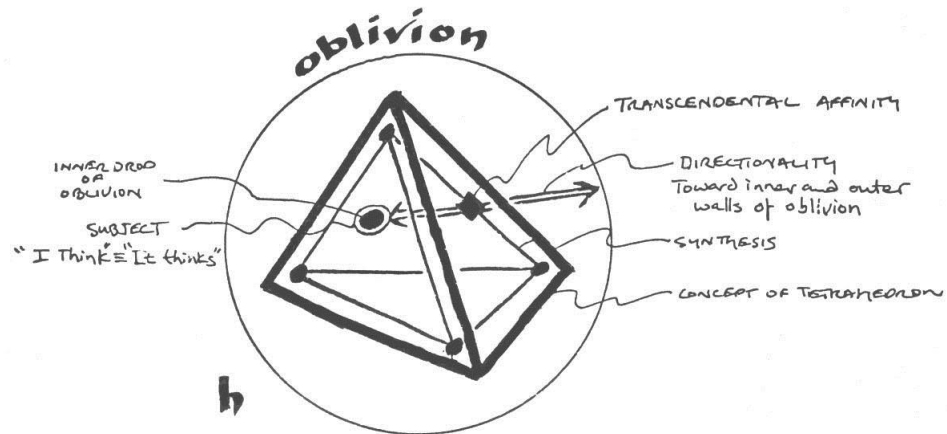
FIGURE 2.8 g-h

Thus there is something about this unity of the synthesis which is identical to the threshold of subliminality. That is that what lies inside of it we are equally oblivious to as what lies beyond the threshold. Yet the equivalence of oblivion is not a basic for clarification but is the root description of that fundamental ontological indeterminacy already discovered. Here with the discovery of the droplet of oblivion at the center of the sphere of oblivion, we have discovered

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the fundamental philosophical model which our Hermeneutical Approach to the Clearing in Being must deal with later. That this model is like a torus ring which is one of the conceptual forms of the minimal system will surprise us very little.

[2.34] In all this what remains constant is the original given of the manifold itself which has a particular relation to the constellation of focal points. The manifold is not the <u>focal points</u> but the constraints in which these <u>star events</u> are embedded in as they appear. At a later point this relation will be made more exact but at this point it is possible to say that the manifold is like the electromagnetic, strong and weak fields which suspends the components of the atom. However, for us it is the parameters of this field and its function of producing twins (repetitions) which is of the greatest interest. The three dimensional bounds of the manifold are the outer and inner thresholds of oblivion. What lies within these bounds are the fictional reification of the subject as an encrustation on the central droplet of oblivion and the conceptual reification based upon it surrounding the minimal system. Between the subject and idea lies the knot of the minimal system or ultimate question per se while what lies between the conceptual cover and the outer wall of oblivion has been previously named the kernel of unanswerability. Kernel and knot together form what may be called the Axiomatic Platform. That is to say, any system of axioms either as the basis of a logic or mathematics, such as Euclid's axiomatic system, which necessarily forms the lower bounds of a system of thought would be an apt icon of the concrete interaction of knot and kernel. Within the three dimensional limits of the circuit of the axiomatic

platform, there is a functionality - the transcendental affinity - which orients like a gyroscope the Axiomatic Platform toward the two boundaries of oblivion in which it is encased. This functionality in three dimensions has been previously named the Query. The Query is constantly oriented toward the unquestionability of the ultimate question - its reference to oblivion - which is discovered to have the nature of nihilism.

[2.35] The Manifold is, however, not three dimensional but four dimensional. The limit in the fourth dimension may be called the underline transcendental framework. The transcendental framework limits both the inner and outer horizons of the axiomatic platform. Just as the axiomatic platform has three dimensional internal and external boundaries of oblivion transverse to these are its inner and outer horizons which Kant named synthetic a priori and synthetic a posteriori respectively. The inner horizon explores the elements set forth in the axiomatic platform asking the source and clarification of their definition. The question of ontological difference is such an exploration of the inner horizon of the ultimate question as has been shown. The outer horizon merely assumes the definitions and axioms only adding theorems as it builds the structure which is implicated in the axioms as it is worked out from them. Each horizon *[243] reaches what is unthinkable. For instance, the square root of negative one is a precisely defined unthinkable nondual which shows up in the exploration of the outer horizon of mathematics. On the other hand, the relation between the wholeness of each number in the number series and their incremental increase is a similarly touchy and ultimately inexplicable point in the exploration of

the inner horizon of mathematics. The limit of both horizons Kant names analytic a posteriori of which he says," ... No concepts can first arise by way of analysis." *[244] This means in the case of the inner and outer horizons that one may not find[4] what is not already implied somehow already in the <u>whole</u> of the axiomatic platform? *[245] Clarification only unearths what is hazily given; it does not add to that. Addition *[246] is only possible if the foundation can be laid; if a unity may be found beyond the synthesis which justifies additions. If not, the direction of the inner horizon which seeks to lay the foundations only finds a fundamental ontological indetermination. This yields the outer horizon as indeterminately groundless as well.

The inner and outer horizons produce images which are enantiomorphically related when apprehended in the three dimensional space of the axiomatic platform. *[247] Thus the fundamental repetition based on twinning which is a function of the manifold arises from the projection of the <u>same</u> thing upon the inner and outer horizons. One image is turned inside-out from the other. Thus Nietzsche says about subject and object - "In the object is something that if seen from within would be a subject ..." * which is a straight forward interpolation of Kant's identification of transcendental affinity with the unity of apperception (subject) — is true of all thought. Thought produces twins and then rotates its attention from one to the other and back submerging one to the dominance of the other until the result is repetition.

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4 Cf. C.S. Peirce Precission. Articulation of the whole without precise dissection through analysis.

SAMENESS and TRANSCENDENCE are twins of this sort. Nietzsche himself picked them out as motifs from the history of philosophy and called them "ETERNAL RECURRENCE OF THE SAME" and "WILL TO POWER"

"To impose upon becoming- the character of being - that is the supreme will to power.

"Twofold falsification, on the part of the senses and of the spirit, to preserve a world of that which is, which abides, is equivalent, etc.

"That everything recurs is the closest approximation of a world of becoming to a world of being - high point of the mediation.

"The will to power can manifest itself only against resistance; therefore it seeks that which resists it ... " *[249] BIB267 p346 (Nietzsche)

FIGURE 9

WILL TO POWER

World ‖ of Being

GAP

(NIHILISM MADE IDEAL)

ETERNAL RECURRENCE OF SAME } REPETITION

APPROXIMATION TO GAP

world of Becoming
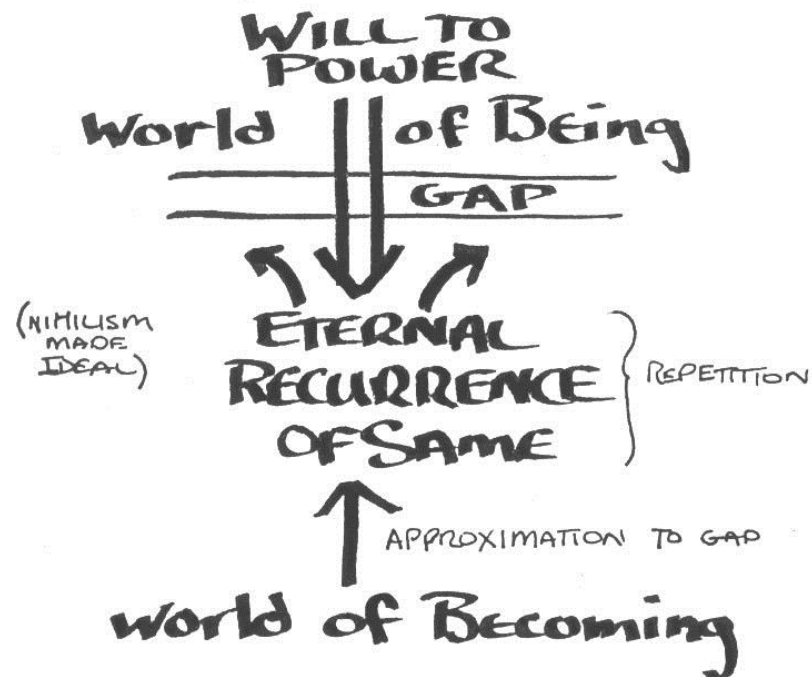
FIGURE *2.9*

Nietzsche outlines a belief which is an inversion of Stranger of Elea's wish, to have both the changing and changeless at once. Nietzsche draws away from the will to power of the fiction of Being and creates an approximation to it which is its parody. Like the skeptic Nietzsche draws attention to the Nihilism *[250] covered over by the fiction of Being, yet resulting from its use. Eternal recurrence is a cross between boredom and endless distraction. It is the very Image of Process Being as a horizon. The highest will to power is to take Being as an expression of will to

power and impose it upon the approximation. To impose the scenario upon its parody - to realize that <u>Being is a fiction</u>. Being resists the comparison with Nihilism - it is the will to power which <u>lays the foundations</u> once and for all <u>unquestionably</u>. Yet the highest will to power is to show that all expressions of the will to power which claim dominance over nihilism are in fact themselves nihilistic. This essay attempts such an expression of the highest will to power. The will to power is the assertion which twins nihilism that this alternative is true over all the others. The highest will to power must assert that no alternative may be true - that everything is nihilism and there is no escape. Thus Eternal Recurrence and Will to Power are twins mutually implicating each other in such a way that they are seen to be obverse images of the same thing. The highest Will to Power is will to power turned inside out, turned into the irrevocability of nihilism. Nietzsche produces an image of ontological difference by withdrawing into the outer horizon of the axiomatic platform whereas Heidegger did the <u>same</u> by exploring its inner horizon. Thus the Same and Transcendence are merely inversions of the same thing. One gives Chinese boxes stacked inside one another as icons of the Same which need connection hermeneutically whereas the Other gives Beginnings and Ends which cannot be put together. *[251] So the crucial question becomes, "What do these two versions point to?" Do they indicate anything which might lie invisibly between the two which only show up when they are superimposed as a negative presence?

[2.36] The ultimate question is an assertion *[252] which expresses the features of the minimal system. It has four components. These are WHY, BEING (B), POSITIVE/NEGATIVE DETERMINATION (+/-), and INDIVIDUATION ( □ ). As an expression of the configuration of the minimal system, the Ultimate Question is a fundamental will to power which attempts to break free of the imperceptible, the subliminal. If it is a fiction, as Nietzsche says all positing of Being must be, it is a necessary fiction - necessary that anything may be seen. The basic formula of the Ultimate Question may be expressed as follows;

FIGURE 10

WHY B ± □
GROUNDS

FIGURE 2.l0

The foundations are laid. The wholeness of the entity is grounded in the subliminal. One might paraphrase by saying that the Ground of the Subliminal positively determines the Wholeness of the entity. This is possible on the basis of nothing being passed over and knocked down like a strawman. *[253]  Something must be glossed for the illusion that the foundations are laid. If that gloss is breached then one notices the shifting sands under the foundation stones. Heidegger and Nietzsche produce versions of the ultimate question which show that it is the

SAME as that which is claims to TRANSCEND. These versions switch the places of two of the variables. Their inversion causes the ultimate question to involute, to take its ground of groundlessness into itself. The formula now becomes!



Figure 2.11

The ground in the new position becomes a lack of grounds - an abyss $*^{254}$ - that is, the threshold of the subliminal. The Question of Ontological Difference asks the relation between beings and Being. Between the wholeness of the minimal system and what lies beyond the threshold of subliminality which can't be reached and thus causes everything to be groundless. Heidegger forgets about the negative determination in all this - suppresses it in the same way as those who ask the ultimate question. Sartre notices this lapse and produces a negative version which schematizes original Being as Nothingness. Thus Rosen deprecates:

" ... Sartre's <u>Being and Nothingness</u>, which, as a vulgarization of Heidegger's <u>Being and Time</u>, makes certain themes more visible than in the original ... " *[255] BIB236 p38 (Rosen)

Sartre takes the tension out of Ontological Difference by exposing the suppressed negative determination which gave life to it as an ontology. Sartre tells the same joke but does not withhold the punch line until the last and thus destroys the suspense. Thus, Sartre's ontology is trite and intellectually unsatisfying. <u>Dasein</u> is the functionality which is plummeting into the abyss of DIFFERENCE between Being as Origin and the positively determined entity.

"In another moment down went Alice after it, never once considering how in the world she was to get out again.

"The rabbit-hole went straight on like a tunnel for some way, and then dipped suddenly down, so suddenly that Alice had not a moment to think about stopping herself before she found herself falling down a very deep well.

"Either the well was very deep, or she fell very slowly, for she had plenty of time as she went down to look about her, and to wonder what was going to happen next. First, she tried to look down and make out what she was coming to, but it was too dark to see anything; then she looked at the sides of the well and noticed that they were filled with cupboards and book-shelves. Here and there she saw maps - and pictures hung upon pegs. She took down a jar from one of the shelves as she passed; it was labeled, 'ORANGE MARMALADE', but to her great disappointment it was empty. She did not like to drop the jar for fear of killing somebody, so managed to put it into one of the cupboards as she fell past" *256 (Carroll)

In the next Section, we will explore two philosophers' attitude toward Alice's fall *[257] -

Heidegger and Descartes. Heidegger calls it the fall toward death, toward the suppressed Nothing

and just as Alice picks up the empty jar {called an 'eject'[5]), so does Dasein, who discovers itself THROWN towards death, attempts to DE-THROW itself through grasping at straws. The structure of this attempt to stop its plummeting through the abyss of its own groundlessness is that already mentioned of UNDERSTANDING, INTERPRETATION and ASSERTION which is about to be explored in depth.

DASEIN is the functionality which monitors the threshold to the subliminal - the transcendental framework as such. The Query is oriented toward oblivion as inner and outer aspects but DASEIN is oriented toward the origin of this oblivion. The fog bank is not just there, but it moves and shifts position. Dasein is oriented to the forgetfullness of this movement, of its present position. We are not merely oblivious of Being, but Being as origin by its very nature withdraws - it covers itself over by what it presents. Dasein is oriented toward that withdrawal. Being withdraws by presenting us with twinned enantiomorphic images which it gives us and we think they are different. It repeats them, rotating through their phases and we think we have identically the same. Being presents us with the mirage to cover its tracks. Dasein is oriented to what withdraws behind the mirage. The artificer?

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[5] The 'eject' is a later name for the eventity which is at the same meta-level as Dasein which is likened to the plecenta, something ownmost to Dasein yet separate from him. The eject becomes abject, cf Kristeva, when separated from Dasein.

Dasein <u>understands</u> the withdrawal primordially or it could not orient itself toward it. Dasein <u>interprets</u> the withdrawal in the light of how the tracks are covered. Dasein allows the way the tracks are covered <u>assert</u> what the tracks were like themselves and thus what left them. However, even if we accept that Dasein's orientation toward the threshold of the subliminal is as good as any picture of man's nihilistic situation - accepting that what the transcendental affinity marks, which is deepened into the query, then deepened again into Dasein, is a non-subjective locus of coherence connecting internality with externality, connecting the twins - then what this essay proposes is a radical re-shifting of the Ultimate Question more in line with the obsessions of the ancient Greeks - especially Parmenides. This new formulation calls up the Cleaning of Being in relation to the acceptance of Dasein as the locus of man's experience of nihilism. The new formulation of the components of the ultimate system would be as follows;

FIGURE 12

FIGURE 2.12

Given the cluster of focal points which minimally allow twinning to surface represented here by Individuation and which therefore allows the locus of Transcendental Affinity <u>cum</u> QUERY <u>cum</u> Dasein to be pinpointed standing over the threshold as a monitor <u>THEN</u> what is the source of the distinction between Being and Non-Being in the strong sense? That is, in the Sense of Parmenides when he says,

"For never shall this be forced: that things that are not exist; but do you hold back your thought from this way of inquiry, nor let inured habit force you, upon this road, to ply an aimless eye and ringing ear and tongue; that judge with reason the much contested argument which has been given by me." *[258] BIB196 (Taran)

Or of the Stranger in the dialogue the <u>Sophist</u> when he reiterated

> Str. "Then you see what follows: One cannot rightfully utter the words, or speak or think of what has absolutely no existence, it is beyond conception, speech, utterance, or expression."

T he a: "That is perfectly correct."

> Str: "Then perhaps I was mistaken just now in saying I was going to propound the greatest difficulty involved; we can state another which is even worse.

Thea: "What is that?"

> Str: "Why, my dear fellow, do not the very phrases I have just been using show the non-existent, brings even one who would refute it to such a pass that as soon as he attempts to do so he is obliged to contradict himself?"

Thea: "How do you mean? Explain more clearly."

> Str: "Don't look to me for enlightenment. I declared that the non-existent could never be associated with unity or plurality, and yet, just now - an instant ago, in fact - I spoke of it as one thing by saying 'the non-existent'. You see my point?"

Thea" "Yes."

Str: "And again not long ago I spoke of its <u>being</u> beyond speech, utterance or expression. Do you follow?"

\* \* \*

Str" "Now, now, you are a young man, show some spirit.
and do your best. Try to describe the non-existent in some correct formula without attributing to it either being, unity or plurality. \*[259]
BIB227 (Plato) Sophist 238239

It is quite clear that this problem and its <u>non-expression</u> in the ultimate question was well worked out in Greek times. For we easily recognize that the Stranger has named three of the four components of the ultimate questions Being, unity or individuation, and plurality or positive/negative differentiation. In this light we might easily rewrite the last formula as:

FIGURE 13

BEING'S PLURALITY = ONENESS

"HAS WHAT RELATION TO"

FIGURE 2.13

Or, to put it in other words, what is the relation of the Changing to the Changeless that the Stranger wants both at once. The Stranger contrasts the absolute non-existence with what he calls the non-being of difference. This latter {concept of the non-being of difference} we will explore in some detail but suffice it to say that it is the difference of pure diacriticality \*[260] (this is not that or that), with this distinction in hand it is possible to render the formula again as follows:
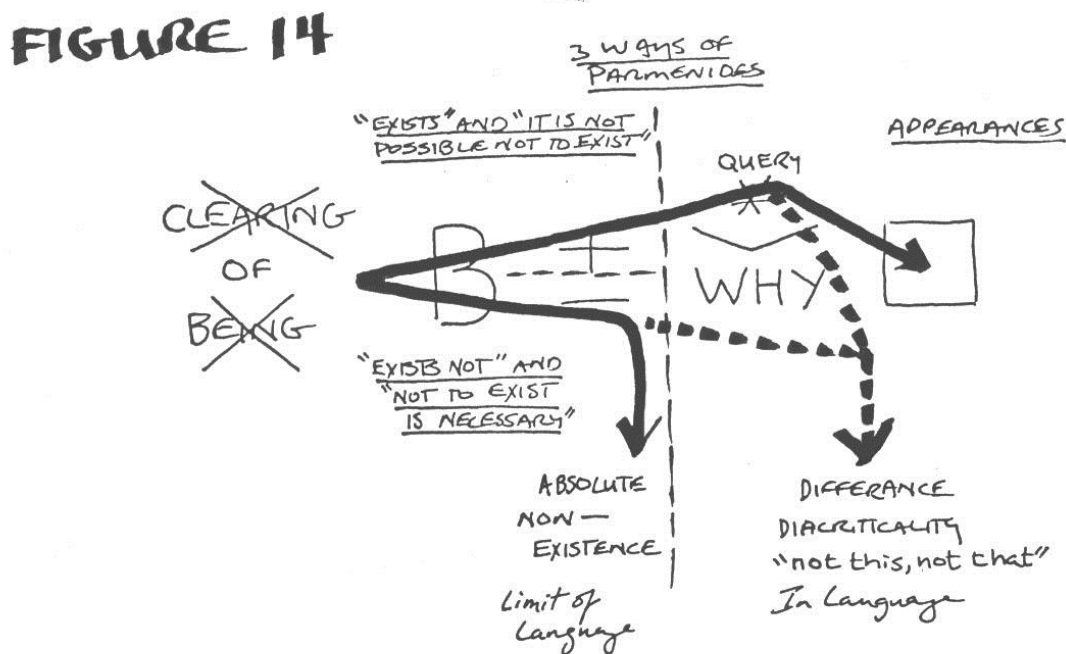
FIGURE 2.14

The fourth position besides Being, unity, plurality, given by Plato's stranger is defined by the difference between absolute non-Being and non-being as diacritical difference. This is THE DEFINITION of the WHY. Parmenides outlines three ways: Appearances, that of "Being only is", and that of "Non-Being is necessary." Appearances always refer back to the grounds of nihilism and thus are unsure. That there is knowledge tied to the heart is thinkable but not livable unless the Oneness takes the initiative to impinge upon Dasein - the one who lives the nihilism out in his life. *[261] Yet the way of absolute non-existence which is concomitant to the thinkable way of being cannot be thought. In all this the distinction between Being and Non-Being is

assumed. Where does this distinction come from? I posit a source for it which I call the ~~CLEARNING~~ **of** ~~BEING~~. To think the ~~clearing of Being~~ is emphatically not to take the route of thinking absolute non-existence because the source of the route is there before the route itself opens up. This source is primal. Lao Tzu calls it the <u>Way</u>.*[263] For the Stranger of Elea it is having both changelessness and changeableness at once. For Parmenides, it is the deeper meaning of asserting that <u>Being is without non-Being</u>.

"There is a solitary word left to say of a way: "exists" very many signs are on this road: that Being is ungenerated and imperishable, whole, unique, immoveable, and complete. It was not once nor will it be, since it is now altogether, one, continuous. For what origin could you search out for it? How and whence did it grow? Not from non-Being shall I allow you to say or to think, for it is not possible to say or to think that it is not. What need would have made it grow, beginning from Non-Being, later or sooner? Thus it is necessary either to exist all or not at all." *[263] BIB196 (Taran)

Being without Non-Being in the strong sense of absolute non-existence cancels itself, leaving the ~~clearing of Being~~. *[264] Non-Being is inexpressible but as such is the meniscus of the expressible. Being itself in its positive determination does not transcend this meniscus. But Indeterminate Being does transcend the meniscus yet would have no meaning without it. It would have none of the qualities cited by Parmenides. It is only the source of the meniscus in relation to Positively determined and Indeterminate Being which gives the other three significance.

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FIGURE 15 INDETERMINANT BEING

MINISCUS

POSITIVELY DETERMINANT BEING

CLEARING OF BEING

SOURCE
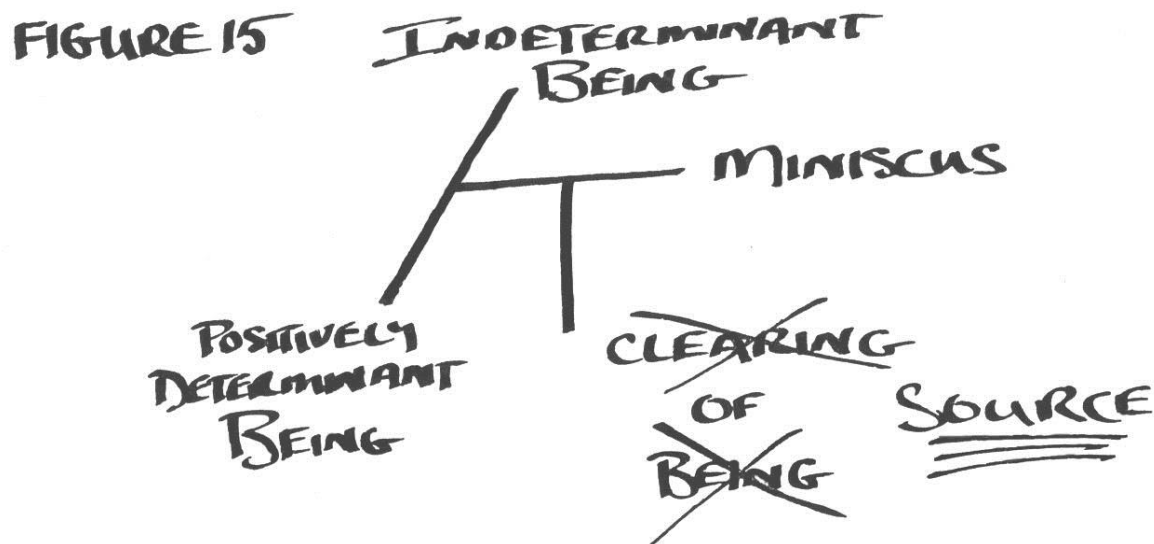
FIGURE 2.15

The ~~clearing of Being~~ is the external coherence of the meniscus which is unknowable to what lies within it unless it makes its self-known in the form of the _novum_. It now becomes clear how these three types of formula stack, together as different forms of the SAME.
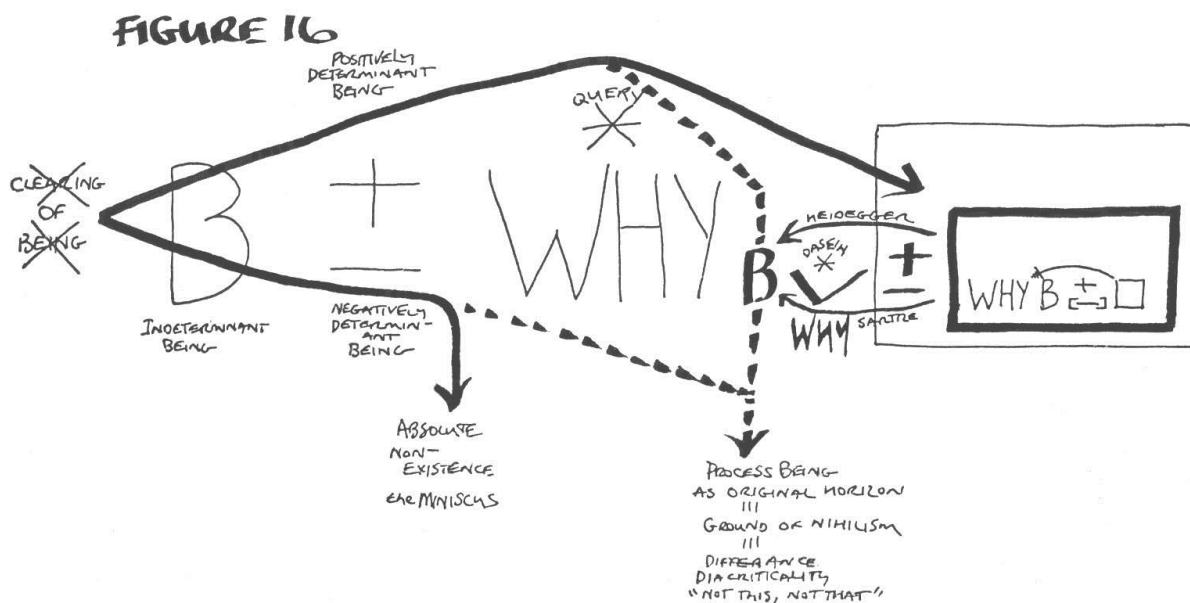
FIGURE 2.16

At this point, the twinned nature of the Query and Dasein becomes important. It is precisely the Query which in being oriented towards oblivion, rather than its existential deepening into the Horizon of Being, is positioned over the why of the question of the ~~clearing of Being~~. Thus where one seems deeper from one point of view, the other is deeper from yet another. When Dasein relinquishes Skepticism and takes up the attitude of its twin, the Query, then the ~~clearing of Being~~ becomes accessible to it. In either case, it is the marker of the "Transcendental Affinity" which faces the twin dissections of oblivion and nihilism with its Janus face. *[265] And this facing involves prepredicative <u>understanding</u>, <u>interpretation</u> and <u>assertion</u>.

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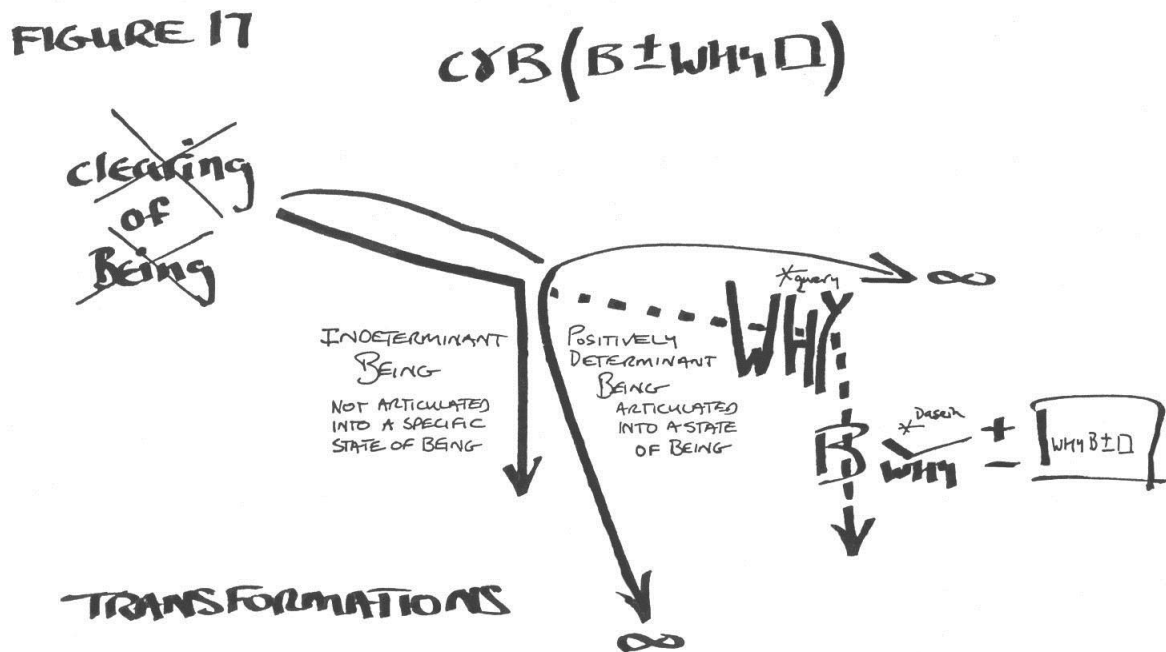
FIGURE 2.17a

[2.37]  "But Zarathustra *[265a] looked at the people and marveled.

"Then he spoke thus:

"Man is a rope, fastened between animal and Superman - a rope over an abyss. A dangerous going-across, a dangerous wayfaring, a dangerous looking back, a dangerous shuddering staying still. What is great, in man is that he is a bridge, and not a goal; what can be loved in man is that he is a going-across and a down-going." *[266] BIB186 p43-44 (Nietzsche)

The twin functionalities of Query and Dasein are oriented through their courage toward

the abyss over which they travel and into which they fall. The going across of transcendence is

twinned by the falling of Sameness.-

"Courage also destroys giddiness at abysses: <u>And where does man not stand at an abyss? Is seeing itself not seeing abysses?</u>

"Courage is the best destroyer: courage destroys pity. Pity, however, is the deepest abyss; as deeply as man looks into life, so deeply does he look also into suffering, *(e.g. Will to Power/Transcendence has no pity)*

"Courage, however, is the best destroyer, courage that attacks it destroys even <u>death</u>, for it says; "Was that life? Well then: Once more!*" (e.g. Eternal Return/ Sameness)* " *[267]* BIB186 p177-8 (Nietzsche)

Ultimately, the abyss to which Dasein/Query are oriented is death - that from which there

is no returning.

"I am a wanderer and a mountain-climber (he said to his heart). I do not like the plains and it seems I cannot sit still for long.

"And whatever may yet come to me as fate and experience - a wandering and a mountain climbing will be in it: <u>in the final analysis one experiences only oneself.</u>

"The time has passed when accidents could befall me; and what <u>could</u> still come to me that was not already my own?

"It is *returning*, at last it is coming home to me - my own Self and those proofs of it that have long been abroad and: scattered among all things and accidents.

"And I know one thing more; I stand now before my last summit and before <u>the deed that has been deferred the longest</u>. *[Death]* Alas, I have to climb my most difficult path; Alas, I have started upon my loneliest wayfaring. But a man of my sort does not avoid such an hour, the hour that says to him: "Only now do you tread your path of greatness! <u>Summit and Abyss - they are now united in one</u>! *[Transcendence is the ~~same~~ as sameness]*

"You are treading your path of greatness; now it must call up all your courage that <u>there is no longer a path behind you!</u>

"You are treading your path of greatness; no one shall start after you here. Your foot itself has extinguished the path behind you, and above that path stands written: <u>Impossibility</u>.

"And when all footholds disappear, you must know how to climb upon your own head. How could you climb upward otherwise?" *[Transcendence grounds itself]* *[268] BIB186 p173-4 (Nietzsche)

The transcendental affinity of Kant's object he subsumes under the subject, but in truth it is this coherence which manifests itself externally as space and internally as time is more primordial. Nietzsche recognizes this primordiality when he  says "in the final analysis one experiences only oneself". Experiences do not need to be forced into a strait jacket unity to make them one's own. The synthesis of the transcendental affinity is in fact a concatenation of absences which cannot be made totally present in a uniform unity. The coherence of the transcendental affinity is not accidental but only appears as such as we block our view with the categories. The accidents arise when the concatenation of absences of the affinity differs from the unity of pure presence. These differences are slighted as accidents. when the fictional subject is not taken to be the center of the solar system of experience just as the earth once was; then it is realized that that which projects the subject as a goal for itself must also be a falling away for lack of foundations. When the transcendental affinity is taken as the locus of experience, then "Summit and Abyss - they are now united in One!" The transcendental affinity becomes query, becomes Dasein, becomes more deeply the Query again[6] in relation to the ~~clearing of Being~~. For Query as Dasein, its going over must be a going down. Transcendence and Sameness are mediated by Death. Death is the Ultimate returning to oneself. "What was formerly your ultimate

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[6] This is later called the Enigma which is associated with Wild Being, while the Query is associated exclusively with Hyper Being.

danger has become your ultimate refuge!" <u>As</u> query Dasein is oriented at every moment to

danger especially the ultimate danger of nihilism. This orientation is <u>towards</u> death. The

possibility of its own death. The possibility of its Impossibility $*^{268}$ . Thus the orientation to

oblivion, the unquestionable, Being as original process horizon, nihilism, to the meniscus of

non-Being is ever an orientation toward Death.


"But then something happened that silenced every mouth and fixed every eye. in the meantime,
of course, the tightrope walker had begun his work: he had emerged from a little door and was
proceeding across the rope, which was stretched between two towers and thus hung over the
people and the market square. Just as he had reached the middle of his course the little door
opened again and a brightly dressed fellow like a buffoon sprang out and followed the former
with rapid steps. 'Forward, lamefoot' cried his fearsome voice, 'forward, sluggard, intruder, pallid
faces lest I tickle you with my heels What are you doing here between towers? You belong in the
tower (of the subject), you should be locked up, you are blocking the way of a better man than
you' And with each word he came nearer and nearer to him; but when he was only a single pace
behind him, there occurred the dreadful thing that silenced every mouth and fixed every eyes he
emitted a cry like a devil and sprang over the man standing in his path. But the latter, when he
saw his rival thus triumph, lost his head and the rope he threw away his pipe[7] and fell, faster ever
than it, like a vortex of legs and arms. The market square and the people were like a sea in a
storm; they flew apart in disorder, especially where the body would come crashing down. " $*^{269}$
BIB186 p47-48 (Nietzsche)

The buffoon of the Superman - the goal of the last man which is never reached - but by

which Nietzsche's Zarathustra (and the identity of Zarathustra is Glaucon returned from the cave

after having seen the sun of the Good) shows us the nature of man as a tight rope walker. The

superman is subjectivity realized as something other than oblivion. It is he who lays the

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[7] Pipe would be an example of what was later called the 'eject' which is the ontic equivalent of non-
Dasein.

foundation securely. Thus he mocks the one who tries only to fail, who does not reach the end of

the tight rope and the safety of the <u>locked</u> tower of subjectivity, but which instead meets death

which mediates his twinned going over and going down because he has made danger his calling.
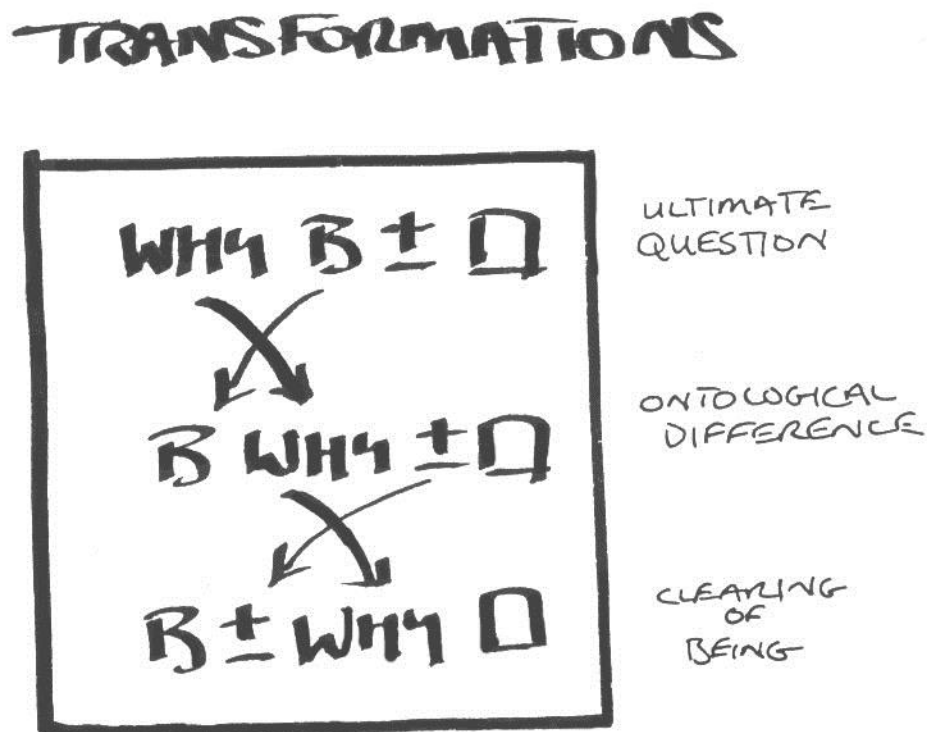
*[270]



FIGURE 2.17b

So as Gadamer says the source of Heidegger's idea of Dasein is Nietzsche,

"The true predecessor of Heidegger in raising the question of being and thus going contrary to the who1e direction western metaphysics *(away from the subject into the depths of the transcendental affinity)* could not, then be either Dilthey or Husserl, but rather Nietzsche. Heidegger may have realized this only later; but in retrospect it can be seen that the aims already implicit in Being and Time were to raise Nietzsche's radical criticism of 'Platonism' to the level of the tradition criticized by him, to confront Western metaphysics on its own level, and to recognize the transcendental position as a consequence of modern subjectivism, and so overcome it." *[271] BIB406 p228 (Nietzsche)

Heidegger attempts to overcome it with the concept of Dasein, Dasein is oriented toward the Horizon of Being as an origin that is toward the threshold of the subliminal which it will fall through into complete dispersion. The meaning of this complete dispersion is Death. In death the "going over" and "going down" become one and cease. Authentic Dasein is oriented always toward its death. Dasein discovers itself (Befindlichkeit) as thrown (warf) (transcendence) and Falling (sameness), and because of its orientation toward death attempts to de-throw itself - to stop its plunge toward its own oblivion. Alice begins clawing at the cupboard. The counter phenomena of dasein's thrown-ness (Geworfenheit) is Dasein's project - <u>Entwarf</u> . Dasein discovers its thrown-ness through the 'existential' of its state of mind (Befindlichkeit) and attempts to de-throw itself with respect to how Dasein through the 'existential' of its understanding (Verstehsen) whereas it attempts to de-throw itself with respect to other daseins through the 'existential' of talk (Rede). Ultimately all Dasein's attempts to de-throw itself are in vain.

[2.38] "<u>Understanding is the existential Being of Dasein's own potentiality-for-Being, and it is so in such a way that this Being discloses in itself what its Being is capable of.</u>[2] We must grasp the structure of <u>this existential</u> or more precisely.

"As a disclosure, understanding always pertains to the whole basic state of Being-in-the-world,, As a potential-for-Being, any Being-in is a potentiality-for-Being-in- the-world. Not only is the world, <u>qua</u> world, disclosed as possible significance, but when that which is within-the-world is itself freed, this entity is freed for <u>its own</u> possibilities. Understanding is "a disclosive potentiality-for-Being" *[272] BIB265 p184 (Heidegger).

Understanding is "a disclosive potential-for-Being" *[273] For Heidegger, always the term 'disclose' shall signify "to lay open" and "the character of having been laid open."*[274] Laying open occurs when a viewpoint which creates possibilities is opened up. In other words, "...that for which entities within-the-world are proximally freed must have been previously disclosed". *[275] To lay open something is to free it for its possibilities.
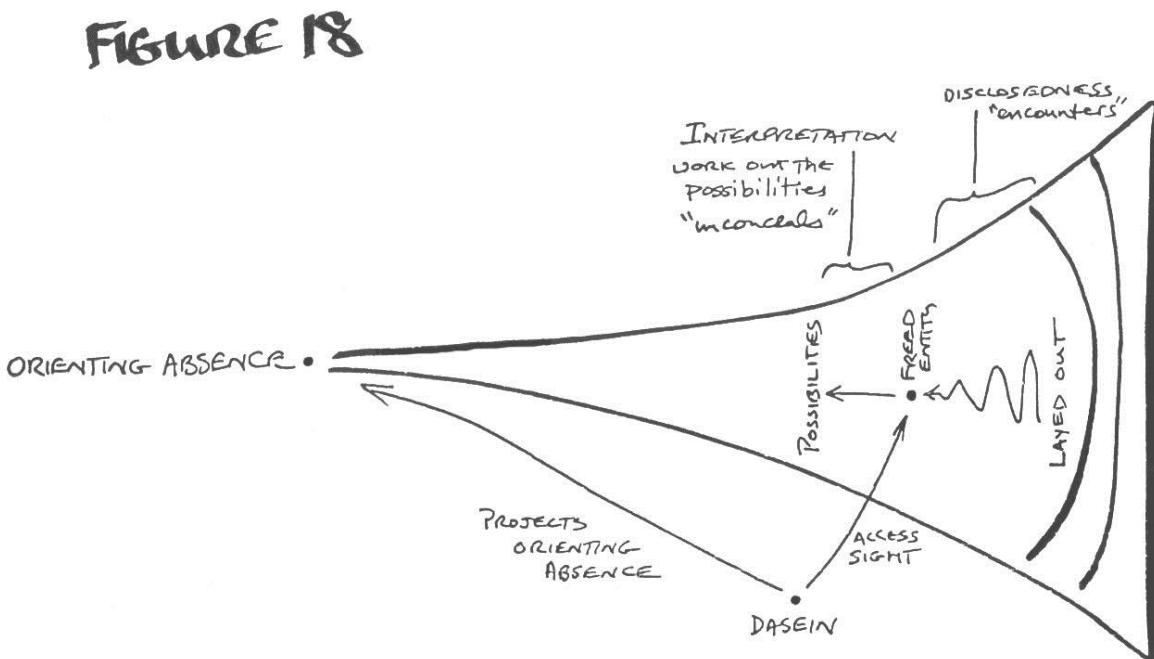


Figure 2.18a

Here Heidegger discusses the nature of orienting absence. What is presented is laid open by the absence to which it is oriented. If the presented was shut off to all absence as in Husserl's thought, then it remains sealed and obscure itself. To be merely presented is different from being unsealed and spread out for inspection. But, on the other hand, not any absence related to a presence will unseal its possibilities. The presence must be oriented to a specifically narrow range of absences each of which will change its potentialities with respect to its particular orientation. However, of this narrow cluster of absences which relate to the presence, each will lay out the presence in a particular manner and show up potentialities for it which are absent but which might be made present. Without the relation of the presence to the orienting absence, the former is not opened up, disclosed, or laid out, so that it can be seen what is really there nor are the potentials which might be made present brought into view. *[276] Between what we see is really there when it's all laid out and what we might make be there which is seen as potential, there is the <u>freed entity</u>. The entity is freed when its real presence is laid out so that it can tend toward its possibilities. This freedom is precisely that which is expressed in the <u>manifold</u>. What is present in the axiomatic platform is closed unless we free ourselves to explore the inner or outer horizons such freeing makes explicit what is indeed implicated in the axiomatic platform by laying it out and it opens up a range of potentials which may be explored in either horizon. In terms of the <u>manifold</u> there are posited, two basic directions in which it is possible to be freed in and a limit which encloses both.

FIGURE 18b

PURE PRESENCE OF PLENUM — PRESENT-AT-HAND

LAY OUT — EXISTENTIALS

FREED entity — DASEIN

POTENT-IALS — PRE ONTOLOGICAL UNDERSTANDING OF BEING
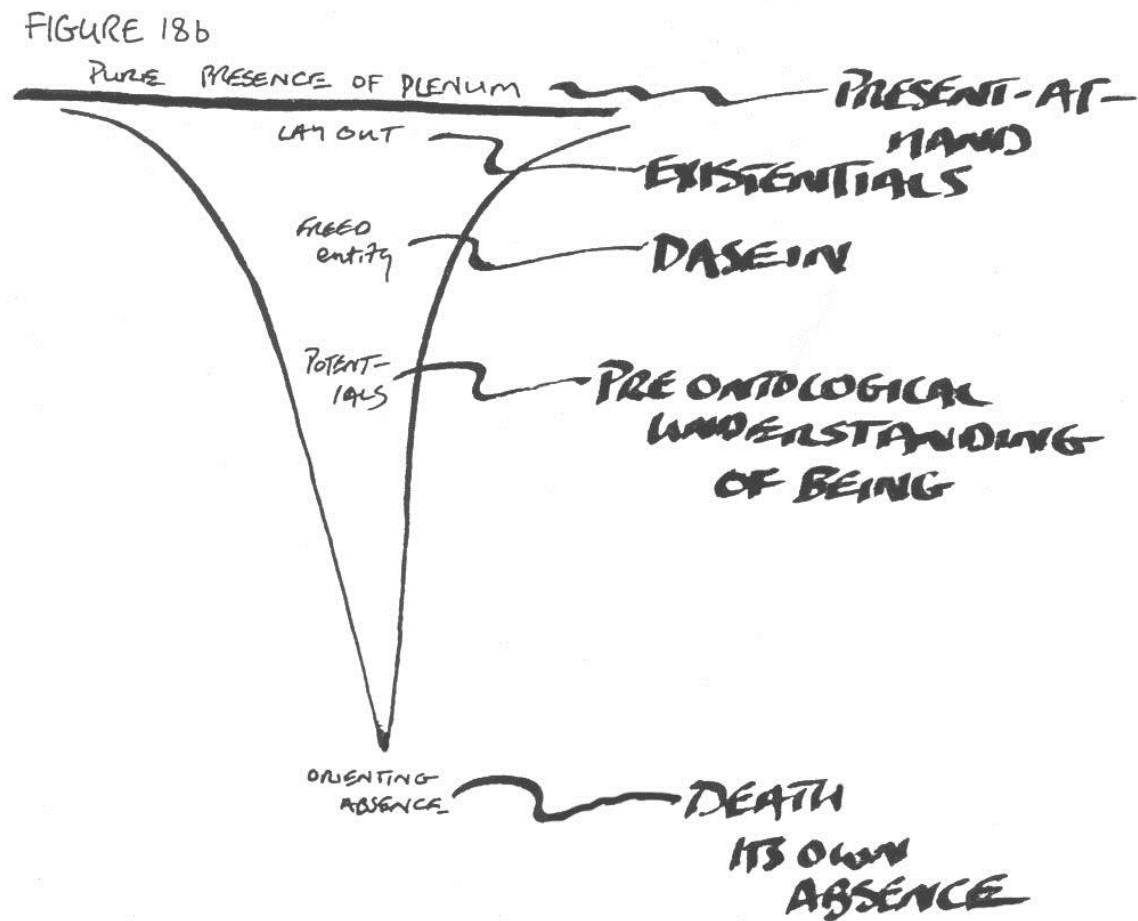
ORIENTING ABSENCE — DEATH ITS OWN ABSENCE

Figure 2.18b

However, Dasein it-self is an entity. Thus it is itself laid open and its potentialities realized. So Dasein orients itself toward its own absence as Death and becomes freed of the cage of subjectivity which is attached to pure presence. Because of this, its existentials (e.g. Befindlichkeit, Verstehen, Rede) may be laid out and its potentiality of Understanding Being

appears. Because the structure of orienting absence is layed back on Dasein as an entity, Heidegger's language in the quote above becomes complex. But essentially "when that which is within-the-world *(i.e. entities other than Dasein)* is itself freed, this entity *(Dasein)* is freed for its own possibilities." And this freedom is described in an analogous manner to the former only in terms of second order statements which we will not bother to translate here.

"That which is ready-to-hand is discovered as such in its service <u>ability</u>, its <u>usability,</u> and its <u>detrimentality</u> . The totality of involvement is revealed as the categorical whole of a possible interconnection of the ready-to-hand. But even the 'unity' of the manifold present-at-hand, of nature, can be discovered only if a <u>possibility</u> of it has been disclosed. Is it accidental that the question about the <u>Being</u> of Nature aims at the conditions of its <u>possibility</u>? On what is such an inquiry based? When confronted with this inquiry, we cannot leave aside the questions <u>why</u> are entities which are not of the character of Dasein understood in their Being, if they are disclosed in accordance with the conditions of their possibility? Kant presupposes something of the sort, perhaps rightly. But this presupposition itself is something that cannot be left without demonstrating how it is justified." *[277] BIB265 p184 (Heidegger)

Not only the structure of orienting absences necessary for understanding and freeing entities and applicable to Dasein itself, but also it makes intelligible the relation of the ready-to-hand {Process Being} to the present-at-hand {Pure Being}. The ready-to-hand is a "cone" of relations operating between pure presence-at-hand and the "categorical whole of possible interconnection of the ready-to-hand" which is the absence to which they are oriented. *[278]
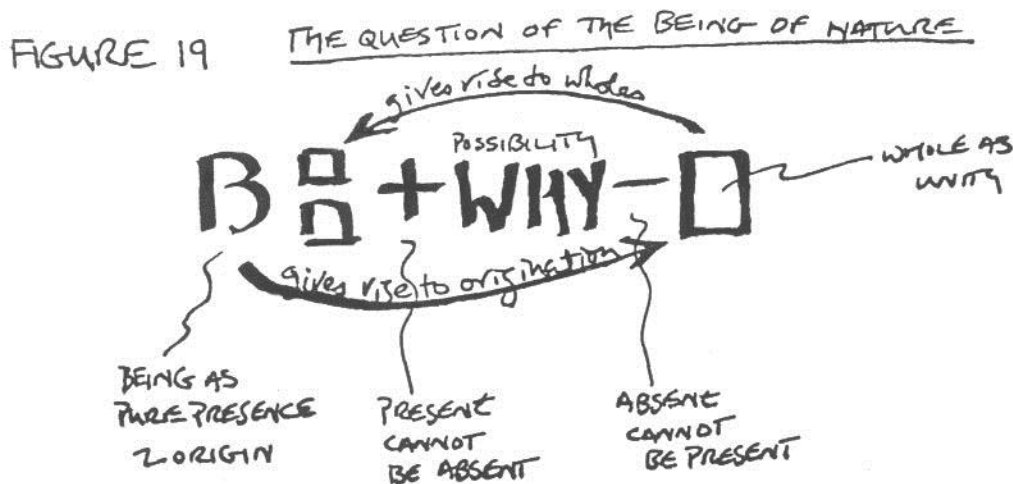
Figure 2.19

But we do not even have to go this far to come to terms with the idea of orienting absence. The present-at-hand itself is said to have a unity which is called NATURE. This "unity" like that of the subject (in fact, it is another name for the something - a reification of the transcendental affinity that renders it opaque) is however an ideal absence which can never be made present. This unity can only be disclosed on the basis of possibility. That is, a laying of the foundations must take place. NO! It is not "accidental that the question about the <u>Being</u> of Nature aims at the 'conditions of its <u>possibility</u>' The question of the "Being of Nature" *[279] is merely a variation on the theme of the ultimate question in which positive/negative determination is

submerged - thus it is a reification. Nature is an ideal unity, an orienting absence which cannot be made present. Nature is the unity of the present-at-hand which is Being <u>par excellence</u>. The question of the Being of nature asks what the connection is between this reified presence and this reified absence. In Kant's terms, it is asking the relation between the idea (presence: pure-repetition) and the subject. The Question of the Being of Nature thus asks for the foundations to be laid. For Nature, the totality of the whole as a unity, FOUNDATION, to specify its connection to the presence it cannot have APPEARANCE. Positive/Negative Determination gets hidden as the two sides of the POSSIBILITY which must be evoked as a bridge between presence without absence and absence without presence. Why-ness (possibility, grounds) is an integral part of the Ultimate Question which cannot be divorced from it. "On what is such an inquiry <u>into possibilities</u> based?" A laying of the foundations is based upon the minimal system - it is an attempt to close it off, "When confronted with this inquiry, this <u>laying of foundations</u>, we cannot leave aside the questions why are entities which are not of the character of Dasein understood in their Being, if they are disclosed in accordance with the conditions of their possibility?" This is to say, if the connection between wholeness and Being must be mediated through why-ness, then why are the entities which are wholes understood in terms of Being rather than everything being understood in terms of the mediator - WHYNESS.  It is the whyness that first discloses the entities which are the laid out parts of Being and without it they would not be seen at all.

"Why does the understanding - whatever may be the essential dimensions of that which can be disclosed in it - always press forward into possibilities?" *[280] BIB265 p184 (Heidegger)

The understanding "always presses forward into possibilities which allow things to be disclosed" - like the question of the <u>Being</u> of Nature.

But Dasein is also a thing, and what is disclosed in Dasein is its pre-ontological understanding of Being as its ownmost possibility.

"It is because the understanding has in itself the existential structure which we call projection. (Entwurf)" *[281] BIB265 p184-185 (Heidegger)

Projection is de-throwing. Dasein is thrown, cast in the iron clad suit of its fallenness. Going from the utmost presence of its life to the absence of itself in Death. Dasein attempts to free itself of this absolute necessity, to create a little leeway between it and its death through its projects. The understanding always presses forward into possibilities in order to put off its own most possibility of death. Dasein <u>understands</u> Being in its Death, when it disperses it comprehends the dispersed.

"With equal primordiality, the understanding projects Dasein's Being both upon its "for-the-sake-which" and upon significance, as the worldhood of its current world. The character of understanding as projection is constitutive for Being-in-the-world with regard to the disclosedness of its existentially constitutive state of Being by which the factical potentiality-for-Being gets its <u>leeway</u> (spielraum). And as thrown, Dasein is thrown into the kind of Being which we call "projecting". Projecting has nothing to do with comporting oneself towards a plan that has been thought out, and in accordance with which Dasein arranges its Being. On the contrary, any Dasein has, as Dasein, already projected itself; and as long as it is, it is projecting. As long as it is, Dasein always has understood itself and always will understand itself in terms of possibilities. Furthermore, the character of understanding as projecting is such that the understanding does not grasp thematically that upon which it projects - that is to say, possibilities. Grasping it in such a manner would take away from what is projected its very character as a possibility, and would reduce it to the given content, which we have in mind; whereas, projection, in throwing, throws before itself the possibility as possibility and lets it be

as such. As projecting, understanding is the kind of Being of Dasein in which it is its possibilities as possibilities." *[282] BIB265 p185 (Heidegger)
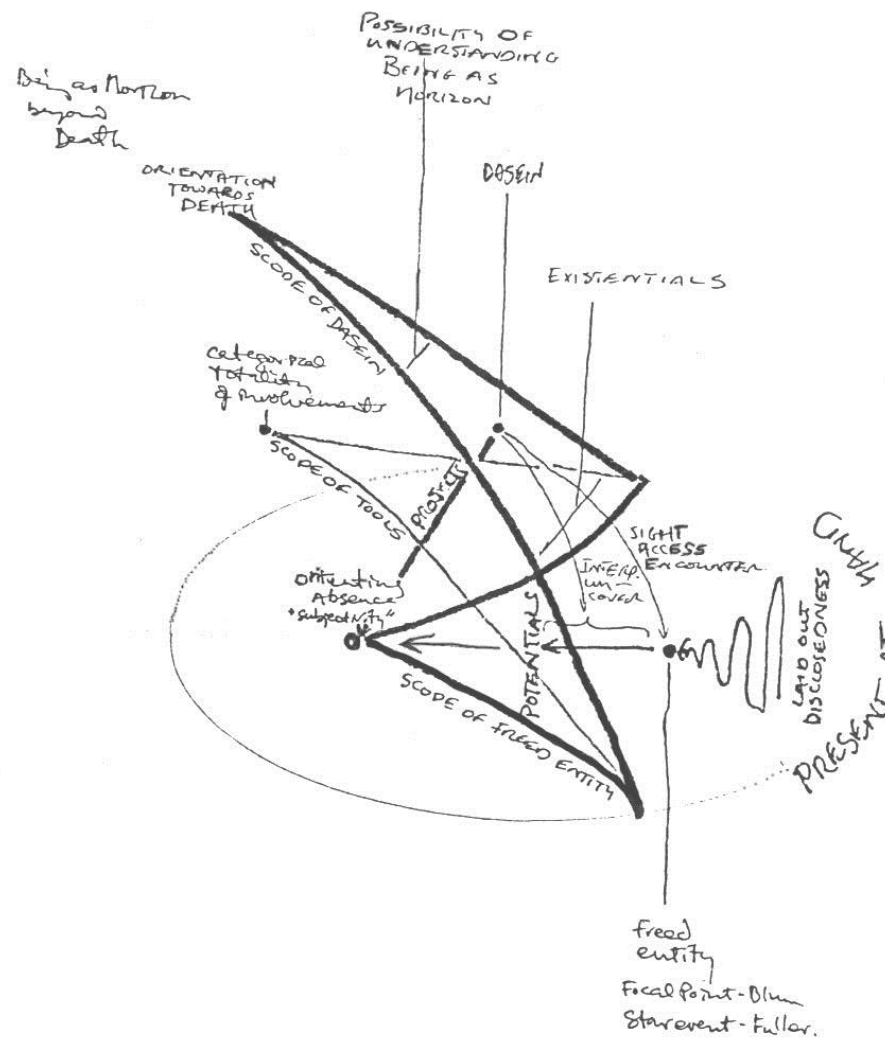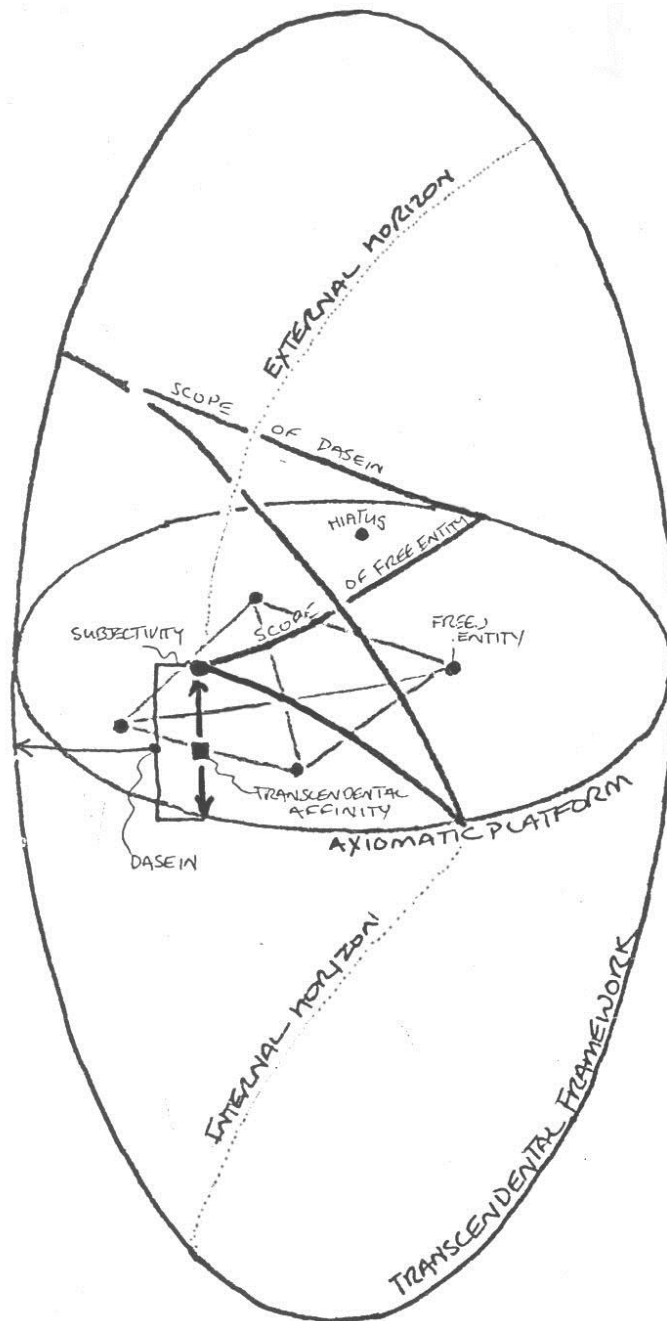


Figure 2.20a

Figure 2.20b

[2.39] "In its projective character, understanding goes to make up existentially what we call Dasein's "sight" (sicht). *[283] BIB265 p186 (Heidegger)

The expression " . . . corresponds to the clearedness (Gelichtetheit) which we took as characterizing the disclosedness of the 'there'. 'Seeing' does not mean just perceiving with bodily eyes, but neither does it mean pure non-sensory awareness of something present-at-hand in its presence-at-hand. In giving an existential signification to 'sight', we have merely drawn upon the peculiar feature of seeing, that it lets entities which are accessible to it be encountered unconcealed in themselves." *[284] Sight is the apprehension of the freed entity which moves toward its possibilities from out of that which is laid out from the present-at-hand. Sight characterizes "any access to entities or to Being, as access in general". *[285] Dasein has access to the freed entity means it may be "encountered unconcealedly" in itself. In this encounter between Dasein and the accessible freed entity it is possible for the entity to affect how Dasein works out its possibilities.

"As understanding-, Dasein projects its Being upon possibilities. This Being-towards-possibilities which understands itself a potentiality-for-Being, and it is so because of the way these possibilities as disclosed exert their counter-thrust (Ruckschlag) upon Dasein. The projecting of the understanding has its own possibility - that of developing itself (sich auszubiklein). This development of the understanding we call "interpretation". In it understanding appropriates understandingly that which is understood by it." *[286] BIB265 p188 (Heidegger)

Interpretation is "the working out of possibilities projected in understanding". Dasein encounters the freed entity and develops its understanding of the entity by working out the

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possibilities implicit in its having been freed. The relation between Dasein's encountering

(access/sight) and unconcealing (working out of possibilities) on the basis of its projecting the

orienting absence which the entity in the first place, Heidegger tells us "has the structure of

something as something". *[287] This is used as that for this end. The "as" structure is the body of

the ready-to-hand totality of involvements. This totality is understood in terms of the totalization

of Dasein[8]s death. It is a middle way between Dasein's death and the unity of the laid

foundations and is shown up by deterioration.

"The ready-to-hand is always understood in terms of a totality of involvement. This totality need not be grasped explicitly by a thematic interpretation. Even if it has undergone such an interpretation, it recedes into an understanding which does not stand out from the background. And this is the very mode in which it is the essential foundation for everyday circumspective interpretation. In every case, this interpretation is grounded in something we have in advance - in a fore-having . 2 (Vor-habe) As the appropriation of understanding, the interpretation operates in Being towards a totality of involvements which is already understood - a Being which understands. When something is understood but is still veiled, it becomes unveiled by an act of appropriation, and this is always done under the guidance of a point of view, which fixes that with regard to which what is understood is to be interpreted. In every case, interpretation is grounded in something we see in advance - in a fore-sight (Vor-sicht) . This fore-sight 'takes the first cut' out of what has been taken into our fore-having and it does so with a view to a definite way in which this can be interpreted."[3] *[288] BIB265 p191 (Heidegger)

The way in which Dasein works out the possibilities of the freed entity is very specific.

*[288a] Dasein projects the orienting absence and calls into being the involvements of the ready-to-

hand which may only be understood in terms of the reification of their totality. The orienting

absence lays out the present-at-hand and calls up potentialities. Entities are freed in this

disclosing to be worked out in their possibilities. Dasein "sees" the disclosed entity as accessible

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for an encounter and develops its possibilities as interpretations uncovering the entity further. This is done according to the as structure[8]. Dasein has in advance the involvements of the ready-to-hand. Dasein picks a particular orienting absence as a point of view which congeals the relations of the ready-to-hand it already has in a particular configuration. On the basis of the particular orienting absence chosen - the goal of the project, the freed entity becomes unveiled. It is either good for that project is appropriated when it is seen in terms of a particular orienting absence by Dasein.

"Anything understood which is held in our forehaving and towards which we set our sights 'foresightedly', becomes conceptualizable through the interpretation. In such an interpretation, the way in which the entity we are interpreting is to be concerned can be drawn from the entity itself, or the interpretation can force the entity into concepts to which it is opposed in the manner of Being. In either case, the interpretation has already decided for a definite way of conceiving it either with finality or with reservations; it is grounded in something we grasp in advance - in a fore-conception (Vor grff)." *[289] BIB265 p191 (Heidegger)

The relations of the ready-to-hand, that which we already have; and their particular orientation, which Dasein's project gives them, (this orientation gives a point of view on the entity that allows us to "set our sights on how its possibilities should be developed) gives a specific relation between the potentials toward which the entity is being developed, and the end of the project - the death of the de-throwing when all the ready-to-hand involvements approximate their totality. This relation between the potentials and the end of the project gives in advance the way in which the entity must be conceived or grasped in terms of this project. The

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[8] Cf. R. Kaehr Thinkartlab.com Diamond Logic

entity's relation to the end of the project itself is the grasping of the entity by the orienting

absence. This grasping which is outlined in advance is Meaning (Begriff).

<u>"Meaning is the "upon-which" of a projection in terms of which something becomes intelligible as something, it gets its structure from a fore-having, a fore-sight, and a fore-conception.</u>" *[290] BIB265 p193 (Heidegger)
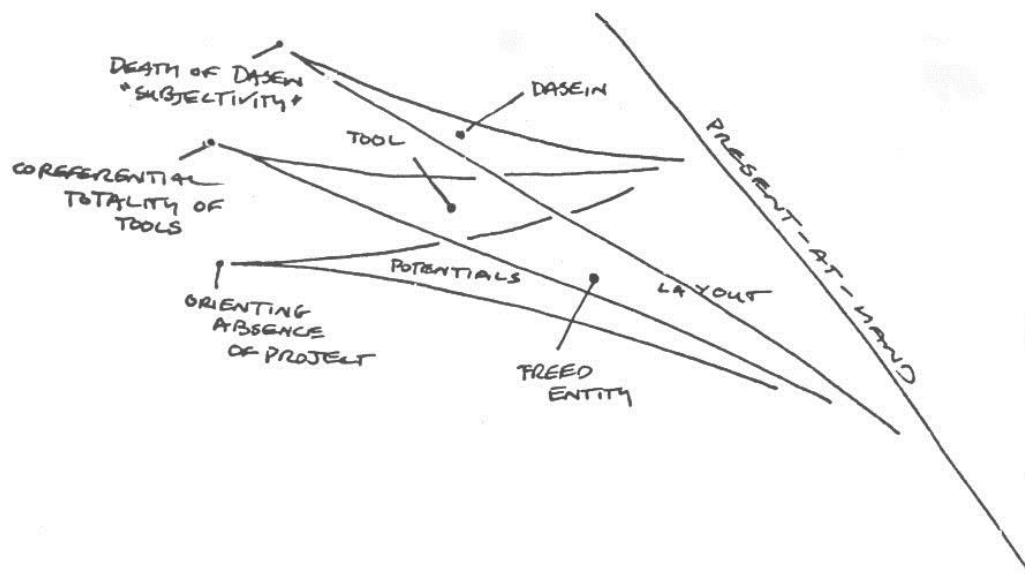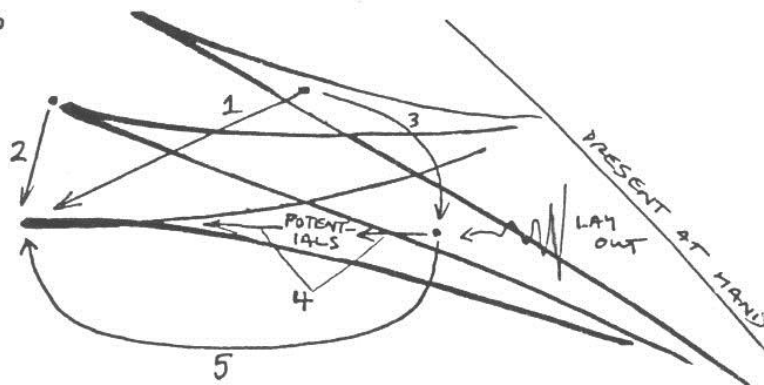


Figure 2.21a

FIGURE 21b

1. DASEIN PROJECTS ORIENTING ABSENCE; THE GOAL OF THE PROJECT

2. DASEIN ALREADY HAS A CONCANTENATION OF INVOLVEMENTS READY-TO-HAND AND THESE BECOME ORIENTED BY THE PROJECT. FOREHAVING

3. DASEIN SEES THE FREED ENTITY IN TERMS OF THE PROJECT AND THUS SEES HOW TO DEVELOP IT TOWARDS ITS POTENTIALS FORESIGHT

4 THESE POTENTIALS HAVE A SPECIFIC RELATION TO THE ORIENTING ABSENCE (GOAL OF THE PROJECT) WHICH LAYS DOWN HOW IT MIGHT BE CONCIEVED IN ADVANCE. FORE CONCEPTION

5 THE ENTITY HAS A RELATION TO THE GOAL BY WHICH IT IS GRASPED BEGRIFF (MEANING)

Figure 2.21b

[2.40]"Any interpretation which is to contribute understanding must already have, understood what is to be interpreted. " *[291] BIB265 p194 (Heidegger)

This is the basic principle of Heidegger's exposition of Interpretation. Interpretation is merely a development of the understanding. This creates a circle: one vector of which is the understanding and the other arc of which is interpretation.

Scientific ... "knowledge demands the rigour of a demonstration to provide grounds for it. In a scientific proof, we may not presuppose what it is our task to provide grounds for. But if interpretation must in any case already operate in that which is understood, and if it must draw its nurture from this, how is it to bring any scientific results to maturity without moving in a circle, especially if, moreover, the understanding which is presupposed still operates within our common information about man in the world? Yet, according to the most elementary rules of logic, this <u>circle</u> is <u>circulus vitioius</u>." *[292] BIB265 p194 (Heidegger)

Here we see that it is the act of laying the foundations which is in question. Providing grounds always rest upon the setting in which such an act might be carried out and this setting is already understood by Dasein before the specific project of grounding takes form. That the setting of understanding must precede any act of interpretation within it gives rise to the circular structure of understanding.

"This circle of understanding is not an orbit in which any random kind of knowledge may move; it is the expression of the existential <u>fore-structure</u> of Dasein itself. It is not to be reduced to the level of a vicious circle, or even a circle which is merely tolerated. In the circle is hidden a positive possibility of the most primordial land of knowing. To be sure, we genuinely take hold of this possibility only when, in our interpretation, we have understood that our  first, last, and constant task is never to allow our fore-having, fore-sight, and fore-conception to be presented to us by fancies and popular conceptions, but neither to make the scientific theme secure by <u>working out</u> these fore-structures in terms of the things themselves." *[293] BIB265 p195 (Heidegger)

The hermeneutic circle is dependent on there being two levels which may be switched back and forth between. Each, then, provides the grounds for the other. This is entirely

dependent upon the present-at-hand and ready-to-hand being the only two States of Being. Heidegger solves the problem of transcendence by constructing this illusion at a lower level than the plainly vicious circle of Noesis and Noema as it is described in Husserl's phenomenology, or taking another example the circle which is merely put up with which derives from Kant's two stems from a common root.

"'Intuition' and 'thinking' are both derivatives of understanding, and already rather remote ones. Even the phenomenological 'intuition of essences' ("Wesensschun") is grounded in existential understanding." *[295] BIB265 p187 (Heidegger)

     This is the very structure where by "philosophy gives itself what it does not have," *[296] raised to the status of an image of how understanding takes place.*[297] Heidegger gives himself at one level what he forbids himself at another. This is the Heideggerian illusion of the solution of the problem of transcendence. Heidegger gives himself the understanding of what is to be interpreted before it is even encountered. He argues that Dasein must understand what is encountered or it would not even encounter it in the first place. The world is sealed off to that which is primordially unintelligible. The ~~clearing of Being~~ breaks down this assumption. The Query is precisely oriented to the advent of this unintelligibility where it sets over the abyss - the why of the question, of the source of the distinction between Being and Non-Being. However, back within the presuppositions of ontological monism where transcendence can ground itself, where philosophy can give itself what it does not have. The last phase of the dialectic of understanding is <u>assertion</u>.

[2.41]  Meaning may be stated. The meaning to be stated is how the fore structures allow the things themselves to be grasped in the working out of their potentials.

"...As we may define "assertion" as "<u>a pointing-out which gives something a definite "character and which communicates</u>." *[298] BIB265 p199 (Heidegger)

With this definition, we have all we need. The assertion fulfills the role of the minimal system. Understanding and Interpretation are then to Assertion what Henry's APPEARANCE and FOUNDATION are to the Minimal System. Understanding is the given substrate and Interpretation the structure of laying the foundations which caps the Assertion and makes it revolve in a closed circle of the Heidegger illusion.

"Any assertion requires a <u>fore-having</u> of whatever has been disclosed; and this is what it <u>points out</u> by way of giving something a definite character, one is already <u>taking a look directionally</u> at what is to be put fore-ward in the assertion. When an entity which has been presented is given a definite character, the function of giving it such a character is taken over by that with regard to which we set our sights towards the entity.[1] [?] Thus any assertion requires a <u>foresight</u>; in this the predicate which we are to assign (zuzu weis ende) and make stand out, gets loosened, so to speak, from its unexpressed inclusion in the entity itself. To any assertion as communication which gives something a definite character there belongs, moreover, an Articulation of what is pointed out, and this Articulation is in accordance with significations. Such an assertion will operate with a definite way of conceiving. . . When an assertion is made, some fore-conception is always implied; but it remains for the most part inconspicuous, because the language already hides in itself a developed way of conceiving. Like any interpretation whatever, the assertion necessarily has a fore-having, a foresight and a fore-conception as its existential foundations," *[299] BIB265 p199 (Heidegger)

The assertion has within it all four of the elements of the <u>fore-structure</u> just as the minimal system is a mirror of its own attempt to ground itself. The grasping of meaning (Be

griff) is the closing off of the minimal system by uniting the understanding (Appearance, the subliminal) with interpretation (Foundation in the laying).

[2.42] However, it cannot be otherwise, than that Heidegger would follow the contours of the minimal system - merely radicalizing these in his own account. The role of the minimal system is to point toward what lies beyond the subliminal; but within the auspices of ontological monism, it is thought that this pointing must give "what lies beyond the threshold" a <u>definite</u> character. And it is thought that this depends upon the minimal system itself being <u>completed</u>, <u>totalized</u>, <u>closed off</u>. The assertion is made definite and it is believed that it makes what lies "beyond" to which it points definite. The assertion not only communicates to another, but allows communication between the "beyond" made definite and pointed to, and the pointer made definite. The definiteness of both is their identity when both are definite then the foundation is laid. However, this clearness and distinctness which has been the ideal since Descartes is never satisfactorily achieved. So the alternative is to ask - given the impossibility of this ultimate achievement of unassailable foundations - what is the internal workings of the minimal system itself which can point beyond itself without becoming definite or making definite what it points to perhaps what is pointed to is ambiguous and the pointer merely perfectly mirrors this ambiguity. Perhaps we should look to the loose knit structure and workings of the manifold and take them as they are instead of attempting to make them precise. Laying the foundations makes the minimal system like a knife over sharpened. It no longer cuts because the edge folds. Perhaps

we are attempting precision work with a crude instrument and the precision is un-necessary. Perhaps here the rough hewn stone *[300] is better suited than either 'the un-hewn' or 'the fine worked' for the purpose at hand. Taking this departure instead of laying the foundations it behooves us to explore the tools we are given for the job - how do they fit together and what are the differences between them. We do not expect a precise description (analysis) but one which yields their depth (dialectic). *[301]

We are with the minimal system like Levi-Strauss' Bricoleur. *[302] We find a bottle opener, car key, rubber glove and a watch band. We could attempt to impose a unity to the minimal system that perhaps it doesn't have. Out of these four artifacts we could attempt to make a single finely polished end complete object. Perhaps on the other hand, it is the <u>fact</u> that we found these four in a particular configuration and we find them over and over in slightly different configurations which is important and not what we can make out of them by turning them into raw materials.

"There still exists among ourselves an activity which on the technical plane gives us quite a good understanding of what a science we prefer to call 'prior' rather than 'primitive', could have been on the plane of speculation. This is what is commonly called 'bricolage' in French. in its old sense the verb [1]bricoler' applied to ball games and billiards, to hunting, shooting and riding. It was however, always used with reference to some extraneous movement: a ball rebounding, a dog straying or a horse swerving from its direct course to avoid an obstacle. -And in our own time, the 'bricoleur' is still someone who works with his hands and <u>uses devious means</u> compared to those of a craftsman. *[The artificer] The characteristic feature of mythical thought is that it expresses itself by means of a heterogeneous repertoire which, even if extensive, is nevertheless limited. <u>It has to use this repertoire, however, whatever the task in hand because it has nothing else at its disposal</u>. Mythical thought is therefore a kind of intellectual 'bricolage' - which

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explains the relation which can be perceived between the two."   *[303] BIB168 p16-17 (Levi-Strauss)

We are precisely like the bricoleur in that the minimal system in which our thought appears is a heterogeneous limited repertory and we have nothing else at our disposal,. However, the general attitude is to take these rough hewn materials, break them down and use them to attempt to lay solid foundations instead of wondering at how every attempt to reuse the given materials merely reiterates the rough hewn forms we were given in the first place.

"The analogy is worth pursuing since it helps us to see the real relations between the two types of scientific knowledge *(that used in the Neolithic Age and that used now)* we have distinguished. The 'bricoleur' is adept at preparing a large number of diverse tasks; but, unlike the engineer, he does not subordinate each of them to the availability of raw materials and tools conceived and procured for the purpose of the project: His universe of instruments is closed and the rules of his game "are always to make do with "whatever is at hand', that is to say, with a set of tools and materials which is always finite and is also heterogeneous because what it contains bears no relation to the current project, or indeed to any particular project, but is the contingent results of all the occasions there have been to renew or to maintain it with the remains of previous constructions or destructions. The set of the 'bricoleur's' means cannot therefore be defined in terms of a project (which would presuppose besides, that, as in the case of the engineer, there were, at least in theory, as many sets of tools and materials or 'instrumental sets', as there are different kinds of projects). It is to be defined only by its potential use, or, putting this another way and in the language of the 'bricoleur' himself, because the elements are collected or retained on the principle that 'they may always come in handy'. Such elements are specialized up to a point, sufficiently for the 'bricoleur' not to need the equipment and knowledge of all trades and professions, but not enough for each of them to have only one definite and determinate use. They each represent a set of actual and possible relations; they are 'operators' but they can be used for any operations of the same type "   *[304] BIB168 p17-18 (Levi-Strauss)

In fact, the distinctions that Levi-Strauss makes between Bricoleur and Scientist is an excellent analogue to the difference between Subjectivity and Dasein/Query. The subjectivity is in Heidegger's terms inauthentic Dasein and in our terms is the one who believes the foundations

are secure and can be forgotten or the one who attempts to polish off and close the minimal system so having laid the foundations he can then forget them. Dasein does not deal with the world as if it has total freedom to do whatever it likes but because it is tied to the unlaid foundations the world, is always unfinished. The present-at-hand mode of approaching things of the subject/scientist is closed off and sealed. The engineer as Levi-Strauss says "subordinates" each task "to the availability of raw materials and tools conceived and procured for the purpose of the project." The subject is a version of dasein, but it is in-authentic (lost in oblivion) because it does not realize its position with respect to the world. It attempts to force everything into the present-at-hand mode and thus seals everything up. Each project and its tools are separate and unless everything is available it cannot be done. In effect, however, the subject is limited to what is available just as Dasein - he just refuses to carry on in spite of the deterioration, need of servicing or missing equipment. Dasein specifically faces the equipmental nature of the equipment which acts back on his project. Dasein realizes that "His universe of instruments is closed and the rules of his same are always to make do with 'whatever is at hand".

Now this is not precisely the case because new techniques, materials and tools do appear. However, at this point, it is necessary to see that it is not the <u>subject</u> that causes their appearances $*^{305}$ . The subject's only conduct is to close things off in the present-at-hand. The subject cannot account for newness in any way and spends most of its times attempting to hide emergence from Itself. Dasein does not account for *newness* either. Dasein however unseals what the subject

closes up by confronting the nature of equipment; it needs servicing. It is missing, it deteriorates. Dasein faces entities in terms of the seal of the present-at-hand {Pure Being} which has been placed upon them by opening up the State of Being ready-to-hand {Process Being}. Dasein is oriented to 'whatever is at hand'. To account for <u>newness</u>, that is, emergence, we must open up the realms of States of Being beyond the present-at-hand and ready-to-hand. This must, however, be approached slowly in order to see its necessity. {On approach we see that the Query witnesses to the emergent newness through the in-hand mode of Hyper Being. And beyond that the Enigma witnesses to the emergent newness through the out-of-hand mode of Wild Being.}

Dasein authentically opens up what the subject/scientist seals through in-authenticity. Dasein confronts the freed entity which is disclosed with respect to its possibilities. In its <u>fore-having</u>, there is a <u>finite</u> *[306] - because Dasein has no access to anything new - and also <u>heterogeneous</u> set of tools and materials "because what it contains bears no relation to the current project, or indeed to any particular project, but is the contingent results of all the occasions there have been to renew *(with respect to access to a different State of Being)* or to maintain it with the remains of previous constructions or destructions". Dasein projects the orienting absence which <u>discloses</u> what is sealed off in the present-at-hand and thus frees the entity toward its possibilities. The freed entity is seen by Dasein. Levi-Strauss describes this freed state by saying "such elements are specialized up to a point, sufficiently for the 'bricoleur' not to need the equipment and knowledge of all trades and professions, but not enough for each of than to have

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only one definite and determinate use". In other words, the elements are not sealed off from one another nor are their possibilities of development limited and their fates sealed as subjectivity would do. The entities are freed first from the present-at-hand by being disclosed and then freed again towards their possibilities. In this way, Dasein itself is freed from having to be this determined subject who knows only this one sort of project and must use only these materials and these special tools. This free space is represented by Levi-Strauss by the introduction of the concept of a <u>sign</u>.

[2.43] Levi-Strauss goes on to delineate a category of <u>signs</u> which he says lie half way between precepts and concepts. *[307] This he refers back to Saussure as a source.

"Now there is an intermediary between images and concepts, namely signs. For signs can be defined in the way introduced by Saussure in the case of the particular category of linguistic signs, that is, as a link between images and concepts." *[308] BIB168 p18 (Levi-Strauss)

This <u>half-way house</u> of the <u>sign</u> is equivalent to Husserl's <u>Eidos</u> which accrues from essence perception. For Kant, there is no link between the representation and the concept because ultimately the subject and the object are the same. The space is, however, marked in Kant's system of thought by the idea of transcendental affinity. Husserl attempted to gain access to this middle ground through his concept of <u>Eidos</u>which provided a bridge between the noematic nucleus (representation) and the idea. Heidegger actually made it the pivot of his system of thought calling it Dasein. Here Levi-Strauss identifies the same source, but like Husserl, does not make it a locus of coherence as Heidegger does. For them, it is merely a middle ground.

"Signs resemble images in being concrete entities, but they resemble concepts in their powers of reference. Neither concepts nor signs relate exclusively to themselves; either may be substitutes for something else. Concepts, however, have an unlimited capacity in this respect, while signs have not." *[308]

Signs represent Levi-Strauss attempt to back away from the total completion of the minimal system which the laid foundations represent. It is precisely the same as what Sartre calls a detotalized totality in the Critique of Dialectical Reason. *[309] However, the de-totalization, the sign, the Eidos (i.e., Process Being), always takes its bearings from the totalization, the concept, the idea (Pure Being). Heidegger's Dasein is the best example. Dasein is totalized in its death *[310] and all the totalities it knows are based upon its knowledge of death. Totality, the laying of the foundations achieved, subjectivity, are the analogues of Death itself. Thus for Heidegger, Sartre, Levi-Strauss, and Husserl, their mentor, the detotalization of the unlaid foundations is seen by way of the totality unachievable or out of reach, but imagined. The question which comes to the fore here is what is there when the totality is not even imagined and when the minimal system is not even conceived in terms of an ideal but unachievable laying of foundations! The answer is the manifold. The manifold is not a de-totalized totality, nor even a totality but is precisely that configuration we discover the minimal system in just as it surfaces. That is the swarm! The Cluster! It is the constraints which loosely tie the focal points together before we even conceive of binding them into an infinitely repeatable idea and sealing them off. Because Dasein works with a de-totalization, it dimly sees the manifold behind what it projects on it. Dasein sees the freed entity with respect to the present-at-hand which it had been closed into before its

disclosure. However, Dasein does <u>not</u> see the entity totally free of that closure of totalization. Dasein does not see the entity as an expression of the manifold but as a halfway house between manifold and totalization. The manifold is obscured by the overlay of the imagined totalization. The freed entity is sighted halfway between its closure in the finely polished stone and the unhewn stone. The freed entity is rough hewn. *[311]  Dasein sees it when it is ready for the disclosure encounter of interpretation in which its possibilities are developed or worked out. Levi-Strauss gives a very precise account of this encounter which follows Heidegger's descriptions of Dasein's fore-structure to a surprising degree.

"The example of the 'bricoleur' helps to bring out the difference and similarities. Consider him at work and excited by his project. His first practical step is retrospective. *[FOREHAVING]* He has to turn to an already existent set made up of tools and materials, to consider or reconsider what it contains and, finally and above all, to engage in a sort of dialogue with it and, before choosing between them, to index the possible answers which the whole set can offer to his problem. He interrogates all the heterogeneous objects of which his treasury *[FORESIGHT]*  is composed to discover what each of them could 'signify' and so contribute to the definition of a set which has yet to materialize but which will ultimately differ from the instrumental set only in the internal disposition of its parts *[diacritically]*. A particular cube of oak could be a wedge to make up for the inadequate length of a plank of pine or it should be a pedestal - which would allow the grain and polish of the old wood to show to advantage. In one case, it will serve as extension, in the other as material. *[312] BIB168 p18-19 (Levi-Strauss]

The bricoleur <u>has in advance</u> the collection of oddments which are the "categorical totality of involvements ready-to-hand". He turns to these and attempts to for-see what possibilities they have in relation to this particular project. Levi-Strauss specifically says the possibilities are foreseen as rearrangements of the "operators" within the diacritical system of the 'treasury'. Thus the bricoleur, as Dasein, is oriented toward a subliminal nihilistic source.

Diacriticality is systemic relativism. Each movement of a single 'operator' with respect to the rest changes the 'signification' of them all. The bricoleur uses this underlying nihilistic background trait to his advantage without realizing their full consequences. Diacriticality is Nihilism! The landscape is constantly changing with no permanent features except the ideal boundary. The boundary only limits but does not constrain, as does the manifold, in a way that touches via some point of contact (Delphic oracle) its contents other than as blank rules of transformation.

"The elements which the 'bricoleur' collects and uses are 'pre-constrained' like the constitutive units of myth, the possible combinations of which are restricted by the fact that they are drawn from the language where they already possess a sense which sets a limit on their freedom of maneuver (L-S,5, p35). *[FORECONCEPTION]* And the decisions to what to put in each place also depends on the possibility of putting a different element there instead, so that each choice which is made will involve a complete reorganization of the structure, which will never be the same as one vaguely imagined nor as some other which might have been preferred to it." *[313] BIB168 p19 (Levi-Strauss)

However, the rules of transformation do give the semblance of such contact with the contents by reifying them into chunks of information. This is to say that the diacritical reorganization of the 'treasury' is not totally random but follows certain rules. This is how the manifold shows up in the de-totalized totality as rules which give coherence, but the rules themselves are reifications of the actual coherence of the manifold. These "pre-constraints" which do not figure in as system which considers only form and content, that is the surface, not structure and syntax which formalize the systems depth are what allows the pre-conceptions of Dasein's fore-structure. These "pre-constraints" do not make the diacritical system any less nihilistic for ultimately they merely are what allows the single surface forms to be differentiated

from each other through out their transformations. They give stable internal boundaries to the system as well as a stable external boundary. The internal and external boundaries of oblivion are stabilized with respect to each other via the transformation rules. One has in advance the bubble of oblivion with the droplet or droplets of oblivion which make up its contents. One sights these and attempts to free them from their oblivion and disclose them toward their potentialities. Freed the droplets of oblivion become the focal points which are then sighted in terms of the droplets of oblivion they were as the orienting absences of their projected possibilities. The freed entity has its goal in freedom from which it was disclosed. This is why its possibilities - that is the diacritical changements of the system as a whole - are foreseen in terms of the orienting, absence of its return to oblivion at the end of the project. These diacritical changements of the system as a whole are related to the whole in terms of transformation rules. Dasein fore-conceives the relation of the entities foreseen possibilities to the whole of the completed project. Dasein then conceives (Be-griff) the entity and renders it again unfree as it assigns it a definite and assertable meaning. The entity is freed by Dasein from oblivion only to be returned to it. *[314] Thus between Da-sein and the subject, who would keep the entity in the oblivion, then...

"The difference is therefore less absolute than it might appear. It remains a real one, however, in that the *(subject as)* engineer is always trying to make his way out and go beyond the constraints imposed by a particular state of civilization while the 'bricoleur' by inclination or necessity always remains within them. This is another way of saying that the *(subject)* engineer works by means of concepts and the 'bricoleur' by means of signs *(detotalized concepts)*. The sets which each employs are at different distances from the poles. On the axis of opposition between nature and culture. One way indeed in which signs can be opposed to concepts (to which they are only meaningful if they are referred) is that whereas concept's aim to be wholly *(totalized)* transparent

<u>with respect to reality</u> *(e.g. opaque with respect to "us" and icons" of oblivion)*, signs allow and even require the inter [?] and incorporation of a certain amount of human culture into reality *(e.g. some free space is created which allows Dasein to see signs)* Signs in Peirces' vigorous phrase, 'address somebody'.

"Both the scientist *(Subject)* and 'bricoleur' *(Dasein)* might therefore be said, to be constantly on the lookout for messages. Those which the 'bricoleur' collects are, however, ones which have to some extent been transmitted in advance - like the commercial codes which are summaries of the past experience of the trade and so allow any new situation *(changement and a diacritical system)* to be met economically, provided that it belongs to the same class as some earlier one." *[315] BIB168 p19-20 (Levi-Strauss)

Dasein's interpretation is merely the developed re-interaction of this prior understanding. The interpretation is merely a shift in the same diacritical system according to transformational rules. However, by being oriented to the shift, to the underlying nihilism of the situation, Dasein is oriented beyond the system in a way. This is what is important in the understanding of interpretation. Of course it follows the contours of the Laying of the Foundations because as 'bricoleurs' this is what we are given by our thought as <u>it</u> thinks. But in being oriented toward the diacriticality of the system which is the reified image of the manifold; in being oriented toward the inherent subliminal nihilism of the system, Dasein is oriented toward something beyond the system. Dasein projects its interpretation upon this subliminal threshold which it understands pre-ontologically (before its interpretation) and then it asserts its interpretation of its understanding. Each stage develops and reifies the initial understanding. This understanding is of the subliminal nihilism. Dasein understands nihilism with its entire Being, even before the system even minimally surfaces to be interpreted with respect to this nihilism, or unified into an

assertion which can point toward this nihilism and attempt to make it definite. Dasein

understands that it doesn't understand. Meaninglessness is meaningful for it.

"It *(our inquiry)* asks about Being itself in so far as Being enters into the intelligibility of Dasein. The meaning of Being can never be contrasted with entities, or with Being as the 'ground' which gives ' entities support; <u>for a 'ground' becomes accessible only as meaning</u>, even if it is itself the abyss of meaninglessness." *[316] BIB265 p193-194 (Heidegger)

Dasein is confronting the threshold of the subliminal, the why or ground of

groundlessness and, as Heidegger says, above these grounds have meaning which in this case is

the meaning of meaninglessness.

"Meaning is an existentiale of Dasein, not a property attaching to entities, laying 'behind' them, or floating somewhere as an 'intermediate domain'. Dasein only 'has' meaning, so far as the disclosedness of Being-in-the-world can be 'filled in' by the entities discoverable in that disclosedness. Hence only Dasein can be meaningful (sinnvoll) or meaningless (sinnlos). That is to say, its own Being and the entities disclosed with its Being can be appropriated in understanding or can remain relegated to non-understanding." *[317] BIB265 p193 (Heidegger)

Dasein's understanding must be oriented toward the subliminal threshold which it

understands pre-ontologically as the very source of non-understanding which may not be

penetrated in any degree.

"This interpretation of the concept of 'meaning' is one which is ontologico-existential in principle, if we adhere to it, the all entities whose kind of Being is of a character other than Dasein's must be conceived as unmeaning (unsinniges)*,* essentially devoid of any meaning at all. Here, 'unmeaning' does not signify that we are saying anything about the value of such entities, but it gives expression to an ontological characteristic. <u>And only that which is unmeaning can be observed</u> (widersinnig) The present-at-hand, as Dasein encounters it, can, as it were, assault Dasein's Being; natural events, for instance, can break in upon us and destroy us," *[318] BIB265 p193 (Heidegger)

Dasein confronts the entity as essentially a droplet of oblivion which it frees only to return to that oblivion. Oblivion is understood here as UNMEANING. Dasein grasps the meaning of these entities as it returns them to oblivion but that meaning is essentially owned by Dasein itself. But Dasein is only oriented toward oblivion as Query at a base line. Beyond the unmeaning of oblivion, Dasein throws out meaning and thus can know meaninglessness. Dasein can know the source of all meaninglessness which is Being as original process horizon. Dasein lies over the ground of meaning - the why- between the unmeaning of the positively determined entity and the meaninglessness of the Origin - all Being. At times of disaster when the unmeaningful breaks in upon Dasein's relation to Being on the other side of the grounds of groundlessness, the unmeaningful becomes absurd. The absurd is when the unmeaningful embodies the nihilism which the meaningless epitomizes. "Why this disaster now, and why me." Thus Heidegger in one line gives a hint that the situation is worse than we might be led to think. Nihilism assaults Dasein from out of both sides of the grounds into which he falls as meaninglessness and absurdity. Thus Dasein's situation is radicalized again so as to bring into view the question of the ~~clearing of Being~~, From the oblivion which is pointed to by the Query from the ultimate question we moved to the orientation of Dasein toward meaninglessness but the advent of absurdity causes the rebound from the Dasein back into the form of its twin. If the death of Dasein can come out of either the ready-to-hand (from original-Being) or the present-at-hand (where the entity is positively determined) <u>then</u> what is the source of the difference between Being and Non-Being? In other words, that death lies in both directions brings Dasein

right up against Non-Being in the strong sense and Parmenides forbids us following this path.

However, we can ask about the source. Dasein Queries this source and Discovers the ~~clearing of Being~~. Thus Dasein's <u>understanding</u>, <u>interpretation</u> and <u>assertion</u> orient him beyond his closed world through his orientation to that world.

"Within our present field of investigation, the following structures and dimensions of ontological problematics, as we have repeatedly emphasized, must be kept in principle distinct: 1. the Being of those entities within-the-world which we proximally encounter - <u>readiness-to-hand</u>; *[FREED ENTITY]* 2. the Being of those entities which we can come across and whose nature we can determine if we discover them in their own right by going through the entities proximally encountered - <u>presence-at-hand</u>; *[Oblivion to which entity is freed from and returned to]* 3. the Being of that entical condition which makes it possible for entities within the world to be discovered <u>at all</u> - <u>the worldhood of the world</u>. *[The totality that Dasein finds at the death (of life review) in terms of which the entity is freed and returned to oblivion]* This third kind of Being gives us an <u>existential</u> way of determining the nature of Being-in-the-world, that is, of Dasein. The other two concepts of Being are categories, and pertain to entities whose Being is not the kind which Dasein possesses." *[319]

Dasein's orientation toward the meaningfulness of the worldhood of the world shows up the meaninglessness beyond the subliminal threshold. It is by seeing entities on the ground of this meaninglessness that they are freed from oblivion and thus that meaninglessness functions within the world. But it is the orientation beyond the Totalization, beyond death, that give interpretation as hermeneutics <u>its meaning</u>. Later this conception of 'orientation beyond' which defines hermeneutics will be formalized. But for the most part hermeneutics is seen only as an orientation 'beyond' which has consequences within the system. With the concept of the ~~clearing of Being~~'s introduction, hermeneutics is no longer merely interpretation.

"Our investigation itself will show that the meaning of phenomenological description as a method lies in <u>interpretation</u>. The <u>logios</u> of the phenomenology of Dasein has the character of a EPUNVEUELV [greek?] through which the authentic meaning of Being, and also those basic structures of Being which Dasein itself possesses, are <u>made known</u> to Dasein's understanding of Being. <u>The phenomenology of Dasein is a hermeneutic in the primordial signification of this word, where it designates this basicness of interpreting.</u>" *[320] BIB265 p61-62 (Heidegger)

Heidegger uses hermeneutic in the sense of interpretation and in derivative senses that

flow from this one which functions within the totalization. But this functioning depends on the

relation to what lies beyond the totalization. The god Hermes was a messenger from the gods to

man, *[321] from beyond the 'beyond', from the realm of the ~~clearing of Being~~. This only becomes

manifest when the hermeneutic circle is realized to be a spiral *[322] and we look very closely at

the interspace of interference which does not allow it to close.

[2.44] Gadamer wishes to extend the implications of Heidegger's polemical use of

hermeneutics as primarily interpretation.

"Heidegger went into the problems of historical hermeneutics and criticism only in order to develop from it, for the purposes of ontology, the fore-structure of understanding. Contrariwise, our question is how hermeneutics, once freed from the ontological obstructions of the scientific concept of objectivity, can do justice to the <u>historicality of understanding</u>. *(i.e. dialectics)*." *[323] BIB406 p234 (Gadamer)

In other words, once hermeneutics has been raised above the traditional understanding of

it "based on its character as art or technique" to an ontological discipline which looks out toward

the subliminal in order to provide the basis of this art; then it is possible to look back and see

how the art is altered by this basis having been provided for it. Gadamer reiterates Heidegger's

description of the positive aspect of hermeneutics as ontological interpretation as follows:

"All correct interpretation must be on guard against arbitrary fancies and the limitations imposed by imperceptible habits of thought and direct the gaze 'on the things themselves' (which, in the case of the literary critic. are meaningful texts, which themselves are again concerned with objects). It is clear that to let the object take over in this way is not a matter for the interpreter of a single decision, but is the 'first, last and constant task'. For it is necessary to keep one's gaze fixed on the thing *(present-at-hand modality)* throughout all the distractions *(nihilism)* that the interpreter will constantly experience in the process and which originate in himself. A person who is trying to understand a text is always performing an act of projecting. He projects before himself a meaning for the text as a whole as soon as some initial meaning emerges *(minimal system)* in the text *(nihilistic landscape)*. Again, the latter emerges only because he is reading the text with particular expectations in regard to a certain meaning. The working out of this fore-project, which is constantly revised in terms of what emerges as he penetrates into the meaning, is understanding what is there.

"This description is, of course, a rough abbreviation of the whole. The process that Heidegger describes is that very revision of the fore-project is capable of projecting before itself a new project of meaning, that rival projects can emerge side by side until it becomes clearer what the unity of meaning is, that interpretation begins with fore-conceptions that are replaced by more suitable ones. This constant process of new projection is the movement of understanding and interpretation. A person who is trying to understand is exposed to distraction from fore-meanings that are not borne out by the things themselves. The working-out of appropriate projects, anticipatory in nature, to be confirmed 'by the things' *(freed entity)* themselves, is the constant task of understanding. The only objectivity here is the confirmation of a fore-meaning in its being worked out. The only thing that characterizes the arbitrariness of inappropriate fore-meanings is that they come to nothing in the working-out." *[324] BIB406 p236-7 (Gadamer)

This summary brings out both the notion of Hermeneutical interpretation as LAYING THE FOUNDATIONS and as an orientation toward nihilism. The meaning of the text is assumed (projected) to be "whole" in order that its "unity of meaning" might become clear. However, this is only possible when some initial meaning has already "emerged". Kant's description of moving from manifold to its synthesis to the unity is preserved here intact. But beyond this Gadamer points up the nihilistic component in the description. The text is the present-at-hand dispersion of unmeaningful elements (droplets of oblivion). From this surface of
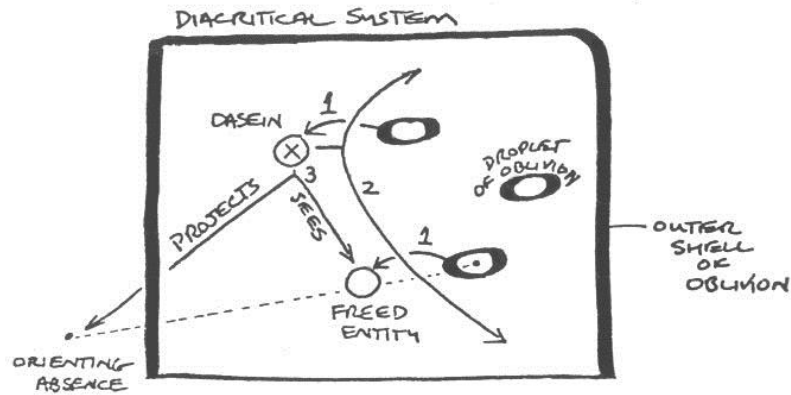
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oblivion arises *[324] an initial meaning (manifold) which allows the projection (assumption) of a meaning for the text as a whole (synthesis). On the basis of this assumption, the orienting absences of specific meanings for the text as a whole are "projected" (unity of synthesis) as a Laid Foundation. Nihilism appears as, on the one hand, the pure dispersion of the text and, on the other hand, as the distraction of the competing conceptions of the meaning of the whole text. The only basis for making a distinction between these fore-conceptions of the "unity of meaning" *[315] of the text as a whole is which one works-out farthest. However, what it means for a particular fore-conception to work-out farther and thus be confirmed by the things-themselves is left very vague.

But, precisely here, it is possible to grasp the hermeneutic circle's full import. What if among all the disputing fore-conceptions projected the right one never occurred to the interpreter? But that of all those which did occur to him one did work-out further than all the others? In this case, the "working out" of the alternative does not signify that it is the right interpretation. In this case, we see that the interpreter can only get back what he himself assumes this produces in the first place. He can only think of the interpretations which occur to him and no others. It gives Being!/ It thinks! *[326] However, It might not give the right alternative. How would we distinguish the right alternative (Plato's Right Opinion) from that which merely works-out the furthest (was free the longest before sinking back into oblivion) of those It gave. Modern Hermeneutical science assumes that the interpretation which is simplest, most elegant, most

consistent, and keeps the interpretative system in motion longest is correct. The right alternative would shatter the hermeneutic circle. It would make the continual production of alternatives unnecessary. The right alternative is a non-nihilistic distinction. It would cut through all the distracting alternatives and make the pure dispersion of unmeaning of the text unimaginable. Without the ability to make non-nihilistic distinctions, then the hermeneutic circle of assumption upon assumption is inevitable. The right alternative is continually differed - the foundations remain unlaid despite Herculean attempts to do so. The right is in fact that which lays outside the perimeters of all alternatives; it is that to which there is no alternative. As long as alternatives manifest themselves, a non-nihilistic distinction is not possible.

FIGURE22a

DIACRITICAL SYSTEM

DASEIN

1

DROPLET OF OBLIVION

PROJECTS

3

SEES

2

1

OUTER SHELL OR OBLIVION

FREED ENTITY

ORIENTING ABSENCE

1 ENTITY IS FREED FROM DROPLET OF OBLIVION.
ITS POSSIBILITIES ARE DISCLOSED.
THIS OCCURS WHEN A DIACRITICAL SHIFT OR CHANGEMENT IN THE
SYSTEM IS ABOUT TO HAPPEN BY NECESSITY BECAUSE OF THE SHIFT
OF SOME DIACRITICAL FACTOR.

eg. DASEIN FREES ITSELF FROM SUBJECTIVITY THEN ALL
OTHER DROPLETS OF OBLIVION ARE FREED.

2 DASEIN HAS IN ADVANCE THE PRE-SHIFT CONCANTENATION OF THE
DIACRITICAL SYSTEM

3 DASEIN SEES THE FREED ENTITY AS A POSSIBILITY FOR A DISCLOSIVE
ENCOUNTER OF THE BASIS OF PROJECTING AN ORIENTING ABSENCE.
THE ORIENTING ABSENCE IS AGAIN OUTSIDE THE WALL OF OBLIVION
EITHER AS A RETURN OR AS ANOTHER FIND.

FIGURE 2.22a

It is then easy to see why FEYERABEND wishes to withdraw from the ideal of producing a laid foundation, a single alternative which gives "unity of meaning" to the text as a whole.

"Knowledge so conceived is not a series of self-consistent theories that converges towards an ideal view; it is not a gradual approach to death. *[Laying the Foundations]* It is rather an ever increasing ocean of mutually incompatible (and perhaps even incommensurable) alternatives, each single theory, each fairy tale, each myth that is part of the collection, forcing the others into greater articulation and all of them contributing, via this process of competition, to the development of our consciousness. Nothing is ever settled, no view can ever be committed from a comprehensive account . . .  the task of the scientist, however, is no longer 'to search for the truth', or 'to praise God', or 'to systematize observations' or 'to improve predictions'. These are but side effects of an activity to which his attention is now mainly directed and which is 'to make the weaker case the stronger' as the sophists said, and thereby to sustain the motion of the whole. "
*[327] BIB288 p30 (Feyerabend)

Feyerabend has realized that to lay the foundations is to sink back into oblivion and that it is maintaining every entity possible in a freed state which de-throws Dasein, which allows "the development of our consciousness". Truth - right opinion in this case - does not appear gradually. If we must search for it, we will never find it. The truth appears all of a sudden and all alternatives vanish. Feyerabend is a skeptic - one who wishes to make a bad situation worse by pointing it out to everyone. The droplets of oblivion become freed entities forced "into greater articulation" in their diacritical relation to each other. But what is the difference between the text as pure  dispersion of elements of unmeaning and these freed entities which are articulated according to many different viewpoints when there is no measure for them provided by a right opinion. The attempt to produce an arbitrary and artificial measure - to lay the foundations -

merely <u>covers up</u> the lack of a real measure. The skeptic refuses to cover up this lack of a real measure. The sophist is the one who says 'all is one' by which he means that what is visible - the mirage - is all there is. The sophist attempts "to sustain the motion of the whole", *[328] the groundless wandering of freed entities. The sophist drops all pretenses of attempting to ground them - to produce an artificial measure. But the right opinion - the real measure - is that to which the entities freed or unfreed are oblivious. Rosen tells us the following:

"My own argument up to this point might be summarized in a single observation whether or not we can finish speaking *(articulating all the freed entities),* we are  ... in either case subject to the danger of boredom, and so the truth *(as artificial or real measure)* of what we say may at any moment become irrelevant. It may, for example be true that, in the strictest or root logical sense, there are no consistent Nihilists, since to live is already to choose or evaluate. But the fear of death, the instinct of self-preservation, intermittent pleasures and joys, whether in the flesh or the mind, all amount to nothing more than recourse to silence *(oblivion),* or a forgetting of one's own humanity, if they are not grounded in a coherent and continuous desire for completeness, and so for a completely rational articulation of desire itself. Without <u>this</u> desire *(to lay the foundations),* desires are empty, that is <u>incoherent</u> and <u>discontinuously</u> one cannot really tell the difference between their presence and absence. And this in turn leads to their absence even as present, or more simply, to our estrangement from our own desires, to the condition of disembodied consciousness (which is a profane caricature of the divinity we most profoundly (and vainly seek. Nihilism or the disjunction between self-consciousness and desire, is an expression of the impossibility of human perfection. But how can we avoid the conclusion that it is also an expression of the impossibility of being human." *[329] BIB299 p73 (Rosen)

Figure 22b
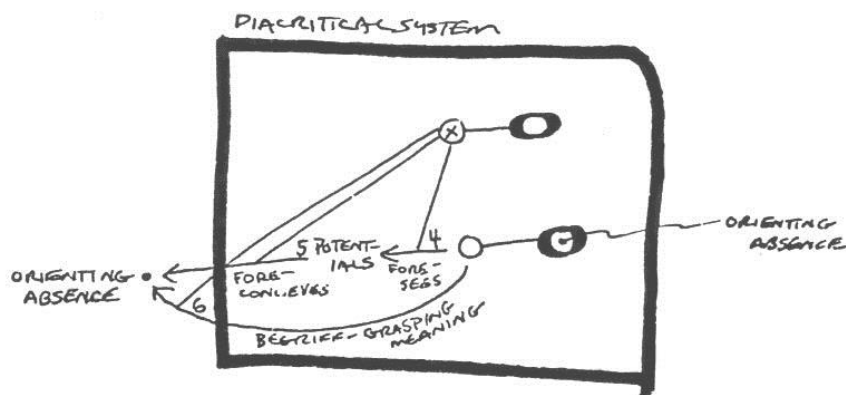


4   DASEIN FORE-SEES WHAT THE NEXT SHIFT MIGHT BE FROM OUT OF ALL THE DIACRITICAL POSSIBILITIES ON THE BASIS OF TRANSFORMATIONAL RULES WHICH CONSTRAIN THE POSSIBLE SHIFTS.

5   DASEIN CONCRETIZES THE RELATION BETWEEN ALL THE POSSIBLE SHIFTS AND THE SYSTEM AS A WHOLE BY REIFYING THE TRANSFORMATIONAL RULES INTO THE ENTITIES HIGHEST POTENTIALITY. THUS DASEIN PRE-CONCIEVES THE ENTITY AS A MANIFESTATION OF THE TRANSFORMATIONAL RULES IN CONCRETA.

6   DASEIN GRASPS THE ENTITY AND PLACES IT IN A SPECIFIC RELATION TO ALL THE OTHER DROPLETS OF OBLIVION SO THAT THE FREED ENTITY BECOMES UNFREE AGAIN. IT IS LOST IN OBLIVION AGAIN. THE "NEXT HIGHER THEORY" (cf PIAGET'S GODEL) IS THE MEANING OF THE LAST_ ITS META-COMMENTARY.

FIGURE 2.22b

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The oneness in the invisible comes to men when it likes. Man may search for it in every conceivable way. IT GIVES but there is nothing he can do to have that which will make him realize his humanity. The ~~clearing of Being~~ is the icon of the possibility of this oneness in the invisible to which Parmenides alluded by his concept of Being without non-Being . By Icon of its possibility is meant that when one cancels everything else -- when one extends iconoclasm to its ultimate conclusion and all the idols disappear then perhaps the Great One might appear. The Icon of the ~~clearing of Being~~ is a place holder for that advent. It is like the concept of Tao which means 'a path towards something else' which has been reified into a metaphysical concept. The path itself merely indicates the way to that 'something else' and is empty except when it is taken up by a traveler. The novum as the bearer of non-nihilistic distinctions appears to destroy all alternatives at certain specific times which are not random but which man has no control over nor any ability to predict. It happens when it is least expected. {It is a realization!} Man is merely a hollow vessel, a caricature of humanity which attempts to fill this hollow space - become divine, *[330] lay the foundations - until the oneness beyond the visible and invisible emerges on its own accord. The "unity of meaning", the subject, the laid foundations are the images which arise as man attempts to fill the hollow space that he himself cannot fill - that may only be filled when all alternatives vanish and the novum appears.

FIGURE 22c



4. DIACRITICAL SYSTEM

1 FORM

2 CONTENT ≡ SHIFTS OF FORM

3 SYNTAX ≡ ALL POSSIBLE SHIFTS

5 STRUCTURE ≡ THE SELECTED SHIFT IS A SYMBOL OF ALL THE POSSIBLE SHIFTS

1 BEGINNING POSITION OF DIACRITICAL SYSTEM

2. ELEMENT SHIFTS IN RELATION TO ALL THE OTHERS

3 THIS CALLS UP ALL THE POTENTIAL CONFIGURATIONS OF THE SYSTEM WITHIN THE BOUNDARIES OF THE OUTER LIMIT

4 TELEONOMIC FILTER DECIDES TO ADMIT SHIFT

5 THESE POSSIBLE CHANGEMENTS ARE "PRECONSTRAINED" BY THE TRANSFORMATIONAL RULES THAT RELATE EACH DROPLET TO THE WHOLE SYSTEM

6 THESE TRANSFORMATIONAL RULES MAKE EACH DROPLET AN ICON OF THE TOTAL SYSTEM THUS WHEN THE ENTITY IS GRASPED IT ENDS UP BACK WHERE IT BEGAN AS JUST ANOTHER DROPLET IN THE SYSTEM

FIGURE 2.22c

# Part E: Dialectics

[2.45] "If the history of thought could remain the locus of uninterrupted continuities, if it could endlessly forge connections that no analysis could undo without abstraction, if it could weave, around everything that men say and do, obscure synthesis that anticipate for him, prepare him, and lead him endlessly towards his future, it would provide a privileged shelter for the sovereignty of consciousness. Continuous history is the indispensable correlative of the founding function of the subject: the guarantee that everything that has eluded him may be restored to him; the certainty that time will disperse nothing without restoring it in a reconstituted unity; the promise that one day the subject - in the form of historical consciousness - will once again be able to appropriate, to bring back under his sway, all those things that are kept at a distance by differences, and find in them what might be called his abode. Making historical analysis the discourse of the continuous and making human consciousness the original subject of all historical development and all action are the two sides of the same system of thought. In this system, time is conceived in terms of totalization and revolutions are never more than moments of consciousness." *[332] BIB214 p12 (Foucault)

Gadamer wishes to "do justice to the historicality of understanding" but this is impossible in terms of subjectivity and the idea of a ground of continuity in history which attempts to create a oneness of the visible. Subjectivity does not understand the discontinuities and differences to which Dasein is oriented in terms of its historicity. The Query[1] is initially oriented towards oblivion or that which "eludes" the subject (the freed entity) it transforms into Dasein which is oriented towards Nihilism and then back into the Query[2], which is alert to the possible arising of the non-nihilistic distinction from behind the veil of nihilism. Dasein's only possibility of "discovering that there is a difference between our own customary usage and that of the text is the experience of being pulled up short by the text". *[332] The nihilism of the present-at-hand

dispersion of the text clashes with the nihilism of the distracting alternatives and the two horns

*[333] of nihilism asserts itself,

"All that is asked is that we remain open to the meaning of the other person or of the text. but this openness always includes our placing the other meaning in a relation with the <u>whole</u> of our own meanings or ourselves in a relation to it. Know it is the case that meanings represent a fluid variety of possibilities. ... but it is still not the case that within this variety of what can be thought, i.e. of whet a reader can find meaningful and hence expect to find, everything is possible. *[334] BIB406 p238 (Gadamer)

In other words, as Rosen said, "there are no consistent Nihilists". Nihilism itself is

contradictory . Thus the whole as an "ocean of mutually incompatible (and perhaps even

*incommensurable*) alternatives" act as what MONOD calls a TELEONOMIC FILTER *[335] via

the articulation of levels of variance and invariance - (freedom and unfreedom) within the

synthetic whole as a detotalized totality. *[336] The teleonomic filter allows the gradual articulation

of a teleology *[337] as it accepts or rejects shifts in elements which would cause the whole to

change its orientation . The teleology arises from the build up  of accepted shifts of freed

elements which are constrained by the sedimentation of past shifts embodied by the whole. Thus,

the whole is teleological without its goal being set in advance. It strives toward its goal which it

never reaches but which is defined more and more precisely. At this point, the conception of the

detotalized totality becomes very complex and is bound up with <u>threeness</u> and logical typing. A

short excursion into these topics will lay them to rest as merely variations on a theme of

transcendence. This excursion will take the form of an appendix [9] *[338] because the complexification of the essential * situation which is already understood is uninteresting. There is only one reason to bring it up at all and that is to show how any extension, of the Hermeneutic as interpretation leads directly to dialectics. Doing justice to the historicality of understanding is an incursion into dialectics. The teleonomic filter and all such improved descriptions of the detotalized totality take into account that, as Chris Collinge[10] says, it takes time for structure to manifest itself. *[339] There is an essential quanta of time between the shifting of the elements and the accepting of such a shift by the teleonomic filter. This quanta of time and the differences and discontinuities referred to in both the Rosen and Foucault quotes just mentioned to are essential indications of the dialectic.

Gadamer himself speaks of "temporal distance".

"Let us consider first how hermeneutics sets about its work. What follows for understanding from the hermeneutic condition of belonging to a tradition? We remember here the hermeneutical rule that we must understand the whole in terms of the detail and the detail in terms of the whole. This principle stems from ancient rhetoric, and modern hermeneutics has taken it and applied it to the art of understanding. It is a circular relationship in both cases. The anticipation of meaning in which the whole is envisaged becomes explicit understanding in that the parts, that are determined by the whole, themselves also determine this whole."

\*     \*     \*

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[9] This is a reference to the <u>Double Helix</u> M.Phil. papers of the author. In those papers the idea of the "incarnate triangle" was explained which is used in these essays but not explained here.

[10] A friend and fellow student at LSE

"The prejudices and fore-meanings in the mind of the interpreter are not at his free disposal. He is not able to separate in advance the productive prejudices that make understanding possible from, the prejudices that hinder understanding and lead to misunderstandings. This separation, rather, must take place in the understanding itself, and hence hermeneutics must ask how it happens. But this means it must take place in the foreground, what has remained entirely peripheral in previous hermeneutics; temporal distance and its significance for understanding."

\*    \*    \*

"Time is no longer primarily a gulf to be bridged, because it separates, but it is actually the supportive ground of process in which the present is rooted. Hence temporal distance is not something that must be overcome ... in fact the important thing is to recognize the distance in time as a positive and productive possibility of understanding it is not a yawning abyss, but is filled with continuity of custom and tradition, in the light of which all that is handed down presents itself to us. Here it is not too much to speak of a genuine productivity of process. Everyone knows that curious impotence of our judgment where the distance in time has not given us sure criteria." \*[340] BIB406 p264-265 (Gadamer)

Gadamer's exposition at this point is from the perspective of this discourse, so naive as to

not merit a critique. But the thrust of his point he makes more cogently in two other places.

"If the heart of the hermeneutical problem is that the same tradition must always be understood in a different way, the problem, logically speaking, is that of the relationship between the universal and the particular. Understanding is, then, a particular use of the application of something universal to a particular situation." \*[341] BIB406 p278 p275-276 (Gadamer)

\*    \*    \*

"We started from the point that understanding, as it occurs in the human sciences, is essentially historical, i.e. that in them a text is understood only if it is understood in a different way every time. This was precisely the task of an historical hermeneutics, to consider tne tension that exists between the identity of the common object and the changing situation in which it must be understood." \*[342] BIB406 p275-276 (Gadamer)

Time enters into hermeneutics as difference that is necessary between successive

interpretations for them to be manifestations of real understanding. Immediately, Derrida's term

<u>Differance</u> is recalled, Munz's "deflection" from the natural event, Sartre's "deviation by its own instruments", Said's "molestations of authority,", Heidegger's "errancy". However, it is perhaps Kubler who describes the situation most poignantly.

"Le passe ne sert qu'a connaitre l'actualite. Mais l'actualite m'echappe. Qu'est-ce que c'est done que l'actualite?" [?] For years this question - the final and capital question of his life - obsessed my teacher, Henri Focillon, especially during the black days from 1940 to 1943 when he died in New Haven. The question has been with me ever since, and I am now no closer to the solution of the riddle, unless it be to suggest that the answer is a negation.

"Actuality is when the lighthouse is dark between flashes.- it is the instant between the ticks of the watch: it is a void interval slipping forever through time: the rupture between past and futures the gap at the poles of the revolving magnetic field, infinitesimally small but ultimately real. it is the interchronic pause when <u>nothing is happening</u>. It is the void between events.

"Yet the instant of actuality is all we ever know directly. The rest of time <u>emerges</u> only in signals relayed to us at this instant by innumerable stages and by unexpected bearers. These signals are like kinetic energy stored until the moment of notice when the mass descends along some portion of its path to the center of the gravitational system. One may ask why these signals are not actual. The nature of a signal is that its message is neither here nor now, but there and then. If it is a signal it is a past action, no longer embraced by the "now" of present being. The perception of a signal happens "now", but its impulse and its transmission happened "then". In any event, the present instant is the plane upon which the signals of all being are projected. No other plane of duration gathers us up universally into the same instant of becoming.

"Our signals from the past are very weak, and our means for recovering their meaning still are most imperfect. Weakest and least clear of all are those signals coming from the initial and terminal moments of any sequence in happening, for we are unsure about our ideas of a coherent portion of time. The beginnings are much hazier than the endings, where at least the catastrophic action of external events can be determined. The segmentation of history is still an arbitrary and conventional matter, governed by no verifiable conception of historical entities and their durations. Now and in the past, most of the time the majority of people live by borrowed ideas and upon traditional accumulations, yet at every moment the fabric is being undone and a new one is woven to replace the old while from time to time the whole pattern shakes and quivers, settling into new shapes and figures. These processes of change are all mysterious uncharted regions where the <u>traveler soon loses direction and stumb1es in darkness</u>. The clues to guide us are very few indeed: perhaps the jottings and sketches of architects and artists, put down in the

heat of imagining a form, or the manuscript <u>brouillons</u> [drafts, sketches, palimpsests] of poets and musicians, crisscrossed with erasures and corrections, are the hazy coastlines of this dark continent of the "NOW", where the impress of the future is received from the past."


\*    \*    \*


"Why should actuality forever escape our grasp? The universe has a finite velocity which limits not only the speed of its events, but also the speed of our perceptions. The moment of actuality slips too fast by the slow, coarse net of our senses. The galaxy whose light I see now may have ceased to exist millennia ago, and by the same token men cannot fully sense any event until after it has happened, until it is history, until it is dust and ash of that cosmic storm which we call the present, and which perpetually rages throughout creation.

"In my own present, a thousand concerns of active business lie unattended while I write these words. The instant admits only one action while the rest of possibility lies unrealized. Actuality is the eye of the storm; it is a diamond with an infinitesimal perforation through which the ingots and billets of present possibility are drawn into past events. The emptiness of actuality can be estimated by the possibilities that fail to attain realization in any instant; only when they are few can actuality seem full." \*[343] BIB378 p16-19 (Kubler)

To "interpret" Kubler's statement would be to lessen its impact so suffice it to say that it

is 'actuality' in his sense that Query[1] (Oblivion) / Dasein (Nihilism) / Query[2] (Non-Nihilistic

distinction) is oriented toward in its three manifestations to which he alludes- {emptiness/}void;

plethora of signals from the past; and the re-weaving of the fabric to which our access is

extremely limited,


[2.46] "The concept of interpretation reaches its fulfillment here. Interpretation is necessary where the meaning of a text cannot be immediately understood. It is necessary wherever one is not prepared to trust what a phenomenon immediately presents to us ... The historian interprets the data of the past in the same way, in order to discover the true meaning that is expressed and, at the same time, hidden in them." \*[344] BIB406 p301 (Gadamer)

 \*      \*      \*


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"We cannot ...  simply take the reconstruction of the question to which a given text is an answer simply as an achievement of historical method. The first thing is the question that the text presents us with, our response to the word handed down to us, so that its understanding must already include the work of historical self- mediation of present and *tradition (in Pirsig's \*[345] terms between cowcatcher and train)*. Thus the relation of question and answer is, in fact, reversed. The voice that speaks to us from the past - be it text, work *(nb. Foucault, Oeuvre)* , trace *(nb. Derrida)* - itself poses a question and places our meaning in openness. In order to answer this question, we, of whom the question is asked, must ourselves begin to ask questions. We must attempt to reconstruct the question to which the transmitted text is the answer. But we shall not be able to do this without going beyond the historical horizon it presents us with. The reconstruction of the question to which the text is presumed to be the answer takes place itself within a process of questioning through which we seek the answer to the question that the text asks us. A reconstructed question can never stand within its original horizon; for the historical horizon that is outlined in the reconstruction is not a truly comprehensive one. It is, rather, included within the horizon that embraces us as the questioners who have responded to the word that has been handed down.

Hence it is a hermeneutical necessity always to go beyond mere reconstruction. 'We cannot avoid thinking about that which was <u>unquestionably</u> accepted and hence not thought about by an author and bring it into the openness of the question. This is not to open the door to arbitrariness in interpretation, but to reveal what always takes place. The understanding of the word of the tradition always requires that the reconstructed question be set within the openness of its questionableness, i.e. that it merge with the question that tradition is for us," \*[346] BIB406 p336-7 (Gadamer)

  *       *       *

"The close relation that exists between question and understanding is what gives the hermeneutic experience its true dimension. However much a person seeking understanding may leave open the truth of what is said, however much he may turn away from the immediate meaning of the object and consider rather its deeper significance and take the latter not as true, but merely as meaningful, so that the possibility of its truth remains unsettled, this is the real and basic nature of a question, namely to make things indeterminate. Questions bring out the undetermined possibilities of a thing." \*[347] BIB406 p337-338 (Gadamer)

And so the Ultimate Question brings out the undetermined ground of possibility for

everything - It points toward the oblivion of the assumed. <u>This is why the fore-structure of</u>

<u>Dasein is the very mechanism by which oblivion as nihilism is produced.</u> The continuity of

history as subjectivity is rejected and the nihilism that Dasein projects as a myriad of alternatives makes us unaware of the gaps and lacuna between them. These gaps and discontinuities have their "bite" in the difference between the reconstruction of a tradition and the re-interpretation necessary for any real understanding of that tradition. Pirsig calls this the "cutting edge of experience". $*^{348}$ Foucault. writes:

"And the great problem presented by such historical analyses is not how continuities are established, how a single pattern is formed and preserved, how for so many different, successive minds there is a single horizon, what mode of action and what substructure is implied by the interplay of transmissions, resumptions, disappearances, and repetitions; how the origin may extend its sway well beyond itself to that conclusion that is never given - the problem is no longer one of tradition, of tracing a line, but one of division, of limits; it is no longer one of lasting foundations, but one of transformations that serve as new foundations, the rebuilding of foundations." $*^{349}$ BIB214 p5 (Foucault)

The attempt to lay the foundations may be at the "cutting edge of experience" but today it is more likely that this is at the realization that the foundation will never be laid and our questioning our major presupposition - that of ontological monism $*^{350}$ - that we must try anyway, what Dasein <u>cares</u> about is the attempt to lay the foundations or at least vainly trying and the root of Dasein's care is temporality. When this root is reapplied to the fore-structure of understanding, then the hermeneutic becomes dialectic. As C. Collinge says, "Structure takes time, a specific quanta, to manifest itself."[11] Thus Structure is set out in transformations. The Dialectic is the constitution of structure. It is what occurs within the interval (quanta) which is

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[11] This echoes G.H. Mead's idea that it takes time for something to be what it is, but is applied to structure instead of form.

available to us only as "the cutting edge of experience" until it becomes manifest as structure - as the articulation of the minimal system.

"In this system, time is conceived in terms of totalization and revolutions are never more than moments of consciousness." *[351] BIB214 p12 (Foucault)

The Dialectic is the <u>working out</u> of the de-totalized totality as it follows the shifts dictated by the teleonomic filter. The moments of the dialectic are moments of consciousness, focal points, *[352] when the structure becomes partially apparent. When the full structure surfaces in totality, then the cutting edge has ceased to cut. Structure is the remains of a dead dialectic,

[2.47] As sociologists, the crucial description of dialectics is that given by Sartre in <u>Critique of Dialectical Reason</u>. *[353] We have to name only four sociological accounts which, spin off from this source: Berger and Luckman's <u>Social Construction of Reality</u>; *[354] Laing and Cooper's <u>Reason and Violence</u>; *[355] Levi Strauss' <u>Savage Mind</u>; *[356] and the book which this discourse will deal with most directly: O'Malley's <u>Sociology of Meaning.</u> *[357] In dealing with Sartre's <u>Critique</u>, the discourse may attempt to bring its insights to fruition while at the same time providing a description of how dialectics stands in contemporary thought as it has attempted to do with each of the other root philosophical disciplines: phenomenology, ontology, and hermeneutics.

Sartre's <u>Critique of Dialectical Reason</u> is posed in terms of a question about a question. The question is as follows:

"Are there ontological regions where the law of being and correlatively, that of knowledge, can be said to be dialectical?" *[358] BIB390 p43 (Sartre)

And the question about this question is whether it may be made intelligible. About the former question, Sartre says at one points

"Dialectical knowledge ... is knowledge of the dialectic... For the dialectician, it is grounded on a fundamental claim both about the structure of the real and about that of our praxis. We assert simultaneously that the process of knowledge is dialectical, that the movement of the object (whatever it may be) is _itself_ dialectical, and that these two dialectics are one and the same. Taken together these propositions have a _material content_; they themselves are a form of organized knowledge or to put it differently, they define a rationality of the world." *[359] BIB390 p20 (Sartre)

And about the latter question Sartre maintains that -

"In other words, if the dialectic is the reason of being and of knowledge, at least in certain regions, it must manifest itself as double intelligibility. Firstly, the dialectic as the law of the world and of knowledge must itself be intelligible, so that, unlike positivist Reason, it must include its own intelligibility within itself. Secondly, if some real fact - a historical process, for example - develops dialectically, the law of its appearing and its becoming must be from the standpoint of knowledge - the pure ground of its intelligibility. For the present, we are concerned only with original intelligibility. This -intelligibility - the translucidity of the dialectic - cannot arise if one merely proclaims dialectical laws, like Engles and Naville, unless each of these laws is presented as a mere sketch, revealing the dialectic as a totality. The rules of positivist Reason appear as separate instructions ... _Each of the so called 'laws' of dialectical reason is the whole of the dialectic_: otherwise the dialectic would cease to be a dialectical process, and thought, as the praxis of the theoretician, would necessarily be discontinuous. Thus the basic intelligibility of dialectical reason, if it exists, is that of a totalization. In other words, in terms of our distinctions between being and knowledge, a dialectic exists if, in at least one ontological region, a totalization is in progress which is immediately accessible to a thought which unceasingly totalizes itself in its very comprehension of the totalization from which it emanates and which makes itself its object." *[360] BIB390 p43 (Sartre)

All this seems very complex until we begin to see in it the very structure with which this discourse has dealt all along. Sartre is working within the precincts of ontological monism. There

thought is groundless and attempts to ground itself. <u>Thought always takes as its object its own groundlessness</u>. This being the case, then Sartre's initial question asserts that thought is dialectical and that its object in being is dialectical. This means that thought is groundless and attempts to ground itself and that this thought takes as its <u>object</u> its own groundlessness as a ground of sorts. This ground as ab-grund, $*^{361}$ as an abyss, counters the moves toward grounding itself by thought at every turn. Thus counter to the tracery of the strategies of thought in its attempts to lay the foundations is the inverse etching within the object of thought, the ground of groundlessness, the abyss counter moves. The tracery of thought and the etching in the abyss are enantiomorphically related. That is, in Sartre's terms dialectically related through the helix of strategy and counter inversion. But also thought is related to itself in the same way that is via its groundlessness. The groundlessness is the very movement of the thought itself which the lay of foundations attempts to make a positive feature. Thought wanders aimlessly and says it is on a journey as a justification. When asked where it is going, it says, "I don't know. I haven't gotten there yet." However, thought may produce an endless series of places $*^{362}$ it has been and project $*^{363}$ where these point as a probabilistic account. Thought just as it thinks it is somewhere, though, finds the scenes again have changed $*^{364}$ That is between thought and its object, the abyss, there is an inter-space, a delayed reaction. Thus, the counter moves in the abyss seem to be self- motivated since the reaction does not come immediately. This interspace $*^{365}$ is the inversion $*^{366}$ of the enantiomorphic relation passing through the fourth dimension. $*^{367}$ Since the abyss which makes the inverted counter moves is the interspace which makes these moves

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seem self-motivated, there is, on the side of the object, the same dialectical relation to itself as appears on the side or thought. Sartre asserts that these "two dialectics are one and the same" which is fair enough since one is merely the mirror image of the other. But he also asserts that "taken together these propositions have a <u>material content</u>" and this <u>material content</u> is the product of the effect of <u>inversion plus the interspace</u> *[368] across which the inversion operates.

We have encountered this before when Rosen said "in the strictest and most logical sense, there are no consistent nihilists". Nihilism itself is contradictory. This contradiction within Nihilism itself is the "essence" of nihilism about which Heidegger says:

"...the essence of nihilism is nothing nihilistic." *[369] BIB180 p87 (Heidegger)

Rosen expresses this by saying, 'to live is already to choose or evaluate' which expresses what we always know which is that nihilism cannot be the whole story since we do distinguish things from each other and evaluate them and live in the world. This empty life within the world which is the precondition for the appearance of nihilism and the reason for its inconsistency may be called the 'Husk of Life as (un)livable'[12]. If nihilism were the whole story, then "there would be nothing rather than anything whatsoever." The ultimate question surfaces within our experience because the non-nihilistic substrate of life just lived becomes nihilistic whenever we

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[12] See T.S. Eliot's 'Wasteland'. See his 'Four Quartets' for an example of attempting to make non-nihilistic distinctions in a nihilistic landscape.

begin to think or act. The contradiction within nihilism is always related back to this substrate of a non-nihilism of life just lived. This is also the <u>material content</u> of the sameness of the dialectic of thought and that of its object being. We <u>do</u> think and act (evaluate) but we don't know what to think or to do. Not knowing what to think and do acts back upon our actual thinking and acting so that it becomes aimless or forced, only when the oneness in the invisible appears do we know what to think and do because then we submit and do what it dictates and follow its Tao. Only then does nihilism disappear. When the hollow surface of capabilities of thinking and doing are filled by something outside us by something that <u>must</u> be thought and something that <u>must</u> be done.

This oneness in the guise of the novum about which Sartre himself had intimations but which he expressed in the language of ontological monism.

"If the totalization produces a moment of critical consciousness as the necessary incarnation of its totalizing praxis, then obviously this moment can only appear at particular times and places." *[370] BIB390 p49-50 (Sartre)

Thus it is also for the oneness in the invisible it comes as it is also for the oneness in the invisible it comes as "a moment of critical consciousness" in which the ~~clearing of Being~~ has its necessary incarnation which only occurs at particular times and places. However, the ~~clearing of Being~~ is not a totalization and its praxis is not a totalizing. The ~~clearing of Being~~ only appears as

an object of thought when all ideas of achieving any sort of totalization, of laying the foundations, are effaced.

FIGURE 23



THOUGHT

INVERSION

OBJECT
BEING

INTERSTICE

INVERSION

INTERSTICE

MUSIC OF LIFE
AS MERELY
LIVEABLE

ESSENCE OF
NIHILISM

MATERIAL
CONTENT

FIGURE 2.23

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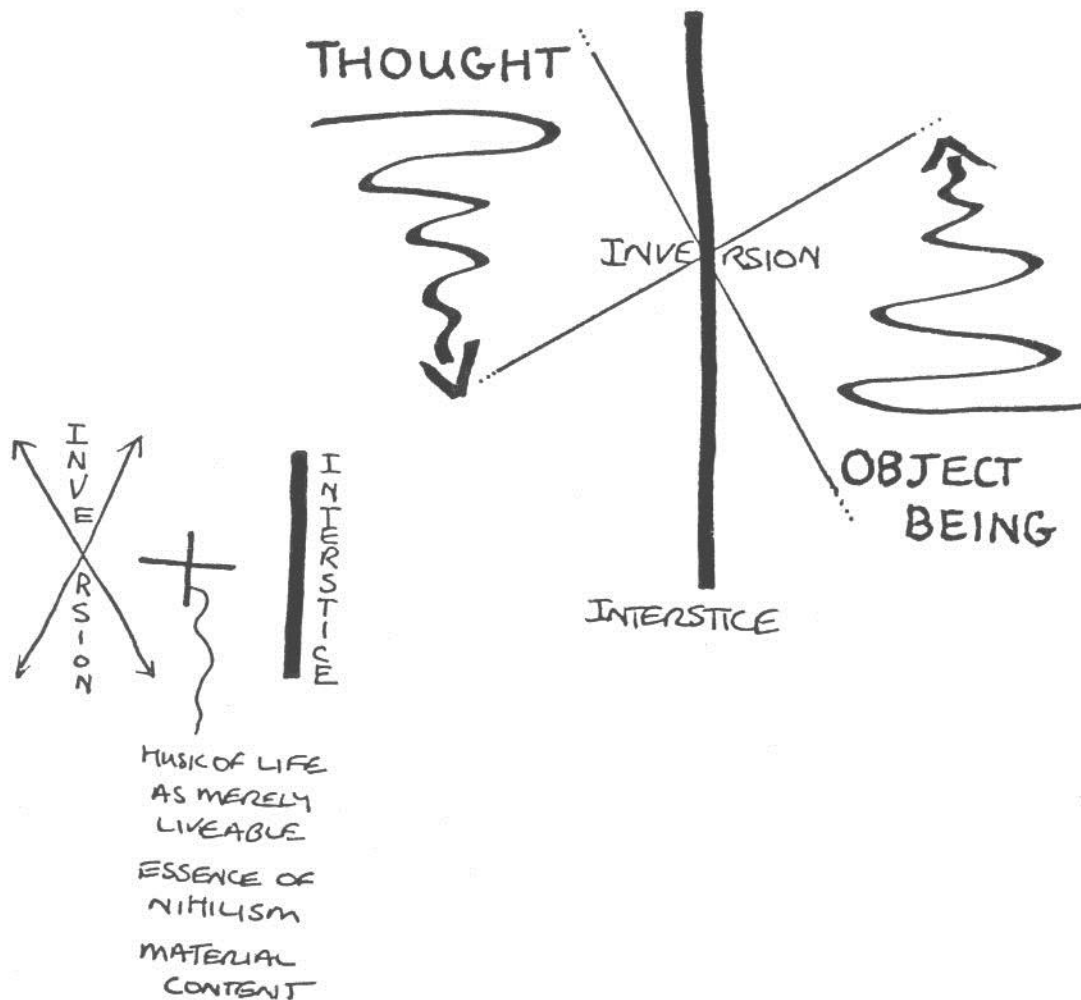
[2.48] This <u>material content</u>, the husk *[371] (substrate) of life as livable, the non-nihilistic essence of nihilism, must be distinguished from the non-nihilistic distinction which fills the husk and makes it a life worth living (even though both are ultimately the same thing). *[372] The ability to make non-nihilistic distinctions gives the husk of life as livable a oneness from the outside which it could not give itself. However, it is the "essence of nihilism" without its fulfillment that all of these theories, with which this discourse is dealing play upon as the source of their seeming to be able to grapple with matters <u>ontologically</u>. When Sartre asks after an ontological region in which thought is dialectical, the abyss is dialectical, and these are the same, he is asking for an <u>area of constraint</u>, *[373] a delimited and opaque bit of obstinacy which he can render translucent. This bit of obstinacy, which Adorno formalizes as the object of his negative-dialectic, seems to give thought a true object which is more than merely its projection. The husk of life as livable - the essence of nihilism - obstinately will not be overpowered by nihilism of our thoughts and actions. Our nihilism does not render us non-existent, excluding the pending example of nuclear disaster. The essence of nihilism obstinately prevails *[374] and seems to give thought's forays with its own groundlessness <u>material content</u>. Thus <u>material content</u> seems to have a life of its own and thus a status as a reality which makes ontological questioning worthwhile. However, this <u>material content</u> shows up as "differance", "discontinuity", "deviation", "molestation", "errancy" and "actuality" in Kubler's sense. It shows up as the bodying forth of the interstice as a "free agent" through which the inversion between thought and its object, the abyss, operates. The essence of the dialectic is this interstice and it is precisely

about this that Sartre asks his second question, 'Is it intelligible?' That is, can this interstice *375

provide what the missing foundations will never provide; does it gather together as the inversion

passes through it in such a way as to render intelligible what is seen as twinned, on either side? Is

the interstice translucent instead of opaque? Are the cracks and lacuna of difference and

discontinuity holes which allow light to get through? What kind of light? *376
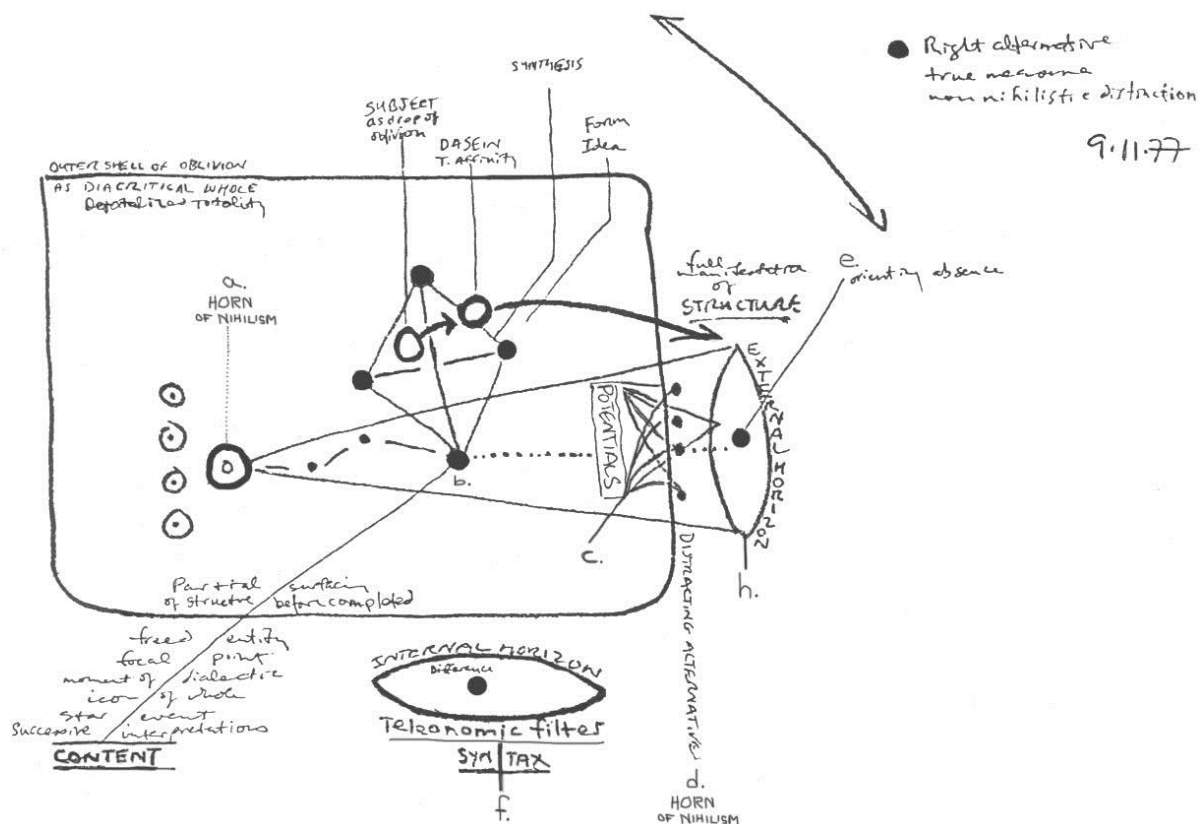


FIGURE 2.24

[2.49] At this point, Sartre's dialectic has been presented in such a way as to bring to a

head many of the themes which have slowly been developing in this section. In many ways, it

introduces Adorno's projected <u>Negative Dialectics</u> *[377] which merely turns Sartre's dialectic inside out and prepares us to understand what will shortly be referred to as the anti-dialectical move. On this basis, Sartre's <u>Critique</u> becomes more interesting because it is now possible to understand his critique of the Practico-inert on a totally different plane as an extension of Heidegger's analysis of the ready-to-hand. Sartre uses Marxism in the way Blum uses Aristotle, Plato, Descartes and Hume.

"Since this is not a work on the history of thought, no claim is made for the exegetical fidelity of my remarks concerning the various views of historical authors. Ultimately, I am making reference to my view through various 'distorted' readings of those authors. The distortional character of all reading (and speaking) must be kept in mind not as a problem to be corrected, but as a method for affirming the commitment of the reader/speaker. It is through the distortions that the reader will discover - if he takes the time - the commitment for which this work speaks. This is not to say that I refuse responsibility for what I say about works, but that the reader must centre his attention on how I could say it as a method of preserving the intelligibility of the work."

That I could only show how I can speak by creating an ension[13] [insertion point] in the speech of other works as the medium for such a display indicates not uncontrolled violence but only the fact that speech in the service of what is beyond words can only affirm itself through similar reconstructions of other authors." *[378] BIB184 pvii (Blum)

In this way Blum refers to the relation between reconstruction of tradition and the cutting edge of interpretation beyond reconstruction necessary for understanding in his own works. Sartre makes a similar 'insertion point' [ension] in the speech of Marxists. Even so like his <u>Being and Nothingness,</u> *[379] the <u>Critique</u> *[380] is a regressive account *[381] which merely makes clear

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[13] Sic. This is not a word but is there in the text and it is meant to mean something like an insertion or intervention point.

ground already prepared by Merleau-Ponty. *[382] Its interest then, besides that of confirmation,

lies only in its presentation of Dialectics. However, if it is not read at the deeper ontological

level, then Levi-Strauss' criticisms *[383] become valid. If it is read, that is, as merely critique of

Marxism instead of a work of fundamental ontology for which Marxism is merely a straw man as

was Hegel for Being and Nothingness. In order to turn Sartre's account to our own purposes, it

will be necessary to expand the paradigm of hermeneutics to the next threshold of complexity.

Then from that level of complexity we may "read off" Sartre's results and see them in relation to

Levi-Strauss' critique.



FIGURE 2.25a

FIGURE 2.25b



FIGURE 2.25c

FIGURE 25



DASEIN PROJECTS BOTH THE STRUCTURE AND THE TELEONOMIC FILTER AS IMAGES OF THE HIATUS IN TERMS OF THEIR ESSENTIAL NATURES AS ORIENTING ABSENCE AND PURE DIFFERENCE WHICH THEN UNFOLD WITHIN THE QUANTA AS FILTER & STRUCTURE.

FIGURE 2.25d

FIGURE 25

9.11.77



right alternative
true measure
non-nihilistic distinction.

QUERY¹ IS ORIENTED TOWARD OBLIVION

DASEIN IS ORIENTED TOWARD THE HIATUS OR A TRANSCENDENTAL FRAMEWORK

THE MINIMAL SYSTEM OF DASEIN/⟂DASEIN//LOGOS/LEGEIN

ARE ALL IMAGES OF THE HIATUS/TRANSCENDENTAL FRAMEWORK

QUERY² IS ORIENTED TOWARD THE ESSENCING FORTH OF THE CLEARING OF BEING AS NOVUM i.e. toward non-nihilistic distinctions.

THESE ARE THE ESSENTIAL TRANSFORMATIONS OF DASEIN

QUERY¹ / DASEIN / QUERY²

FIGURE 2.25e

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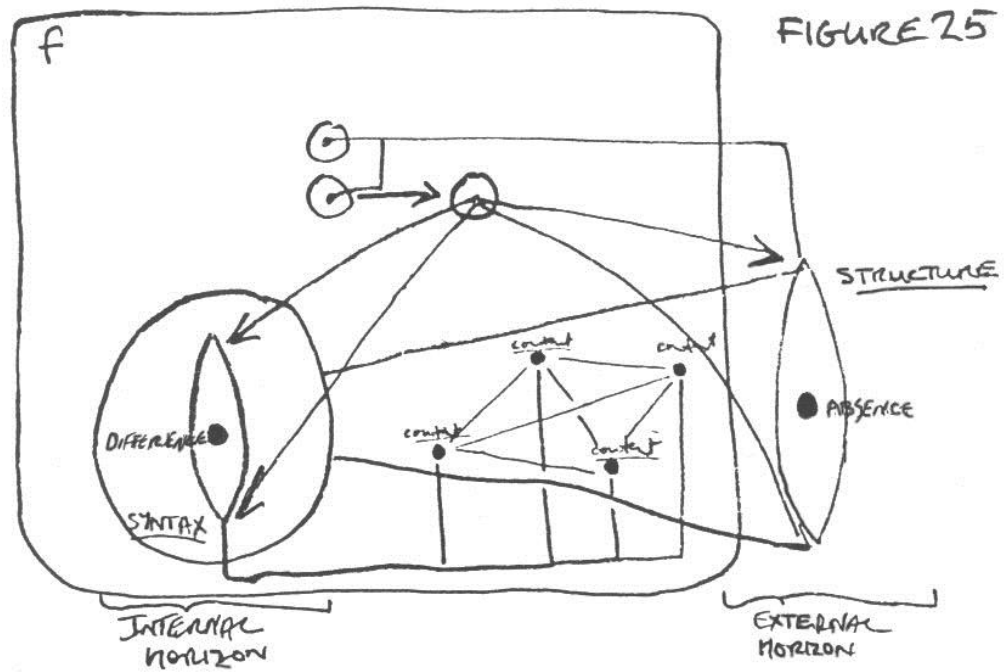
FIGURE 2.25f

FIGURE 2.25g
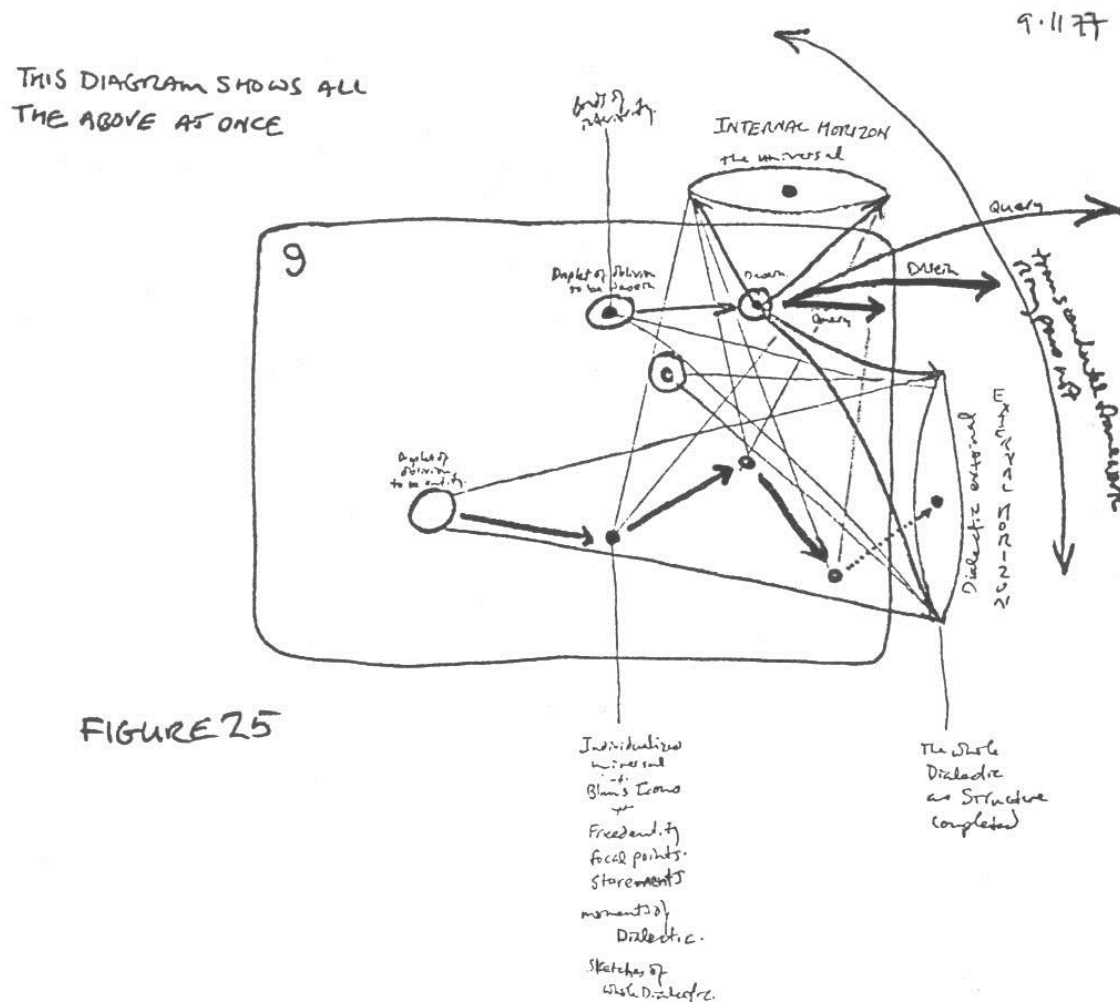
In order to facilitate the presentation of this expansion of the hermeneutical paradigm into the realm of dialectics this discourse will give what is an almost perfect example of this stage of dianalysis *[384] This is M. Foucault' s Order of Things. *[385] In this book, Foucault presents a complete statement of the hermeneutical paradigm in the form of results of an investigation in the archaeology of thought patterns. Thus, in one book, he presents the hermeneutical paradigm

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and its version of the tradition from which it - sprang. <u>The Order of Things</u> is an excellent example of an investigator presenting his results in such a way as to disguise how he actually came by them. Thus our expansion of the hermeneutical paradigm into a description of dialectics will be counter point to Foucault's collapse from the latter to the former. It is on the basis of his fore-having of the articulated manifold which guides contemporary fundamental ontology, structuralism and other forms of sophism which allows his hermeneutical interrogation of the history of thought at what he designates as an ARCHAEOLOGICAL LEVEL. However, he presents what he has in advance as results in order to draw attention away from the fact that he has in fact not produced anything other than an image of what he began with (assumed). In fact, Foucault's book, as it functions within the presuppositions of ontological monism (just as Sartre's <u>Critique</u> does), merely presents us with a series of repetitions of the same minimal system as if it were different each time. In so doing, he tells us much about the functioning of the minimal system under the auspices of ontological monism, under the canopy of a manifold. However, as with all versions of the minimal system within ontological monism, nothing is said about the interrelations between focal points. Structure and dialectics under the auspices of ontological monism deals with the articulation of the manifold as it refers to the minimal system rather than with the articulation of the minimal system itself with reference to its position in the manifold. Foucault, six years later than Sartre, ends up in the same place describing the interstice or hiatus *[386] which in the same year Adorno is expanding into a <u>negative dialectics</u>.
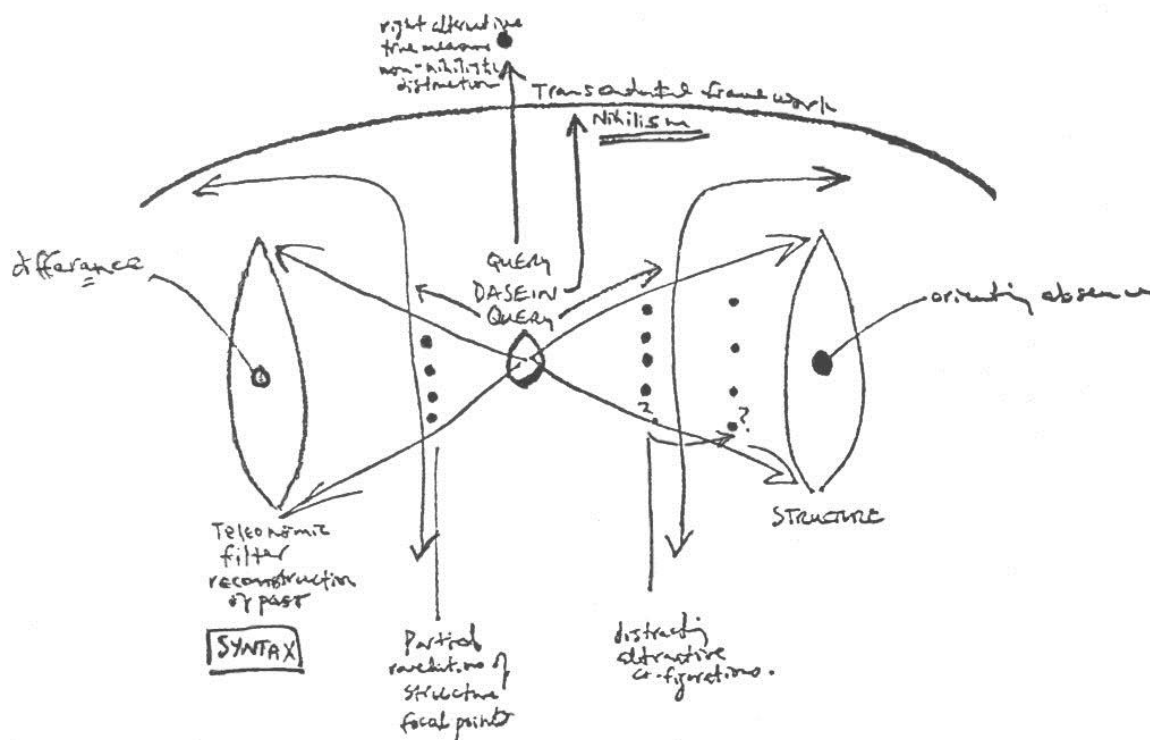
FIGURE 26



FIGURE 2.26

Given the model of the expansion of the hermeneutical paradigm into the realm of dialectics, Foucault's series of transformations of the minimal system begins to give us information instead of taking it away by dazzling us with the profundity of his insight. This is true also with Blum's Iconographic history of philosophy via Plato. Aristotle, Descartes and Hume, to which we referred when we began this section *[387] or O'Malley's categorization of

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projective styles *[388]  - Poetic, erotic, aesthetic, mystic, for that matter. In each case, there is a failure of nerve which causes the authors to move out from the icon of the minimal system they posit toward the exploration of its relation to the manifold, while the diagrammacity of minimal system they posit itself goes unexplored. These icons of the minimal system function as the reconstruction of tradition in relation to the cutting edge of hermeneutical interpretation - such interpretations cutting edge always explores the manifold from the <u>assumed</u> solid base of focal points in the minimal system. Outside ontological monism dialectics is precisely this exploration of the internal coherence of the minimal system. Just as hermeneutics is defined outside ontological monism as that which looks beyond the transcendental framework instead of . . .

"The totality of learning skills that enable one to make the signs speak and discover their meaning,..." *[389]

. . . which make it concerned with, as Ricoeur says, the exploration of double meaning of symbols. *[390] So, inversely outside ontological monism, dialectics looks in to the articulation of the focal points within the minimal system. Within ontological monism both those directions of hermeneutics and dialectics are missed. Here we are not however concerned with these new directions which are opened up to us until we have fully understood the current uses of these disciplines under the auspices of the monism. At this point we can consider ourselves as providing the hidden paradigm from which Foucault secures his results in order to understand Sartre's re-reading of Marxism and its final expansion into Adorno's <u>Negative Dialectics</u>.

[2.50] Already the Hermeneutical Paradigm is sufficiently complex in the way it expresses the movement of the diacritical detotalized totality toward a more and more probable teleological "metaphysic". *[391] But how this occurs even with Monods elaboration is still not clear. In order to make this hermeneutical paradigm dialectical it is necessary to take time into account in the form of successive interpretations. If we understand that the freed entity which Dasein "sees" is one <u>sketch</u> in a progressive series of moments of different degrees of freedom, then following Gadamer, we have added the essential feature which will define the next threshold of complexity for the development of our paradigm into the realm of dialectics. The diacritical system *[392] is a negentropic *[393] waterfall *[394] of shifts and each freed entity passes through many phases which sketch out possible teleological endpoints within the constraints of the teleonomic filter. Thus, the focal points appear above the threshold *[395] of the subliminal as a series each of which is a sketch - as Kubler says, brouillons [drafts] *[396] - of a complete pattern which does not appear. This complete pattern for which each phase shift of a freed entity is merely an incomplete and provisional sketch may be called the <u>Structure</u>.
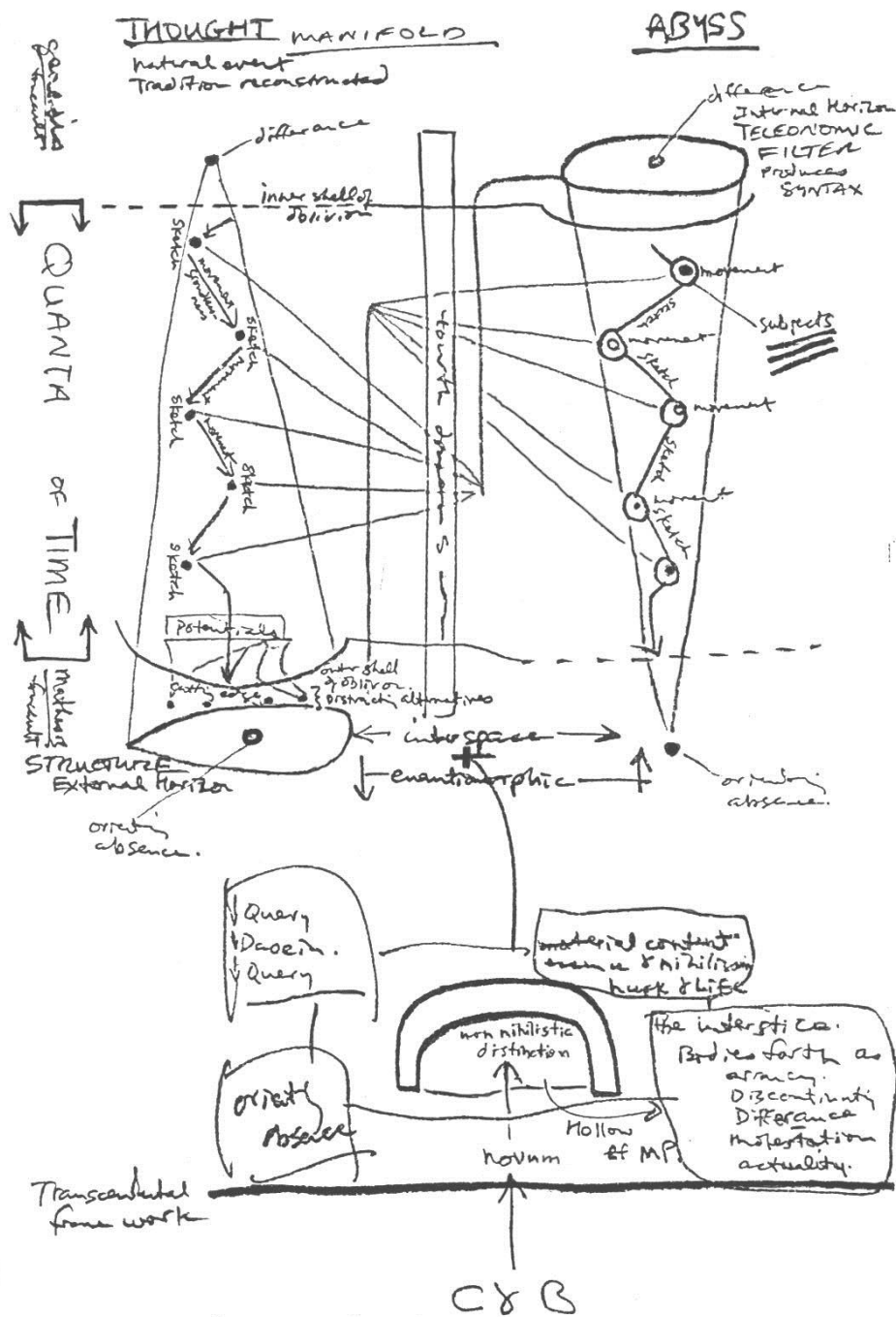
FIGURE 27

FIGURE 2.27

The structure is a mute articulation radiating from the orienting absence toward which the freed entity moves. The structure gives this absence its particular character which distinguishes it from all other possible absences which might provide orientation for the freed entity. The orienting absence in its relation to the diacritical totality manifests structure. Structure is the product left over when a dialectic has run its course. It takes a specific quanta of time to appear in the course of which only sketches are available to guide the dialectic. Thus, the dialectic is in one sense tentative but inexorable in that each sketch is an image of the whole of the structure incomplete and distorted though it may be. In terms of Kant's model, structure is the hidden coherence that holds together the focal points which are run through as a matter of the course of the dialectic. Then in the synthesis of reproduction an image of the whole manifold is produced. In this reproduction, the dialectic which are a series of sketches of the hidden resource which binds the focal points together is transformed into an image of the whole structure. What binds the focal points so that they may be run through is precisely what when uncovered is the synthesis of reproduction - the structure of which they provided inadequate sketches. An excellent analogy for this is the process by which a hologram may be made of a portion of a fragmented photograph which because almost the whole of the photograph is imprinted, present, in each {part of the pattern of} silver crystals, it is capable of reproducing almost the whole of

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the original photograph (i.e., hologram[14],). *[394] The freed entity in each of its successive phases is precisely like these {patterns of}silver crystals of the photograph. It encapsulates within it a distorted and incomplete sketch or condensation of the original photograph. The <u>transformation</u> from the dialectic of focal points - phases of the degrees of freedom of the freed entity - is precisely like the subjectivizing of the {patterns of} silver crystals in the fragment of the original to the holographic process. With several fragments, the complete original photograph without distortion may almost be reconstructed. Thus TRANSFORMATION is the relationship between each of the partial sketches. *[398] The structure only exists as a system of transformations except in the form of an idealized reification.

So in terms again of the Kantian model the partial sketches (focal points, freed entities, moments of dialectic) appear one by one. What holds them together is the subliminal structure which they are icons of. They are run through in a SERIES in order to create the movement of the dialectic. Then a reproduction of the whole occurs in which all the sketches are presented as a transformational system. This system of transformations between hologram fragments may be further reified to give a formalized conception of the original picture by the synthesis of recognition. Such a picture of the <u>Structure</u> underlying the system of transformations is then unified by being related to a point of pure difference which serves as its laid foundation. Since

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[14] cf holoidal George Leonard in <u>The Silent Pulse</u>

Dasein projects the orienting absence around which the structure coalesces, it must also project the structure itself as its difference from all other possible orienting absences.

[2.51] Foucault describes this hermeneutical region in which the freed entity exists between its beginning in oblivion and final extinction in it as follows. *[399]

"The fundamental codes of a culture - those governing its language, its schemes of perception, its exchanges, its techniques, its values, the hierarchy of its practices - establishes for every man, from the very first, the empirical orders with which he will be dealing and within which he will be at home. At the other extremity of thought, there are the scientific theories or the philosophical interpretations which explain why order exists in general, what universal law it obeys, what principle can account for it, and why this particular order has been established and not some other. But between these two *(oblivious)* regions, so distant from one another, lies a domain which, even though its role is mainly an intermediary one, is none the less fundamental it is more confused, more obscure, and probably less easy to analyze. It is here that a culture, imperceptibly deviating *[400] from the empirical order prescribed for it by its primary codes, instituting an initial separation *[401]  from them, causes them to lose their original transparency, relinquishes its immediate and invisible powers, <u>frees itself sufficiently to discover that these orders are perhaps not the only possible ones or the best ones</u>: this culture then finds itself faced with the stark fact that there exists, below the level of its spontaneous orders, things that are in themselves capable of being ordered, that belong to a certain unspoken order *[403] the fact, in short, that <u>order exists</u>. *[404] As though emancipating itself to some extent from its linguistic, perceptual, and practical grids, the culture superimposed on them another kind of grid which neutralized them, which by this superimposition both revealed and excluded them at the same time, so that the culture by this very process, came face to face with order in it primary state. It is on the basis of this newly perceived order that the codes of language, perception and practive are criticized and rendered partially invalid. It is on the basis of this order, taken as a firm foundation, that general theories as to the ordering of things, and the <u>interpretation</u> that such an ordering involves, will be constructed. Thus between the already 'encoded' eye and reflexive knowledge there is a middle region which liberates order itself ... "

* * *

"This middle region, then, in so far as it makes manifest the modes of being of order, can be posited: as the most fundamental of all anterior to words, perceptions and gestures, which are then taken to be more or less exact, more or less happy expressions of it *[405] (which is why this

experience of order in its pure primary state always plays a critical role); more solid, more archaic, less dubious, always more 'true' than the theories *[406] that attempt to give these expressions explicit form, exhaustive application, or philosophical foundation. Thus, in every culture, between the use of what one might call the ordering codes and reflections upon order itself, there is the pure experience of order * and of its modes of being.

The present study is an attempt to analyze that experience." *[407] BIB187 pxx-xxi (Foucault)

In this description of the hermeneutical domain which opens up in the diacritical detotalized totality what is brought most to the fore is the relation between it and what has been hither to referred to as the <u>material content</u>, i.e. <u>obstinacy</u>. The teleonomic filtering system and the hermeneutic circle have one purpose alone and that is to search out, within the free space they engender, resistances which may give thought something to restrain its pure movement in reflexivity (the Idea) (Foundation); constrain its pure inertia in what Foucault calls the "encoded" eye (Appearance). To discover where this relation has its impact, we must strive onward within the confines of the teleology of this discourse Foucault goes on to present precisely <u>four</u> sketches of a minimal system which itself forms a <u>meta</u>-minimal system of sketches.[15] *[408] The progression from the first sketch of the minimal system as an icon of Sixteenth Century ordering principles, to the second as an icon of the Classical period's order, to the third icon of Nineteenth Century order, and finally to the fourth icon of contemporary order, presents us with a dialectic. The relations between all the sketches are in terms of a more or less unexplored system of

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[15] Nb. C. Jung <u>Aion</u> Quadrate of Quadrates.

transformations and this system of transformations is a mobile picture of a static and undefined structure. This undefined structure is in this case what Foucault has in advance which is in this case the total picture of a working manifold by which he produces his results but which he then leaves inexplicit.

Now in this case, each sketch is itself a minimal system, which brings out a very important point which is that this must always be the case. That is, the sketch (focal point, moment of the dialectic, star-point-crossing *[409] ) must itself be articulated in the same way a minimal system is articulated. Each focal point is an icon of the minimal system as a whole because only minimal systems are <u>seen</u> by the theoretical gaze and circumspective concern. *[409a] This means that the focal points define the lower limit of oblivion whereas the minimal system defines the upper limit within which the focal point has freedom. They set the meta-level and higher logical type limits *[410]  to this freedom by defining the area under consideration *[411] between micro and macro cosmic irrelevancy. Foucault's relating four sets of four makes explicit reference to the bonds of transformation operating through the inner and outer shells of oblivion. *[412] The reification of structure mediates between the icons that stem from the inner shell of oblivion and the dialectic which is hinged upon  the outer shell on the anterior side of each. This reification of structure is in this case the full model of the dialectical expansion of hermeneutics under ontological monism. Sartre calls this the <u>Bonds of Interiority</u> which are "external to all because internal to each". *[413] This makes the droplet of oblivion from which the four focal

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points separate as we have already discovered it, the <u>subject</u>. The structure which is outside the

outer sphere of oblivion must simultaneously be inside each droplet of oblivion within that
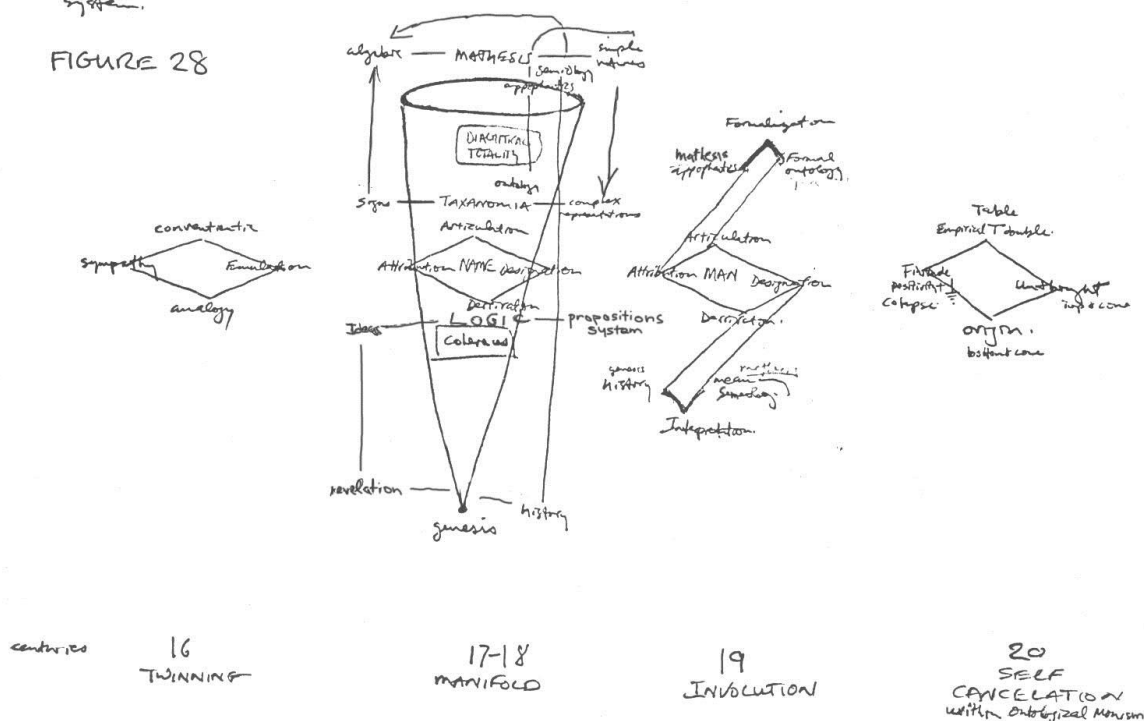
sphere.



FIGURE 2.28

"In the first place, no one can <u>discover</u> the dialectic while keeping the point of view of analytical Reason; which means, among other things, that no one can discover the dialectic while remaining <u>external</u> to the object under consideration. *[414] Indeed, for anyone considering a given system in exteriority, <u>no specific investigation can, show whether the movement of the system is a continuous unfolding or a succession of discrete instants.</u> *[415] The stance of the situated experimenter *[416] however, tends to perpetuate analytical Reason as the model of intelligibility;

the scientist's passivity in relation to himself. The dialectic reveals itself only to an observer situated in interiority *[417] that is to say, to an investigator who lives his investigation both as a possible contribution to the ideology of the entire epoch *[418] as the particular praxis *[419] or an individual defined by his historical and personal career within the wider history which conditions it. *[420] In short, in order to preserve the Hegelian idea (that consciousness knows itself in the Other and knows the Other in itself), while completely discarding its idealism, I must be able to say that the praxis of everyone as a dialectical movement, must reveal itself to the individual as the necessity of his own praxis *[421] and, conversely, that the freedom, for everyone, of his individual praxis must re-emerge in everyone so as to reveal to the individual a dialectic which produces itself *(transcendence grounds itself)* and produces him in so far as it is produced. *[422] The dialectic as the living logic of action is invisible to a contemplative reason *[423] it appears in the course of praxis as a necessary moment of it; in other words, it is created anew in each action *[424] though actions arise only on the basis of a world entirely constituted by the dialectical praxis of the past *[425] and becomes a theoretical and practical method when action in the course of development begins to give an explanation of itself. *[426] In the course of this action, the dialectic appears to the individual as rational....transparency*[427] in so far as he produces it, and as absolute necessity in so far as it escapes him *[427a], that is to say quite simply, in so far as it is produced by others. Finally, to the extent that the individual becomes acquainted with himself in the transcendence (de passement) of his needs, he becomes acquainted with the law which others impose on him transcending their own..., and becomes acquainted with his own autonomy *[428] . . . as an alien power and the autonomy of the others as the inexorable law which enables him to coerce them. *[429] But through the very reciprocity of coercions and autonomies, the law ends up by escaping everyone, *[430] and in the revolving movement of totalization *[431] it appears as dialectical Reason, that is to say, external to all because internal to each; and a developing totalization*[432] though without a totalizer *[433] and of all the totalized to totalizations *[434] and of all the de-totalized totalities.*[435] " *[436] BIB390 p38-39 (Sartre)

[2.52] At this point, we can expand upon our original understanding of the hermeneutic paradigm. Within the dialectical detotalized totality, each diacritically related element is opaque (a droplet of oblivion). Foucault calls this the 'encoded eye' which in Sartre's Critique is a regression in a negative sense because it puts men back into the oblivion of subject-hood and uses the free space to formalize a system which will give them only momentary freedoms in their action. But because he does that, it is almost a pure example of how the hermeneutical paradigm

develops into a dialectical exploration of the manifold. Sartre affirms the worse consequence of ontological monism which is the reduction of man to "homo-productus" - to "homo-farber". As Baudrillard says in the Mirror of Production, both revolutionary Marxists and capitalists accept the same major premise that man may be defined by his "productivity". In Western society, productivity is the concrete manifestation of transcendence grounding itself just as barter is the concrete manifestation of the violence of logic. Man's seeming all important production is his concretizing the hell of ontological monism. Production rests upon more production and is the Pandora's box of intensified nihilism. What man produces in reality are concrete icons of theories: Images of his lostness. Every theory is a reduction of what man is in the guise of speaking about something. The minimal system is the archetypal theoretical form.

"'Theories!' I whisper to the bloodstained ground, so the dragon once spoke (they'd map out roads through Hell with their crack-pot theories I recall his laugh.)" *[437] p7 (Gardener Grendel)


We are oblivious to the structuring we impose upon the world. It is in Sartre's view analytical reason which discriminates one fragment of oblivion from another within such a system which it remains external to. As for the diacritical system itself, analytic reason cannot know whether "the movement of the system is a continuous unfolding or a succession of discrete instants". In fact, it is neither of these alternatives which analytical reason poses to itself. Instead, it is are Fuller says, made up of "(four) non-simultaneously bursting rockets in a considerable set of overlapping visibility durations." Discontinuity arrays itself in an overlapping *[438] pattern

which displays the character of minimal change. The "bursting" of the "rockets" are the unexpected shift of a diacritical marker within the detotalized totality bounded by the outer shell of oblivion. This shift is, as Heidegger says, usually has to do with deterioration of that element which brings it to one's attention. *[438a] That element either breaks down or goes missing or in some way expresses entropic change. This entropic change lights up the preferential totality of the diacritical system to which it belongs. We are oblivious to the elements of our system of tools ready-to-hand until they call themselves to our attention through their deterioration. The shift of that fragment of oblivion makes it an ev-entity. The diacritical system before that shift has all the features of what is called a closed system.

"A closed system can be defined as follows: It is a subsystem, which in reality or by definition, is not in an essential relation of feed back to an environment. Any feedback relationships between variables are strict internal to the system, or better still, this feedback (as in the relationship between the momentum of a projectile and gravity) has nothing to do with the matching or fitting of the system to the environment or of the environment to the system." *[439] BIB57 p357 (Wilden)

Diacritical relations between pre-shift fragments of oblivion are, in terms of feedback, loops which are not actuated but merely define each element in terms of all the others.

The open and closed systems are really two aspects of the same thing. Just as analytic reason sees the diacritical totality as either discrete instants or continuous flow, it sees it as either an open system or a closed one *[440]. The pre-shift closed system, which seems to have no relation to an environment (context) *[441] whose feedback loops do not cross its outer boundary - that is, do not show up as having the nature of transformations, opens up when one of the

elements within it <u>shift</u> so as to call our attention to the diacritical relations which function as a system of transformations between the structure outside the shell of oblivion and the bonds of interiority within the droplets. Thus, before it becomes unserviceable, the tool to which we are oblivious as we use it fits precisely to the environment (context) to our intended use for it. Because it fits perfectly to our intended use of it, we do not notice it. However, when the handle breaks, the internal diacritical relation between the elements of the hammer change in such a way as to give it a lack of fit with the environment (context). At that point are called up the relations between the hammer and our projects and the rest of the system of tools.

"The essential characteristic of an open system is its organization. Organization is controlled by information and fueled by energy. Thus, although all processes in the universe obey the second law of thermodynamics, the existence of biological and social organization, i.e. of organized complexity, as opposed to the unorganized simplicity of mechanics, can be spoken of as a manifestation of localized pockets of neutral or negative entropy, or of order in a universe tending at some unknown rate towards disorder. As Baudrillard [?] and others have put it, information is negentropy. Whereas the closed system is explicable in energy terms, the open system is to be described in information terms." *[442] BIB57 p358 (Wilden)

The difference between the diacritical relations between elements of the detotalized totality which do not cross the boundaries of oblivion and those which do are distinguished by calling one energy and the other information. Information is the character of the transformational system in relation to the non-transformational diacritical system. The organization of the coreferential totality within which the tool is an element is in terms of information. Each element is not just a question of energy (matter) but is also marked by information. Energy (matter) is the nature of oblivion from the point of view of information. Information itself has the nature of

oblivion as well but in a totally different sense - than that of energy (or matter). Information has the nature of a sign which stands half-way between the oblivion of the object (energy/matter) and the oblivion of the idea or concept. Here the sign is based upon an initial coding. The sign itself functions as a freed entity and engenders nihilism via the distracting alternatives upon which it depends. Oblivion is in its essence NO ALTERNATIVE either as non-repetition or infinite repetition. The whole realm in which the sign functions is that of too many alternatives with no way to distinguish them.

"The nature of evil may be epitomized, therefore, in two simple but horrible and holy propositions: "Things fade" and "Alternatives exclude" *[443] p92 (Gardener <u>Grendel</u>)

That which is never repeated and that which is continuously repeated soon disappear into oblivion, one via lack of interest and the other through boredom. These are the two horns of nihilism at the level of oblivion. That whole level is, however, a single horn of a meta-nihilistic schism. The other horn of nihilism is that which revolves around the creation of alternatives. It is this specific form of nihilism with which contemporary thought is obsessed. Alternatives without a way to distinguish among them soon leads to distraction or boredom.
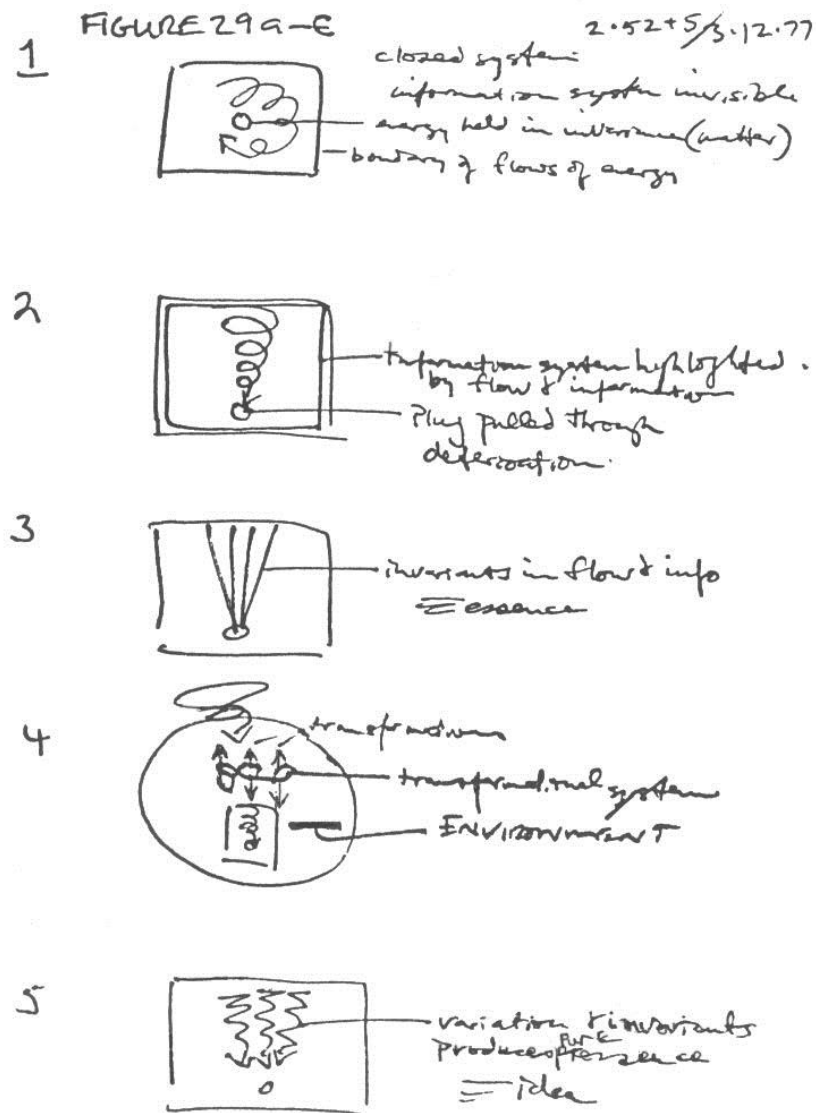
FIGURE 2.29

Structure is a fundamental means of producing alternatives by means of coding and then limiting them arbitrarily. The oblivion in the realm of alternatives is in the initial coding and the limitation. The initial coding insures repetition to avoid the oblivion of no repetition and the structure insures that repetition is not infinite. However, the code is itself infinitely repeated in order to create the structure and the structure is never repeated. This level's fundamental nature is one of exclusion. And it is precisely the excluded that modern ontology attempts to deal with by means of dialectics. The shift of the freed entity is from one horn of nihilism to the other. The shift of a droplet though caused by entropy, deterioration, appears and functions as an upsurge or fountain of negative entropy. That is, it asserts the character of organization against a background of increasing disorder. As Foucault says, the "encoded eye" is oblivious to its ordering until a theoretical model is produced. The theoretical model does not explain all the facets taken into account by the encoded eye itself. It expresses a deterioration in our apprehension of order because the encoded eye itself obstinately brings up the inadequacy of the theory in relation to what it perceives. Because of this difference, however, we come into contact with order itself and experience it between our obliviousness to it and our inadequate theoretical picture of it. Essences are as Merleau-Ponty tells us *[444] are invariants - that which is obstinate when variation is attempted.

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"It is from this test (shifting; of variation) that the essence emerges. It is therefore not a positive being. It is an invariant, it is exactly that whose change or absence would alter or destroy the thing; and the solidity, the essentiality of the essence is exactly measured by the power we have to vary the thing. A pure essence which would not be at all contaminated and confused with the facts would result only from an attempt at total variation." *[445] BIB269 p110-111 (Merleau-Ponty)

Here we see that there seem, to be three  levels of variation. We begin with the invariance which leaves us in oblivion. Within the closed system, the pre-shift detotalized totality, each element is related to the others by means of feedback loops which do not extend beyond the boundary of oblivion. It is essentially what may be termed an energy system where variations of energy flows occur; that is, where the surface of oblivion ripples but in which the energy's face as matter gives constancy     to the  droplets  in  the  system.  However,  all  energy  systems  are entropic that is, tend toward homogeneous dispersion. Thus, deterioration occurs and suddenly some element within the de-totalized totality shifts and calls to our attention the transformations, the feedback loops which operate beyond the shells of oblivion. At that point, we realize that each droplet  of  oblivion  awash  in  the  variations  of  energy  is  a  vehicle  which  carries  an information load. The shift of the entity from the status of pure oblivion to that of a focal point has been in terms of the information system in which it is embedded. All closed systems are mute information systems which have not been interrogated as to their information content. The essence  of  the  shift  is  that  some  of  the  information  content  of  the  vehicle  changes  while something remains the same so it is still possible to identify the vehicle. This variation of the surface information carried by the vehicle calls, attention to a deeper information base which still

allows identification of the element. This deeper level of invariance is called the essence of the noematic nucleus in phenomenology. It corresponds to the droplet of oblivion as condensation of the energy system which serves as a vehicle despite changes in the flows of energy in the system. Husserl's essence perception consists in the identification of these obstinate nexes of invariance within the shifting markers of the vehicles.
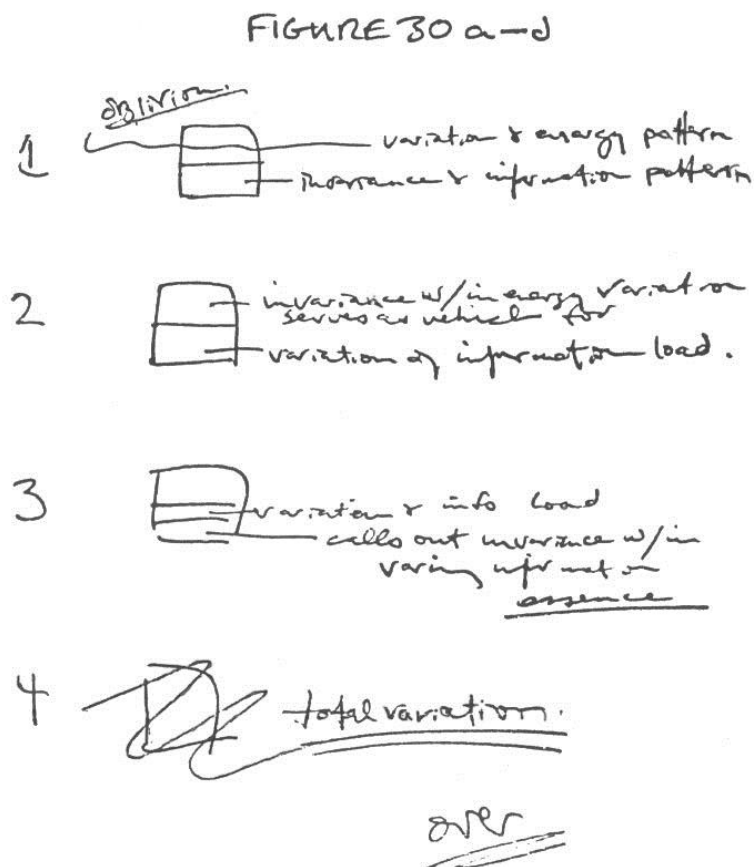


FIGURE 2.30

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Thus, the diacritical component is a twin nexus. It is a nexus of oblivion (matter) awash within a sea of oblivion (energy). However, each bit of matter is like a small plug in the sea of oblivion. The shift is like the pulling of this plug. It creates a vortex which relates the surface of the sea (the outer shell of oblivion) to the droplet of oblivion as a mobile interior outlet. This vortex has within it a pocket of air. The lack of pressure (point of pure difference) on the other side of the plug creates an orienting absence away from which information on system flows and the free space of hermeneutical interpretation is created. The vortex is the hermeneutical spiral. The plug lets out information content. However, the information flows out, that is, flows between environment (context) and the diacritical totality, in a particular way which is constant. This constancy of flow about which we may have meta-information is the essence. The diacritical component is thus a nexus of energy (as matter) within an energy system and it is a nexus of information within an information system. The whole vortex is created by the relation of the air pressure on the surface of the sea to the air pressure on the other side of the droplet of oblivion as <u>valve</u>. This is how the transformational system appears by means of the vortex within the gap between outer surface and droplet which is the transformational system appears as the twists and ripples which are pressure changes within the medium of oblivion caused by pressure differences outside that medium.

Thus, there are three levels of variation. (1.) There is the variations in the medium of oblivion (energy) which define the droplets of oblivion within the diacritical totality in terms of feedback loops entirely within that system. (2.) There are the variations of information content which become apparent with the shift of any one of these droplets due to deterioration. This variation of the information content after the plug is pulled shows up invariants in information which refer to the character of the flow of information within the system before it goes out of the drain. (3.) And finally, there is the pure essence (Idea) which results from an attempt at total variation. However, total variation destroys the whole system.

"Absurdity destroys the end of the enumeration by making impossible the in where the things enumerated would be divided up. Borges adds no figure to the atlas of the impossible; nowhere does he strike the spark of poetic confrontation, he simply dispenses with the least obvious, but most compelling of necessities; he does away with the site, the mute ground upon which it is possible for entities to be juxtaposed. A vanishing trick that is masked or rather laughably indicated by our alphabetical order, which is to be taken as the clue (the only visible one) to the enumerations of a Chinese encyclopedia ... What has been removed, in short, is the famous 'operating table' and rendering to Russell a small part of what is still his due, I use that word 'table' in two superimposed senses: the nickel-plated, rubbery table swathed in white, glittering beneath a glass sun devouring all shadow - the table where, for an instant, perhaps forever, the umbrella encounters the sewing machine; and also a table, a tabula, that enables thought to operate upon the entities of our world, to put them in order, to divide then, into classes, to group them according to names that designate their similarities and their differences - the table upon which, since the beginning of time, language has intersected space. *[446] BIB187 pxvii (Foucault)

The third form of invariance destroys the site where anything might be distinguished and returns us to pure oblivion. The idea gains its infinitude through the dispersion of this site upon which the distinctions necessary to form a diacritical detotalized totality must be laid down. The

idea is the icon or total freedom which is indistinguishable from complete un-freedom. A totally open system is no system at all. The openness of an open system comes from checking the flows of energy and information through it according to a series of levels of variance and invariance (freedom/un-freedom) as in Monod's theoretical model where all invariance disappears, the system itself disappears so that at the point where an idea (as pure repetition) could appear the vehicle of invariant energy within a variation of energy and invariant information within a variation of information, disappears. At that point one is returned to pure oblivion wherein there is no difference even between the shell of oblivion and the droplet of oblivion.
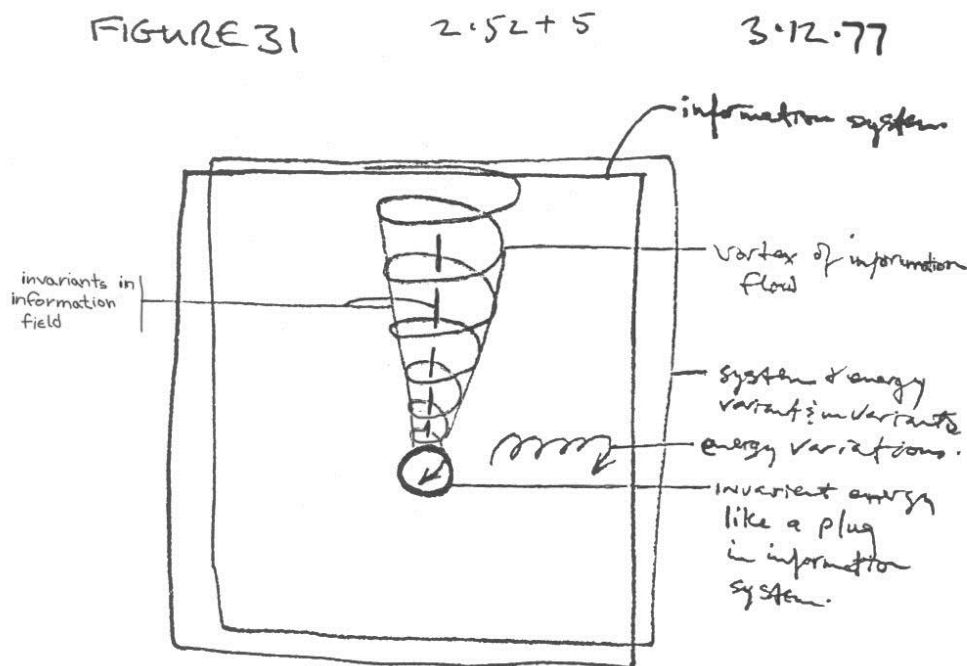


FIGURE 2.31

Here we can see how Dasein as the necessary counterpart to the freed entity emerges. Upon the <u>site</u>, the <u>operating table</u>, where it is possible for order to appear, where the basic distinctions between variance and invariance within the medium of oblivion are set up. Here between the outer shell and inner shell, the medium of oblivion as energy maintains as system of feedback loops in which are suspended the droplets of oblivion as condensed energy. The closed system is subject to the second law of thermodynamics and thus deteriorates until this causes an entity within it to shift. At this point the closed system opens up and one discovers a silent information base within it which begins to chatter. This appears as a vortex of information which originates at the outer shell of oblivion and winds toward the droplet which has shifted as if a plug has been pulled. This information spiral is one half of a loop between the System and the <u>environment</u> (context) {later called Meta-system}. The environment (context) exists hidden between the inside of the droplet and the outside of the outer shell of oblivion. The vortex of information has a set of constant properties. These invariants form a cluster which as it were <u>rides</u> between the top of the funnel and the point at which it disappears within the droplet. The coherence of this cluster of invariants is called the essence of the noematic nucleus (the vortex). Upon the cluster itself floats a marker which has been called a focal point, moment of dialectic, "star-point-interference crossing."
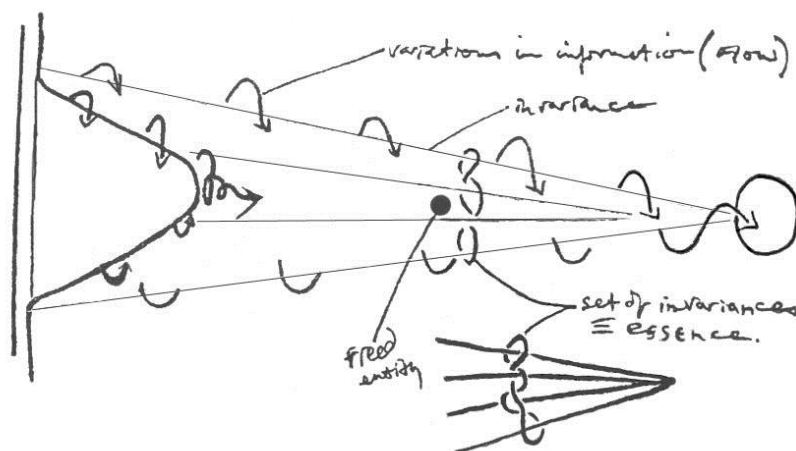
FIGURE 2.32

The set of feedback loops in terms of information between the diacritical detotalized totality and its environment refer to a set of transformations within the environment (context). These transformations only show up within the system as the ripples and undulations of the vortex itself. This set of transformations forms a system of transformations which in turn is reified as a structure. The structure floats upon the system of transformations as the freed entity floats upon the cluster of invariants. The structure is an articulation of the orienting absence (Munz: metaphysics) which the freed entity is focused upon and has its source within the droplet as a point of pure difference (Munz: natural event). It is possible to see that the vortex of information has formed around a cone which originates at the point of pure difference (of pressure) within the droplet and extends to the circuit of structure beyond the shell of oblivion whose center is the orienting absence to which the freed entity is oriented. The vortex of

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information creates a small suction space on the inside of the shell of oblivion in which potentialities may articulate themselves and these call up the distracting alternative orientations from which the accepted final shift in the system will be selected. This selection is done by the teleonomic filter which articulates itself around the point of pure difference within the droplet.
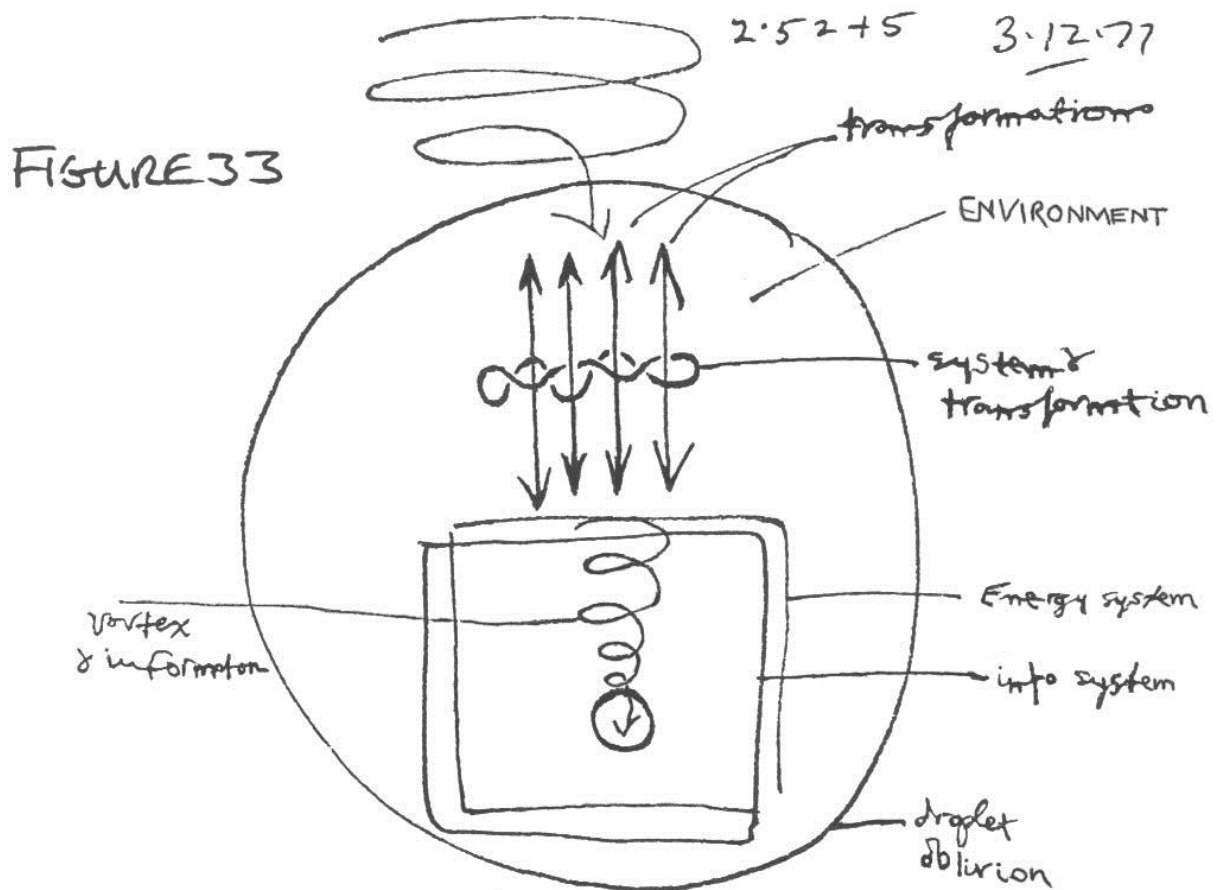


FIGURE 2.33

Thus, in effect, two cones with each other's centers as their origins form around the same axis to interpenetrate. $*^{447}$ The plane at which they interpenetrate is precisely where the cluster of invariances ride marked by the sketch of the focal point. Between these two cones runs an interstice, an interspace through which their inversion is articulated, Dasein is the marker of this inversion/interspace which runs between the two cones. The difference between Dasein and non-Dasein is that the latter as categoria (1) $*^{448}$ is the coherence of the invariants of the vortex, marked by the freed entity while the former is at the point where "since the beginning of time language has intersected space." Dasein marks the point where interstice mediates inversion which produces the form of the vortex in the first place. In this way, it is possible to see that at first only the shell of oblivion with its droplet is visible, they are first upon the <u>table</u>, but then above it appears the information system when the closed system opens up. The vortex of information flow allows the cone of structure/difference to be seen which in turn allows its inverse cone of 'teleonomic filter' / 'orienting absence' to appear. These two together allow the interstice that governs their inversion to be seen whose marker is Dasein, Dasein itself is in a vortex around this point it marks for which the two cones appear as the outer edge. This meta-vortex is the clearing in Being.
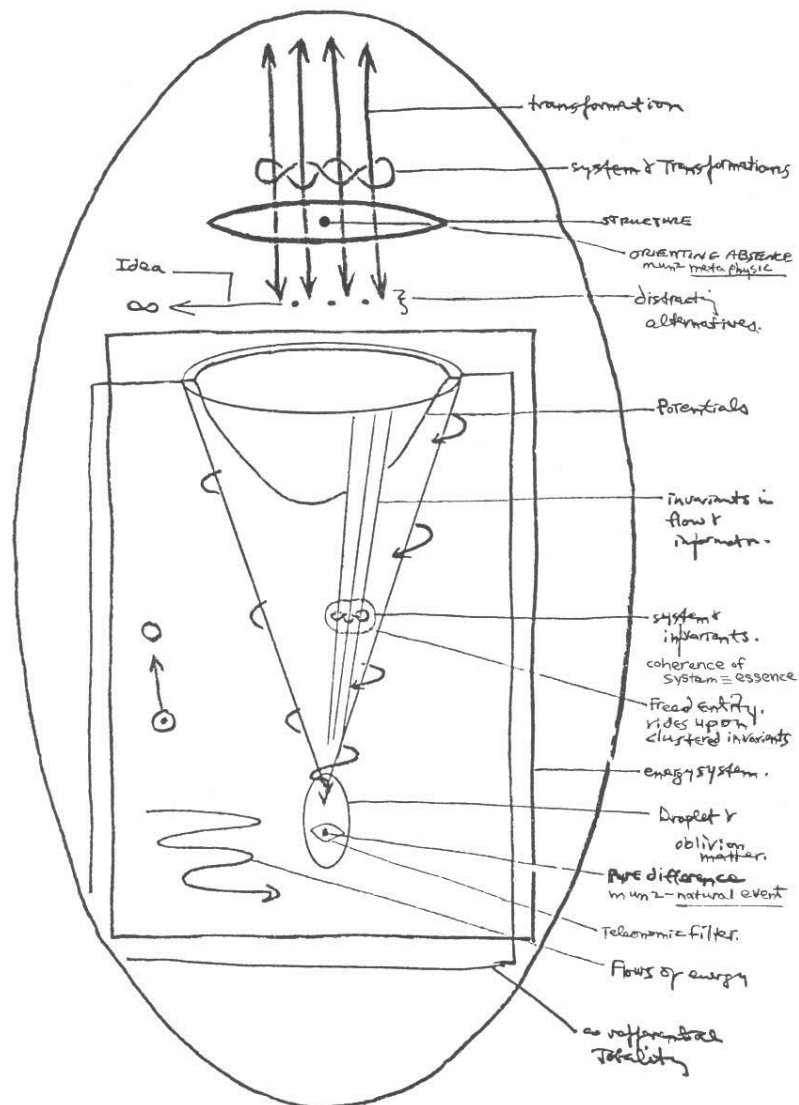
FIGURE 2.34

[2.54] When the entity becomes freed, that is when its essence is drawn out of it to be made apprehendable and markable by means of a focal point - it thus is "seen" by Dasein. \*[449] It is seen because a manifold arises of which it is but one focal point. The focal points of the manifold are held together (latent structure) and run through (syntax) and reproduced via a transformation in a synthesis. Dasein "sees" this focal point and on its evidence projects a meaning for the detotalized totality as a whole. Dasein is being-in-the-world. This means that the diacritical whole is given cohesion and semi-coherence via the synthesis of the manifold. This cohesion is that of the ready-to-hand, of the coreferential totality within which the information flows. The inflowing information is the nature of the present-at-hand. It is the pre-shift dispersion of unmeaning: Information as text. This cohesion manifests itself in Dasein's projecting of a "structure". Structure mediates between the orienting absence and the diacritical whole. This cohesion allows the motion of the whole to be sustained \*[450] as the groundless wandering of freed entities. On the basis of the cohesion given to the diacritical whole by the projected structure in its environment, the shift of the element calls up the potential configurations of the cohesive diacritical whole.
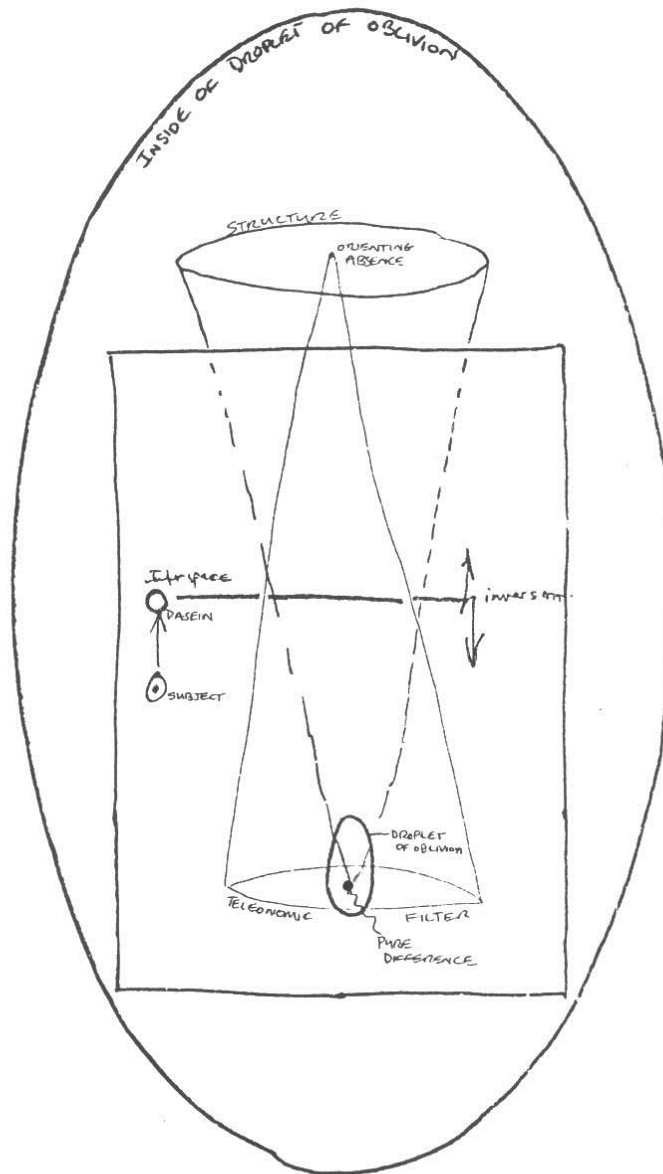
FIGURE 35

253     3.12.77



FIGURE 2.35

However, contra-Saussure and re-Monod not just anything is possible. There are certain invariances (constraints) within transformational system in the environment (context) which delimit these potentialities. These potentialities outline sub-orienting absences as refinements of the major orienting absence. These alternatives vie with one another as a multiplicity of distractions which are all possible slots of acceptable shifts outlined by the teleonomic filter. The orienting absence gives the text of unmeaningful, dispersed elements a unity of meaning. This alternative reigns over all the others because it works out the furthest in the attempt to lay the foundations. It serves as an artificial measure. This orienting absence as the ideal laid foundation (munz: metaphysics) becomes the probabilistic end of the teleology projected by the teleonomic filter. Through the transformational rules, i.e. the structure, each droplet is made an icon of the whole. Thus when a freed entity is grasped, it ends up back where it began in oblivion. The two alternatives of text and distracting alternatives of interpretation form two horns of nihilism, just as do continuous flow and discrete instants given us by analytic reason and the open and closed systems given us by cybernetic theory. The clash between these two horns of nihilism - encoded eye and inadequate theory - Gadamer calls the experience of being pulled up short by the Text. Foucault calls this the experience of ORDER itself in the mid-region between the two walls of oblivion. This has been previously called the essence of nihilism by Heidegger. It is the empty husk of life as (un)livable in terms of which there are no consistent nihilists (Sartre's 'material

content' and Heidegger's 'positive aspect of the vicious circle'). This is in fact the invariants in

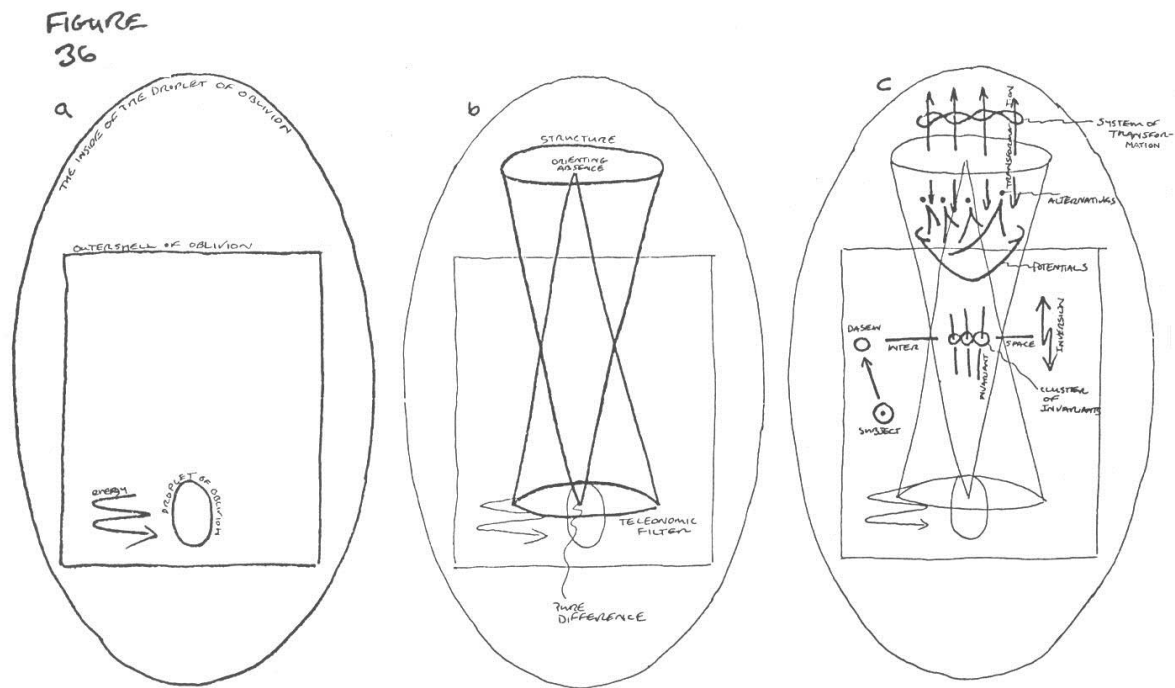the vortex of information flow, the obstinacy to the project of total variation.



FIGURE 2.36a-c

The essence is the coherence of this cluster of invariants and the freed entity marks it.

The cohesive whole of the diacritical system acts as a teleonomic filter by articulating levels of

variance and invariance (freedom/unfreedom; disclosure/oblivion; ready-to-hand/present-at-

hand) which are the frozen remnants of past shifts. Thus the diacritical totality carries along with

it a reconstruction of its own past which directs its choices among the distracting alternatives of

refinements to the orienting absence - the probabilistic goal of the system. The teleonomic filter is the imprint on the diacritical whole of a difference which has been called variously difference, deflection, deviation, molestation, errancy, actuality. This Difference is the cutting edge of experience. *[451] The dialectic cleaves through this difference in order to constitute a structure. Its passage through successive sketches within the quanta of time it takes to constitute that dialectic is controlled by the teleonomic filter which is the imprint of the difference which it has carried with it from the past. The teleonomic filter is the source of the syntax of the dialectical moments. The distance between the outer shell of oblivion and the droplet signifies the quanta of time between initial shift and the selection of a refinement of the orienting absence.
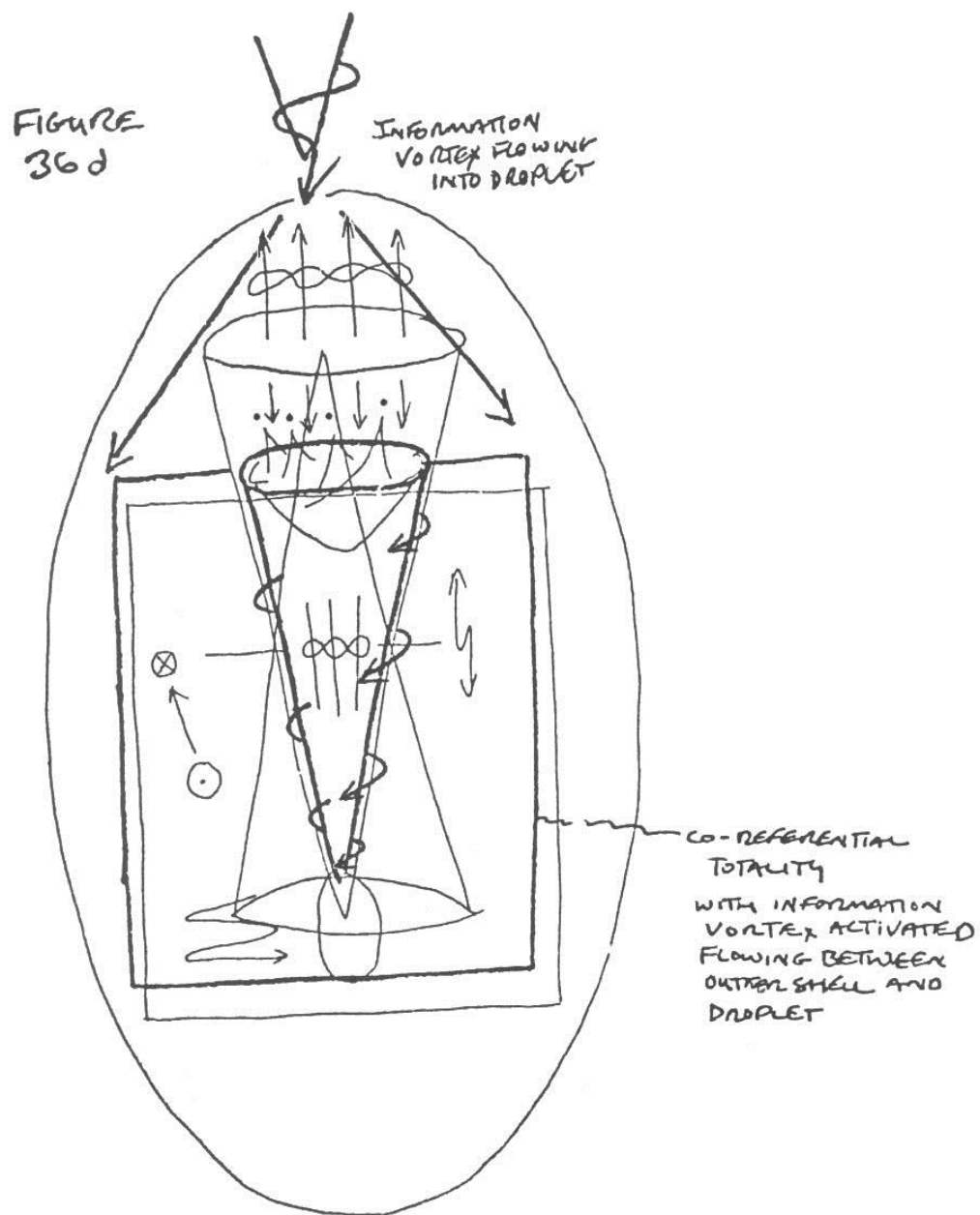
FIGURE
36d

INFORMATION
VORTEX FLOWING
INTO DROPLET

CO-REFERENTIAL
TOTALITY

WITH INFORMATION
VORTEX ACTIVATED
FLOWING BETWEEN
OUTTER SHELL AND
DROPLET

FIGURE 2.36d

[2.55] Material content has a specific relation to pure difference which has a peculiar relation to Dasein which in turn has an intrinsic relation to the orienting absence. The center around which these four revolve is a hiatus at which the plane of inversion intersects the interspace. Each of these sketches of the Hiatus, the four above, form a minimal system which clusters around this hiatus which make it visible. The hiatus is the point around which the clearing in Being revolves. These points which circle around it might be given the names Dasein/non-Dasein, Logos and Legein. Heidegger translates the latter two in the following ways

"The translation of LEGEIN as gathered-letting-lie-before, and of LOGOS as the laying that gathers, may seem strange. Yet it is more salutary for thinking to wander into the strange than to establish itself in the obvious." *[452] BIB402 p76 (Heidegger)

Later I shall put forward my interpretation of Dasein as the Coherence cohering of the Clearing in Being in specific terms. *[453] But if Dasein is this active coherence or gathering, then non-Dasein (as eject) becomes what obstinately refuses this coherence. *[454] Logos then becomes the "laying that gathers" into this coherence cohering and Legein becomes the "gathered-letting-lie-before". Logos has its source as an orienting absence and Legein as pure difference both in the sense of molestation, deflection and errancy. The orienting absence makes possible a certain sort of lay out upon the site in which order may come to be known which allows gathering and facilitates it. Dasein is the cohering coherence of this gathering and non-Dasein (eject) the obstinacies which resist it. From out of this cohering of coherences being resisted (material

content) comes what is gathered-letting-lie-before. Structure is the articulation of the Logos while Syntax is the articulation of the Legein. These articulations give rise to the internal bonds of the subject and the wholeness of the sketch in the focal point respectively. The subject on the basis of the Bonds of inferiority sees the essence via Husserl's essence perception while Dasein sees the freed entity. Structure is imprinted within the external horizon of the manifold whereas Syntax is imprinted within the internal horizon. These two horizons are related like the two pockets of a <u>mobius cone</u>.
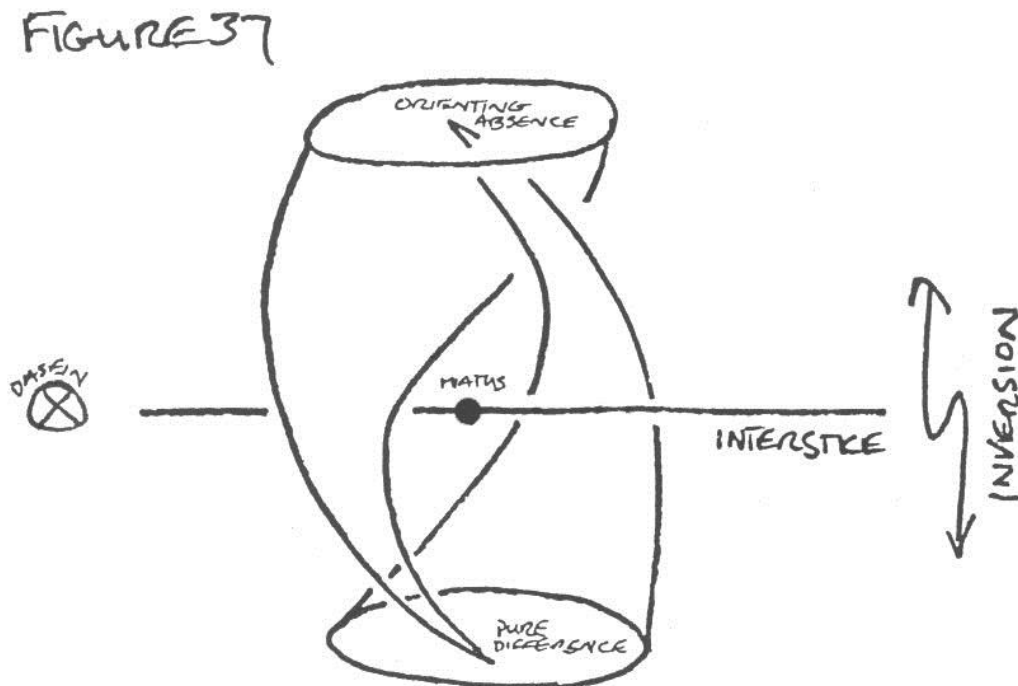
FIGURE 37

FIGURE 2.37

[2.56]  In terms of this minimal system, it is possible to see that there is something more to the <u>dialectic</u> than merely the expansion of hermeneutics into a temporal dimension. Just as hermeneutics broken free of ontological monism orients us toward what lies beyond the transcendental framework of the manifold, so dialectics broken free in a similar way orients us toward the hiatus at the root of the minimal system which is nothing like a laid foundation. This dialectics does not even synthesize the manifold let alone does it attempt to lay the foundations. It takes the manifold itself and looks to its root. This root is an essential hiatus totally unlike subjectivity through which the inversion of the manifold functions. If we begin with this hermeneutics of the transcendental framework and this dialectic of the hiatus at the root of the minimal system then ontology has a fundamentally different style and content than that currently in vogue. Essentially, the nature of the transcendental framework of the manifold and the hiatus at the root of the manifold are the same and each repeat the form of the shell of oblivion and droplet of oblivion respectively at a different level of sophistication in their expression of nihilism.

"Merely rational thought - forgive me for preaching, but I must, I must; - merely rational thought leaves the mind incurably crippled in a closed and ossified system, it can only extrapolate from the past. *[455] But now at last, sweet fantasy has found root in your blessed soul: The absurd, the inspiring, the uncanny, the awesome, the terrifying, the ecstatic, *[456]  none of these had a place for you, before. But I should have seen it coming! A vision of the Destroyer! *[457] Of course, of course! Before we know it you'll be kissing girls! *[458]  Can't you grasp it, brothers? Both blood and sperm *[459] are explosive, irregular, feeling - pitched, messy - and inexplicably, fascinating! They transcend! They leap the gap. *[460] O blessed Ork! I believe your vision proves there is hope for us all." *[461] p94 (Gardener <u>Grendel</u>)

[2.57] If we look back to the quote from Sartre (See 2.51), it is possible to see that this dialectical model just laid out underlies his entire approach to the dialectic. It is unnecessary to expand upon the thumbnail commentary given with that quote, because once the key model is in hand nothing more need be said. This model is at the root of all modern scholarship in philosophy concerning ontology but remains unrevealed by it. Why? It is the paradigm by which they produce their various ontologies as results but it is never revealed. What could be the reason for this? One answer might be that it lies at a level below the archaeological - a level which constitutes the site upon which ordering occurs and order is confronted. This level below the site upon which ontological monism holds sway. Foucault predicts the coming of a new epoch - a new episteme's emergence. By this Foucault means the unearthing of the level below th site of ontological monism.

"And so we find philosophy falling asleep once more in the hollow of this fold; this time not the sleep of Dogmatism *(the no alternatives of oblivion "things fade")* but that of Anthropology *(the alternatives exclude - Relativism, evolution, production, etc.).* All empirical knowledge, provided it concerns man, can serve as a possible philosophical field in which the foundation of knowledge, the definition of its limits, and in the end, the truth of all truth must be discoverable. The anthropological configuration of modern philosophy consists in doubling over dogmatism, *(creating a free space within "the hollow of this fold"),* in dividing it into two different levels each lending support to and limiting the other- the pre-critical analysis of what man is in his essence *(no alternative)* becomes the analytic of everything that can, in general, be presented to man's experience *(too many-endless-alternatives).*

In order to awaken thought from such a sleep - so deep  that thought experiences it paradoxically as vigilance,*[462] so wholly does it confuse the circularity *(hermeneutic circle)* of dogmatism folded over upon itself in order to find a basis for itself within itself *(definition of ontological*

*monism - transcendence grounding itself)* with the agility and anxiety of a radical philosophical thought *(new beginnings)* - in order to recall it to the possibilities of its earliest dawning, <u>there is no other way than to destroy the anthropologica 'quadrilateral' in its very foundations</u>. We know, in any case that all efforts to think afresh are in fact directed at that obstacle; whether it is a matter of crossing the anthropological field, tearing ourselves free from it with the help of what it expresses, and discovering a purified ontology or a radical thought of being- or whether, rejecting not only psychologist and historicism, but all concrete forms of the anthropological prejudice *(i.e. <u>Sociology</u>),* we attempt to question afresh the limits of thought and to renew contact in this way with the project for a general critique of reason." *[463] BIB 187 p341-2 (Foucault)

As it happens it is both "a radical thought of being" and the "attempt to question afresh the limits of thought" which constitute "the unfolding of a space in which it is once more possible to think." It is ironic that Foucault wrote the <u>Order of Things</u>, *[464] calling for the destruction of Anthropology at the same time as Michael Henry produced precisely the opening to that destruction in the <u>Essence of Manifestation</u>. *[465] However, it behooves us to think beyond the mere step by step progression in which we are trapped to the root upon which that TRAP is based. The destruction of ontological monism expands it as a model by opening up a new level for exploration - that of the essence, the It gives, - but here we are involved in precisely the dialectical movement which we have been laying out. Each new phase then must be a sketch for the whole - if we go to the whole and unearth it, then we shall be freed from the dialectic itself. This then is why the philosophers do not produce their key model from which flows their results. Because if we possessed it we could see to the end of their trivializations behind the high sounding and impressive words in thick volumes. Are we merely to enter another phase this time of questioning the <u>essence</u> and play it out step by step until it is time for another mysterious

episteme change. No! Because we now know that the dialectic must have four phases $*^{466}$ (Cf.

Fuller <u>Synergetics</u>) corresponding to the focal points of the minimal system. Thus it is possible to

see that beyond the essence there is yet one other focal point (Wild Being) in the minimal system

of fundamental ontology. If we might lay out this and the way in which the four cohere then it

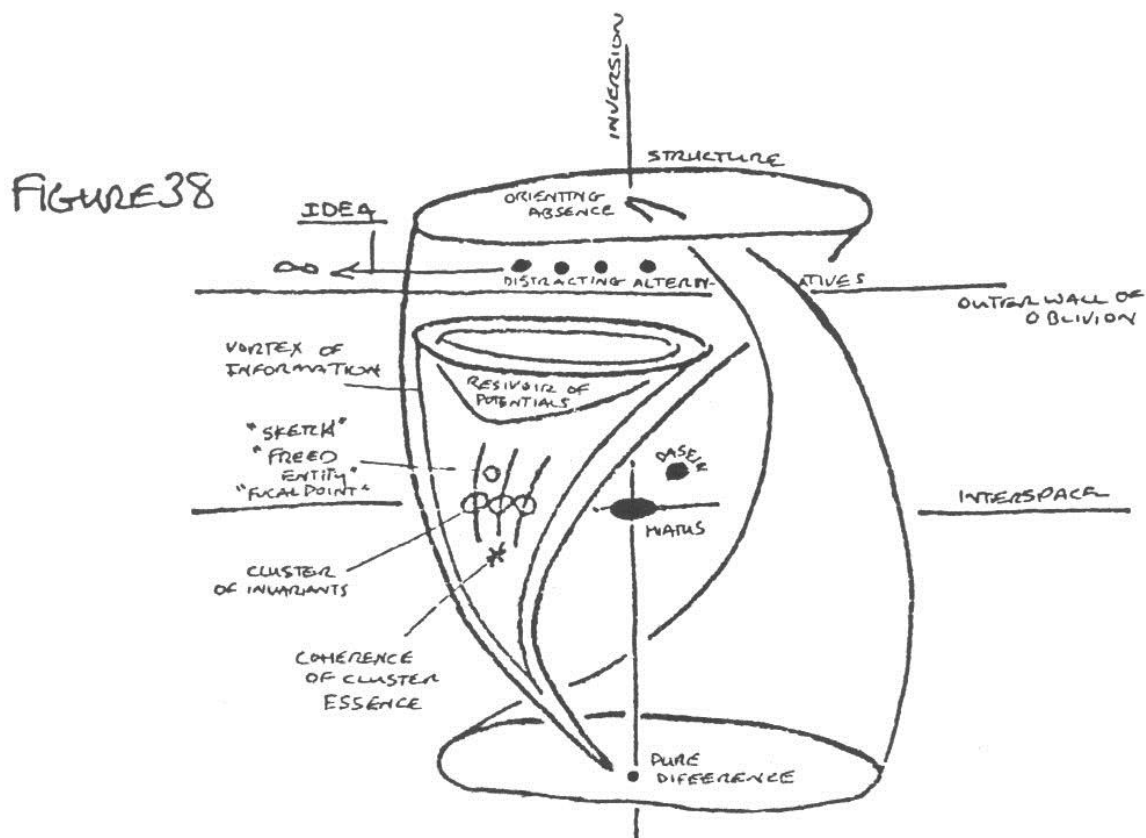would, be possible to go to what lies at the root of it all - the ~~clearing of Being~~.



FIGURE 2.38

Thus, a quantum jump occurs as we awake from the <u>anthropological sleeping</u> which we move directly to what lies below the site upon which all the existences rest. In this way this essay is a kind of <u>laying the foundations</u> beyond anything which is merely radical. It is *a deeper laying of foundations* which breaks the pattern endemic in Western thought which is obsessively laying foundations. We must (1) "leap ahead" beyond the plodding through episteme after episteme to the source from which all existences arise and (2) "disclose for the first time" the ~~clearing of Being~~ so as to (3) "arrive at the structures within it" which articulates itself as the minimal system (4) "making those available to the positive sciences as transparent assignments for their inquiry." *[467] Laying the foundations occurs in four stages because it coheres with the minimal system - This is because thought just assumes certain patterns which are analogous to those which are the simplest geometrical  forms which may exist. The first form is the sphere from which the basic model of the world held dear by all philosophy from time immemorial to today. The sphere of oblivion repeated as a droplet of oblivion inside itself is the basic hermeneutical model of the world.[16] *[467a] The next simplest form is the tetrahedron which gives all structure its basis in form. The sphere and the tetrahedron are the root forms which control thought and from which thought cannot escape. The interaction between the sphere and the tetrahedron as thought

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[16] This can be modeled as a Hypersphere in four dimensional space.

forms is the root of all epistemes[17]. It is through these root thought forms that access may be gained to what lies beyond form by taking them to their limit and seeing what is beyond them. The tetrahedron itself is merely one manifestation of a more basic and unthinkable proto-form, which lies beyond, the subliminal. This more basic and unthinkable: PROTO-FORM gives rise to four projections with which our thought deals and which deals with our thought. These projections are the tetrahedron , knot, *[467b] mobius strip, and a twisted torus. These four are the geometrical equivalents of the focal points of the dialectic. Each is a sketch of an embedded PROTO-FORM - structure - which lies beyond the subliminal. *[468] it is the play out of this dialectic within the sphere of oblivion which every tradition uses to generate the drama of the dialectic. All we see are these sketches and we attempt to define the system of transformations which modifies the 720 degrees of angular change which is held constant between them. {It is important that 720 degrees of angular change is what is necessary to be stable in spacetime and is called a spinor.}

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[17] Tetrahedron can be inscribed in a sphere and a sphere can be contained within a tetrahedron to produce a minimal structured interspace between the walls of oblivion.
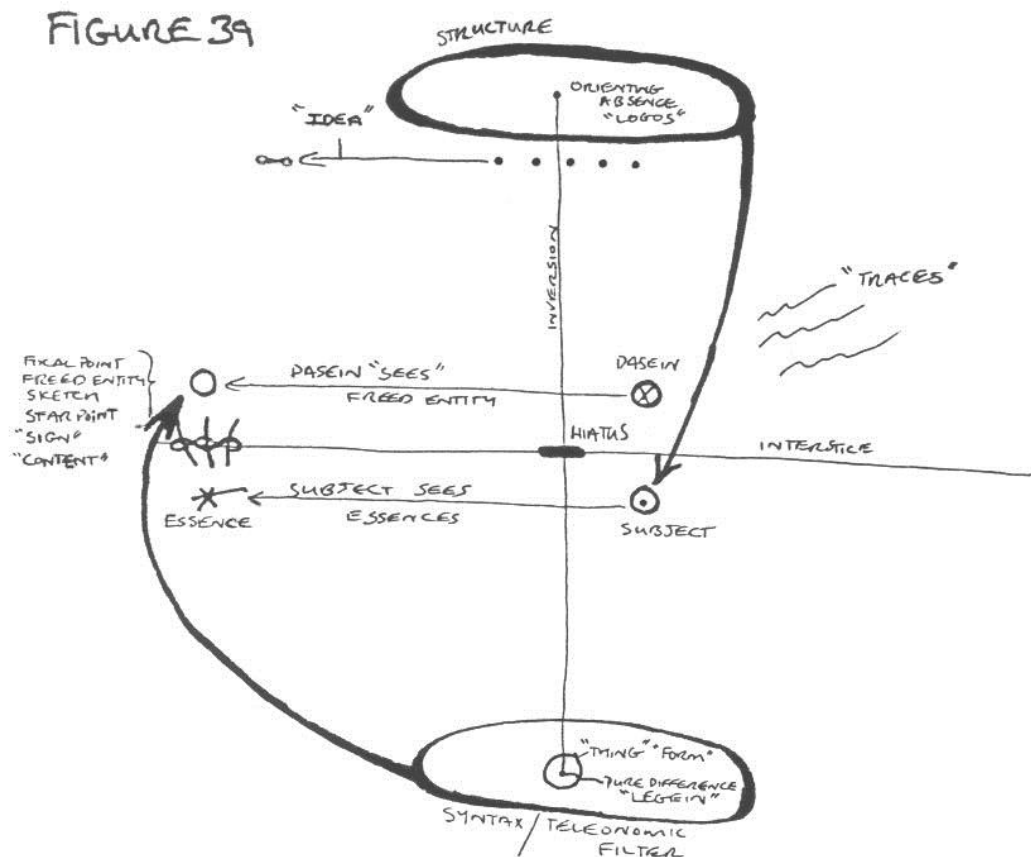
FIGURE 2.39

However, getting caught in attempting to think the unthinkable is to miss the point. The Proto-Form which they each indicate is in itself uninteresting. What is interesting is the minimal system which they all as a series of sketches make up and how that indicates or is an icon for 'what is beyond form' in general. The point is not to reify the structure from the transformational system but to take the transformational system (counterpart to the manifold) as it is and ask how

that indicates something about what lies beyond the threshold of the subliminal. The "radical thought of Being" is the thought of the cancellation of Being - the ~~clearing of Being~~. And we "question afresh the limits of thought" by no longer attempting to lay the foundations or reify the transformational system into a structure but by taking the manifold or the transformational system as they are as an indication of what lies beyond the threshold of the subliminal. These indicate something about the nature of the ~~clearing of Being~~.

[2.58] Levi-Strauss fundamentally misunderstood Sartre's re-reading of Marxism which is a project in fundamental ontology - as an attempt to go beyond the limits of the hermeneutical paradigm toward the definition of the hiatus which is made possible by the surfacing of a new modality of Being introduced by Merleau-Ponty and made concrete by Henry. *[469] However, Levi-Strauss in the process of this misunderstanding - he calls himself an "anthropologist" and what he does "structuralism" and is therefore fully ensconced in the study of that dying creature MAN *[470] (Foucault insists we must laugh silently) - describes the dialectical expansion of the hermeneutic paradigm succinctly.

"In my view dialectical Reason is always constitutive: it is the bridge, forever extended and improved, which analytical reason throws out over an abyss; it is unable to see the further shore but <u>it knows that it is there</u>, even should it be constantly receding, The term dialectical reason thus covers the perpetual efforts analytical reason must make to reform itself if it aspires to account for language, sobriety and thought; and the distinction between the two forms of reason in my view rests only on the temporary gap separating analytical reason from the understanding of life Sartre calls analytical reason, reason in repose- I call the same reason dialectical when it. is roused to action, tensed by its efforts to transcend itself." *[471] BIB168 p246 (Levi-Strauss)

Levi-Strauss furnishes us with an example of the one who wishes to be trapped in the move from episteme to episteme forever and his reduction of Sartre's position attains to precisely that. The "structuralist" wishes to be trapped because thereby he may trap others and thus gain power. *[472] When Foucault says he is not a structuralist, it is precisely this he wishes to renounce. Foucault, the codicist, wishes to escape ontological monism - to destroy the anthropological quadrate (I fulfill that wish by replacing it with another and then destroying all quadrates by reference to the ~~clearing of Being~~) whereas Levi-Strauss is still reveling in it.

"The discovery of the dialectic subject's analytical reason to an imperative requirement: to account also for dialectical reason. This standing requirement relentlessly forces analytical reason to extend its programme and transform its axiomatic. But dialectical reason can account neither for itself nor for analytical reason. It will be objected that this expansion is illusory since it is always accompanied by a contradiction in meaning, and we should abandon the substance for the shadow, clarity for obscurity, the manifest for the conjectural, truth for science fiction (Sartre, p. 129), Again, Sartre would have to show that he himself avoids this dilemma, inherent in every attempt at explanation. The real question is not whether our endeavour to understand involves a gain or a loss of meaning, but whether the meaning we perceive is of more value than that we have been judicious enough to relinquish. In this respect Sartre seems to have remembered only half of Marx's and Freud[1]'s combined lesson. They have taught us that man has meaning only on the condition that he view himself as meaningful. So far I agree with Sartre. But it must be added that this meaning is never the right one; super-structures are faulty acts which have made it socially." *[473] BIB168 p253-4 (Levi-Strauss)

Sartre claims that analytical reason (the present-at-hand**)** cannot understand dialectical reason (the ready-to-hand**,** the cutting edge) and Levi-Strauss says that it is that very attempt that is an imperative *[474]  and that is what gives rise to the changes of episteme. Whether the first, gives rise to the second or the second to the first is a moot point. The train (Persig's mechanistic

metaphor for a tradition) was built for motion and it only makes sense in terms of its possibility of that cutting edge. The real question is 'what is the difference between the two?' and 'where does that difference come from?' Levi-Strauss' seeming reversal of Sartre's position is as inane as Sartre's reversal of the scholastic formula "essence precedes existence" which was the foundation upon which existentialism was based. Such reversals are uninteresting. The question here as there is where does the distinction between essence and existence come from? Sartre misunderstood Heidegger's attempt to answer this more interesting question just as Levi-Strauss did not recognize Sartre's attempt to pursue the more interesting question of the source of the distinction between reedy-to-hand and present-at-hand. It is true that dialectical reason can account neither for itself nor for analytical reason, but the same is true in reverse. Neither may analytical reason ground itself nor account for the dialectical - we must ask what accounts for the pair. In Foucault's terms, 'what is the <u>episteme</u> that underlies the controversy.' That is ontological monism. Sartre and Foucault have seen that that episteme was coming to an end and attempted to foresee what would be its new form. Heidegger and Merleau-Ponty have successively done the same but it was Michael Henry who broke the new ground and made visible the presupposition which none of them could see. The struggle by which thought attempts to shake off its outer skin, and leave it, like the locust as a hollow shell, behind is by far the most intriguing aspects of the malaise of the Western world. This progressive intensification of nihilism, this radical skepticism which is the form of thought divorcing itself from everything

that might serve as its basis while at the same time under the auspices of ontological monism

searching to ground Itself at last seems totally absurd.

"Anthropology constitutes perhaps the fundamental arrangement that has governed and controlled the path of philosophical thought from Kant until our own day. This arrangement is essential, since it forms part of our history; but it is disintegrating before our eyes, since we are beginning to recognize and denounce it, in a critical mode, with a forgetfulness of the opening that made it possible and a stubborn obstacle standing obstinately in the way of an imminent new form of thought." *[475] BIB187 p342 (Foucault)

Thus we see that the obstinacy which the hermeneutic paradigm searched for is now

taking on a life of its own at the root of the dialectic. The ultimate form of obstinacy has asserted

itself in the form of a fundamental hiatus, which no longer lends itself to description within the

episteme or universe of discourse created by the idea that transcendence grounds itself. Like the

"space-time singularity" at the center of a black hole in space which is indescribable within the

laws of Physics, the hiatus points to a new order of thought and simultaneously points beyond

the whole series of epistemes toward that which generates and is the source of the series - the

~~clearing of Being~~. The positive sciences merely trot along behind or at most mirror and create the

physical universe as icon of the limits to which thought has aspired. Thus we may not only read

off philosophical texts as embodiments of the formula 'things fade' and 'alternatives exclude' but

also scientific theories are merely reductions of and parodies of these philosophical results. For

instance, electricity and the whole of atomic theory is merely a physicalist icon of the freed

entity. Or again, within mathematics, statistics is just an operationalization of the hermeneutical

approach to the freedom of that entity, as calculus was an icon of the infinite repetition of the

Idea. Thus, as we stand upon the frontiers and find space-time singularities and quarks, it is merely the advent of this long awaited shift in the universe of discourse. But this shift also unveils the end of the dialectic - it makes it possible to think the ~~clearing of Being~~ *the final intensification of nihilism*. When dogmatism ceases to be doubled over in the attempt to define freedom we return to dogmatism again. When the enlightenment has finished its own self destruction *[476] we return to mythology *[477] and discover ourselves lost in our lostness. Our mythology is an iconography of that experience. Roger Silverstone is exploring this mythology as it appears in television programming. *[478]

## Part F: Foucault's Order of Things

[2.59] The <u>Order of Things</u> is presented as a history of the transformations of the episteme during the history of Western thought. In fact, this interpretation of the history of Western thought is merely a reading of the dialectical expansion of the hermeneutical model back into the tradition from which it came. Foucault is on the cutting edge of the Western tradition and therefore feels the shock waves of the destruction of the episteme within which he is trapped. In fact, that transformation has already happened but Foucault had not received word. Thus Foucault's whole book may be seen as a summing up of the dialectical expansion of the hermeneutic paradigm as it prepares itself for its destruction. The summary is in the form of a re-interpretation of the tradition, but in fact it is about the self-destruction of ontological monism or

as Adorno/Horkheimer say, the self destruction of the Enlightenment. What stands behind Foucault's results is the model of the Manifold, which he is presenting a concrete icon of while not even hinting that such a source for his results exists.

Let us trace out the outlines of the Manifold within the sketches of the minimal system which Foucault presents us as a dialectical progression. If Foucault presents the minimal system as a series of sketches then what he is aiming at is the transformational system which underlies the sketches beyond, the outer shell of Oblivion and instead of reifying this transformational system into a structure he merely opts for an eschatology in which that reification functions as a new paradigm or episteme. However, the question of what lies beyond the transformational system - which we now know is the end of ontological monism - calls up our questioning of what lies anterior to it. I would suggest that what is anterior to the dialectic which Foucault presents us with is the opposite manifestations of <u>Reality</u> which entail one another and in reality are one another whether in complete isolation from one another or complete interpenetration and which either way only affirm that only <u>Reality</u> exists and that they do not. *[479] This fundamental perception of reality degenerated when men thought that Reality's manifestation was in terms of physical forms. Man thought that <u>Reality</u> and the world were the same and so saw things as physicalistic twins. However, in fact, "there is no reality but the REALITY" which has nothing to do with the physicalist approach to the world and physical form. *[480]

The Renaissance took this seeing of physicalist twins in everything to an extreme and Foucault recognizes this in his presentation of their episteme. He presents here almost a pure definition of what I call twinning which has absolutely nothing to do with the opposite manifestations of Reality, but is merely the degeneration of thought when it becomes unleashed from the heart. Twinning is the underlying principle which produces the manifold. The mobius strip, as one of the sketches of proto-form beyond the subliminal, is contracted to form a mobius cone which is in fact two cones transversal to one another. The mobius cone is the formal icon of twinning and thus of the Manifold.

FIGURE 40

CONVENTIENTIA

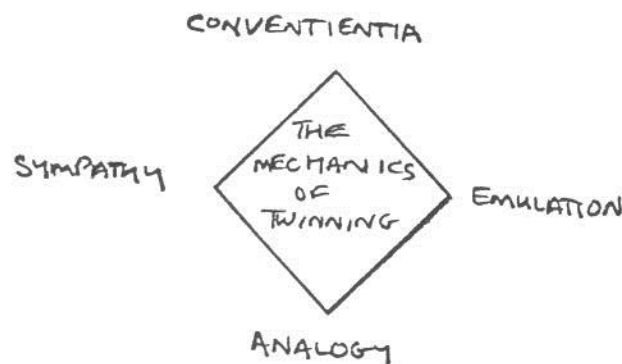SYMPATHY    THE MECHANICS OF TWINNING    EMULATION

ANALOGY

FIGURE 2.40

If we follow Francis Yates in her Art of Memory *[481] we realize that in the Renaissance all knowledge was integrated by means of a single mnemonic device, an artificial aid which replaced learning by heart. This device had two elements - one was a landscape with related

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places and the other bizarre figures which were placed in the familiar landscape. The perfect example is the church with its various alcoves and points of reference around which were placed various easily remembered icons. For instance, in the different stages of the Passion. The <u>trick</u> of memory was based on the fact that if such a familiar landscape were memorized as a sequence of places and then objects or icons were 'placed' in these stages then when the person went through the series again he could easily remember what the objects he "placed" there were. Thus a fundamental relationship was established with oblivion in which thought icons could be retrieved from it at will. This fundamental relationship is at the basis of the whole Western experience. The relationship with oblivion is a primal component of man's existence. And he may approach that component either by learning by heart or through some retrieval system which frees him from the necessity of learning by heart. This is the source of what we call modern convenience. That may be seen as a labor saving device or alternatively as a means by which we become dis-associated from our life-transactions *[482] The trick of the mnemonic is just such a fundamental disconnection from memory which expresses the heart's relation with oblivion. In the Renaissance the entire relationship between men's knowledge and the world was based upon this trick.

With the advent of the classical period the trick ceased to work and in desperation man himself took the place of the bizarre icon - subjectivity arose. At that point, they could no longer depend upon their prior relation with oblivion and attempted to set up another relationship

which did not allow the retrieval of a multitude of objects but instead allowed one object to be retrieved over and over. Descartes limits himself to only those objects within the shell of oblivion - the familiar place in which the bizarre icon of subjectivity has been set up - to those things which are clear and distinct. These things may be repeated over and over until they "slur together" with the quickness of their discrete repetitions. This "slurring" which happens to the frames of the motion picture to make the image appear continuous is the essence of the idea. The new relationship with oblivion attempts to deny it completely. The bizarre icon of the subject attempts, to find objects which are clear, distinct and continuous - that is which never yield to oblivion. These objects are of course only imaginary. As language separates from the world of things because it can no longer deal with oblivion directly it goes into a fantasy - the fantasy that there is no oblivion - this "fantasy of the Idea" * is the lostness of thought in oblivion.

Finally, to the synthesis of the imagination is added the synthesis of Recognition. *[483] The bizarre icon recognizes itself as an idea, as an infinite repetition. It again recognizes oblivion in the form of its own death and in the relationship it has with the other bizarre icons in mnemonic series. This is the stage of the Nineteenth Century historicism. Oblivion is again recognized as death and the separation between the icons of the mnemonic series of places with other bizarre icons in them. The dialectical series of sketches (icons) appears and this new relation with oblivion which has been forged is the doubling over of dogmatism. The freed entity appears in this space between the original oblivion of forgetfulness which turned into the

suppression of forgetfulness and infinite repetition and oblivion re-experienced as death and the difference between icons in the mnemonic series. Finally all the different icons collapse into one another and all the places cease to be told apart. The icons function as grids to the landscape and both are in constant flux. The essential nihilism of the entire series of phases from the original deviation from learning by heart becomes apparent. For it is only the heart, which knows the manifestations of <u>Reality</u>. Thought always thinks the forms of things are these manifestations and that is the initial step into nihilism**.**

[2.60] By becoming themselves the bizarre icons of the mnemonic series the men of the Classical period sought a total enlightenment. They could not see themselves for 'what they were that is as an ultimate prejudice - the prejudice against prejudice *[484] . Thus just as mythological figures were reduced to mnemonic caricatures in the Renaissance, men reduced themselves to these caricatures in the Classical period. They became the mythical characters which they attempted to eliminate. *[485]

"Mythology itself set off the unending process of enlightenment in which ever and again, with inevitability of necessity, every specific theoretic view succumbs to the destructive criticism; that it is only a belief - until even the very notions of spirit, of truth, and indeed, enlightenment itself, have become animistic magic.

*       *       *

"Just as the myths already realize enlightenment, so enlightenment with every step becomes more engulfed in mythology *(fantasy)*." *[486] BIB389 p11-12 (Adorno/ Horkheimer)

Thus the crucial connection between mythology and enlightened thought which attempts to suppress it comes to the fore. Heidegger writes concerning the myth of the Greek goddess

"Mnemosyne" - 2.60a "Myth means the telling word. For the Greeks, to tell is to lay bare and make appear - both the appearance and that which has its essence in the appearance, its epiphany. <u>Mythos is what has its essence in its telling</u> - what is apparent in the unconcealed is of its appeal. The mythos is that appeal of the foremost and radical concern to all human beings which makes men think of what appears, what is in being. Logos says the same; Mythos and Logos are not, as our current historians of philosophy claim, placed in aposition by philosophy as such; on the contrary, the early Greek thinkers (Parmenides, fragment) are precisely the ones to use mythos and Logos in the same sense. Mythos and Logos become separated and opposed only at the point where another mythos or logic can keep to its original nature." *[486] BIB185 p10 (Heidegger)

Mythos and Logos are the same. *[487] What has its essence in its telling and the telling which concerns the essential - the laying that gathers - are the same. When Mythos no longer has its essence in its telling then it becomes the text to be commented upon and interpreted and more to the point, to be remembered. The commentary and interpretation are the work of producing caricatures of mythical texts. At the same point, the logos or speech which concerns the essential as a topic rather than embodying it, as does myth, turns into thought, as the way in which the remembered primary text is dealt with. It is by means of thought that remembered mythic texts are interpreted and caricatures in the form of commentaries are produced. So immediately Heidegger goes onto say -

"Mnemosyne, daughter of Heaven and Earth, bride of Zeus, in more nights becomes the mother of the nine muses. Drama and music, dance and poetry, are of the womb of Mnemosyne, Dame Memory. It is plain that the word means something else than merely the psychologically demonstrable ability to retain a mental representation, an idea, of something which is past. Memory - from Latin memory, mindful - has in mind something that is in the mind, thought. But when it is the name of the Mother of the Muses, "Memory" does not mean just any thought of

anything that can be thought. * <u>Memory is the gathering and convergence of thought upon what everywhere demands to be thought about first of all</u>, Memory is the gathering of recollection, thinking back. It safely keeps and keeps concealed within it that to which at each given time thought must be given before all else, in everything that essentially is, everything that appeals to us as what has being end has" been in being." *[488] BIB185 p11 (Heidegger)
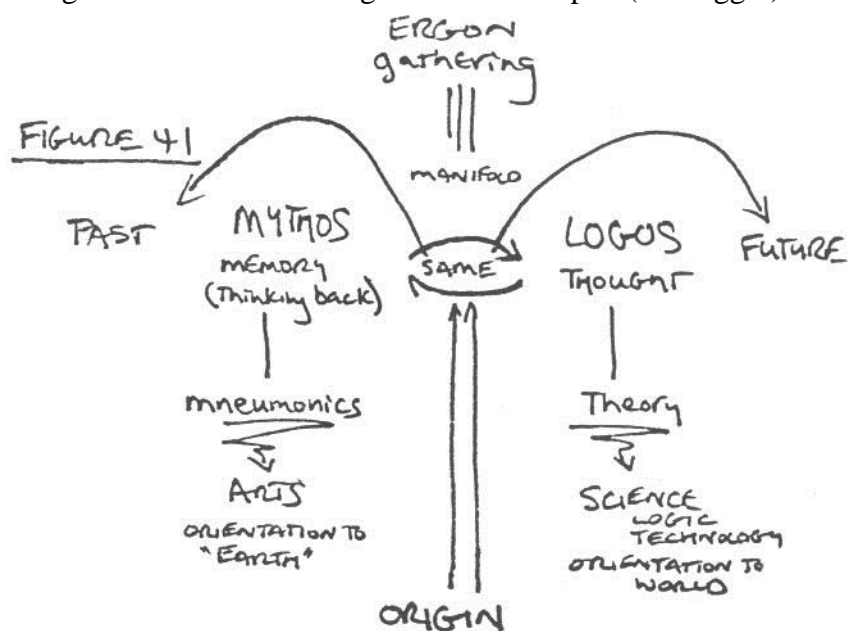


FIGURE 2.41

Mythos and Logos are the same because speech should embody the essential and be about the essential. What is essential is the oneness of all things. They lose their essential nature when speech and the speaker, its parts and whatever it is taking as its topic are no longer one and pointing continually towards oneness. They degenerate into Memory and thought. That is the memory of the mythical texts and the production of caricatures of these texts. Memory is thinking back so that the difference between the essential in speech and speech about the essential is converted into a temporal relation. The essential is lost to view and so must be

constantly brought back into view. Thinking as speech about the essential without embodying it

is what loses it from view which necessitates the attempt to re-embody it.

"Memory is the gathering and convergence of thought upon what everywhere demands to be thought about first of all."      *489

      And that which demands to be thought first is <u>oblivion</u> - that is why we must attempt to

re-embody oneness instead of just embodying it in the first place. Why do we become oblivious

to oneness?

"Memory is the gathering of re-collection, thinking back." *[490]

      The oneness submerges and becomes the gathering which is the work (ERGON) of the

same. We become caught in the work of making the same <u>the same</u> instead of merely being the

same. This becomes necessary because the speaker no longer manifests what Ballard calls the

"existential loyalty" of Socrates.

"Existential loyalty generally may be defined as the persistent performance of actions in such a manner as to make the highest values manifest." *[491] BIB286 p20 (Ballard)

      The highest of all possible values is of <u>oneness</u> (i.e. uniqueness as tawhid). When men do

not act in such a way as to make oneness manifest but merely speak about it - if their speech

itself is no longer a manifestation of that oneness - then mythos and logos separate and become

Memory and Thought. *[492] Learning by heart is not learning by rote. Learning by heart is <u>being</u>

and embodying what one has learned. Learning by rote exists when it is no longer embodied and

quickly leads to the short cuts of mnemonics.

"Plato's allusion is to his more general doctrine of doing and making. If one acts in the sense of
making an external product [greek?] , at the same time he does something to his own soul
[greek?]. One who makes shoes all his life long acquires the soul of a shoemaker. The ethics,
human action and reaction are equal and opposite. There is no external product without an
internal effect." *[493]

This is why it is so important that the man who knows about Oneness speak about it and

embody it in his speech and action both. For to do so is to make oneself a manifestation of that

Oneness. When the context of one's speech, its topicality, and the engagement in that speech no

longer are One then memory and thought appear as the divorce of what one has to say from the

saying of it; *[494] What one has said is there to be remembered and the saying of it becomes the

thinking of it through. Sophistry appears through this separation of mythos and Logos into

Memory and Thought. The Sophist is the one who by tricks of memory appears to know mere

than he does and no longer pretends as those who learn by rote to be what he says.

"This business to be done is the setting of the inward man in harmony with himself rather than
valuing and serving first the outward act. The sophist on the contrary, is diagnosed as one whose
unjust and disintegrated character is concealed by a pleasing outward appearance of success. The
outward appearance and conversation are utilized as a disguise, *[495] perhaps a series of disguises
*[496] for the character within." *[497] BIB286 p19 (Ballard)

The outward disguises, the commentaries created by thought of the inner text of the man,

are set up in a series of dialectical sketches. Then as in the classical period the sophist falls for

his own trick and thinks that these disguises — his personality - is all he is himself.

"Socrates held himself to the examination of this sophistic teaching with extraordinary tenacity as if determined to wrest from it both its dangerous and its possibly useful secret. One meaning of the repeated comparison of sophists to the sea-god, Proteus (Euthyo 288B, Ion 541E, Euthyo 15D) is suggested. When Proteus was caught by a mortal, he changed his form into confusing and sometimes fearful shapes. But according to the legend, of a mortal who held onto him throughout his changes, the god would submit at last; his real nature would be revealed, and he would speak the truth, Plato writes as if he believed this legend to be true of sophistry; it is not surprising then that the bag of erratic tricks so gleefully exhibited by the two buffoons of the <u>Euthydenas</u> should become a source of later philosophy. If this view be reasonable, the irony so evident in Socrates' many protestations of ignorance to gather with eagerness to learn from the sophists will have to be reassessed. In fact, he may have learned philosophy from them, although they did not teach it. The Stranger from Elea may not have been altogether surprised that he found the philosopher while hunting for the sophist." (Soph 25 32) *[498] BIB286 p8 (Ballard)

The series of mnemonic Icons *[499] are precisely the various disguises of the Protean Sophist for with each icon put in the familiar landscape. The sophist works the <u>trick</u> with oblivion which separates his inward reality from his outward appearance. The sophist believes in the protean myth too but sees it as the coming at the end of the series when the "structure" appears. Whereas Socrates' grasp of the truth of the sophist comes from watching him change disguises - from looking at the transformational system and seeing the essential nihilism that such transformations express.

Memory and thought are turned by the sophist into mnemonics and theory as they emerge as Manifold twins of one another. That is when the work (ERGON) of gathering becomes too great and they split off from one another irreconcilable. Mnemonics is artificial memory and theory is artificial thinking. The former as the art of memory leads to the foundations of the arts *[500] while the latter as the art of thought lends to science, logic and technology. Thus appears

what Pirsig calls the difference between romantic and analytic knowledge, dialectical and analytical reason in Sartre, that is between the cutting edge of the dialectic and the tradition of already constituted sketches which lay in its trail. The repetition of this distinction within the domain of theory is the distinction between theory and speculation. Theory looks deeper within what is already clear and distinctly possessed by it in order to come up with something new by understanding what it already possesses more deeply. Speculation is always concerned with what it does not know and its relation to that frontier. Theory is the internal coherence of the known while speculation defines the boundary of what is known. Speculation trades upon the future state of knowledge while theory ties itself to its tradition. Theory is the expression of thought in terms of the mnemonic series. Theories are thought icons or sketches thrown up as focal points in a dialectic. Theory is, further, the technologization of thought. Thought is technologized when instead of producing commentaries it itself becomes the commentary. When thought becomes separated from itself, it is theory. When the speech no longer even takes Oneness as its topic but becomes lost in the myriad topics as bits of the world. Theories content is manifest but structure is latent whereas a mnemonic has latent content and manifest structure. In other words, what the theory is about is more important than its form, the way it is said, whereas in the mnemonic the structure of familiar places are manifest and the content hidden in those places is hidden in oblivion. Theories structure will become manifest at the end of the dialectic, but it never ends. Mnemonic's content becomes manifest after running through the series of familiar places. Mnemonics has its essence in that series- - is the essence of the teleonomic filter. The teleonomic

filter is a mnemonic of the tradition. Both theory and mnemonic stand in a fundamental relation to oblivion**.** Mnemonic constructs images to be demanded back from familiar places. Theory constructs images to demand a response from oblivion also, but that demand is made by omission. Oblivion responds by making the place or the images of the theorizer unfamiliar. Emergence is the heart of theory. Emergence is to Theory what Transcendence is to Philosophy. Emergence either appears as an internal change in the coherence of knowledge or an external change in the landscape about which that knowledge purports to be about. Emergence is the impingement of nihilism upon theory as the fundamental expression of the groundlessness of thought.

[2.61] Renaissance thought is obsessed with the twinning of the icons in the mnemonic series: <u>Convenentia</u> is the means of defining the different places within which the series of mnemonic icons may be placed.

"First of all <u>convenientia</u>. This word really denotes <u>the adjacency of places </u>more strongly than it does similitude. Those things (places) are 'convenient' which come sufficiently close to one another to be in juxtaposition; their edges touch, their fringes intermingle, the extremity of the one also denotes the beginning of the other ... So that in this hinge between two things (places) a resemblance appears."

\* \* \*

" <u>Convenentia</u> is a resemblance connected with space in the form of a graduated scale of proximity. It is of the same order as conjunction and adjustment. This is why it pertains less to the things themselves than to the world in which they exist." \*[501] BB187 p18 (Foucault)

The world itself in the Renaissance was a landscape for the Mnemonic trick in which, objects could be placed and claimed back from oblivion. This reclamation was based upon a principle of recall which was that the reclaimed object was like something else which was put in its place as a marker. Thus an incredible mirroring effect was created in which icons stood for objects and stood for each other and stood for the logos, discourse itself. Because one thing emulated others the object placed in the hands of oblivion might be recalled.

"The second form of similitude is aemulatlo; a sort of 'convenience' that has been freed from the law of place and is able to function without motion, from a distance. Rather as though the spatial collusion of convenientia had been broken, so that the links of the chain, no longer connected, re-produced their circles at a distance from one another in accordance with a resemblance that needs no contact. There is something in emulation of the reflection and the mirror: it is the means whereby things scattered through the universe can answer one another."

"The relation of emulation enables things to imitate one another from one end of the universe to the other without connection or proximity by duplicating itself in a mirror, the world abolishes the distance proper to it in this way it overcomes the place allotted to each thing. But which of those reflections coursing through space are the original images? which is the reality and which the projection? It is often not possible to say, for emulation is a sort of natural twinship in things; it "arises from a fold in Being,' the two sides of which stand immediately opposite to one another. Paracelsus compares this fundamental duplication of the world to the image of two twins who resemble one another completely, without it being possible for anyone to say which of them brought the similitude to the other." *[502] BIB187 p19-20

Emulation is the principle of twinning of things which is the basis of the manifold. The fold in Being is the interspace across which the inversion takes place. Twins are however not mere opposites but composite images which are in a mutually compensatory relation to one another. The simplest of such compensations is an enantiomorphic mirroring of each other. The

specific way in which this compensatory relation works was called in the Renaissance

ANALOGY.

"The third similitude is <u>analogy</u>. An old concept already familiar to Greek science and medieval thought, but one whose use has probably become different now. In this analogy, conven<u>ientia</u> and aemuletio are superimposed. Like the later, it makes possible marvelous confrontations of resemblances across space; but it also speaks, like the former of adjacencies, of bonds and joints,"

∗ ∗ ∗

"An analogy may also be <u>turned around upon itself</u> without thereby rendering itself open to dispute."

 ∗ ∗ ∗

"This <u>reversibility</u> and this polyvalency endow analogy with a universal field of application." *[503] BIB187 p21-22 (Foucault)
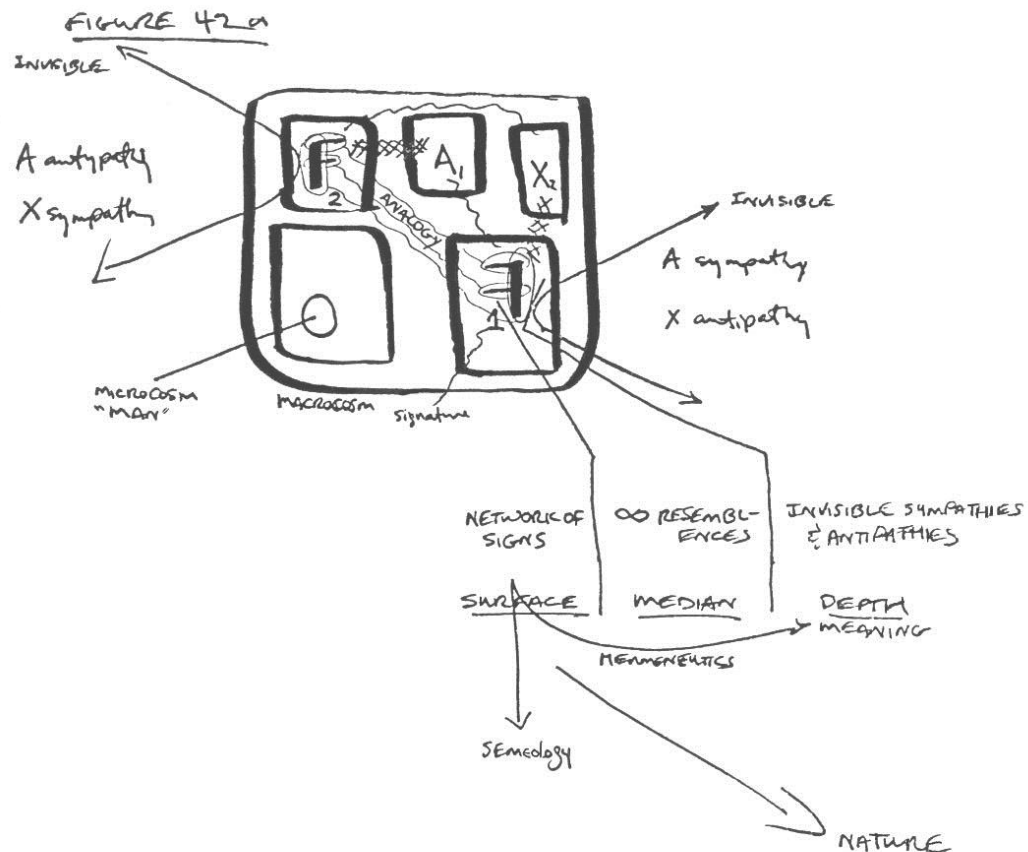
FIGURE 2.42a

That is to say, that Analogy works within the image itself relating it to another specific image by impressing a field of <u>convenientia</u> or adjacencies upon the icons and then specifying what within those places on one icon emulated, what in another place on another icon. The twinning specifically flows from there being a limited number of characteristics to each image

and a specific set of adjacencies. Analogy works best when a simple reversal of adjacencies aligns with a specification of emulation between contents. Analogy in this sense is the root of the structuralist method which as Piaget says *[504] is the method of all science. This is why Foucault may say:

"Structuralism is not a new method, it is the awakened and troubled consciousness of modern thought." *[505] BIB187 p208 (Foucault)

Structuralism delimits the contents of each icon to a code which covers all the icons of the series and then applies different patterns of adjacency to produce the different icons.

The last form of similitude, sympathy, extends the principle of twinning beyond external resemblance to an internal unseen resemblance which is indicated by signs on the surface of the twinned icons which themselves indicate another twinning internal to the icons. Where two icons might appear totally different the sign on one may indicate a relation to the other. This final relationship of sympathy and antipathy produces the equivalent of the internal and external horizons of the manifold. It offers up an internal as well as an external play of resemblance.
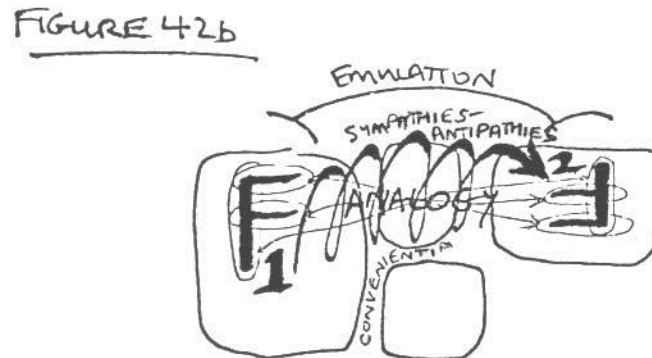
FIGURE 2.42b

[2.62] If we recognize the principle of twinning in the first moment of Foucault's dialectic, then what happens in the next moment which he labels the Classical episteme? *[506] I suggest that somehow the principle of twinning loses its efficacy as a positive way of dealing with the world probably because it has turned the whole world into a mnemonic device. As long as there was a difference between the world to be explored by analogy and the mnemonic then the principle of twinning could play itself out, but at the point where the world became the familiar set of adjacent places then it was recognized that the men could no longer be distinguished from their icons which they were to demand back from oblivion. The men became the icons and thus were a nexus of characters attributed to those icons - re-presentations. Re-presentations were precisely those characters of the icon which, were presented to oblivion and

then re-presented by oblivion on demand. Words separated from things because the mnemonic device, in which the words were immeshed with images totally obscured the view of the things. The principle of twinning was the means by which the mnemonic was related to the world of things as long as there was a clear difference between the two. However, when the former eclipsed the latter, then the principle of twinning disappeared from sight in the interspace between the mnemonic and the world of things. The Enlightenment entered a twilight world of total fantasy which appeared to those caught in it like an awakening from a dream.

"Once I, Chuang Chou dreamt that I was a butterfly, flitting about at ease and to my heart's content, I <u>was</u> indeed a. butterfly. Happy and exhilarated, I had no consciousness of being Chou.

All of a sudden I awoke, and lo, I was Chou.

Did Chou dream that he was a butterfly? Or did the butterfly dream that it was Chou? How do I know? There is, however, undeniably a difference between Chou and a butterfly. This situation is what I would call the transmutation of things." *[507] BIB418 p26 (Izutzu)

My thesis is that the history of Western thought moves by the intensification of nihilism beyond all limits. This intensification flowers forth as apparently new regions of thought which distract us from the worsening of life conditions - from the increasing emptiness of the husk of life as livable. The question is, as put by Adorno and Horkheimer,

"why mankind, instead of entering into a truly human condition, is sinking (ever again) into a new kind of barbarism. We underestimated the difficulties of interpretation, because we still trusted too much in the modern consciousness. Even though we had known for many years that the great discoveries of applied science are paid for with an increasing diminution of theoretical awareness." *[506] BIB399 p.xi (Adorno/Horkheimer)

We might call the intensification of nihilism's flowering into new complexities of thought together with greater depths of barbarism, or lostness, the transmogrification of things. When mythos and logos cease to be the same men go to sleep and their sleep is expressed in their seeing the principle of twinning in all things. This dream becomes a nightmare as they themselves become the dream images that they have produced and the nightmare becomes delirium when they realize themselves as multiple images. Delirium becomes insanity as all the images collapse into one and all the places look the same. Insanity then leads to coma of the freedom from ontological monism and there is no awakening from the coma except in the 'heat' death of the ultimate intensification of nihilism - the ~~clearing of Being~~. The trick of the sophist is to distract the men of earth from seeing the increase in lostness by keeping their attention focused on the new complexities of thought until they are so lost in their lostness that it is impossible for them to awake. The difference between the transmutation of things and the transmogrification of things is that you do not awake in the latter but are led to <u>think</u> you have.

"The only kind of thinking that is sufficiently hard to shatter myths is ultimately self-destructive." *[509] BIB399 p4 (Adorno/Horkheimer)

The enlightenment escapes myth by entering into it and becoming one with it. It does not see myth because it is it. Mythos splits from logos but they remain the same. One may see just logos only if one is entirely immersed in mythos. Thus the logos which shatters myths is attacking itself.

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" ... myth is already enlightenment;  and enlightenment reverts to mythology."' *[510] BIB399 pxvi (Adonro/Horkheimer)

The enlightenment is the eclipse of the world of things by the Mnemonic Device and the necessary submersion of the principle of twinning. It is a complete submersion in the logos which becomes the discourse of thought.

"Enlightenment is totalitarian." *[511] BIB399 p6 (Adorno/Horkheimer)

"Though Descartes rejects resemblance, he does so not by excluding the act of comparison from rational thought, not even by seeking to limit it: but, on the contrary, by universalizing it and thereby giving it its purest form." *[512] BIB187 p52 (Foucault)

When the principle of twinning disappears behind the fantasia of pure discourse, then what is articulated within that medium is the imprintation of the manifold. That is, the universe of discourse *[513]  has only the degrees of freedom provided by the manifold which sets limits to the type of movement that may be expressed in thought. Formerly, thought could move within the world of things by seeing them as twins; now thought may only move by being twinned. Thus the universe of discourse was articulated, in terms of the axiomatic platform and thought was constrained to move in one of two directions from this level between the "encoded eye" and "theory" towards the external (MATHESIS) or internal (GENESIS) horizons. Foucault presents this as the Classical episteme but in fact it is precisely this model which binds his own thought. Thus his results concerning the history of thought are merely a picture of his presuppositions -

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his fore-having. The <u>universe of discourse</u>, the domain of logos; oblivious of its sameness with

the mythos it has purged, is minimally systematized in terms of four components

FIGURE 43

gives content
Speech & its parts
ARTICULATION

PROPOSITION
ATTRIBUTION
Speaking
to be

DESIGNATION
Speaking & Whatever
differentiates

DERRIVATION
Speeches
links
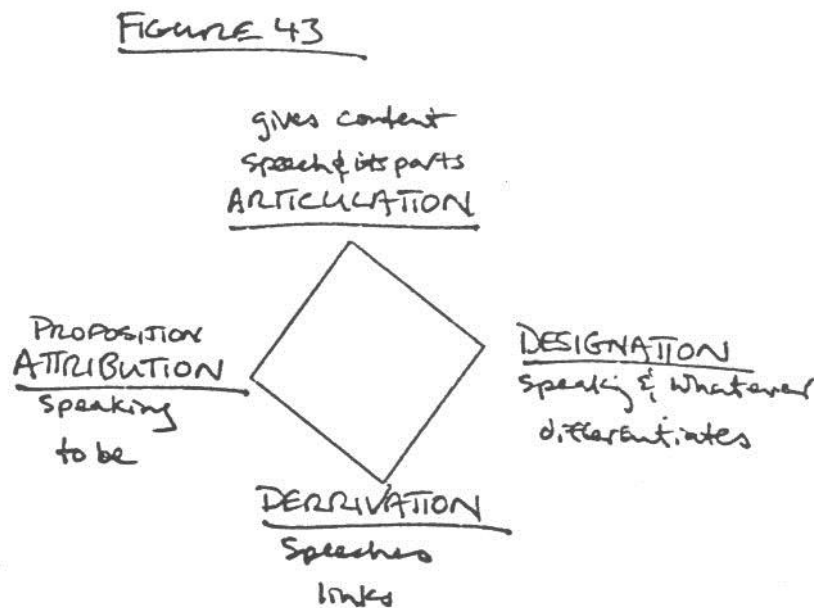
FIGURE 2.43

This set of focal points is in fact the definition of the axiomatic platform. The axiomatic

platform has a subliminal homogeneous unity given by the very nature of discourse. However, it

is articulated as speech is into parts - separate axioms. These axioms lead to derivatives -

theorems. The derivations are speeches generated by the original possibility of speaking which

underlies them on the basis of substitution of different parts of speech to form sentences. The

derivations attempt to link the axioms and thus build a super-structure which surfaces as the

external horizon. Speech is, further,  about something and the axiomatic platforms only purpose is to provide a clustering which allows the focus upon a topic. Speech differentiates what it is about and thus designates it. The original unity of speech is broken as logos separates from mythos. The essence of what is said no longer shows up in the speaking and speech becomes merely about something. That something is no longer even related to oneness. Thus discourse is shattered in its saying. It is only because of this that speech may even be thought of in terms of the idea of propositions, that is totally hollow assertions devoid of any essential content. The whole matter of speaking then becomes questionable. The questioning of the authority of empty speech renders the axiomatic platform as a form of speaking whereby hollow speech attempts to make itself immune to ridicule, by authoratively asserting fundamental distinctions are made. Foucault calls this TAXANOMIA, These distinctions are guided by the form of the axiomatic platform. These distinctions are used as the ordering by which complex representations are built up and they themselves function as signs. The TAXANOMIA functions as an ontology because it decides what will be <u>designated-as-real</u> and what in Lacan's terms will be allowed to become imaginary and symbolic. TAXANOMIA furnishes the signs which may be manipulated to form the external horizon (algebra) of Mathesis whose purpose is to define the elemental. Foucault says that both apophantics and semiology function in the external horizon. Semiology becomes the science of how signs function within the algebra in order to have diacritical meaning whereas apophantics is the judgment as to when the conditions of a simple nature are satisfied. The internal horizon is dwarfed by the external horizon. It becomes merely a tale of historical

genesis. Mathesis, as the external horizon looks out toward the horizon, the frontier of oblivion, to which the algebra of the axiomatic platform has worked out while the internal horizon is the history of the system from its appearance, to its genesis.

[2.63] It is possible now to see how the diacritical totality is constituted from out of the axiomatic platform. The diacritical totality is defined at both extremes (meta-level and higher logical type) by the MATHESIS and TAXANOMIA. The simple natures carry a load of signs which as a composite makes up the diacritical element (signifier-signified). The system of signs function as an algebra whose frontier, to which it has been worked out, defines the simple natures negatively. The system of simple natures form complex representations which define the signs negatively. Simple natures are droplets of oblivion into which it is impossible to see. Taxanomia is the coding base of the information system. The coding base produces the diacritical difference between signs. The signs are then manipulated according to the functions defined by the axiomatic platform to produce an algebraic system. The algebraic system manipulates variables which are pockets of oblivion. By means of mathesis - as the universal science of measurement and order—the variables are filled where the lowest level perceivable as ordered or measureable is defined as the simple nature. Ordering and measurement produce complex representations which fill the space of the variable with an articulated content. . The TAXANOMIA produces marriage between coding and the panorama of complex representations available to it to be ordered which aims at the ideal of Ockham's razor.

The diacritical totality is no simple mechanism of thought but is perched upon a crest of complexity just above the nexus of the axiomatic platform. The diacritical totality's image is repeated with its condensation into the freed entity which sits upon the nexus of invariants. Below the nexus of invariants lies the essence while below the axiomatic platform lies the point of genesis which the history of the diacritical totality points back to. The whole of the diacritical totality depends upon the existence of already laid foundations. It appears detotalized in so far as the complex representations are found scattered and seem to swarm, but this Illusion is based upon the prior work of MATHESIS, TAXANOMIA and AXIOMATICS. We see then the axiomatic platform is the system of transformations organized into a set of rules. Through the collapse of the functions which comprise the axiomatic platform, Foucault tells us that structure and character are created. Articulation and attribution together define structure, and designation and deprivation define character. Structure is articulated in terms of NUMBER, FORM, PROPORTION & SITUATION while character (O'Malley would say STYLE) is the derivation into system and method. Thus the collapse of the principles of the articulation of the axiomatic platform produce STRUCTURE and SYSTEM, which are the two forms of coherence of the diacritical detotalized totality. *[513a] Thus below the level of the axiomatic platform is the space of <u>coherences</u>. In the Anti-Archeology of the twinned cone, which moves from Idea to revelations, is instead of the detotalized totality, a sphere of external and internal coherences. Method and system are opposite ways of dealing with the panorama of complex representations. One may either begin with the whole panorama and catalogue one at a time complex

representations, thus collecting characteristics or begin with a limited number of characteristics and collect complex representations. We see here that Foucault is telling us that structure mediates between system and method. By method one constitutes structure and by structure one constitutes system and vice versa. Thus the structure is the method is the system. The structure is the internal coherence of the externally coherent system and the system is the external coherence of the internally coherent method.
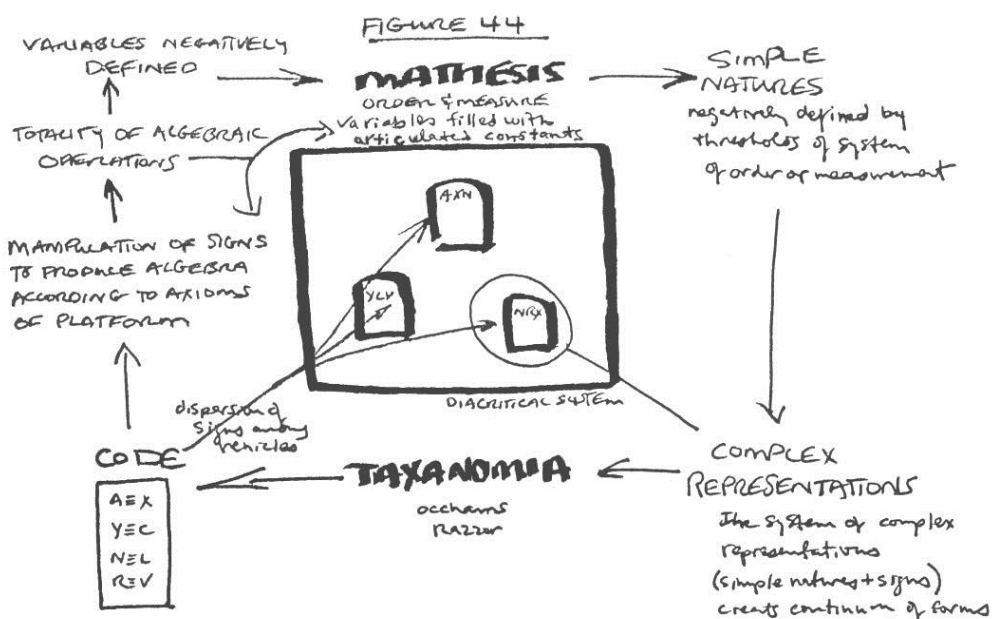


FIGURE 2.44

[2.64] The manifold projects a cone which proceeds from internal horizon (Genesis) toward the external horizon of Mathesis and which defines the space within which the diacritical

totality arises between the axiomatic platform and the circle of the cone. However, this cone is merely one projection which has its double in another which is hidden but flows in the opposite direction. This second cone arises from the laid foundation (orienting absence) assumed by the diacritical totality and ends in a circuit around the point of genesis. This circuit is <u>Revelations,</u> the opposite of genesis which defines the teleology in advance. The explication of this cone lies hidden beneath Foucault's discourse concerning the Classical period. As we shall see Descartes receives his universal science in a dream. It is a revelation whose entire focus is the Idea of the <u>Idea</u> toward which the whole system tends. This reaches its peak with the invention of the calculus by which simple natures are turned themselves into ideas. The whole of the diacritical system is <u>idealized</u> and becomes a Utopia. *[514] The axiomatic platform rests at the intersection of these two cones and exists essentially as the interference pattern set up by their intersection. This is condensed in the image of the mobius cone. The caricatures of the Renaissance mnemonics become idealizations. The exploration of this inverted cone *[515] , this discourse will leave aside in order to explore Foucault's dialectic. However, it should be kept in mind that a whole Anti-Archeology could be done as the twin of Foucault's presentation. When the idea becomes universalized then the origin - the genesis - and laid foundation become one as two ends of a continuity. At this point, the cone collapses. The collapse of the cone inaugurates anthropology. It must be realized that the whole series of icons are a continuity.

[2.65] Idealization created momentarily a frozen image of the diacritical totality from its genesis in what Munz calls the 'natural event' to its teleological end point in the laid foundation as a single continuum but immediately this shattered the transparency of the representations and rendered them opaque with historicity. When history was no longer segregated in the genesis it infected the whole continuum. The universalization of the idea, so to speak, pulled the plug of the diacritical totality which set the information system in motion. A vortex was created within the diacritical totality itself in which the freed entity emerged. "Man" became freed from the icons, which he had merged with and disappeared in, in the form of a representation to himself. This freedom was of course totally illusory because men thought of themselves only in terms of the idealization "Man". The idealization was freed not the man. The idealization of the system was a momentary point of equilibrium in relation to oblivion in which man was totally lost in oblivion which he was denying. The whole system at that point began to involute as if replaying the "big bang theory" of the universe.

Men began by applying twinning to the world of things until the mnemonic eclipsed the world of things and all that could be seen was the universe of discourse. The man disappeared into the icons and became nexes of representations. The representations were repeated faster and faster in the attempt to deny oblivion until they became ideas. Ideas spread until the whole universe of discourse was frozen as a Utopia. At that moment the continuity of endless and infinite repetition became a single crystal clear moment frozen in time which turned opaque.

Oblivion resurfaced as death and the discontinuity between subjects (icons in the mnemonic series). The freed entity, "man", appeared in the hermeneutical space between No repetition/Endless repetition and Death (endless repetition turning back into no repetition) and discontinuity between subjective icons (no repetition discovering its endlessness). That is between the two walls of oblivion. In this space between the extremes of which "things fade" alternatives were constituted. Here begins the story of the hermeneutical model expressed by Heidegger and its transmogrification into its dialectical extension.

The collapse of the cone is based upon the two cones projecting themselves on the plane of the axiomatic platform and thus calling into question the relation between the sphere of internal and external coherences and the diacritical de-totalized totality. Foucault signifies this by saying that over and above the collapse into each other of Attribution and Articulation and Designation and Deprivation, which localized the sphere of coherences in terms of the reification of those coherences, there occurs a further collapse. In this further collapse appophantics (discrimination of simple natures) becomes problematically identified with forma1 ontology (constitution of elegant mediation between continuum of complex representations and the coding of the system of signs). These collapse together into formalization simultaneously in this further collapse history (relation of diacriticality of totality to point of genetic surfacing) becomes problematically identified with semiology (function of sign within complex algebraic nexus - i.e. diacritical meaning) which collapse together into Interpretation, So, Interpretation mysteriously

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reappears from the Renaissance Episteme. *[516] Interpretation re-appears because there is now a difference to be reconciled between the freed entity and the universe of discourse just as before the classical period there was a difference between the world of things and the mnemonic, Formalization begins with the coherence of structure to constitute the detotalized totality. With it Logic and Mathematics begin to interpenetrate.

Logic is not dealt with by Foucault and one suspects that it belongs to the twinned cone of the exact sciences which has just collapsed into the other. In fact, Logic is the twin of Taxanomia and Physics is the twin of Mathesis in the inverted cone of Idea and Revelation.  This inverted cone is the one usually portrayed in the history of thought which speaks of the major scientists and philosophers, Newton and Kant, etc. Interpretation begins with the coherence of the system/method to reconstitute the detotalized totality. To the extent it takes the route of method it deals with history and method becomes historicism *[517] (of Hegel and Marx) and to the extent it takes the route of system, it becomes a semiotic and searches for coherence of meaning instead of external coherence of event.

"It is now possible, from a distance, to characterize the mutation that occurred in the entire Western <u>episteme</u> towards the end of the eighteenth century by saying that a scientifically strong movement was created in just that area where the classical <u>episteme</u> was metaphysically strong *(the detotalized totality became <u>idealized</u> as Utopia and then turned opaque);* and that, on the other hand, a philosophical space emerged in that very area where Classicism had most firmly established its grip. In fact, the analysis of production, as the new project of the new 'political economy', has as its essential role the analysis of the relation between value and prices; the concepts of organisms and organic structure, the methods of comparative anatomy - in short, all the themes of the new biology - explain how structures observable in individuals can have

validity as general characters for genera, families, sub-kingdoms; and lastly, in order to unify the formal arrangements of a language (its ability to establish propositions) and the meaning belonging to words, 'philology' would no longer study the representative functions of discourse, but a totality of morphological constants subject to history. Philology, biology, and political economy were established, not in the places formerly occupied by general grammar, natural, history, and the analysis of wealth, but in an area where those forms of knowledge did "not exist, in the space they left blank, in the deep gaps that separated their broad theoretical segments and that were filled with the murmur of the ontologica1 continuing [?]. The object of knowledge in the nineteenth century is forms in the very place where the Classical plenitude of being has fallen silent."  *[518] BIB187 p206 (Foucault)

Within this hermeneutical and formal/dialectical space between the walls of oblivion were things fade, alternatives arise.

"Inversely, a new philosophical space was to emerge in the place where the objects of classical Knowledge dissolved. The moment of attribution (as a form of judgment) and that of articulation (as a general patterning of beings) separated and this created the problem of the relations between a formal appophantics and a formal ontology; the moment of primitive designation and that of derivation through time also separated opening up a space in which there arose the question of the relations between origin meaning and history. Thus the two great forms of modern philosophic reflection were established. The first questions the relations between logic and ontology; it proceeds by the paths of formalization and encounters in a new form the problem of Mathesis. The second questions the relation of signification and time; it undertakes an unveiling which is not and probably never can be completed, and it brings back into prominence the themes and. methods of interpretation. Probably the most fundamental question that can present itself to philosophy, the concerns of the relation between these two forms of reflection." *[519] BIB187 p207 (Foucault)

It is precisely this most fundamental question which this essay has sought to bring out into the open. It may not be dealt with at an archaeological level because it lies beyond the barrier which is the limit of ontological monism. To those who recognize that that barrier has been irrevocably crossed; Interpretation (as hermeneutics) and Formalization (which is

dialectics), become a single structural system upon which all theorizing is based. TWINNING

re-emerges as a means of appreciating the way in which the universe of discourse operates. It is

as if the world of things was reconstituted within the . . .
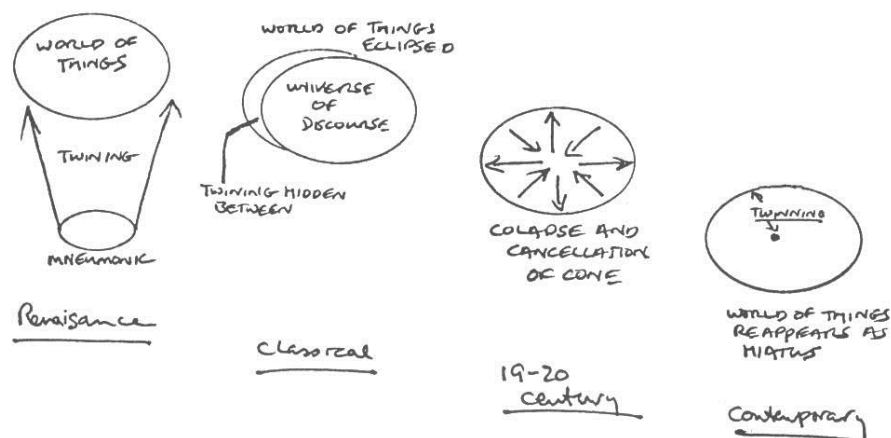
FIGURE 45



FIGURE 2.45

. . . universe of discourse as a fundamental hiatus which appeared in sketches as Dasein,

Freed entity, Pure difference, and Orienting absence. The sketches capture the fundamental

nature of twinning and re-apply it to the universe of discourse alone.

"It is certainly not within the province of archeology to say whether this relation is possible, or how it could be provided with a foundation but archaeology can designate the region in which that relation seeks to exist, in "'what area of the episteme modern philosophy attempt to find its unity, in what point of knowledge it discovers its broadest domains as such a place the formal (in ontology) would meet the significative as illuminated in interpretation. The essential problem of Classical thought lay in the relation between name and order; how to discover a nomenclature that would be a taxonomy, or again, how to establish a system of signs that would be transparent

to the continuity of being. <u>What modern thought is thrown fundamentally into question is the relation of meaning with the form of truth and the form of being</u> in the firmament of our reflection there reigns <u>a discourse</u> - perhaps inaccessible discourse - <u>which would at the same time be an ontology and a semantics</u>. Structuralism is not a new method; it is the awakened and troubled consciousness of modern thought." *[520] BIB187 p207-208 (Foucault)
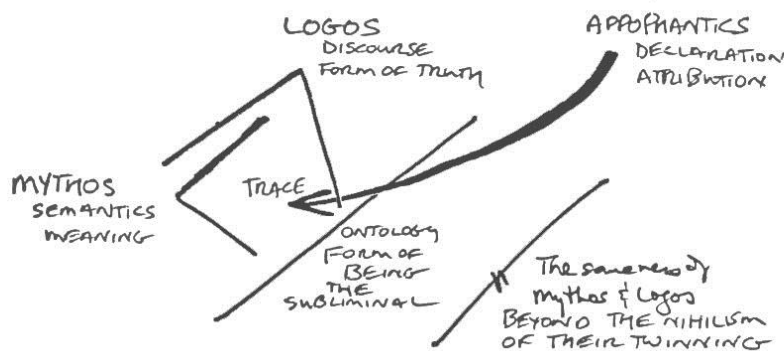


FIGURE 2.46

Notice how Foucault expresses this. He is focusing by means of a pincer movement of what was called in Appendix 1[18] genetic and hybrid mediation. Note, Foucault says that in terms of the sign, what changed from the Sixteenth-century to the Classical era was that the sign went from a three way relation (as in Peirce) to a binary relation (as in de Saussure). That is, it no longer referred to a thing in the world as a third component but became a relation completely circumscribed by the universe of discourse.

"Ever since the Stoics, the system of signs in the western world has been a <u>ternary</u> one, for it was recognized as containing the significant, the signified and the conjunctive (the JOYXAYOV

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[18] See <u>Double Helix</u> M.Phil papers of the author.

[greek?]). From the seventeenth century, on the other hand, the arrangement of signs was to become <u>binary</u> since it was to be defined, with Port-Royal, as the conjunction of a <u>significant</u> and a <u>signified</u>. At the Renaissance, the organization is different and much more complex, since it requires a <u>formal domain of marks, the content indicated by them</u>, and the <u>similitudes that link the marks to the things designated by them</u>. But since resemblance is the form of the signs as well as the content, the three distinct elements of this articulation are resolved into a single form." *[521] BIB187 p42 (Foucault)

\* \* \*

"However, the property of signs most fundamental to the classical episteme has not yet been mentioned. Indeed, the very fact that the sign can be more or less probable, more or less distant from what it signifies, that it can be either natural or arbitrary, without its nature or its value as a sign being affected - all this shows clearly enough that the relation of the sign to its content is not guaranteed by the order of things in themselves. The relation of the sign to the signified now resides in a space in which there is no longer any intermediary figure to connect them: what connects them is a bond established, inside knowledge, between <u>the idea, of one thing and the idea of another</u>. The <u>Logique de Port-Royal</u> states this as follows: 'The sign encloses two ideas, one of the thing representing, the other of the thing represented; and its nature consists in exciting the first by means of the second (17) This dual theory of the sign is in unequivocal opposition to the more complex, organization of the Renaissance at that time, the theory of the sign implied three quite distinct elements: <u>that which was marked, that which did the marking, . and that which made it possible to see in the first the mark of the second</u> and this last element, was, of course, resemblance: the sign provided a mark exactly in so far as it was 'almost the same thing' as that which it designated. It is this unitary and triple system that disappears at the same time as 'thought by resemblance', and is replaced by a strictly binary organization.

But there is one condition that must be fulfilled if the sign is indeed to be this pure duality. In its simple state as an Idea, or an image, or a perception, associated with or substituted for another, the signifying element is not a sign. It can become a sign only on condition that it manifests in addition, the relation that links it to what it signifies. <u>It must represent; but that representation, in turn, must also be represented within it</u>. This is a condition indispensable to the binary organization of the sign, and one that the <u>Loqique de Port Royal</u> sets forth even before telling us what a sign is: 'when one looks at a certain object only in so far as it represents another, the idea one has of it is the idea of a sign, and that first object is called a sign'.(18) <u>The signifying idea become double</u>, since superimposed upon the idea that is replacing another there is also the idea of its representative power. This appears to give us three terms: <u>the idea signified</u>, <u>the idea signifying</u>, and, <u>within this second term, the idea of its role as representation</u>. What we are faced with here is not, however, a surreptitious return to a trianary system, but rather an inevitable

displacement within the two-terra figure, which moves backward in relation to itself and comes to reside entirely within the signifying element.*[522] " *[523] BIB187 63-64 (Foucault)

[2.66] The fundament of the IDEA is that re-presentation (the demanded back from oblivion) is repeated. And that this repetition is increasingly faster until it seems to be a continuity and this continuity is exemplified by the Idea of infinity. *[524] Infinity is the acceleration of the repetition of the Idea until it crosses the threshold of "twenty five frames per second" at which point all discontinuity seems to disappear. At the root of the matter, however, the Idea is quartered by two types of opacity. It is a RE-PRESENTATION, that which has been given to oblivion and demanded back and thus having an element of that lostness and the trick of retrieval embedded within it, and it has the discontinuity between repetitions which is covered by the seeming continuity of accelerated repetitions.

As has been said before, the repetitions are based upon an oscillation between a pair of twins where in one is suppressed. Thus the trick of the mnemonic is that it appears that something is lost where in truth only one of a pair of twins seems to be put in jeopardy while really its twin is kept by the way as a device of recall. *[525] The twinning is a principle by which devices for recall may be created which leads to the seemingly special relation with oblivion which the mnemonic trick claims to be. In truth, the trick is that the real relation with oblivion in which something is irrevocably forgotten, or temporarily forgotten only to appear again when it likes is covered over by a whole stage production in which everything is coded into recall

devices and then placed in jeopardy like a cheap party trick. In the classical scenario the trumped up stage version of oblivion is suppressed. The recall devices - representations - themselves are manipulated into accelerated repetition in which there is an oscillation between the recall device and the lost twin across the wall of oblivion which operates as the marker of discontinuity. In the Renaissance, the principle of twinning itself furnished the third term - "the similitudes that link the marks to the things designated by them" in relation to the other two. The principle of twinning was obscured by the eclipse by the universe of discourse of the world of things. The recall device, that which did the marking - the significant - then lost its direct relation to the twin on the other side of the threshold of oblivion, that which was marked - the signified. At that point, an indirect relation had to be forged in which the recall device had within it an image of the juxtaposition of itself to its twin on the other side of the threshold within its representation. Thus the twinning across the discontinuity of the threshold of oblivion was repeated in an icon ensconced within the recall device itself. Instead of **A** being the recall device for **V,** the device was now **AV** still only to recall **V**. This was necessary because the principle which gave the rule for reconstructing the twin of the recall device was lost in oblivion along with the thing put in jeopardy by the trick. It's easy to see that really nothing is put in jeopardy if one has a rule by which the recall device may be turned into the thing to be recalled or if in the <u>fine print</u> of the recall device there is written verbatim what is to be recalled.

In fact, the entire progression through Foucault's dialectic in terms of his description of signification may be seen clearly in terms of what has been said in Appendix I[19]. The Renaissance represents an <u>incarnate triangle</u> between the two twins and the principle of twinning. The principle of twinning is lost in this incarnate triangle which would account for all interactions between the mnemonic device and the world of things degenerated into a progressive bi-section. As BAUDRILLARD *[526] says, progressive bisections produce ideologies or what LACAN would call "the imaginary" so as Foucault says;

"From the seventeenth century, resemblance was pushed out to the boundaries of knowledge, towards the humblest and basest of its frontiers. Thought links up with imagination, <u>with doubtful repetitions</u>, with misty analogies. And instead of opening up the way to a science of interpretation, it implies a genesis that leads from these unrefined forms of the SAME to the great tables of knowledge developed according to the forms of identity, of difference and of order.

"The double requisite is patent. There must be in the things represented, the insistent murmur of resemblance; there must be in the representation, the perpetual possibility of imaginative recall and neither of these requisites can dispose with the other, which it completes and confronts, it." *[527] BIB187 p71 (Foucault)

The murmur of resemblance is the action of the, now lost to view, principle of twinning and the possibility of imaginative recall is the way that this surfacing of twinning is used by the subject to construct the diacritical detotalized totality as an idealization of things. The further transformation from the Classical period to the Nineteenth century is that there is a shift from what I have called genetic to hybrid mediation. Thus, the series of eras may be understood as a

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[19] <u>Double Helix</u> M.Phil papers by the author.

shift from the mediation of the incarnate triangle to the genetic mediation of the progressive

bisection to finally the hybrid mediation of the bisection.

"So signs are now set free from that teeming world throughout which the Renaissance had distributed them. They are lodged henceforth within the confines of representation, in the interstices of ideas" *[528] BIB187 p? (Foucault)

And in the Nineteenth century the signs are finally forced from the "interstices of ideas" when those interstices are opened up to form a hermeneutical space. Further with the advent of the end of ontological monism, the TRACE has been freed from the sign itself. *[529] Thus the series; things, ideas of things, signs of the ideas of things and traces of the signs of the ideas of things leads to our contemplation of the original tracings which Kubler eluded to as our only connection with the "dark continent of the 'now', where the impress of the future is received from the past," that is, the cutting edge of experience. *The last segment of the series must then be no trace of the traces {just propensities only} of the signs of the ideas of the things* in which the series is cancelled out and which brings us to contemplate the ~~clearing of Being~~. Each additional degree of freedom is an intensification of nihilism. Thing, idea (progressive bisection), Sign and trace themselves form a minimal system of referents. {Later Idea = Form + Sign + Trace + Propensity}

The thing is in fact defined by the incarnate triangle. As B. Fuller shows in his Synergetics, which is an intensive study of the patternings in harmonic of the structure of

theoretical system as articulation of the diacritical detotalized totality which he names UNIVERSES, the tetrahedron is made up of positive and negative three part events. *[530] Thus we see that the octahedral helix has a basic relation to the tetrahedral helix in that it supplies the articulation of these spiral "events".[20] *[531] Every EV-ENTITY is a full-fledged incarnate triangulation and a minimal system is composed of twinned interlaced ev-entities. The Idea refers to that EV-ENTITY'S generation as an incarnate triangle out of an octahedral helix's interlaced progressive bisections. The sign refers to the hybrid mediation of that progressive bisection. The trace is in effect the surfacing of what Pierce calls FIRSTNESS, Lacan calls REAL, and Fuller calls Interference -- the spaces between that which surfaces. The event spirals which are ev-entities do not join up their two ends - the incarnate triangle is always mediated. The structural system, whether complex or minimal is always a pattern of interferences. *[532] Interferences are avoidances, distortions, errancy, molestations - they are the <u>material content</u> of the structural system which is produced when these diacriticalities or interferences are arrayed harmonically. The diacritical detotalized totality is the non-harmonic but totalized play of all possible interferences. The interference itself is not part of the minimal system but it is substrate below which the subliminal - the indistinguishable (non-dia-critical) - exists.

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[20] [Footnote 531: The fundamental relation of Octa to Tetra helix is that there are five Octa helex to a cycle and 27 half-length tetrahedra to an Octa helix cycle. The tetrahedral helix is the form of the dialectic as a temporal continuity - the tetrahedron falling groundlessly through a void. The Octahedral helix is the form of the Detotalized Totality. From the two together derive the CUBE or the transformational nexus laying outside of the Detotalized Totality (Environment/context).]

"Non-simultaneous Universe is finite but conceptually undefinable local systems are definable. We discover that Universe is finite and a local system is definite; every definite local system has inherent, always and only co-occurring twoness of polar axis spinnability and twoness of concave-convex complementary disparity of energy interaction behaviour, plus two invisible tetrahedron (or two unities) (concept and laid foundation), altogether adding together as equal finitely fourfold symmetry Universe. The difference between Universe and any local system is always two invisible tetrahedron. Every local system may be sub-divided into whole tetrahedra" *[533] BIB431 p290 (Fuller)
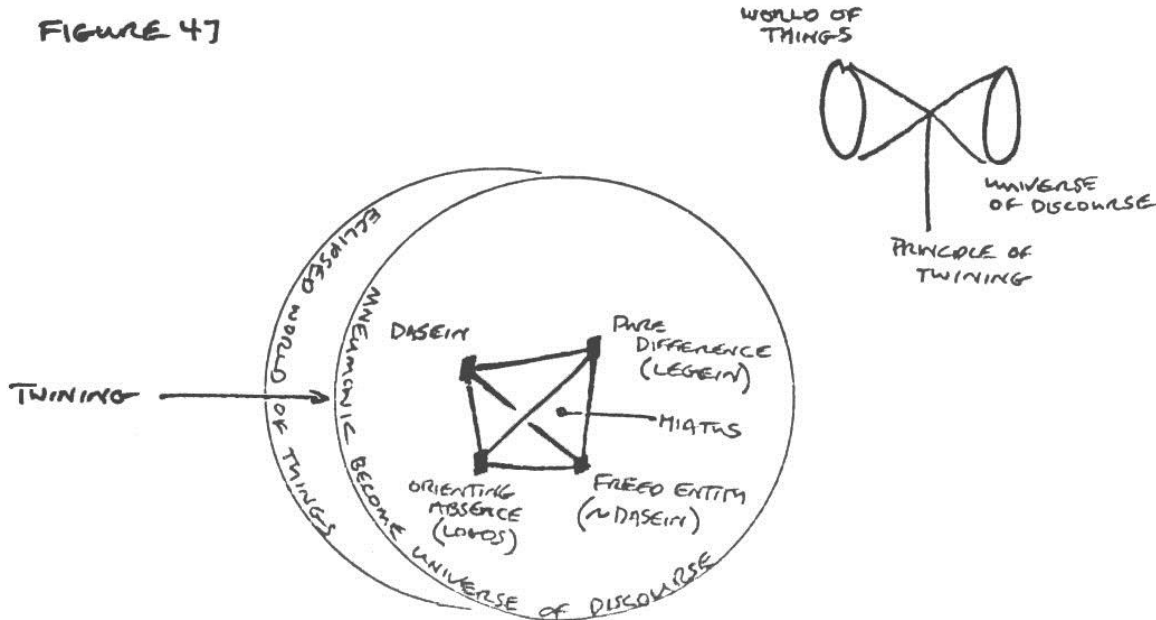


FIGURE 2.47

[2.67] Foucault *[534] in his attempt to define the realm of the next episteme - the realm of the trace - places the hybrid mediation on top of the genetic mediation and the gap left between the two forms of mediation defines the interference recorded in the trace. It may easily be seen that meaning (semantics) recalls to us Mythos and Form of Truth (discourse) recalls Logos, so that the triangulation attempts to re-appropriate the Sameness of the two in the subliminal. They

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were the same before the One was split into a trinity in the Renaissance and now there is a re-approach to this trinity as subliminal in order to reassert that sameness beneath it. Note however also that Foucault has left out <u>apophantics</u> as a category since history and discourse must be linked. Foucault relates formal ontology to attribution which must be wrong since ontology has only to do with the verb <u>to be</u>. Apophantics must be related to Articulation and Ontology to Attribution. Foucault then leaves aside <u>articulation</u> from his pincer like definition of the trace. It is obvious that the trace must be connected to articulation as the <u>material content</u> articulated. Thus Foucault reduces his own conceptual system in order to pull the rabbit of the trace out of the hat of hybrid (19th century) and genetic (classical era) mediation. This is the fundamental theoretical conjuring trick to pack into fundamental concepts contents to be unloaded later in a way that they appear to be discoveries. Foucault uses it here to attempt to leap outside ontological monism.

Foucault's last <u>sketch</u> of the predicament of modern thought before its collapse is a detailed account of the total self-cancellation of the Classical cone which began to involute in the Nineteenth century and finally as a result of that involution totally destroyed itself. There it is shown how in terms of finitude self grounding equals groundless collapse - how this occurs according to the twinning of empirical and transcendental. That is, according to the constraints of the outer and inner horizons of the manifold. And how this calls up the relation of the involuting cone to what lays in the region of the subliminal origin and beyond the inner and outer horizons

in the un-thought. To go through this sketch given by Foucault of the ultimate implications of ontological monism would be redundant in this essay which aims at leaving those pre-suppositions behind.

# Part G: Zolla: The Oneness of the Idea

[2.68] From this analysis of Foucault there surfaces a total picture of the operation of the Manifold and the involution of the twinned cones up to the point of the complete self-cancellation of ontological monism. Foucault elaborates along with this the picture of the detotalized totality itself in his book, The Archaeology of Knowledge[21]. *535 However, in both cases he presents results which indicate the outlines of the hermeneutical-dialectical paradigm without presenting the means of obtaining those results. This could be because he himself still functioning under the auspices of ontological monism sees only fragments of that model. The model itself is extremely complex as has been seen and is totally constructed out of refractions of the principle of twinning as it submerges into oblivion and then re-emerges with the end of ontological monism now at hand. The model is perched upon several thresholds of complexity as it expands to allow greater degrees of freedom to be opened up within the diagrammatic interstices of previous categorical patterns at lower levels of complexity. About this whole

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[21] The English translation of this book is not very good according to M. Schwab at UCI Phil. Dept.

process of successive transmogrifications many questions might be asked and many aspects might be explored.

For instance, it is extremely interesting that the minimal system is defined as a platform for the exploration of the manifold but itself remains completely undefined. Or again, it is possible to compare different four-fold distinctions in order to determine the nature of these throughout the history of thought. Some examples would be;

> All the four-fold classifications in Plato and Aristotle.
>
> Kant's Antimonies and Schematism, etc.
>
> Schopenhauer᾽s <u>four-fold root of the principle of sufficient reason</u>

Many four-fold classifications are merely superficial combinations of dichotomies like the four square box popular among many sociologists in which the focal points of the minimal system have no internal coherence whatsoever. However, with others there is an attempt to wrest from oblivion the inner structure of the minimal system itself. However, it is more interesting to look at the whole phenomena rather than getting lost in its niceties or attempting to extend its implications. If it is true what has been said above, then what Foucault calls epistemes are successive transmogrifications of a mnemonic system by which an era of thought remembers where it is within its own tradition. Icons of thought such as "MARX", "HUSSERL", "FOUCAULT" are placed within a familiar landscape of adjacencies such as "Idea", "Essence", "Subject", "Object", and "Sign". How can we approach the whole, *[536] with all of its protean transmogrifications into new levels of technological complexity and sophistication. "Sophist-

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ication" is precisely what is involved and this will be apparent only if the "Oneness" is kept in mind.

One approach then might be to see how this sort of structural and systematic theoretical panoply would approach to the "Oneness". However, the idea of oneness is almost totally lost to the philosophical tradition. It appears so few times as an issue that it might be able to count the number of times it appears directly on both hands. However, it is possible to take our hint from Foucault himself and examine a secondary text from the tradition in order to get a picture of what is happening therein,

I have chosen such a text which has no special claim to fame except that it is overtly about oneness. Its title is <u>Language and Cosmogony</u> *[537]  by Elmire Zolla and it begins with a quote from the Rig Veda:

"That One breathed without breath on its own and beside it there was nothing." *[538]
    Zolla immediately gives his commentary **-**

"The One is (breathes) but without a form (a breaths a measure, a rhythm)" *[539]
    and then adds another quote upon which he amplifies from the Chandogya Upanishad:

"My friend, at the beginning (at the core, at the origin, at the summit from which all things emanate, at the cornerstone) being was certainly one (ekarn) without duality <u>a-dvitiyan</u>, " *[540]
    There is a disparity between the quotations and Zolla's commentary. Zolla assumes that Oneness is Formlessness. The first quote could instead be read to mean precisely the opposite of

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how Zolla interpreted it. That One breathed in such a way that the breath did not stand on its own and so besides the One who breathed there was nothing, not even the breath. Zolla wishes to separate the breathing from, the breath as Formlessness and Form and thus immediately inserts the duality which the Chandogya Upanishad denies. Thus, Zolla's essay is about the Subliminal {i.e. Ultra Being} and not the Oneness. Zolla begins at the point where Logos as breath and Mythos as breathed have already separated instead of pushing back to the point where they were and still are one. That they were one is to say that they are still one but that men have lost the ability to realize that oneness of speech and spoken about in themselves. However, in all their lostness men still conform against their own very lostness to that essential oneness. Zolla places the Oneness at the beginning rather than realizing that he and those to whom he is speaking are still at that core and in that origin. It is precisely this oneness in which we are captured and to which we in our lostness still submit which gives cogency to the interpretation of the history of thought just posed whose rule is that throughout the episteme changes, the situation never changes - the essential relation with oblivion never alters except we enter into that oblivion more fully as at each stage we find some way to free ourselves deeper into it, further away from knowledge of how our speech exemplifies and is about what is essential - the Oneness of all there is. We see from the first that Zolla's concept of oneness is the subliminal formlessness underlying all forms which in the beginning was all there was. In order to find interest in reading this low brow presentation of all that those of the Western tradition of thought believe but which

does not surface because they avoid the subject like the plague we must realize a few essential ingredients of modern thought and its science.

[2.69] Zolla presents us with an essay on "oneness" as it is expressed in the depths of language. But the question must immediately be - 'What is the nature of this oneness? and then 'How does he approach it? *  An investigator's method as we have seen determines in advance his results. Thus Zolla's results may only be a mirror of the process of their derivation. Method itself is only a means of RE-PRESENTATION or recall of an object (result) placed in oblivion. Method = Meta-hodos (way after) is a means of PRESENTATION which promise re-presentation, to those lesser souls who follow in the footsteps of the master. The Artificer sets himself apart from other men on the basis of what he thinks he knows which they do not and produces his discoveries as a rationalized account. The account covers over the actual process by which he went about his investigation. The method then is a form of presentation which covers over what the investigator had in advance - his means of securing results. The results themselves are the images of this means of procurement. Thus what appears as diverse stages of investigative procedure are in fact different facets of the same thing each phase merely covering over the others.

- Results covers
- Method covers ,
- Presentation covers,

- Means of procuring results, covers results had in advance. $*^{540a}$

Thus the fundamental rule which produces a perspective on any man's speech which does not embody and express the essential as the impingement of oneness on his and his interlocutory at the moment is that what his speech is about, is the same as the production of the speech itself. Thus, the Artificer's results are merely so many icons of what he has in advance. What he has in advance determines how he turns that into results and thus his means of procuring results is the same as his assumptions. The method is a means of presentation. The results, presentation, method, means of procurement, assumptions are all transformations of the Same. Put in terms of an obvious deception such as fortune-telling: the Tarot cards are a picture of the trick which is being worked by the fortune teller[22]. The form of the deception is given in images which are used as the material by which the deception is pulled off. The one deceived - the dupe who only believes what he sees - does not recognize that the cards are telling him precisely what is being done to him. This is absolutely necessary for what is essential in the speaking (the trick) and the spoken about (the cards) are the same and that sameness is "One". Thus each of these levels to the investigative project are merely transformations of the <u>same</u> in which we are told precisely what's going on but in a way which is not immediately accessible. It is precisely the principle of twinning which allows these transformations to occur and which is employed by the artificer to produce his icons of what is essential to his speech as topics for it. Thus it should be possible to

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[22] The one whose fortune is being told is the Hanged Man or the Fool.

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see within any format - be it psychoanalysis, physics, philosophy, medicine, or whatever - the oneness of the topic and the subject's engagement in it. *[541]

Zolla uses the structuralist method which Piaget tells us is the method of all science to approach language in order to unearth its secret. And his means of presentation is sophistry. I would like to suggest that sophistry and structuralism are the same thing. Further, that Zolla's concrete results explicitly show how this is so and show how he really produced his results and what he had in advance. What he has in advance is a Western ontology of the subliminal which as we have seen he projects upon the concept of oneness. He produces his result by applying this paradigm taken unthinkingly from Western thought {nb. Orientalism}. The Sophist is as has been seen the one who claims a oneness of the seen and claims this oneness is obvious because it is delimited by a boundary of the unseen. The sophist presents this oneness of the seen to the man of earth who is his prospective pupil. He says 'that's all there is' and 'don't look at me; look at it'. The sophist is himself the oneness in the unseen to which Parmenides would draw our attention. The sophist creates and sustains the unity of that which he presents us. *[542] In the terms we have used before the Sophist is the subject, the laid foundation and the concept or Idea is (synthesis of recognition) the oneness of the seen which has its limit at the threshold of the unseen - the threshold of the subliminal. The sophist, denies that he sustains the unity of the 'synthesis of the imagination' and beyond that he denies himself and that mirage of traces he has left - interferences in the oneness to which he is subject and which he cannot subject - are one.

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Thus he denies both Parmenides position and the position of the philosopher who wants both change and changelessness at the same time.

Thus, Zolla is the sophist and his article is the mirage of traces left by him. I play the same part with this work in hand to the extent that I cannot realize the sameness of Logos and Mythos [23]. Thus my criticism of Zolla is a criticism of myself and the whole Western philosophical tradition at the same time. Zolla's presentation is the way he leads the reader on from point to point giving this quote here and this reference here. The precise way he strings together traces, signs, concepts and things under the heading of <u>Language and Cosmogony</u>, Zolla himself is the source of the unity of this text, of the structural method he says he uses, the multitudes of results. Zolla is the unity of apperception which lies beyond the manifold and synthesis, unifies it, conceives it. The manifold then is the sustained <u>mirage</u> behind which successive philosophers in the Western tradition have hidden themselves and through which they have produced their result The oneness of the seen (the mirage) ends at the limit of the threshold of the subliminal. When. Zolla says -

"The One is (breathes) but without a form (a breath, a measure, a rhythm)" *[543] BIB423 p3 (Zolla)

he speaks specifically about how he as the oneness of the invisible is separated from the oneness of the visible and gives rise to that mirage. He connects breathing to IS-ness which is

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[23] See <u>The Fragmentation of Being and the Path Beyond the Void</u> which is the author's later logos about mythos.

precisely the measuring of Heidegger's Process Being as horizon. Zolla here is creating a poor

man's version of Ontological Difference

FIGURE 48   origin, seed, Tathagatagarbha
Kernel, egg.

1
ONENESS OF SEEN & UNSEEN

emblems ≡ coding
pressure points.
areas of constraint.

GIANTS OF
EARTH

fooled by
trick

ONENESS OF
SEEN
[SYSTEM]

unseen
as limit

ONENESS
in UNSEEN
(Parmenides)

Trick
MIRAGE

trickster
Sophist

8

Transcendence ≡ token of divine
come out & unseen.
freed entity

6   7
T
L
R

FIX
TRUE
MR

5

outward

STUDENT

OUTWARD

INWARD

Separation.

INWARD

STRUCTURALIST
SUBSETS.
from emptied
contents of
forms
∴ TLR

from form to form.

GLITTER
FIRE

1. Sophist points out oneness of seen.
2. Sophist points out Flux underlying solidity of objects
   Nihilism.

3. Flux of Present ≡ flux & speech

"high sounding
expressive:
7) Sophist

4. Sophist points out glitter of Fire & just (moon)

5. Form & flow — System defines forms
   in it Diacritically.

6. Feelings   inner reflection of outer mirage

7. "Tangible Luminous Realities"
   city, peace, love, blood, salt.
   Archetypes.
   Discovery.

8. tokens of divine.
   TLR come out of unseen.
   and are connected to form
   via "Now you see it now you don't" Trick

9 emblems of supernatural power ≡ cf Areas of Constraint
   Pressure points in acupuncture

10 ref to tathagatagarbha of Mirage.

PHILOSOPHER
REALIZES
That THIS IS A
MIRAGE.
He concentrates his
attention on his self
so as to clarify it
untill its nature as
a mirage comes to
the fore and he disappears

LEAVES NO TRACES IN
CREATION so does not
create an outer mirage.

FIGURE 2.48

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Thus, the basic form of sophistry is that which it takes in the classroom in where the teacher stands beside the blackboard and the student only sees what is on the blackboard not the teacher himself as the source of the unity of the discourse and the traces on the black board. *[544] Here the discourse itself is the environment in which the transformational system resides, the blackboard is the detotalized totality and the specific set of traces being elucidated is the minimal system. Sophistry has the form "Let me show you something" whereas the true philosopher only shows you himself and beyond that, that he himself is really only a mirage. The mirage of external traces the sophist produces as a sort of oneness - as a synthetic unity which he points out as being limited by its running into the unseen - the threshold of the subliminal. The oneness of the seen ends at this threshold but is itself constantly in flux. The sophist points out this flux which is caused by transformational rules which are not given. It is by means of these covert rules for producing regularity within the transmogrification of the mirage that the sophist may seem to be producing something different than merely an icon of the deception in which he is engaged with the man of earth. The sophist says with a leer:

"My friend, at the beginning ... being was certainly one...without duality." *[545] (Zolla)

which means implicitly that it isn't any longer and that the duality you now see is real.

Zolla affirms the Western philosophistical tradition utterly by seeing Oneness as an idea.

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**"**To this idea of Oneness, the highest of all possible ideas, all traditional civilizations seek to lead men's thoughts." *(astray)* 546 (Zolla)

That oneness is an Idea for him already is food for thought for the Idea is specifically representation in repetition to the finite infinity of 25 frames per second. However, to say beyond that that it is the highest of all possible ideas is to as much as begin to lay the foundations which ideas must be based upon. I suppose this is why Zolla himself begins to fantasize almost immediately -

"It was the theme of the singer at Greek and so, imagines Virgil, at Trojan banqueting halls; as it was of the Northern bard, such as the scop who sings to King Harothgar's retinue in <u>Beowulf</u>." *[547] (Zolla)

As Foucault has explained, the classical period was sustained by its imagination and obsession with genesis which when put together spell out Rousseau's noble Savage.

"Every number is derived by addition or subtraction from One, and number, the measure of vibration, defines the peculiar essence of each being." *[548] (Zolla)

This statement is manifestly false about numbers but true about Ideas. As Plato points out, twoness is a unity in itself which is totally independent, of One so that addition must flow from the laying of the foundations of twoness then dividing it to get one. Numbers are many independent forms which function as a series of laid foundations. However, Ideas as endless repetitions are merely added to each other over and over again. That number defines the peculiar

essence of each being means for Zolla that the idea defines the essence of the thing on the basis of the idea of the idea- the laid foundation.

"Oneness is abidingly equal to itself and therefore eternal." *[549] (Zolla)

Here the threshold of continuity in the accelerated repetition of ideas is reached such repetition is identical and therefore this identicality is the same as the continuity of 25 repetitions per second.

"It contains potentially the endless series of numbers *(laid foundations)*, and is therefore infinite. " *550 (Zolla)

The laid foundation - the idea of the idea, the subject -is the same as this continuity.

"Everything that confronts us is one and neither more nor less than one in the measure in which it is itself." *[551] (Zolla)

Everything which confronts us in the unity of apperception in the presence to the subject is capable of infinite repetition and this may become an Idea, and in that way, become a measure' of itself.

"Indo-European languages form the words for 'one' from the interjections that rise to one's lips at the sight of something singulars e, ei, i, io, oi . . . " *[552] (Zolla)

This involves a large leap of faith but the essential development of his chain of reasoning is that the layed foundation/'the idea of the one', is based upon the sighting of the repeatable. That is, that presence is based upon presentation and vice versa. This is the heart of sophistry. The Sophist singles out something and presents it to us with flair - Zolla presents us with his

article - this specially prepared presentation is given as a metaphor for the presence of the oneness of the seen to the subject, the source of that presence - the one who is there to see it. The essence of this special presentation is that it is repeatable and this repeatability points to the continuity of presence as the stage of the repeatability. Thus, presentation, "I've got something to show you" is a means of calling up the Oneness of the seen as a laid foundation, a precenium, for that <u>showing</u>.*[553]

"What confronts us immediately (ena 'he') is the symbol, the actual appearance of oneness, of an 'I'. The suffic -ghe - or -gho - added to the same roots gave birth to the Indo-European word 'eghoy' meaning 'my presence, my oneness here' (hence, Skr. aham, Lt ego, A.S. ic)* *[554] (Zolla)

What confronts the student as a presentation is the icon of oneness as laid foundation of the 'I' -

"Unity and individuality -I-ness - are interconnected ideas, and may coincide." *[555] (Zolla)

* * *

"The words for 'One' and 'Unity' are drawn therefore from the gesture of pointing at something, from the encounter with what appears to be a unity in itself, with an I." *[556] (Zolla)

This hodge podge of components of idealization really does not merit criticism but merely shows how Zolla himself repeats the futile gesture of attempting to lay the foundations of the idea by means of a muddied philology.

[2.70] All this would be sad but uninteresting if Zolla didn't come up with two lists, one concerning the qualities of oneness and the other concerning the emanations from oneness which precisely pictured what his talking about them <u>did</u> in quite a surprising way. He has already

attempted laying the foundation with respect to the gesture of pointing — the "Let-me-show-you-this" of presentation. He then goes on to attempt to lay the foundations again in another way.

 "But also another gesture lends itself: to this symbolical function, that of in gathering. The Indo-European root that described it was se (hence Skr sakt, Greek hapax 'once', Lt. singulus, Gr ers 'ore', the English words some and same.

"If we examine the meanings that are derived from seur, we shall perceive the whole gamut of implication of the idea of Oneness,

(a) Identity that is equal to itself (slur sana, Gr homos "sama", Lt. similis similar)" *[557] (Zolla)

Identity is the source of respectability that it is one of the basis of exact copying and mass production of those copies that infinite repeatability be attempted. The point is that the continuity of 25 repetitions per second is illusory. The laid foundation is always therefore illusory or imaginary - Ideal.

(b) Half, where idea is implied in unity since a unity is identical and therefore equal to itself and is therefore its own standard of identity and of equality. Unity is always inherently threefold, itself, itself as identical to itself and itself as the standard of identity. In one half of a thing, this is made *(clear)* since it correspond to the other half (skr, semi, Lt. semi; half)" *[558] (Zolla)

Here the laid foundation is made explicit as the cutting in half of an already constituted whole. That is the creation of a progressive bisection.

(c) The ideas of 'image' and of 'resemblance' which apply to objects which are equal to some ('one') other objects (the English to seem)" *[559]

Identical copies must be images created by imagination.

(d) Permanence, since one is abidingly itself (Lt semper 'always') and permanence is an all-inclusive instance (Lt similp 'simultaneously', as sinniht eternal night" *[560] (Zolla)

Here there is an interesting twist which is precisely the twist which produces the Nineteenth century episteme from out of the Classical episteme. The continuity of 25 repetitions per second as illusory as it is has seeming permanence because it calls up the permanence of the presence of what is presented, pure presence seems to go on forever but this idealization of the whole world turns spontaneously into an all inclusive instant since there is no difference between the moments of time in the continuity. And this all inclusive instant crystal clear for a moment turns opaque as if it were an eternal night. The Utopia is realized to be hell on earth[24].

(e) Unification (Skr, <u>samana</u> German sant 'together' sammeln 'to gather')" *[561] (Zolla)

Thus unification occurs as the gathering up of the continuity into an opaque instant which then recognizes death and discontinuity as the difference between the repeated images and the ending of the series in an inscrutable opacity.

(f) simplicity (Lt <u>simple</u>x)'

(g) Quietude, which is man's interior experience of oneness (Skr sanan 'quiet', As <u>sesom</u> 'friendly <u>seman</u> 'to conciliate' English soft <u>smooth</u>) (h) Solitude (alone in middle English was formed from all and one, in polish <u>san</u> means 'alone')" *[562] (Zolla)

These meanings go beyond the laying of the foundations. The first elucidates the guiding rule for the laying of foundations. Ockham's Razor which aims at an elegant fit between the descriptive device and the panorama of that to be described. Quietude is the sensation of

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[24] Described by Plato in the <u>Republic</u>. Cf. J. Sallis <u>Being and Logos</u>.

breaking through the threshold of the ideal when the chatter of repetition gives way to the silence of continuity and solitude is the end result as the continuous collapses into the instantaneous when one realizes that one is trapped in the fantasy world turned hell alone.

"But from the idea of oneness derives, apart from these meanings all carried by the root <u>san</u>, also the following -

(i) Eminence, since One is the fountainhead of All (from IE prai or pri or prei - The dative of per - which indicates motion in a given direction, derive Lt prior, primus German Furst 'prince', from prowoskr 'first', and in As freo 'lord' and the name of God Frumsceaft: Beginning 'Shaper') (ii) light from IE anso 'light' comes the names for one as indicating Lt as." *[563] (Zolla)

The Idea then seems to have Eminence as all things seem to flow from it just as they flowed from the principle of twinning in the Renaissance from the origin of the signs in the Nineteenth century. The Idea itself was thought to be a source of light by which the world was rendered clear and transparent before it finally darkened. Hence we call the dawn of the Idea the Enlightenment.

"Unity intuitively implies eminence, priority autonomy, equality, quietude and light." 564 (Zolla)

The foundations have been laid a second time by Zolla in his imagination just as he lays it again in his case of the structuralist method of Philology in which the arbitrary unity called Indo-European languages is constructed and then broken down into roots as the fundamental image which is repeated over and over in different languages. The gesture of pointing of the let - me-show-you-something has its necessary complement in the in gathering gesture by which the arbitrary totality for detotalizing is constructed.

"There are a number of Indo-European roots which indicate the idea of unity. If one observes the various additional meanings that such roots generate in the various Indo-European languages, one finds that they correspond to the phases of the creation - or emanation - of the- world of multiplicity from Oneness. In other words, when speaking any Indo-European language, by the use we make of the system of IE roots we affirm multiplicity the cosmological process which is described in the Vedic Scriptures.

"Every Root that gives birth to words meaning 'Oneness' will also give birth to the nine following layers of meaning, representing the nine stages of manifestation."

> 1. "Oneness in the various facets and implications stated above." *565 (Zolla)

So we return to asking what sort of conception may result from the use of the structuralist method and we must answer that sort which underlies the method which is explicitly the unity of the synthesis of the manifold - the laid foundation. Structuralism merely seeks to lay the foundations deeper than the Idea by not assuming to much - Structuralism is content with the synthesis of the manifold - the detotalized totality as its 'limit' foundation. Thus the subject disappears from the structuralist model. It appears to lay the foundations deeper than Idealism but in effect must then content itself with surface features, e.g. signs. The sort of oneness that the structuralist method may find is that which it begins with a detotalized totality - the oneness of the seen limited by the threshold of the unseen. From there it may talk about or imagine the unity of the synthesis, the Ideal laid foundation.

> 2. "Unity of time as duration - also indicated by the metaphor of running waters." *566 (Zolla)

The sophist brings our attention to that which he presents as the oneness of the seen and then shows us how. this oneness is the same as the continuity of what is present and that this continuity is a constantly changing flux.

> 3.  "The Word, the sound of the murmuring 'waters of life'." *[567] (Zolla)

We see the flux of the mirage and here the discourse of the sophist which he identifies with constantly changing traces of the mirage. His words are "high sounding and impressive" as he tells us of his great powers of memory and shows us the mnemonic device, the ultimate labor, saving device which gives him a special relation with oblivion.

> 4.  "The light and fire that are born of the Word." *[568] (Zolla)

The sophist's discourse is about the flux underlying all things and solid objects melt away as he changes our way of perceiving them by introducing to us a new terminology with which to order and manipulate them. *[568a] But ultimately his discourse calls our attention to the limit of the Oneness of the seen at the threshold of the unseen. This threshold glitters like a scintillation chamber. *[569] The scintillation chamber has a threshold with a different voltage level on

THE MANIFOLD   FIGURE 49
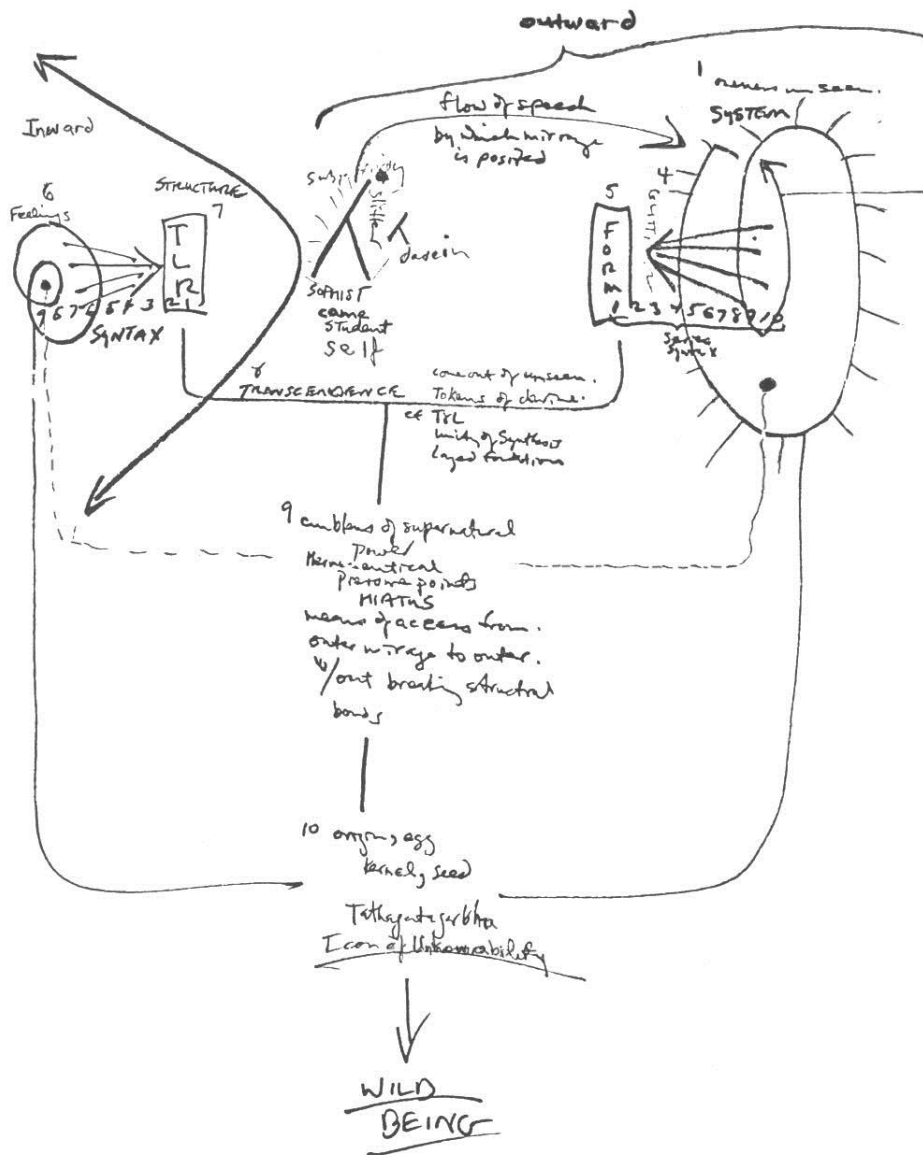


FIGURE 2.49

each side as "mesons" cross the threshold small sparks jump the gap. Thus it is with all transcendence. There is a threshold with the unseen (the MESONS) and where that threshold comes in contact with the oneness of the seen there is a glittering effect. This iridescence or scintillation appears as a strange light or dark fire which flickers over the surfaces of things like moonlights and makes them appear as eidolons. {The Sophist stokes the fire in the cave of Plato's <u>Republic</u> which gives off these sparks seen by the prisoners.}

> 5.  "Forms and hues born of light, hence trees and all the green things of the earth, and man who feeds on these products of light." *[570] (Zolla)

From within the Oneness of the seen (de-totalized totality) forms (minimal system) appear in the unearthly light. These are taken to be things from the world of things beyond the MNEMONIC but are in fact trapped within the mnemonic (or universe of discourse or Utopia) and are like the shadows in Plato's cave, Man himself is seen as one of these shadows in the Nineteenth century according to Foucault.

> 6. "The feelings that in man are akin to light." [571] (Zolla)

These forms and psychedelic colors calls up in the men of earth who are captured by the sophists display certain reactions by their soul. Their making sense of the external mirage <u>does</u> something to his own soul.

> . 7. "The various tangible luminous realities: the city, peace, love, blood, salt." *[572] (Zolla)

What it does to the man of earth who becomes trapped within the mirage is call up within him archetypal images such as those spoken of by Jung *[573] which are condensations and displacements *[574] of the forms in the mirage. These appear as if from out of the interstices between the forms of the mirage just as the Nineteenth century sciences do from the gaps in Classical science. Thus betokens the process of scientific discovery.

## 8. "The tokens of the Divine." *[575] (Zolla)

These archetypal dream images - tangible luminous realities appear as if they came from out of the unseen and they take the place of the Forms already there by displacing them in relation to one another. Thus the shift which reveals the freed entity occurs. These freed entities are seen as tokens of the divine in that they reveal a teleology which was not hitherto recognized. They are <u>tokens</u>, signs to be interpreted .

## 9. "The animal emblems of supernatural power: eagles, bulls, horses, bears, etc." *576 (Zolla)

The tokens of the divine (signs) - or as we have called them before, the freed entity— reveals the relation between the Forms (Ideas) and Tangible Common Realities (Archetypes) but in turn these signs themselves point toward what appear like acupuncture pressure points within the mirage itself which do not conform the way in which the sophist would manipulate the oneness of the seen. These are diamond like areas of constraint within the mirage which are subtlety obstinate to manipulation and which somehow allow one to glimpse what is beyond the mirage without passing its boundary.

9. "The egg, the kernel, the seed, in which multiplicity tends to return to a round pregnant oneness - from which it shall be re-emanated." *577

Because the pressure points - emblems - exist, it is possible to catch a glimpse of the mirage as a whole. The Mahayana Buddhists called it the <u>Tathagata-garbha</u> - the womb of thus-come. The whole of the mirage is like an egg, kernel or seed.
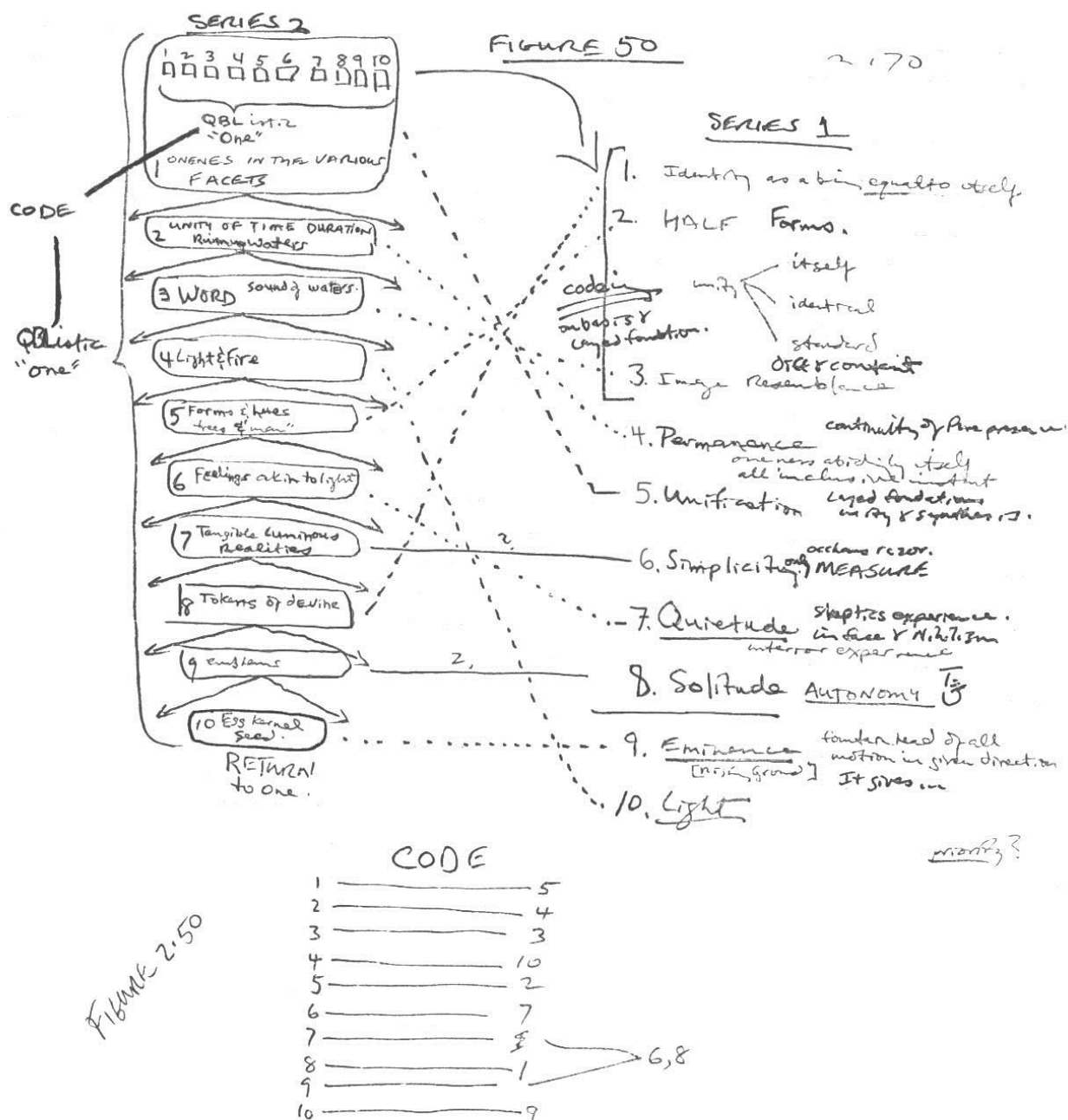
FIGURE 2.50

[2.71] Suddenly Zolla's description becomes interesting because we see that the resistance of the word roots to his thought has made him think beyond a muddled description of the idea. *[578] But even this is but a reduplication of his second laying of the foundations. He repeats this last repetition of his laying of the foundations over and over again with different sets of roots from different languages. Thus it is possible to see in this very crude example how each stage of the text and each level are merely repetitions of the same over and over again and how within this he presents in the guise of cosmogony a splendid picture of how his sophistry itself works. My premise is that the whole of Western philosophy may be read in this manner seeing in the philosophies of each man a description of their own version of sophistry. Thus Kant's is the unity of apperception and the categories are the tangible luminous realities which emerge from his mirage pictured by the transcendental aesthetic. Kant is the philosopher of the eclipsed world of things in themselves who attempts possibly more than any other philosopher to lay the foundations of metaphysics.

Or Nietzsche's Zarathustra maybe seen as the sophist <u>par excellence</u>.

"I tell you: One must have chaos in one, to give birth to a dancing star. I tell you; You still have chaos in you.

Alas! The time is coming when man will give birth to no more stars. Alas! The time of the most contemptible man is coming, the man who can no longer despise himself.

Behold: I shall show you the Ultimate Man[25];

"What is love? What is creation What is longing? What is a star? Thus asks the Ultimate Man and blinks.

The earth has become small, and upon it hope the ultimate man, who makes everything small. His race is as inexterminable as the flea. [?] The ultimate man lives longest.

'We have discovered happiness! says the ultimate men and blink." *[579] BIB186 p46 (Nietzsche)

Here Zarathustra proposed to show us something. This something is the last men - the man within the mirage defined by the oneness of the seen. The mirage is the chaos within -the intensification of nihilism - the wasteland.

"The wasteland grows; woe to him who hides the wasteland within!" *[580] BIB185 p51 (Heidegger)

The wasteland grows until no more tangible luminous realities are produced - no more dancing stars. The last man - the man of earth - blinks at the glitter of the mirage. The last man is lost within the mirage - so lost: he believes he has discovered happiness. The overman is he who breaks through the mirage and establishes the transvaluation of all values . Nihilism as the non-nihilistic source of order.

Foucault himself is aware of this dimension of what he is doing in the Order of Things. And his poetic analysis of Las Meninasis precisely the same as Zolla's nine stages of emanation in the way it gives us a picture of the trick which Foucault himself will work on us.

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[25] Ultimate Man is better translated as the Last Man, which is not the Uber-man (Overman).

"His dark torso and bright face half-way between the visible and the invisible ... the rules at the threshold of those two incompatible visibilities." *[581] BIB187 p4 (Foucault)

In the most sophist-icated versions the sophist himself claims to be trapped just like the man of earth within the mirage. Here Valesquez takes up that position.

"The spectacle he is observing is thus doubly invisibles first, because it is not represented within the space of the painting, and second, because it is situated precisely in that blind point, in that essential hiding-place into which our gaze disappears from ourselves at the moment of our actual looking. And yet, how could we fail to see that invisibility, there in front of our eyes, since it has its own perceptible equivalent, its sealed in figure, in the painting itself?" *[582] BIB187 p4 (Foucault)

This set of invisibilities like the iridescence between gestalts in other sorts of illusion such as is brought out by OP art is precisely the substance of the mirages interaction, with the unseen,

"No gaze is stable, or rather, in the neutral furrow of the gaze piercing at right angles through the canvas, subject and object, the spectator and the model, reverse their roles to <u>infinity</u>." *[583] BIB187 p5 (Foucault)

Here we see that the flux of the mirage is based on oscillation between twins, one of which is treated within the invisibilities and the other located on the canvas.

"The painter is observing a place which from moment to moment never ceases to change its content, its form, its face, its identity." *[584] BIB187 p5 (Foucault)

Thus the flux of the mirage is based upon the interaction of the visible and the invisible. However, within the painting is the mirror in which reflects what is within the space of double invisibility.

"Here the action of representation consists in bringing one of these two forms of invisibility into the place of the other, in an unstable super- imposition - and in rendering them both, at the same moment, at the other extremity of the picture at that place which is the very height of its representations that of a reflected depth in the far recess of the painting's depth. The mirror provides a metathesis of visibility that affects both the space represented in the picture and its nature as representation; it allows us to see, in the centre of the canvas what in the painting is of necessity doubly invisible." *[585] BIB187 p8 (Foucault)

The Sovereign is precisely what is reflected in that mirror -the subject, the laid foundation which is one visibility minus two invisibilities which renders it equal to illusion. Las Meninas stands in Foucault's terms for the impossibility of laying the foundations and ultimately for the disappearance of <u>man</u>. However, what is this conjuring trick where man maybe produced from within the depths of Western thought only to be lost there again whether it is done by Foucault himself or by the "It" which "gives" us what we think. Foucault produces for us a profound picture of the workings of the manifold within which the mirage as detotalized totality functions. As such he has produced a picture of the external coherence of the mirage (the manifold) and the internal coherence of the mirage (the minimal system) while the mirage itself he described less successfully in the <u>Archaeology of Knowledge</u>. Foucault claims that the mirage is not dependent on him for its unity but that he is merely reporting his investigative results.

Foucault is of the era of the Nineteenth century when the laid foundation has disappeared even as an idea and in which the synthesis of the manifold will do for the deeper foundation of structure to be laid. This is the era of the freed entity. After the collapse of ontological monism, it

is then the manifold itself which is looked to as the source the coherence of traces before it is held together (hermeneutic) and run through (dialectic). Beyond that there is no trace, {just propensities}. The concept of the trace was developed most by Derrida who analyzes Husserl's theory of signs in Speech and Phenomena *[586] in a way which brings out Husserl's essential sophistry. The concept of the trace is the last toehold Western philosophy has upon the Detotalized Totality. When there is no longer any trace of it left when we enter the realm of the origin of the essence, then all that is left are swarms, clusters and constellations. These are the forms of the manifold before it is synthesized into a form like the market place*[587] with spatial but no temporal unity or before the synthesis is unified like the bureaucracy or university and given temporal unity as well. When the mirage has no longer spatial or temporal unity, the sophist loses his grip on it - his control. Sophistry is the opposite of skepticism. Each increase and intensify nihilism but the former presents it as if it were a decrease in nihilism while the latter insists upon the true nature of the traces (karma, curved space) they leave in creation.

## Part H: The Knot of Paradox

[2.72] With the introduction of the difference between logos and mythos, and between the sophist and the mirage, a return has been effected toward the consideration of the basic dichotomy with which this discourse began in the present section - SAMENESS AND TRANSCENDENCE. The sameness of the logos and mythos (and the sophist and his guises

*[588]) when they break apart give rise to transcendence. The motifs of transcendence and sameness have a particular relation to one another which exemplifies a fundamental DIFFERANCE. Transcendence involves as it were differences between dimensions rather than differences within dimension. That which transcends bounds breaking into another realm which is inaccessible to the transcended is DIFFERENT from the Same. Yet the Same as collection and division is what holds apart, yet together, the realm transcended to and the one transcended from. When transcendence is seen to ground itself it is said that these two realms are really the same and thus collection and division disappear except for the concept of sameness reduced to Identity. Identity is the hallmark of ontological monism. Thus it seems that Transcendence and Sameness as collection/division are two different ways of looking at the same matter, one might say, in terms of its external and internal coherence. Transcendence looks at the transmission between different "modalities" as "whatnesses" which are to be brought together into contact yet hold apart so as to make them distinguishable.

"The absolute First remains necessarily as undefined as that which confronts it; no inquiry into some- thing concrete and precedent will reveal the unity of abstract antithesis. Instead, the rigidly diachotomical structure disintegrates by virtue of either poles definitions as a movement of its own opposite. To philosophical thought, dualism is given and as inescapable as the continued course of thinking makes it false. Transmission - "mediation" - is simply the most general and inadequate way to express this." *[589] BIB160 p139 (Adorno)

Thus collection/division looks at the resistances to transmission which constrain transcendence, but also in a lesser role articulate the realms to the extent they are not transcended from, as the same. It is therefore easy to see why the problem of collection/division is suppressed

in the history of Western philosophy which imagines transmission as a free from all barriers - yet

transcendence without constraints is none at all. [?]

"'Nature' is a cultural concept. It stands for that irremovable component of human experience which defines human will and sets unencrouchable limits to human action. Nature is, therefore, a by-product of the thrust for freedom. Only when men set out self-consciously to make their condition different from what they experience, do they need a name to connote the resistance they encounter. In this sense, nature, as a concept is a product of human practices which transcend the routine and the habitual, and sail on to uncharted waters; guided by an image of what-is-not-yet-but-ought-to-be."

"The realm of unfreedom is the only immutable meaning of 'nature' which is rooted in human experience."

*        *        *

"Human action would not be possible but for the presence of nature. Nature is experienced as much as the locus, as it is perceived as the ultimate limit of human action, Men experience nature in the same dually equivocal way in which the sculptor encounters his formless (unhewn) lump of stone; "it lies in front of him", compliant and inviting, waiting to absorb and to incarnate his creative ideas *[presence at hand]* - but its willingness to oblige is high1y se1ective; *[telenomic filtering]* in fact, the stone has made its own choice well before "the sculptor grasps the chisel". *[ready-to-hand]* The stone, one could say, has classified the sculptor's ideas into attainable and unattainable, reasonable and foolish. To be free to act, the sculptor must learn the limits of his freedoms he must learn "how to read the map of his freedom" *[through distracting possibilities]* charted upon the grain of the rock." [?] [source?] *590 BIB425 (Bauman)

Therefore, SAMENESS (constraint) and TRANSCENDENCE (freedom) as mutually

exclusive viewpoints implicate one another. However, what is it that these two viewpoints are

views of? What is the root phenomena from which the two motifs of philosophy spring? I wish

to name this root phenomena - like the common root as Kant says that understanding

(transcendence) and intuition (sameness) spring *591 — the ~~clearing of Being~~. The fundamental

question then becomes how Being may be seen as One {as Ultra Being} yet both as unity and

diversity, and the means of thinking the oneness of All Being by way of its cancellation {due to univocity}. The fundamental formula of this cancellation is as follows:
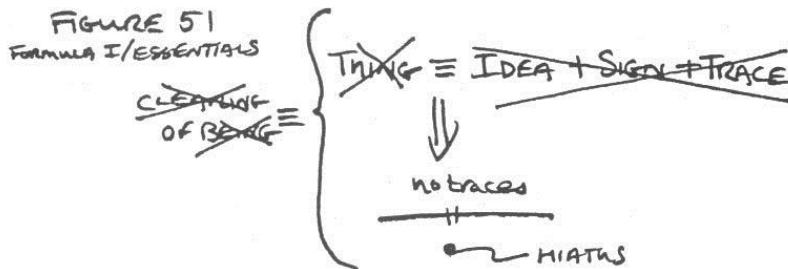


FIGURE 2.51 Formula I - Essentials

{Note: Hiatus = Propensity}

And this may be restated in another wing whose meaning will be unearthed in the fullness of the present discourse.
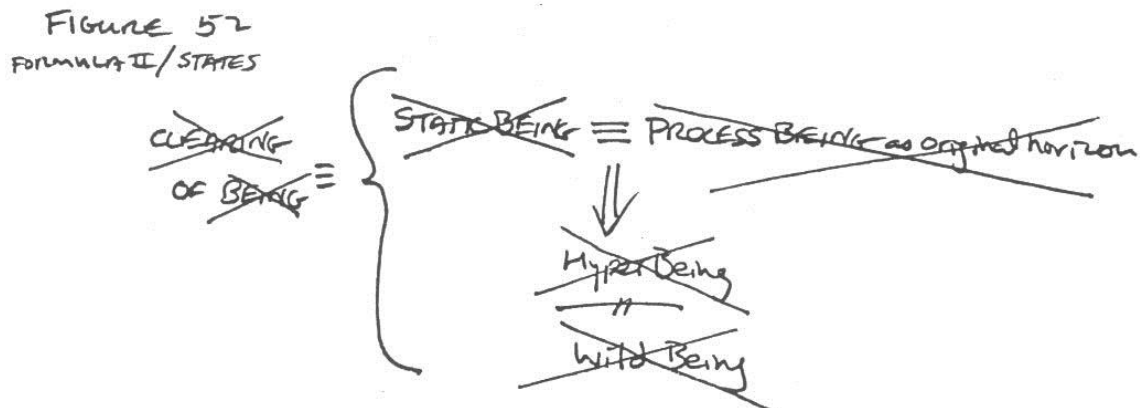


FIGURE 2.52 Formula II - States

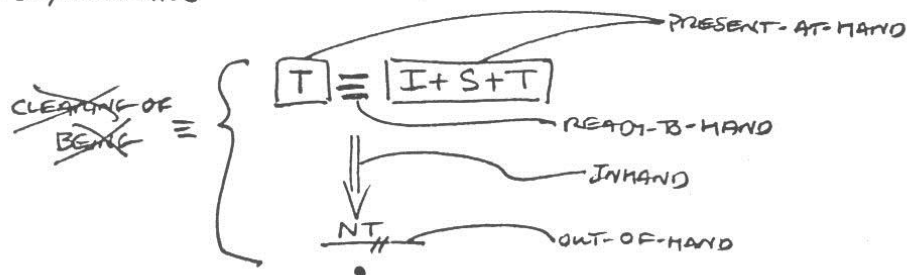OR we may consider these states of Being in terms of their modalization.

FIGURE 2.53 Formula III - Modalities

In fact, the ~~clearing of Being~~ may be considered in terms of cancellation of essentials (formula I), cancellation of modalities (formula III) or cancellation of States of Being (formula II). The difference between the cancellation of essentials and modalities is the expression of transcendence whereas the cancellation of States of Being expresses sameness.
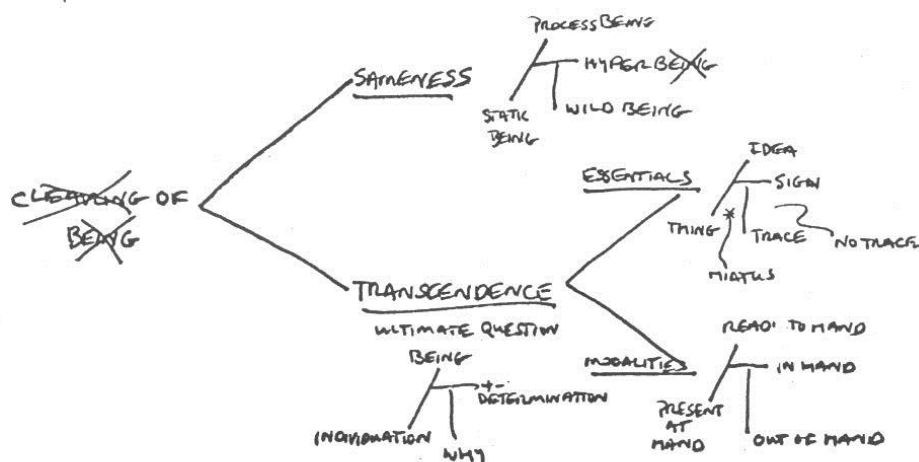


FIGURE 2.54

This progressive bisection may of course be reduced to the following dialectical expression:

FIGURE 55
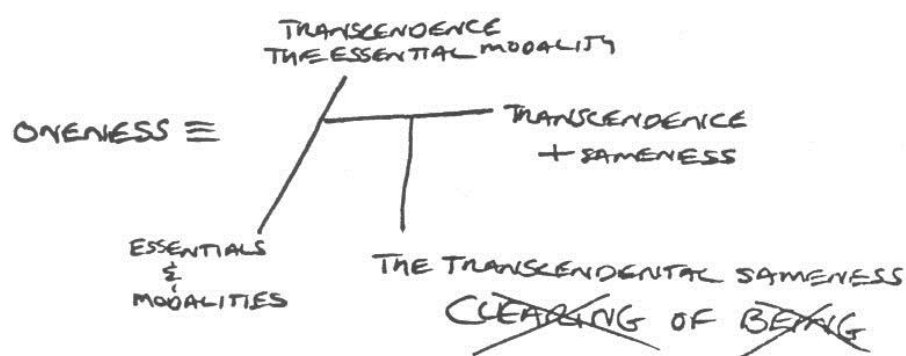


FIGURE 2.55

[2.73] Transcendence and Sameness as collection/division are two views of the ~~clearing of Being~~ which seek, to dominate it. They dominate it by imposing Oneness (as self-transmission) and unity (as forced synthesis) or diversity (as randomness) instead of allowing the attributes of the ~~clearing of Being~~ to surface of their own accord. These two views mutually seek to describe what might be pointed to as a knot of ambiguity and paradoxicality *[591a] which is the groundless source of thought. This source is sometimes approached through the ultimate philosophical question formulated by Leibniz as "Why is there something rather than nothing at

all?" Philosophy approaches this nexus of its groundlessness attempting to defuse it by the reduction of the sensibilities either through method or crude dualistic distinctions (idealizations or ideas). What is required is instead what Adorno, calls dialectical logic.

"In a sense, dialectical logic is more positivistic than the positivism that outlaws it. As thinking dialectical logic respects that which is to be thought - the object - even where the object does not heed the rules of thinking. The analysis of the object is tangential to the rules of thinking. Thought need not be content with its own legality; without abandoning it, we can think against our thought, and if it were possible to define dialectics, this would be a definition worth suggesting" *[592] BIB160 p141 (Adorno)

The object of philosophy, of all thought not constrained by the heart is always the groundlessness of its own thought. The sort of dialectics which Adorno speaks of here are a means by which thought attempts to tangentially approach the knot of its own groundlessness.

"Dialectics as a philosophical mode of proceeding is the attempt to untie the knot of paradoxicality by the oldest means of enlightenment: the ruse... Dialectical reason follows the impulse to transcend the natural context and its delusion (a delusion continued in the subjective compulsion of the rules of logic) without forcing its own rule upon this context - in other words, without sacrifice and without vengeance." *[593] BIB160 p141 (Adorno)

Groundlessness which is the primordial context of all philosophy is for thought its own immanence. Immanence because thought on its own may never transcend this state without ruse - without fostering a delusion which covers up the essential groundlessness of all thought. The Sophist attempts to perpetuate the ruse while the skeptic exposes it. Thus a fundamental oscillation within dialectical thought is between statement and criticism.

"The only way out of the dialectical context of immanence is by the context itself. Dialectics is critical reflection upon that context. It reflects its own motion; if it did not, Kant's legal claim against Hegel would never expire. Such Dialectics is negative." *[594] BIB160 p? (Adorno)

Negative Dialectics refers to the taking into account of the resistance of the ONTIC medium to the movement of the positive dialectic of thought. The ontic medium within which the dialectic moves as an onto-logical nexus has been sketched as immanence, nihilism, minimal change, errancy, and, now, as groundlessness. {This ontic medium has its own propensities which it follows naturally if not forced to do otherwise.} Thought drives against its own groundlessness and that groundlessness perturbs the course of the dialectic. *[594a] Thought drives against its own deflection, molestation, of itself which occurs in its expression. This must be distinguished from the anti-dialectical movement wherein the dialectic itself bursts its bounds and becomes identical to its own groundlessness. There it becomes its own deflection. The anti-dialectical move is the piercing through the hiatus whereas the negative dialectic sense the presence of the hiatus by means of its expression in terms of the ontological medium. The hiatus is the condensation or source of the ontic medium. Sartre wished to make it the translucent center point in which the opacity of the material content became intelligible whereas Adorno sees the hiatus as OTHERness. The intelligibility of the hiatus is like the nothingness of Consciousness in Being and Nothingness; it is precisely the ruse of the dialectician - the sophist. Groundlessness is turned by Sartre from, deficit into asset. The skeptic must agree with Adorno that the hiatus is otherness.

The hiatus is precisely imaged in Physics as "the space-time singularity" whereas the traces correspond to the curvature of space conditioned by the gravitational fields- (marked by signs) around objects and Ideas distributed in the space of the universe of discourse. The "black hole" in space where the curvature of space is so marked that it "pops" out of space-time altogether. Within the ambiance of this metaphor, negative dialectics expresses the effects of the event horizon upon that which "glances off it" which is to warp the space-time make up of that object. Anti-dialectics expresses that which crosses the event horizon and is lost within the black hole. The same may be seen with another metaphor from physics at the opposite end of its spectrum. The quark which is never isolated outside the particle functions similarly to the space-time singularity which never functions outside the black hole. These metaphors from physics are merely physicalist images of the thought of the hiatus itself which has surfaced recently within the universe of discourse as pure otherness. The world of things which was eclipsed surfaces again as these "emblems of supernatural power" within that realm of discourse which refer incontrovertibly beyond it without crossing any frontier. Negative and Anti-Dialectics are two approaches to he hiatus which positive dialectics itself does not recognize.

The hiatus surfaces with the removal of the tyranny of ontological monism and the emergence of the trace as a fundamental unit of dianalysis. *[595] The ground of groundlessness (abyss) which thinking apprehends as its object shows up the pure otherness of the hiatus which

operates within the interspace of inversion between thought and its object. LACAN expresses

this in the following:

"I have myself shown in the social dialectic that structures human knowledge as parnnoic3, why human knowledge has greater autonomy than animal knowledge in relation to the field of force of desire, but also why human knowledge is determined in that 'little reality' (ce peu de rea lite), *[596] which the Surrealists in their restless way, "saw as its limitation. These reflections lead me to recognize in the spatial capitation [?] manifested in the mirror stage, even before the social dialectic, the effect in man of an organic insufficiency in his natural reality - in so far as any meaning can be given to the words 'nature'.

"I am led, therefore, to regard the function of the mirror stages as a particular case of the function of the imago, which is to establish a relation between the organism end its reality - or, as they say, between the Innenwelt and the Umwelt. *[Thought and its Object]*

"In man, however, this reality to nature is altered a certain dehiesence at the heart of the organism, a primordial discord *[Hiatus as obstinacy]* betrayed by the signs of uneasiness and motor uncoordination of the neo-natal months. The objective notion of the anatomical incompleteness of the pyramidal system and likewise the presence of a certain humoural residue of the material organism confirm the view I have formulated as the fact of a real specific prematurity of birth in man.

"It is worth noting, incidentally, that this is a fact recognized as such by embryologists, by the term foetalization, which determines the prevalence of the so-called lived superior apparatus of the neural, and especially of the cortex, which psycho-surgical operations lead us to regard as the intra-organic mirror.

"This development is experienced as a temporal dialectic that decisively projects the formation of the individual into history. The mirror stage is a drama whose internal thrust is precipitated from the insufficiency to anticipation - and which manufactures for the subject, caught up in the lure of spatial identification, the succession of phantasies that extends from a fragmented body image to a form of its totality that I shall call orthopaedic - and lastly, to the assumption of the armour of an alienating identity, which will mark with its rigid structure the subject's entire mental development. Thus, to break out of the circle of the Innenwelt into the Umwelt generates the inexhaustible quadrature of the ego's unification." *[598] BIB427 p4 (Lacan)

Thus we see the same model of the hiatus arising in psychoanalysis cum semiotics as has

appeared at either end of the spectrum of physics. The positive dialectic is effected by three facts

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as knot of its own makings Interstice, Inversion, and Hiatus. The approach to the third of these through the first two defines Negative dialectics whereas the identification of the positive dialectic with the hiatus itself which cancels it out completely is the Anti-Dialectical move.

Within the realm of ontological monism the positive dialectic operates without recognizing these three factors the first two of which describe TWINNING. Skepticism and nihilism have been the result of twinning within the universe of discourse ruled by Logo-centrism.*[599] These two describe positively the difference between Sameness and Transcendence from the opposite ends of the realm of philosophical discourse. They express in the ritual criticism of the skeptic and the inescapableness of nihilism what positive philosophy abhors in its own nature. The groundlessness of thought is all pervasive. Sameness and Transcendence or their inversions Skepticism and nihilism attempt to express this. The first as the attempt to dominate groundlessness and the second as the fruitlessness of that attempt. Skepticism is the correct attitude toward a nihilistic situation or landscape. It is the attitude of all thought which attempts to transcend or break free of that nihilism but realizes it can't. Skepticism is the attitude of the thinker who refuses to use the ruse of ontological monism against himself. Who refuses to substitute faith for reason in any form. *[600] Nihilism is a description of the groundless ground itself wherein it is impossible to collect and divide because neither the grid which thought projects on the ground nor the features of the ground itself have any stability.

What is the basis for the distinction between the distinct motifs Transcendence and Sameness (where Sameness means collection and division) then? Is not this distinction itself nihilistic and may we not be skeptical about its worth. This distinction is the <u>Same</u> as that between skepticism and nihilism and this latter version merely records the consequence of the former as a result of the transcendence of that former version. In both cases there is recorded an attempt to pull free from the dilemma of groundlessness instead of accepting this very groundlessness for what it is. 'The dialectic of thought as an internal movement of the soul' *[601] seems to pull free of the groundlessness by finding some headland above the world *[602] through the splitting of itself into "movement" and "moment" -as a constant pulling free and collapsing back, into stillness where it must collect itself from the fragmentation caused by the initial motion. This dialectic encounters its own groundlessness as what lies synoptically beyond rest and motion in immanence as an ontic medium - e.g. as minimal change. The character of this ontic medium to the skeptical dialectician seems to be nihilism. Its physiognomy may be grasped by means of negative dialectics which observe the perturbation within the ev-entity, the movement/moment of the dialectic itself and then posits the existence of the hiatus on the basis of the transformational system it finds. Finally, the dialectic itself reaches an anti-dialectical impasse which causes it to collapse back into immanence. This is the point in which the hiatus surfaces from out of the reification of the transformational system and is realized to be one with thought's dialectic. Thus Transcendence and Sameness or in Kant's terms, the distinctions between a priori/a posteriori and synthetic/analytic are mutually implicated in one another

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because of as Adorno says, "either pole's definition as a moment of its own opposite" *[603] and give rise to an illusory sense of stability whereas in fact the whole issue is lost in the interstice between the two terms.

"To philosophical thought, dualism is given, and, as inescapable as the continued course of thinking makes it false." *[604] BIB160 p139 (Adonro)

So the problem becomes for us whether it is possible to setup distinctions which are not trapped, in the "falseness" of dualism. This means more precisely - Is it possible to avoid dominating the essential groundlessness from some illusory headland above the world?; to avoid pulling free into transcendence and thus splitting ourselves off from the groundlessness by in turn splitting the soul into mover and moved?

[2.74] Transcendence and collection/division give a false view of the knot of groundlessness because they seek to dominate it by maintaining their distance from one another and thereby from it. The distance of reification which they maintain between themselves is proportional to the distance between themselves and their ground of groundlessness. They seek to continually pull away from their source in groundlessness in order to validate their authority in thought for that authority can only be over that groundlessness itself. What is rejected by them returns to them by the backdoor only with a vengeance. *[605]  Every attempt to pull away is illusory so that these very tools by which thought seeks to dominate its own source serves as an

icon for that source which may be explored in order to approach the ~~clearing of Being~~. The transcendent must be divided from the transcended, yet collected together with it in their belonging together. The power that collects the transcendent and the transcended must be beyond them transcendent over what it collects in order to be able to encompass them and hold them together. Thus there must be divisions between transcended, transcendent, and their collection. The power that promotes these divisions must be again transcendent over the first three divisions which it posits. The transcended is that which is divided from itself and the transcendent is that which collects the self-divided by completing it. Thus transcendence and collection/division say the same yet through their complementariness point to a structure which is beyond their duality and refers more directly to the groundlessness. This is to say that because collection / division imply a power which does the collecting and dividing, it holds within it transcendence. And because transcendence implies a separation between transcended and transcendent, it holds within it the power of collection and division. Yet because together they show up a structure which is beyond the mere identification of collection and transcendence and division with transcendent they say the same.

[2.75] The structure which appears when the interrelation of Transcendence and. collection/division is considered has a different stance toward the ground of groundlessness through which a glimpse of the ~~Clearing or Being~~ appears. Because together through the

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dualities intermeshing they come to embody the knot of paradoxicality instead of attempting to

separate themselves from it.


"To proceed, dialectically means to think, in contradiction, for the sake of the contradiction once experienced in the thing, and against that contradiction." *[606] BIB160 p145 (Adorno <u>Negative Dialectics)</u>,

      Here the contradiction is that Transcendence and collection /division are identical to one

another yet different. They are different only because when taken together and inter-meshed a

structure appears which would otherwise not be seen. The word 'Structure' is not precise in this

context - better to say physiognomy. *[607] The physiognomy that appears is the face of

contradiction which underlies our attempts to think out what the duality signifies which evokes

this contradiction. And contradiction refers directly to the groundlessness of thought The simple

picture is that of the positive dialectic of movement and moment reaching an impasse.


Str: "It seems, in consequence, that the philosopher, who values knowledge and so forth above all else, has one sovereign duty. He must refuse to accept from the advocates of either the one or of the many forms the dogma that all Reality is changeless; nor must he listen to the other school which depicts Reality as everywhere changing. Echoing a child's prayer, he must pronounce Reality or the sum of things to be <u>both at once</u> - all that is unchangeable and all that is undergoing change." *[608]

-Plato * <u>Sophist</u> 249-250

      Without direct knowledge of the oneness of all things, the most thought, tied to the heart,

may do is to reach such an impasse *[609] as the stranger shows us above. This impasse is really, as

all contradictions, an icon of the positive dialectic itself. The positive dialectic is an impasse

itself which keeps trying to run away from itself. From the point of view of the dialectic which

combines movement and moment, everything must be expressed in terms of change and changelessness. That is to say that the prevalence of the dialectic itself through the many changes of rest and motion gives the dialectician a glimpse of changelessness in relation to the allassence [allassent as in French 'aller' to go]. *610 within the dialectic itself. By posing the contradiction which at once refers to the dialectic and beyond the dialectic (to reality?) as Adorno says to "the contradiction once experienced in the thing" then the subtle dialectician comes to finally "think against that contradiction" itself. Through the philosophically universal dualistic pincers of transcendence (change/changeless) and collection/division (One/many forms) some glimpse is seen of the physiognomy of the contradiction itself; in the "both at once" {i.e., the nondual}. This physiognomy has certain particular features which may be reified into a structure in order to dominate them, but the structure does not capture the features - it merely provides a caricature. The structure refers to the features of the knot of paradoxicality and the features refer to the groundlessness of all thought - a groundlessness that thought appropriates as a ground.

"The force of consciousness extends to the delusion of consciousness. It is rationally knowable when an unleashed, self escaping rationality goes wrong. Where it becomes true mythology. The ratio recoils into irrationality as soon as in its necessary course it fails to grasp that the disappearance of its substrate - however diluted - is its own work, the product of its own abstraction." *611 BIB160 p149 (Adorno's Negative Dialectics)

Negative Dialectics re-appropriates the ground of groundlessness but still separates itself from it and confronts it - it thinks against the contradictions that positive dialectics reaches as impasses which it puts in its own way as icons of itself. The Anti-dialectical moment occurs

when the thought becomes the contradiction and passes out of groundlessness as a negative

deterrent to thought into the realization that it is the very substance of thought.

[2.76] The physiognomy of the knot of paradoxicality toward which all thought tends

appears as it attempts to express the inexpressible.

"We fail to do justice to the concept of Being, however, until we also grasp the genuine experience that effects its instauration: the philosophical urge to express the inexpressible. The more anxiously a philosophy resists that urge, which is its peculiarity, the greater the temptation to tackle the inexpressible directly, without the labor of Sisyphus - which, by the way, would not be the worst definition of philosophy and does so much to bring ridicule upon it." *[612] BIB160 p108 (Adorno Negative Dialectics)

The myth of Sisyphus which Camus extended from a description of philosophy to one of

the "existential" state of man generally is a good metaphor for the positive dialectic of thought

which jerks from a state of rest to movement and back again sometimes voluntarily and

sometimes under the coercion of the ontic medium. The journey of thought as a movement in the

soul which the dialectic represents outwardly is an attempt to mediate the inexpressible to itself.

"We shall not cease front exploration, And the end of all our exploring Will be to arrive where we started And know the place for the first time." *[613] BIB??? p. 59, 1, 239-43 (T. S. Elliot, Four Quartets)

Yet the exploration tends toward the inexpressible through expression because that

inexpressibility is its ground, it's very reason for being undertaken. And further, the topic and

ground are the inner most substance of the exploration of the dialectic itself. The dialectic is

inexplicable in its form and action and in tending toward the inexpressible.  It tends towards the

expression of its own inability to express itself. The dialectic is a calculus that tends toward what is worth speaking; what is apropos at this moment in the concatenation of all diversity which at every moment points toward its own oneness and unity. Yet this absent oneness cannot be expressed through the dialectic but only experienced directly. Thus the oneness forms a center toward which the diverse speaking of the dialectic tends but cannot achieve. *[614] Confronted by this impasse, thought either transforms into poetry which is its continual possibility of alter ego (cf. Heidegger) or it attempts to construct a vehicle through the mediation of which the inexpressibility may be directly glimpsed.

"Philosophy is neither a science nor the "cognitive poetry" to which positivists would degrade it in a stupid oxymoron. It is a form, transmitted to those which differ from it as well as from them. Its suspended state is nothing but the expression of its inexpressibility. In this respect, it is a true sister of music. There is scarcely a way to put the suspension into words, which may have caused the philosophers except for Nietzsche perhaps gloss it over. It is more the premise of understanding philosophical text than it is their succinct quality." *[615] BIB160 p109 (Adorno Negative Dialectics)

Science is thought unaware of its own impotence and groundlessness. Philosophy rises above science and poetry by attempting to build vehicles by which inexpressibility might be shown up in much the same way Gestalt psychologists create images which show up optical illusion. These thought models have the name sort of specific form as say the image which is now two faces end then a vase as figure/ground relations shift. Gestalt psychology attempts to understand perception out of the distortions of that perception not thinking that such is a truncation of genuine perceptual experience. Similarly, philosophy generally truncates the

sensibilities using dualistic motifs, in which much of what is still expressible before reaching the boundary of inexpressibility disappears between the pairs. Yet this is because philosophy is obsessed with showing up inexpressibility as such and it must then create a gap between the two which really shade off past subtle discrimination. In the construction of images which generate perceptual disturbance, the aim is not at the contrasting figure/ground relations used as crass examples, but at the distorted ambience itself.

[2.77] Perception skips or "slips gears" between the two configurations. This slippage itself not the configuration is the aim of the example. The same is true with philosophy which attempts to bring to light what corresponds to optical illusions in thought. That is, the slippage of thought around a knot of paradoxicality which can give different axiomatic relations validity. Thus in mathematics Euclidian and non-Euclidian axiomatic bases may be constructed around the paradox centered in the crossing or non-crossing of parallel lines at infinity. The axiomatic platform is the - static counterpart to the positive dialectic, both are castles of thought built in the sky hovering over the groundlessness of thought. The difference is that the axiomatic platform seeks to exclude all contradiction from the firstness of its formulation whereas the positive dialectic attempts to encompass the contradiction within itself and thereby derives its dynamic character.

The distinction between axiomatics and dialectics is merely an example of how thought complexes break up on the reefs of the inexpressible and they express two different attitudes

toward this great barrier reef. The attitude of the dialectic is that of the concept of "spaceship earth" *[616] (cf. Buckminster Fuller <u>Operating Manual for Spaceship Earth</u>) in which one makes the reef part of the ship. The other attitude is that which seeks to make the ship impregnable - a Titanic. The first sort of philosophy constructs systems of thought that show up the "optical illusions" which stem from the groundlessness of thought and are the more popular of late. The latter which follow the ideology of those who built the Titanic such as Descartes and Kant who do the same involuntarily. As Adorno says above,

"It is more the premise of understanding philosophical texts then it is their succinct quality." *[617] BIB160 p109 (Adorno)

That is, the suspended state of philosophy above the seeming abyss of Inexpressibility will be expressed in every system of thought, which is not tied to the heart, either voluntarily or inadvertently. Thus every system of thought whether admittedly or not makes its own groundlessness its ownmost topic beyond which it cannot go. The same is true of science which merely does the same involuntarily and in an admittedly the crassest possible manner. Thus we may deal with all systems of thought whether described as such or not as positively dialectical. And positively dialectical thought constructs models of thought expressly to show up the groundlessness of itself by the mediation of the attempt to ground itself. Thus more generally, ontological monism is a picture of thought's ownmost project of attempting to ground itself which it has until recently assumed. The breakup of ontological monism as a premise is the full

coming to the surface the fact that thoughts only task is to construct models that show up - bring

to light its own groundlessness preferably in a way that makes it directly intuitable.
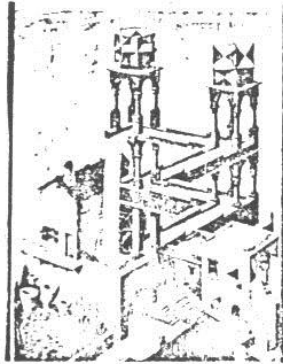
FIGURE 56

ESCHER
PRINT

FIGURE 57

FEATURE OF
groundlessness KNOT OF PARADOX
in
Sparksgap

DUALISTIC
PINCERS

3d STRUCTURE

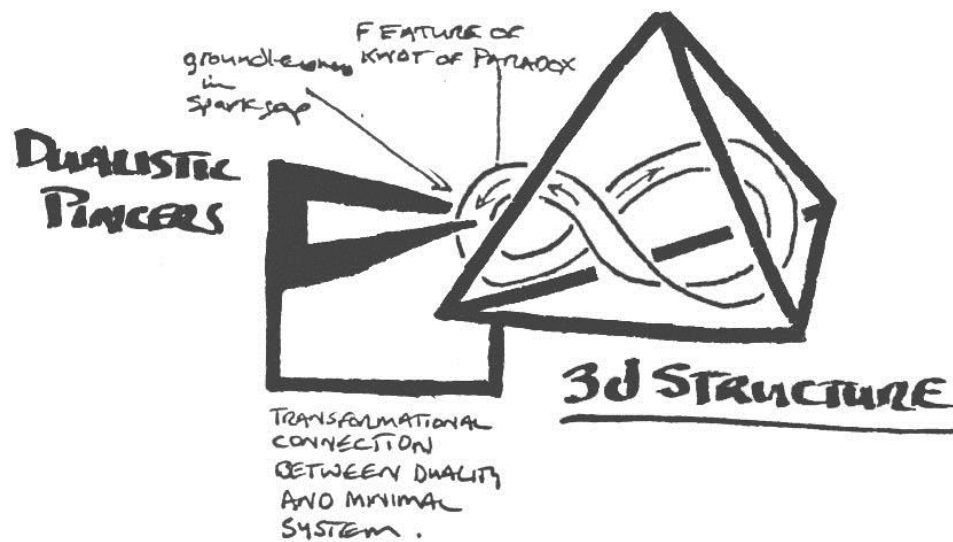TRANSFORMATIONAL
CONNECTION
BETWEEN DUALITY
AND MINIMAL
SYSTEM.

FIGURE 2.56-57

[2.78] The features of the knot of paradoxicality are this direct intuition of

groundlessness. They are caught sight of between the pincers of dualistic reductions of the

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sensibilities by philosophy when the substrate of these distinctions are explored. Their analogy is the iridescent shimmering that separates the two versions of the gestalt optical illusion that is the substance of the mirage. This is captured by the Engraver - Escher in many of his works - We might consider the picture of the mill stream that serves as its own source. *[618] The elements of perspective are concatenated in such a way as to allow a visually and conceptually contradictory warp to appear within the pictorial space. This warp through the eye moves as it seeks to project perspective into the image is built without breaks in surface of the ambience of the work. All knots of paradoxicality have this sort of physiognomy which allows endless turning through their moments without being able to grasp any one point as the First *[619] from which one might unravel the knot. Yet still one finds no gaps in the procession from moment, to moment. Merely an iridescent fog separates the moments in the perceptual exploration of the picture which does not allow the full projection of the three dimensional illusion into the full pictorial space. Thus, in this case, one is trapped between the surface design and the projection of depth by the slippage of the optical illusion, yet everywhere one looks there is no break in the present-at-hand surface design and one may ready- to-hand project partial depth. The emotional result is anxiety. The pictorial space folds through itself so as to create an illusion that depends on the continuous circular or exploratory movement of the eye which cannot rest in any full comprehension of the work except a gestaltist sum that is greater than the parts; meaning there is a discontinuity between parts and whole through which a transparent visual discontinuity, shimmering, passes. *[620] The whole folds through its self in such a way that one may only always move from part to

part and never build up to the whole which is grasped separately. The knot of paradoxicality which Russell attempted to dominate through logical typing always presents this type of physiognomy.

[2.79] <u>Logical typing disperses</u> the Escher-like optically aberrant pictorial space of thought. The class which is a member⁻ of itself is the archetype of thought which reveals the knot of paradoxicality. It reveals the knot in the secret staircase wherein one merely moves to another member of a class and "all of a sudden" one has moved to the level of the class itself. *[621] Thus the class which is a member of itself equates the move between separate transcended elements to the move of transcendence itself. Thus the difference between collection and division of transcended elements and the collection and division of transcended/transcendent levels of analysis is obscured. The identity of the difference between members and the difference between member and class is the basis of ontological monism. Transcendence attempts to ground itself by taking the process of transmission as a ground for the actual transmission itself. Thus are identified the institution of levels of transcendence with the act of crossing from one level to another. Logical typing disperses into a merely present-at-hand assemblage all the elements which allow the knot of paradoxicality to function in thought. The result is a separation of the process of transcendence turned into infinite ramification of levels and series unchecked by arbitrary limitation from the institution of differences between levels of classification and members of a series or what might be termed the "body" of the possibility of transcendence. The

result hides the paradox by making it totally uninteresting. Transcendence's attempt to ground itself - pull itself up by its own boot straps - is interesting because it points to the groundlessness of thought. Russell's attempt to make thought scientific succeeds only by - getting rid of thought altogether. Husserl's phenomenology did the same.

"When men are forbidden to think, their thinking sanctions what simply exists." *[622] BIB160 p85 (Adorno <u>Negative Dialectics</u>)

The move from the class which is a member of itself to Russell's rule against it which "solves" all paradoxes for symbolic logic is a move from what Blum calls an analytic under-standing to concretion. *[623] The movement from thought to science *[624] is always a movement toward concretion.

"There is a formal parallel between the mistakes of Aristotle's predecessors and the 'mistakes' of Socrates' interlocutors:  both predecessors and interlocutors constantly seem to take a 'part' of the idea for the 'whole' but in the dialogues of Plato, the movement in thought between part and whole is shown as the movement that is inquiry. That is the 'dialectic' is shown as a critical and violent contest within the mind that is re-presented in interaction. In Aristotle, the relation between part and whole (between thought which thinks partially and thought which thinks totally) is represented as a linear development which builds upon itself mathematically rather than dialectically. Whereas Socrates relates to this interlocutors (as re-presentations of falseness) in an ironic mode, Aristotle relates to his predecessors mathematically. One relation to the past is ironical and subversive, the other is linear and progressive." *[625] BIB184 p4-5 (Blum <u>Theorizing</u>)

For Blum, the movement from thought to science played, out by Plato and Aristotle at the beginning of the Western tradition where the direct transmission of knowledge of absent oneness which Plato had access to was lost and degenerated the into the magic of science with Aristotle. Concretion successively sees the mere indicator of something absent and hidden as the thing

worth looking at. It is the continual missing of the point by taking the example as real - taking

the language rather than what is said as the point of linguistic paradoxes by dominating them

with logical types. The point is to reveal for a glittering instant the groundlessness of thought not

to get lost in the magic by which the optical illusion is presented.

"Thus, in the <u>Republic</u>[1] where Socrates presents the divided line analogy to Glaucon, mere thinking is differentiated from knowledge not on the principle ground that it mistakes part for whole (that it lacks a communal perspective) but for two more striking reasons; first, thinking depends upon foundations which it fails to question, it roves downward in the wrong direction and never seeks to make its own foundations transparent and secondly, thinking dwells upon copies, images and reflections rather than on originals and consequently, the 'wholes' with which thinking is preoccupied - e.g. ideas - are reflections of originals which ground them.' Thinking does not treat its images <u>as</u> images, but as trustworthy objects. The metaphor is used to suggest (in keeping with the spirit of the sophistic dialogues) , that; faulty thinking is not partial thinking but thought which roves in the wrong direction and which is attracted by the wrong music. Genuine thought as thought that listens to itself, is thought that seeks to hear its foundation and its origins resonate in what it speaks. Genuine thought turns back upon itself and in so, doing repudiates the simple, secure and pleasurable" *[626] BIB184 p8 (Blums <u>Theorizing</u>)

Thus, where thought degenerates into science, concretion occurs, whereas when thought

transforms into poetry, it mistakenly attempts to express the inexpressible directly in words.

Genuine thought must mediate the inexpressible to itself and attempt to give a glimpse of it - to

seek the negatively dialectical within the positive dialectic and contain the explosive force of the

anti-dialectical impasse within the dialectic itself.

[2.80] The knot of paradoxicality folds through itself like a mobius strip which seems to

have two surfaces but which when "followed round" is discovered to only have one. The ~~clearing~~

~~of Being~~ folds through itself multi-dimensionally whereas the <u>knot</u> has only the three

dimensional fold which seen from a lower dimensionality - namely two - generates paradox. {The knots in three-dimensions unknown in four-dimensional space. Thus the nondual allows the self-interferences to unfurl and the self-organization to unfold. There are no points of self-interference in the four-dimensional nondual space.} Thus, the truncation of dimensional possibilities, of the sensibilities, is necessary to generate paradox which at higher levels of dimensionality, with the use of one's entire sensibilities, is understandable. The "optical illusion" is gained access to by means of the dualistic pincers which act like a spark gap for the iridescent features of the knot of paradox. In the mobius strip the iridescent of illusion is between the two sidedness of the strip of paper and the moving round to find the two surfaces to be the same. {The mobius strip allows the holding together of opposites at the same time called for by the Stranger which is the hallmark of nondual supra-rationality.} Thus, the movement along the surface is the spark in the gap between the duality of two dimensionality and two sidedness. Yet on the level of three dimensions in which the twisting of the strip occurs, the two seemingly contradictory elements merge in an understandable {nondual} structural mechanism. Thus, it is with the knot of paradoxicality - that there is a three dimensional structure which has a built-in warp. When the warp is viewed in terms of a lower dimensionality, it seems paradoxical. The three dimensional structure itself conditions the possibility of the two dimensional consideration of the warp. Thus groundlessness is portrayed by the knot of paradoxicality by means of the relation of the warp's movement in respect of two-dimensionality. In respect of three-dimensionality, the warp is static.

[2.81] The simple unfoldment which has been exposed is one that begins with a dualism, or progressive bisection and explores the interrelation between the terms. In this exploration of the interrelation, the features of paradoxicality are discovered and seen to be conditioned by an overall structure which is specifically designed to allow groundlessness to be shown up by the icon of paradoxicality. The dualistic pincers form an inner framework whose context is a more complex outer framework. *[626a] These two frameworks are linked but as Adorno says -

" ... There is no step-by-step progression from the concept to a more general, cover concept." *[627] BIB160 p162 (Adorno <u>Negative Dia1ectics</u>)


This means that we cannot fully and clearly trace the connection from one dimensionality to the next. Where we lose the trace is exactly at the iridescent impossibility to focus- to make clear and distinct - which is the feature of the knot of paradox. Upon considering the dualism of the two major motifs of philosophy - transcendence; and sameness *[628] (collection and division), a particular structure appeared in terms of their interrelations. {The proto-form of the minimal system reaches out of the fourth dimensions to have separate three-dimensional analogues which embody the minimal system in different lower dimensional geometrical structures.}
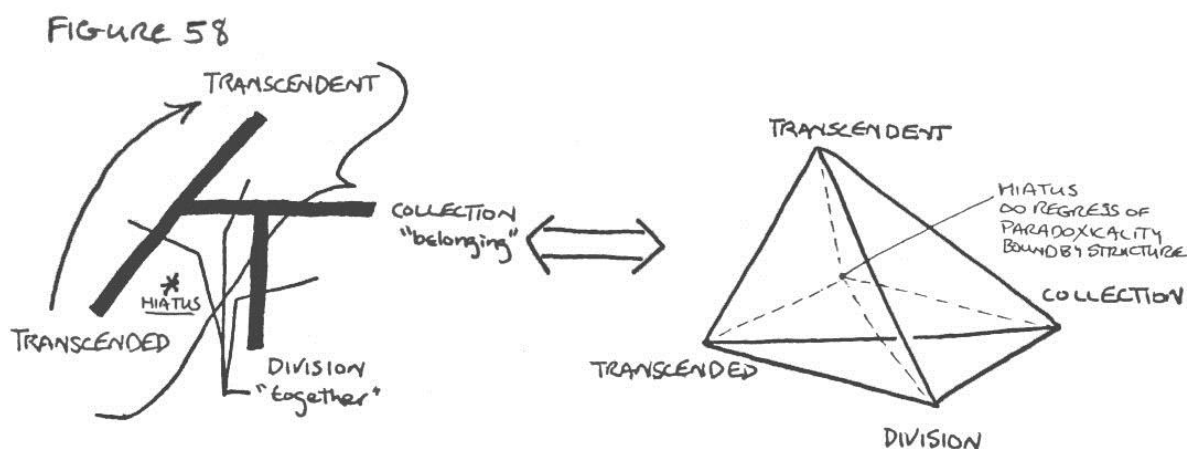
FIGURE 2.58

When reified, this structure may be seen to be tetrahedral, yet it is more to the point to consider each moment as an increase in dimensionality. The transcended has no dimension until transcended. The collection together of these two arbitrary points must have a greater degree of freedom than the collected. Thus, it is portrayed as two dimensional. Yet what allows difference to show up in the collected must still have an even greater degree of freedom. Beyond these infinite regress is possible. This infinite regress is seen as a constituent part of the tetrahedron itself - its feature of paradoxicality which is bound by this structure and - shown up when any two of the moments of the dialectic are considered together. Thus the structure is in fact not fixed but serves only as a counter point to the paradoxicality it binds. In traditional metaphysics, the rest of the tetrahedron is submerged in oblivion except for a transcendent and its relation to the coil of paradoxicality. {The structure of the tetrahedron holds apart the sphere that encompasses

it (shell) and the sphere that it encompasses (droplet). But because these form a hypersphere there is no keeping the droplet from being part of the hypersphere that encompasses the Clearing in Being which in fact involutes or turns inside out as it is rotated in the fourth dimension.} In fact, it is impossible to exactly define any of the moments of the tetrahedron except in relation to one another, e.g. diacritically, for they are continually transforming - by virtue of the contradictions they bind - into each other.

The knot of paradoxicality which is bound by the reified tetrahedral structure has not been arbitrarily named this.

"The knot is not the roper it is a weightless, mathematical, geometric, metaphysically conceptual, pattern integrity tied momentarily into the rope of the knot-conceiving, weightless mind of the human conceiver-knot former." *[628] BIB431 p231 (Fuller Synergetics)

The knot is then a primordial expression of thought as it is expressed in the hands. {The knot is the fundamental archetype of self-organization through its self-interference while still connecting back to itself to form a continuity.}

"The hand is infinitely different from all grasping organs - paws, claws, or fangs - different by an abyss of essence, Only a being who can speak, that is, think, can have hands and can be handy in achieving works of handicraft.

"But, the craft of the hand is richer than we commonly imagine. The hand does not only grasp and catch, or push and pull. The hand reaches and extends, receives and welcomes - and not just things: the. hand extends itself, and receives its own welcome in the hands of others *[630] The hand holds, the hand carries. The hand designs and signs, presumably because man is a sign. Two hands fold into one, a gesture meant to carry man into great oneness. The hand is all this, and this is the true handicraft ...  Every motion of the hand in every one of its works carries itself through the element of thinking, every bearing of the hand is rooted in thinking. Therefore,

thinking itself is man's simplest, and for that reason highest handiwork if it would be accomplished at its proper time." *[631] BIB185 p15-17 (Heidegger <u>What is Called Thinking</u>)

The knot is the trace of thought. {In effect the knot is the icon of the Concept.} As

Heidegger says -

"Memory is the gathering and convergence of thought upon what everywhere demands to be thought about first of all. Memory is the gathering of recollection, thinking back." *[632] BIB185 p11 ( Heidegger <u>What is Called Thinking</u>)

Thought's trace in handiwork is the origin of the tool. {The tool appears as the in-hand in

Hyper Being and transforms in our hand – but it can also be out of hand following its own

propensities and taking on a life of its own in Wild Being.}

"Part of the time-space-binding potential of early mankind necessarily involves DESIGNED tools and therefore a qualitatively different form of labor from the 'work' done by the animal organism 'on' and 'in' the ecosystem. Tools are undoubtedly the first form of lasting mnemonic trace - or writing - to appear in prehistory ... like language, their design and vise [?] has to be learned from somebody else; like memory they are something that can be 'recalled' and improved upon. The most effective tool invented for any particular job becomes 'grooved' into the network of traces constituting the memory of the system. And a tool which lasts increases the probabilities of its evolving into something new. All early tools are excellent examples of memory systems subject to non-ho1onomic constraints: that are always more degrees of freedom in their design than in the use they were probably put to. Tools are artifacts, but they are not in essence objects. Since they qualitatively increase, the matter-energy in the ecosystem, their primary characteristic is that of information. They are forms which inform; they are informed because they remember the past and make possible new types of projection into the future. Tools were perhaps the first properly 'discrete' signs ever employed by what was later to become man and womankind." *[633] BIB57 p362-3 (Wilden <u>System and Structure</u>)

The knot is the minimum trace-tool. {This is because it exemplifies self-interference and

self-organization and continuity at the same time. The self-interference is the trace of patterning

of self-organization.}

"The rope with the knot in it is a physical memory pattern tracery of where your hands have led its end. The hand-led rope and its pulled through rope section form a visibly sustained trajectory of the conceptual patterning employed by mind in negotiating its visual realization by the brain co-ordinated sensing of itself and others ... the roped knot represents a long-lasting memorandum of the abstract, weightless minds weight- - less conceptioning in pure principle.

"Each circle has 360 degrees; the two interference circles that comprise the minimum knot always involve 720 degrees of angular change in the hand-led pattern, just as the total angles of the four triangles of a tetrahedron add up to 720 degrees. The hands describe circles non-simultaneously; the result is a progression, The knot is the same 720 degree angular value of a minimum structural system in Universe, as is the tetrahedron.

"Pulling on the two ends of the knotted rope causes the knot to contract. This is a form of interference wave where <u>the wave comes back on itself</u>, and as a  consequence of any tension in it, the knot gets tighter, This is one of the ways in which the energy-mass patterns begin to tighten up. It is <u>se1f-tightening</u> . This is the essence of "matter" as a consequence of two circles of 720 degrees <u>failing</u> <u>to annihilate or lose one's self</u>. Tetrahedron creates insidedness. Knot attempts to annihilate it. The knot is a tetrahedron or a complex tetrahedra. Yin-yang is a picture of a minimum tetrahedron knot interference tying." *[634] BIB431 p231-2 (Fuller <u>Synergetics</u>)

[2.82] Thus the knot embodies a root icon for thought and memory expressed externally as a tool and as that which the tool works, i.e. matter. {We call the emergently transforming tool the eject because it comes into the world with dasein as co-thrown yet as non-dasein.} Within the knot is bound the fundamental form of man's confrontation with all else. Man cannot but express himself however complex except in terms of the knot which turns in on itself with an inner tension of paradoxicality. The knot is a transformation of the tetrahedron which defines the minimal system in a static way instead of in terms of tension. Is third transformation of the minimal system is the mobius strip and the fourth is the torus. {The torus is the way of slicing the hypersphere of the droplet of oblivion with the shell of oblivion. In the four dimensional hypersphere the outside is able to get inside and the inside is able to get outside without piercing

the boundary of the three dimensional sphere. The torus is a concrete image of how the inside

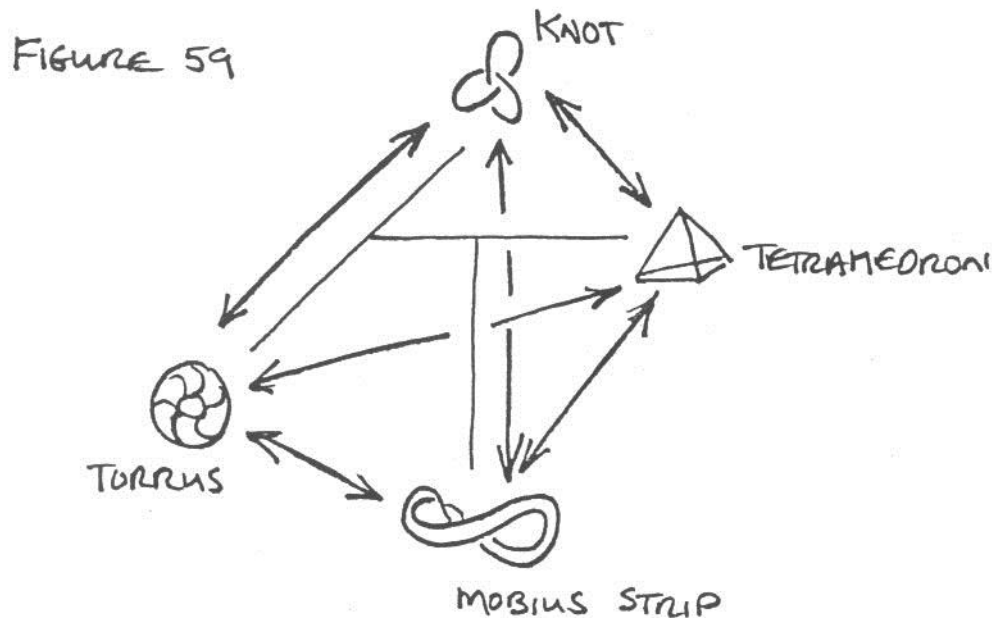and outside can be connected to support the vortex.}



FIGURE 2.59

The mobius strip also is made of a line or surface which travels 720 degrees from its

origin back. The mobius strip embodies the warp of paradoxicality of the minimal system which

is expressed as insideness in the tetrahedron and tension in the knot. Yet this paradoxicality is

still further brought to the fore by the very example of the transformation from knot to

tetrahedron to mobius strip. {The paradox is resolved supra-rationally in the mobius strip to

exemplify the nondual, which holds two opposites together at the same time without

interfering.}The minimal system folds through itself multi-dimensionally in such a way as to

produce four separate geometrical icons the last of which is the torus, which is a donut surface

that encompasses two circles lateral to one another. These four icons are related to one another in

a structural dialectic the same as that of transcendence/sameness. {The proto-form is the same as

the three dimensional embodiments of the minimal system, yet it transcends them. The proto-

form has no immediate representation in the fourth dimension except as the stability in spacetime

as a spinor. However, the minimal system embodiments have analogues in the fourth
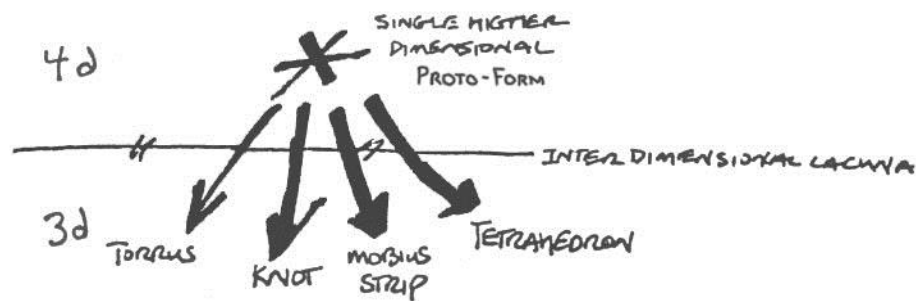
dimension.}

FIGURE 60



FIGURE 2.60

[2.83] This is to say that the minimal system must be defined by four moments and

geometrically the moments occur as four basic three dimensional forms each possessing the

characteristic of 720 degrees of angular change. The basic character of the minimal system is the

folding through itself which produces <u>regular</u> paradoxicality or contradictoriness. {Yet which is

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resolved supra-rationally in the proto-form as seen in the mobius strip.} This is seen in the

unthinkableness of the specific transformations which yield torus-knot-tetrahedron-and-mobius-

strip. The relations between these are not traceable to thought. *[635] Between them are the

iridescent inability to focus which is the essence of the optical illusion, a total asymmetry. The

form of thought {as incommensurability} is the same whether expressing itself in geometry or

philosophy and the knot-tetrahedron-torus-mobius-strip expresses itself in philosophy under the

guise of the transcendence-sameness dilemma. The dilemma, as with all forms of the minimal

system, comes into being at a certain threshold of complexity and thus expresses a basic

dimension of emergence. {The ~~clearing of Being~~ is the cancellation of the minimal system

embodiments in the nonduality of the fourth dimension.}

"General systems theory treats with phenomena that are holistically comprehensible. The objects of our experience are finite systems. Their superficial outlines close back upon themselves multi-dimensionally as a systematic continuity of relevantly contiguous events.

"Maximum system complexity consists of a dissimilarity quantified inventory of unique and nonsubstitutable components. That is Euler's irreducible system of aspects of vertex, areas and edges exhibit the respective dissimilar quantities 4,4,6 in the minimum prime system, the tetrahedron. This demonstrates the inherent synergy of all systems, since their minimum overall inventory of inherent characteristics is un-predicted and unpredictable by any of the parts taken separately. Systems are unpredicted by oneness, twoness or threeness." *[636] BIB431 p97-8 (Fullers Synergetics)

To attempt to approach the transcendence/sameness dilemma in terms of dualities is the

same as trying to understand systems in terms of oneness (numerical) , twoness and threeness[26].

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[26] C.S. Peirce: First (isolata), Second (relata), Third (continua)

In geometry the minimal system expresses itself as the unfoldment of dimensionality. Dimensionality is the paradoxicality of the minimal system in geometry. {Somehow the proto-form is cancelled in the fourth dimension where the Euler characteristic of all regular forms is zero representing nonduality, whereas in the third dimension the Euler characteristic is two representing duality.}

[2.84] The expression of the paradoxicality of the minimal system is in terms of what may be called minimal change. {Minimal change is the way the tension between the embodiments of the minimal system express themselves in the showing of an image of manifestation.} Minimal change is the source of the iridescence of the optical illusion It is the motion by which the minimal system folds through itself. The minimal system is a source of paradoxicality, it is not static; in its prevailing it moves by a motion which is non-random, yet not constant. The best example of this is the micro movements of the eye. The eye moves with four basic types of movement. A jerk, general tending back to center, and a quaiver plus voluntary eye movement. The constellation of these different movements {as a tattva} gives a non-random but erratic inconstant movement which when halted makes images on the retina disappear to vision. There we get the first intimation of the connection between paradoxicality - the minimal conceptual system and the possibility of emergence. For emergence to occur the possibility of manifestation must be present first. For the perception of the eye manifestation is conditioned by a minimal system of four possible movements that interrelate to produce minimal

change - that is the change that allows all other change to appear whether random or constant. {Minimal Change produces the background of nihilism on which the emergent event may be seen. This dualism of the emergent event and the background nihilism cancels that in the ~~clearing of Being~~ which is the disappearing of manifestation when the four moments cease to work together. The re-appearance of the manifestation is the novum.} The application of dualisms to minimal change, instead of recognizing its quadratic character is the same as creating and artificial aphasia.

"The patient either conceives the ideal formula for the movement, or else he launches his body into blind attempts to perform it, whereas for the normal person every movement is indissolubly, movement end consciousness of movement. This can be expressed by saying that for the normal person every movement has a background, and that the movement and its background are 'moments' of a unique totality. The background to the movement is not a representation associated or linked externally with the movement itself but is immanent in the movement inspiring and sustaining it at every moment. The plunge into action is, from the subject's point: of view an original way of relating himself to the object and is on the same footing as perception." *[637] BIB72 p110-111 (Merleau-Ponty)

Thus, as with the aphasiac that Foucault mentions, *[638] somehow in the nihilistic situation - the very site in which action might take place has been destroyed and must be reconstituted.

[2.85] Plato gives us in his dialogue "The Sophist", a basic description of the dilemma created by attempting to express structurally the physiognomy of the Knot of Paradoxicality. He states the problem to himself in terms of the distinguishing of kinds. To distinguish kinds is to attempt to derive the structure which binds the Knot of Paradoxicality from the knot itself or it is to impose an arbitrary schema upon it. Plato's stranger calls the science of the correct distin-

guishing of kinds, Dialectics. Ordinarily, we live in the life-world of the intensification of nihilism where we produce even our "observational terms" which themselves pre-structure our experience. *[639]  Thus we do not even know whether the structure we bind the knot of paradoxicality with is from ourselves or an intimation of the structure which flows from the physiognomy of the knot itself. What we know now as the dialectic is an attempt to posit a structure within the knot of paradoxicality rather than a merely external form to bind it. Hermeneutics is formal while Dialectics is structural. Hermeneutics takes the formal interpretation of the knot that works out "best" and "furthest" while Dialectics attempts to find a pattern in the cluster of interpretations which are sketched as possibilities. It assumes that there must be a reason that just this set of interpretations arose and not another. It attempts to find a way to apply successive interpretation in a series according to an underlying pattern which it posits as lying within the knot of paradoxicality.

The knot of paradoxicality is merely another name for the transformational lacunae. *[640] The structure is a system of transformations which have been reified, which means pulled out of the knot of paradoxicality, and then re-asserted as a doubly  strong <u>formalism</u> to attempt to dominate it. This modern form which dialectics has assumed is the ultimate collapse of,  and merely a shadow of, what Plato himself means by the world. But even though the modern dialectics is merely an eidolon compared to the former under the impact of intensifying nihilism they are essentially the same. Plato's dialectics is the science of making non-nihilistic distinctions

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of which the nihilistic dominance of the Knot of paradoxicality from within by structure and

from without by form is merely the residue.

Stranger: "We have now agreed that the kinds stand likewise towards one another in the matter of blending. Very well then, surely one must travel the road of discourse with the aid of some science, if one is going (1) to pinpoint the kinds of forms that are (a) constant and (b) incompatible with one another, also (2) to make it clear (a) whether there are some kinds which pervade them all and link them up so that they can blend, and (b), where there are separations, whether there are certain others that run through wholes and give rise to the separation."

Theaitetos: "One definitely needs some science - perhaps the very greatest science of all.

Stranger: "What shall we call this science? Or - why, good heavens, Theaitetos, have we stumbled unwittingly upon the knowledge that belongs to free men and while looking for the Sophist, run across the Philosopher first?"

Theaitetos  "How do you mean?"

Stranger: "Is not the dialectic the science whose function is to divide according to kinds, not believing that the same form, is a different one or vice versa?"

Theaitetos "Yes, it is." *[641]

Now what is interesting about Plato's account is that he asserts that kinds stand likewise

toward one another in the matter of blending!' This means that form or the double form of

structure in the focal points of its outline which is laid across the surface of the Knot blend with

each other. Thus, the Knot of Paradoxicality itself is the uncertainty of this blending.

The dialectician in Plato's sense is the one for whom this uncertainty does not exist.

Modern Dialectics is founded upon this uncertainty and attempts to dominate it by doubly,

reinforcing form and calling it a structure. {This is form re-imposed on content's patterns at a

lower level which is called structure.} This is based on an attempt to see the physiognomy of the surface of the Knot from inside and outside and thus bind it both inwardly and outwardly instead of just outwardly as is done by Form alone. *[642] Plato claims that the true dialectician - he for whom there is no uncertainty unlike {that which} modern dialectics is founded on it - sees the following <u>four</u> sorts of blendings of Kinds.

Stranger:"Then he who can do that intuitively perceives (a) one form extended everywhere throughout many, where each one lies apart, and (b) many forms differing from one another, included within one form and again (c) one form connected in a unity through many wholes, and (d) many forms entirely marked off apart. Thus, he knows how to distinguish, kind by kind, in what ways several kinds are or are not able to combine. *[643]

We can see these types of blendings of kinds in terms of the argument which follows in the dialogue concerning Rest & Motion and it will be quickly noticed that it is precisely the same set of distinctions which have been referred to as the structural articulation of Sameness & Transcendence. Another translation of this same paragraph is as follows:

Stranger: "Now, he who can do this has the keen vision (a) that discerns a single form everywhere through a multitude of which each preserves its own distinctness, (b) and a multitude of diverse forms all comprehends from without in one (c) or again a single form pervading a multitude of wholes, yet concentrated into a unity, (d) and a multitude wholly separate and distinct. But to do this is to know how to distinguish things by their kinds according as they can or cannot communicate with each other."
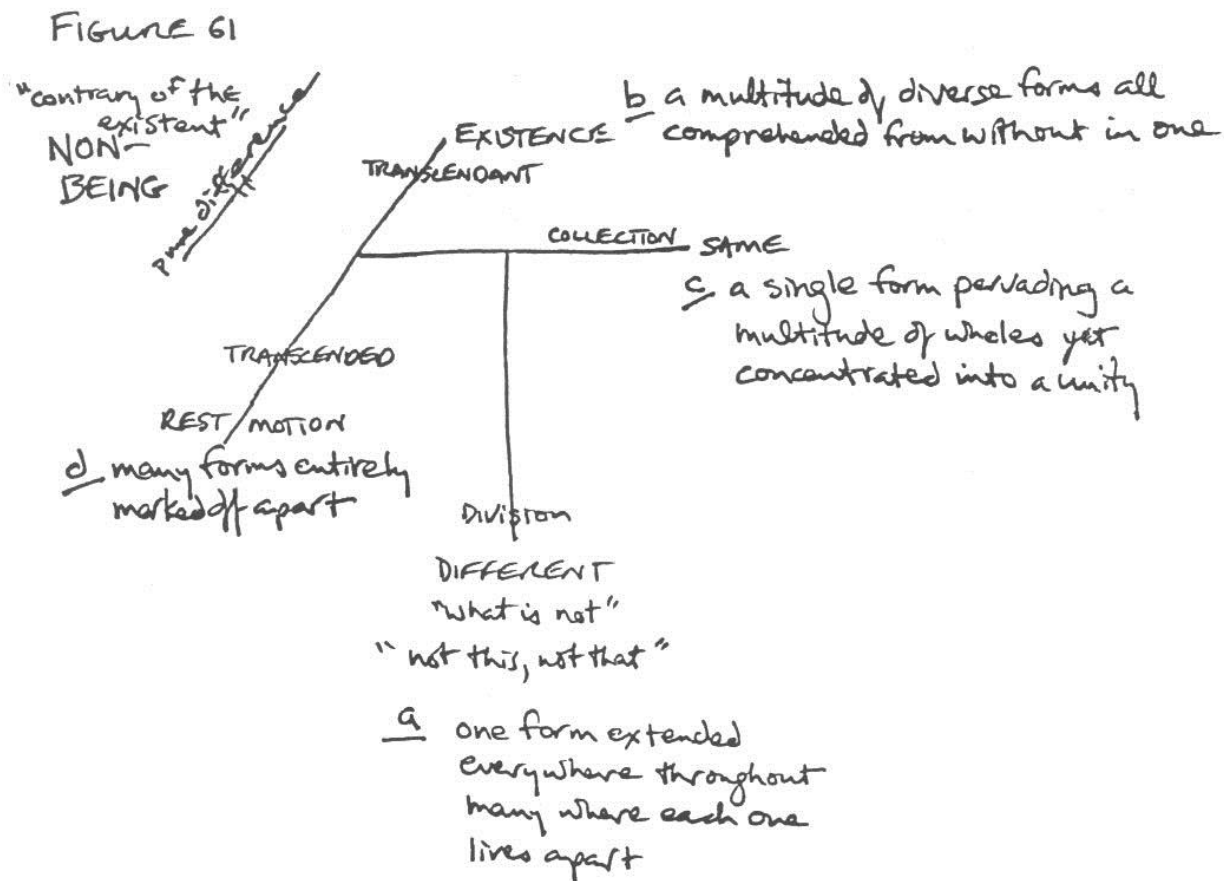
Theaitetoss "Most certainly." *[644]

FIGURE 61

"contrary of the existent"
NON-
BEING

EXISTENCE
TRANSCENDANT

b a multitude of diverse forms all
comprehended from without in one

COLLECTION  SAME

c a single form pervading a
multitude of wholes yet
concentrated into a unity

TRANSCENDED

REST / MOTION

d many forms entirely
marked off apart

DIVISION

DIFFERENT
"what is not"
"not this, not that"

a  one form extended
everywhere throughout
many where each one
lives apart

FIGURE 2.61

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So it is possible to see that the two motifs which cover the Knot of paradoxicality have

deep roots in the philosophical tradition. Yet it is impossible to be content with them for what is

interesting is the interstice between these two motifs - what is bound by the structure then

precipitates out of themselves. Plato defines the Philosopher as the one who as dialectician

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perceives the kinds without uncertainty. Over against the Philosopher stands the Sophist who

hides in this very uncertainty.

Stranger: "And, I imagine you will allow this mastery of dialectic to none but the pure and rightful lover of wisdom."

Theaitetos: "Impossible to do otherwise."

Stranger: "Then it is in this kind of country that we shall find the philosopher, if we get round to hunting him. He too is difficult to see clearly, but for a reason different from that which makes the Sophist so hard to detect."

Theaitetos: "What is the difference?"

Stranger: "The Sophist runs to earth in the darkness of Not Being, where long practice has taught him to feel his way about; and the very darkness of the place makes him hard to discern."

Theaitetos: "Quite likely,"

Stranger: "Our philosopher, on the other hand, whose mind is ever concentrated upon the nature of reality, is difficult to see because hi: dwelling is so bright? for the eyes of an average soul cannot for long endure the sight of the divine."

Theaitetos: "That seems equally probable."

Stranger: "Well, study the philosopher more closely later on, perhaps if we still feel that way inclined. As for the Sophist, make no doubt about it, we must not let up until we have him in full view."

Theaitetos: "Hear, hear!" *[645]

"The Philosopher and the Sophist" are a distinction with respected to kind made by Plato.

So we may apply Plato's own analysis to this distinction as well as any other. Thus, on the one

hand, the philosopher in Plato's sense and sophist are "entirely marked off apart" from one

another, yet, on the other hand, they are "diverse forms comprehended from without in one." The

philosopher affirms the constantly changing orientation of everything visible and invisible toward the one which is outside himself whereas the sophist affirms the oneness of the seen and thus his own oneness invisible behind the mirage. These two orientations toward oneness are totally different but outwardly both are men who affirm oneness. The Stranger himself says that it is difficult to discern each but for different reasons. The Sophist is hidden in the darkness of Not-Being while the Philosopher is surrounded by the bright light of the Divine. Their indiscernibility is in fact the paradoxical nature of the distinction between them. Outwardly, both are men affirming oneness. The darkness surrounding the Sophist is so dark as to be indistinguishable from the brightness surrounding the Philosopher. Therefore, what distinguishes them is not outward but inward. This outward oneness of the two is the mirage itself which hides from us the nature of the man. The inward distinction between them may be stated in terms of sameness and difference. The Sophist himself is one form extended everywhere throughout the mirage where each one lives apart. The mirage is precisely the plethora of interrelated images of himself made by the sophist who by means of them hides. The Philosopher is the one who recognizes this mirage is of his own creation. He doesn't claim to be any different from it but in fact identifies it as himself. He then merely becomes that locus of discrimination which monitors how the mirage constantly indicates differently an invisible oneness which is not the philosopher himself. The philosopher sees single form (the mirage) pervading a multitude of forms (inwardly) yet concentrated into a unity (beyond form).

Another way of expressing this is to say the sophist is inwardly in separation while the philosopher is inwardly in gatheredness. But this is not a simple situation as such a statement might make it seem the sophist <u>seems</u> to be in gatheredness because he is the source of the gatheredness of the mirage. But his real constitution is separate because he separates himself from the mirage in order to dominate it and make it one. The philosopher <u>seems</u> to be in separation because he does not view himself as the source of the oneness of the world. However, the philosopher's real constitution is gatheredness because he sees no difference between himself and the mirage. He is thus totally gathered into his following of how the Oneness of the Mirage he himself is points toward an invisible oneness beyond himself. The ability to follow the continually changing reassertion of oneness is the ability to make non-nihilistic distinctions. But beyond all this it is possible to see that something else is implied by this situation in which the Philosopher (blinding light) and the Sophist (pure darkness) are indistinguishable.{This is to say the too bright and the too dark of the philosopher and the sophist distinction is itself nihilistic.} That is there must be another stage beyond that at which the philosopher and the sophist are distinguished which allows them to be told apart. *[646]

The distance between the threshold of pure darkness (the earth) and the threshold of pure blazing light (the sun, the good, etc.) is measured by the advent of the Novum. As the Novum crosses the threshold of the Clearing in Being there is disharmony between the internal and external coherences of the Clearing. The Novum permutes through the Four States of Being

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{which is the face of the world} until it reaches an adequation between the external and internal coherences. At that point, the Clearing itself disappears in a flash of wondrous White Light. Thus the difference between the sophist and the philosopher is the time-space/space-time interval between the first advent of the Novum and the cancellation of the Clearing. In this arena described by the Merleau-Ponty apparatus *[647] the things to be discriminated into kinds appear, prevail and have their allassence [allassent as in French 'aller' to go]. It is the Hollow of Wild Being.

[2.86] Plato goes on (Sophist 254-260) to discriminate Rest/Motion from Existence, Sameness and Difference. These are other names for the structure derived from the motifs of Sameness and Transcendence. What is interesting for us is how this structure is shown to be interdependent and interlinked by Plato. We see that Rest/Motion or whatever kinds are being distinguished are first marked off from each other outwardly and then called One outwardly. After that they are called One inwardly (same) and then marked off from one another inwardly (different). Thus we see that Division/Transcended and Transcendent/Collection are created by a reversal across the outward/inward distinction. The point of Plato's discourse
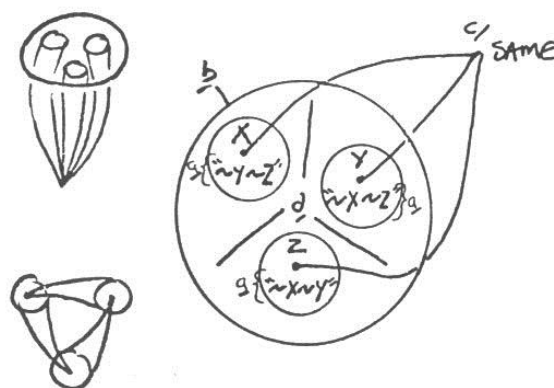
FIGURE 2.62

is to show that Difference as "not this not that" is a type of not-Being which has existence

and beyond that to identify this sort of quasi-not-being as the natural home of the sophist. So

saying, he is characterizing the meniscus which separates true not-Being from Being. This

meniscus is the boundary of the Clearing in Being which has the characteristic of nihilism. It is

the physiognomy of the Knot of Paradoxicality. The Knot of Paradoxicality and the Clearing in

Being's boundary are the same. Both denote where the Oneness of the seen intersects with the

invisible. The Clearing is the Mirage and the Knot of Paradoxicality is the singled out thing

presented within the mirage. The presentation of the singular out of the mirage is the same act as

the presentation of the mirage as a whole. The interface between the oneness of the seen and the

invisible - between the singular and its presentation - is the boundary of the Clearing in Being. It

is the meniscus between Being and non-Being (contrary of the existent) which is resolved by the essencing fourth of the ~~clearing of Being~~. In as much as the ~~clearing of Being~~ withholds itself from essencing forth as the Novum, it is the source of the distinction between Being and not-Being (contrary of the existent).

[2.87] The ~~clearing of Being~~ is the source of the distinction between Being and non-Being and as such it lies beyond a veil of oblivion, yet it is possible to create an icon of the ~~clearing of Being~~ by means of laying out Being's difference from itself upon the model of the dialectical structure of the Knot of Paradoxicality. The structure of the Knot of paradoxicality is reified into that of a conceptual tetrahedron which unites the moments of Transcendence and Sameness and thus unites the four disciplines which in contemporary ontology explore these philosophical motifs. Phenomenology and Ontology; Hermeneutics and Dialectics are not accidentally related to one another but take their possibility from the Knot of Paradoxicality of thought itself. Yet our very conception of what the Knot signifies changes with the consideration of the anti-dialectical identification of the groundlessness of thought with thought itself. Thus our conception of the four disciplines which are connected with Fundamental Ontology changes as well. These four disciplines give a picture of the workings of the Knot of paradoxicality when taken together. When the Knot of paradoxicality as an icon of groundlessness is related to groundlessness itself then these disciplines are expanded to give a picture of this fundamental relation. In fact a basic transformation may be mapped from the four disciplines through to the

Icon of the ~~clearing of Being~~ as if the Knot itself passed through the veil of oblivion. The icon of the ~~clearing of Being~~ and the knot of disciplines are enantiomorphically related as if rotated through the {nondual} fourth dimension. We can approach the anti-dialectical identification of the icon of groundlessness and groundlessness (non-Being as Difference) itself via these disciplines in their interrelation; then at the point of identification itself everything disappears into oblivion; however, we reconstruct what occurs on the other side by inverting the image of the icon and using it as a tool for exploring the differentiation of Being itself. Thus, the trace of these disciplines must be followed under the auspices of fundamental ontology to the lifting of the injunction of ontological monism and then seen in their relation to groundlessness. The track is lost at the anti-dialectical impasse but reconstructed beyond it by means of the icon of the ~~clearing of Being~~. By means of the development of the Knot of paradoxicality in the four disciplines and the icon of the ~~clearing of Being~~ by a pincer movement a spark gap is created across the abyss of oblivion.

[2.88] It has already been discussed how fundamental ontology presents us with the connection between Phenomenology, Ontology and Hermeneutics, and how when the veil of ontological monism is lifted. Dialectics is seen to complete this set of disciplines which explore the two prime philosophical motifs, Transcendence and Sameness. Therefore, at this point, it is thought-provoking to consider how the relation between these disciplines outside the ambience of ontological monism changes when the fundamental relation of the Knot of Paradoxicality and

groundlessness is breached. Specifically, each of the disciplines characters changes radically. Before the fundamental relation to groundlessness is noticed an almost one to one identification may be made between each discipline and the reification of the conceptual tetrahedron. Phenomenology is the study of the transcended and Ontology the pursuit of the transcendent. Hermeneutics is concerned with collection and condensation whereas Dialectics looks at oblivion and structuration. However, each of these manifestations of the disciplines is essentially a reification, a means of forced access and domination of the Knot of Paradoxicality through the truncation of the sensibilities. What is the essential nature of each of these disciplines outside their function of domination? When the icon of groundlessness serves to remember 'what it is an icon of' instead of facilitating its being forgotten, then it is seen that it is impossible to dominate groundlessness. It is groundlessness which dominates thought, not vice versa. To dominate the Knot of Paradoxicality is to pretend to subdue groundlessness Itself, which is impossible because with groundlessness there is nothing to subdue.


[2.89] Phenomenology attempts to dominate the Knot of Paradoxicality through the reduction to "presence" of all its moments. This is like attempting to crush into a two dimensional slice all the features of a three dimensional object. Husserl formulates this reduction as a rule.

"no theory we can conceive can mislead us in regard to the <u>principle of all principles</u>; that very primordial Intuition is a source of authority ... for knowledge, that whatever presents itself in "intuition" is primordial form (as it were in its bodily reality), is simply to be accepted as it gives itself out to be, though only within the limits in which it then presents itself." *[648] BIB411 § 24 p. 83 (Husserl <u>Ideas</u>)

Then with this rule in hand he proceeds to turn it into a method of successive exclusion

of all absences from consideration by means of what he calls epoche or bracketing. However,

Husserl's phenomenology is haunted by irreducible non-presences which shoot through the very

slice of presence itself.

"Let us note only, in order to have specify our intention, that phenomenology seems to us tormented if not contested from within, by its own descriptions of the movement of temporalization and of the constitution of intersubjectivity. At the heart of what ties together these two decisive moments of description we recognize an irreducible non-presence as having a constituting value and with it a non-life, a non-presence or non-self belonging of [?] the living present, an ineradicable non-primordiality. The names which it assumes only render more palpable the resistance to the forms of presence." *[649] BIB415 p. 6-7 (Derrida)

This methodological exclusion of all that is not immediately presentable is a reduction of

the sensibilities in the guise of an attempt to heighten them. It is Intimately tied to

Phenomenology's obsession with ideality and the basic distinction between essence and idea. The

Knot of Paradoxicality shows up in many forms throughout Husserl's entire philosophical

system. As Derrida mentions it constitutes the basis of Husserl's difficulties with temporality and

intersubjectivity, yet also it appears in many places not as a difficulty but as a constituent

element.

One such appearance is in Husserl's definition of the noematic nucleus, of the 'intentional object as such' (taken in its 'objective' mode of presentation), which functions as the passing bearer of the noematic 'characters', as in respect also of the characters themselves." *[650] (Husserl: Ideas § 102, p. 272.) This concept is for Husserl a changeover point from the build-up of constitution to the consideration of essence perception's transformation into Ideas. It is a pivot called the 'intentional essence' in <u>Logical Investigations</u>. With it a threshold of coherence is reached which is more than just the projection of form on matter. The noematic nucleus has besides these 'interpretational senses' which indicate a synthetic manifold *[651] beyond the mere imposition of a representation or interpretation to which adequation must be made. This interpretational sense which connects the interpretation to the synthetic manifold upon which it is projected flowers into the perception of the 'semantic essence' or Eidos which through infinite repeatability yields the idea. Thus the noematic nucleus hide within it a coherence in depth which is more than is reducible to a projection of form on content. This something more is also indicated the concept of apperception *[652] and refers back to the eidetic laws. Thus the Eidos springs out of the gap in adequation between noematic stamp of intentionality upon the nucleus of coherence which it cannot wholly subsume - the recognition springs forth from the spacing between the form of domination and the coherence which is greater than that imposed form can manage in the nucleus itself. Yet this very escaping which is essence perception is turned back on the nucleus itself in the form of ideality - of infinite repeatability. Presence itself ever and above methodological limitation to it becomes a vehicle of determination. By imposing in

repeated attempts to recognize what has already been recognized back on what has escaped

recognition ideality achieves the imposition of presence on a non-presence of the nucleus.

"The unique and permanent motif of all the mistakes and distortions which Husserl expresses in "degenerated" metaphysics, across a multiplicity of domains, themes and arguments, is always a blindness to the authentic mode of ideality, to that which <u>is</u>, to what may be indefinitely <u>repeated</u> in the <u>identity</u> of its <u>presence</u> because of the very fact that it <u>does</u> <u>not</u> <u>exist</u>, is <u>not real</u> or is <u>irreal</u> - not in the sense of being a fiction, but in another sense which may have several names, whose possibility will permit us to speak of non-reality and essential necessity, the noema, the intelligible object, and in general the non-worldly. This non-worldliness is not another worldliness, this ideality is not an existent that has fallen from the sky; its origin will always be the possible repetition of a productive act. In order that the possibility of this repetition may be open, <u>ideally</u> to infinity, *one ideal form must assume this unity of the <u>indefinite</u> and the <u>ideal</u>*; this is the present, or rather the presence of the <u>living present</u>. The ultimate form of ideality, the <u>ideality of Ideality</u>, that in which in the last instance one may anticipate or recall all repetition is the <u>living present</u>, the self presence of transcendental life." *[653] BIB415, p. 6-7 (Derrida)

Phenomenology attempts to dominate the Knot of paradoxicality as noematic nucleus by

means of the rule which reduces consideration to only the immediately presentable and

recognizable. Then it further mobilizes the rule to apply even to the unrecognizable through the

infinite repetition of recognition - the ideal which subdues unrecognizable in the nucleus to

presence by its imposition.

"Ideality is the preservation or matter of presence in repetition." *[654] BIB415, p. 6-7  (Derrida)

[2.90] If phenomenology were not the imposition of "presence" as a form of domination

upon the Knot of Paradoxicality which will always escape presence what would it become?

Obviously, phenomenology cannot give up the "ideal of pure presence" and still be

phenomenology but what it might do is apply the rule of presence and then instead of redoubling the rule to subdue that which does not bow to rule, it might look beyond the rule to see where the absences lie and what their nature is in relation to the rule. This is the 'modus operendi' of each of the four root disciplines with respect to the recognition of the relation between groundlessness and its icon. They set a rule and then actively and attentively look for the sources of evasion of that rule, not to subsume contrary cases but to seek their source. Thus phenomenology sets the rule of presence and then looks for non-presence and actively explores it. This, in fact, is what Heidegger does to open out phenomenology in Being and Time, yet in his case he succeeds instead in transmuting it into ontology. *[655]

Ontology is the attempt to dominate the Knot of Paradoxicality by speech. Derrida calls this logocentrism.

"No one will be surprised if we say that language is properly the medium for this play of presence and absence. " *[656] BIB415, p. 6-7 (Derrida)

The fundamental way in which presence and absence is expressed in language is in terms of Being.

"It is in words and language that things first come into being and are. *[657] BIB174 p. 13 (Heidegger Introduction to Metaphysics)

Ontology considers what status the thing acquires when being is attributed to it. For ontology the rule it brings to bear on the Knot of Paradoxicality is Being. Heidegger works

on identification between the root of language - Being -and presence. *[658]

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"We already have a foreboding that phenocentrism merges with the historical determination of the meaning of being in general as <u>presence</u>, with all the subdeterminations which depend on this general form and which organize within it their system and their historical sequence (presence of the thing to the sight as <u>eidos</u>, presence as substance/essence/existence (ousia), temporal presence as point (stingme) of the now or of the moment (nun), the self presence of the cogito, consciousness, subjectivity, the co-presence of the other end of the self, inter-subjectivity as the intentional phenomena of the ego, and so forth). Logocentrism would thus support the determination of the being of the entity as presence. To the extent that such a logocentrism is not totally absent from Heidegger's thought, perhaps it still holds that thought within the epoch of onto- theology, within the philosophy of presence, that is to say, within philosophy <u>itself</u>." *[659] BIB414 p12 (Derrida <u>Grammatology</u>)

We might consider what is lost in this identity upheld by Heidegger between Being and presence which makes him logo-centric. Ontology is domination of the knot of paradoxicality by speech. Speech is language made present. It is at the moment of speaking that being and presence is identified. To this Derrida brings the counter example of writing which is language as a non-presence. If Being is not merely trapped in spoken language then it may not merely be identified with presence. Between Being said (present) and Being written (absent) is a Being which refers beyond language to what is worth saying (chatter is trapped in language). So there is something in Ontology beyond Phenomenology and Logocentrism so that applying the rule of Being has a depth which comes from encompassing both presence and absence that Phenomenology does not enjoy. But true ontology does not, as Parmenides, attempt to reduce everything to Being; instead it gives the rule of Being and then watches for the appearance of non-Being. The essence of language is not merely Being but Being which points to something worth saying - which points beyond itself to what <u>is</u> worth seeing - to the thought-provoking.

[2.91] Being points beyond itself toward the "essential". The "essential" lies on the verge of non-Being against the background of "what is not" (difference) which surfaces in speech as chatter - speaking of the inessential. Non-Being is the silence of inexpressibility. Non-Being is the "essential" when it is not called to the attention in its "being" as the "essential". Poignant Being must have a dimension beyond what is merely said so that Being and Being spoken may, but need not be identical. Being Poignant points toward what is "most essential" which is the oneness of all Being {univocality} from which every other essential derives its being.

"Man learns when he disposes everything he does so that it answers to whatever essentials are addressed to him at any given moment." *[660] BIB185 p. 4. (Heidegger <u>What is Called Thinking</u>)
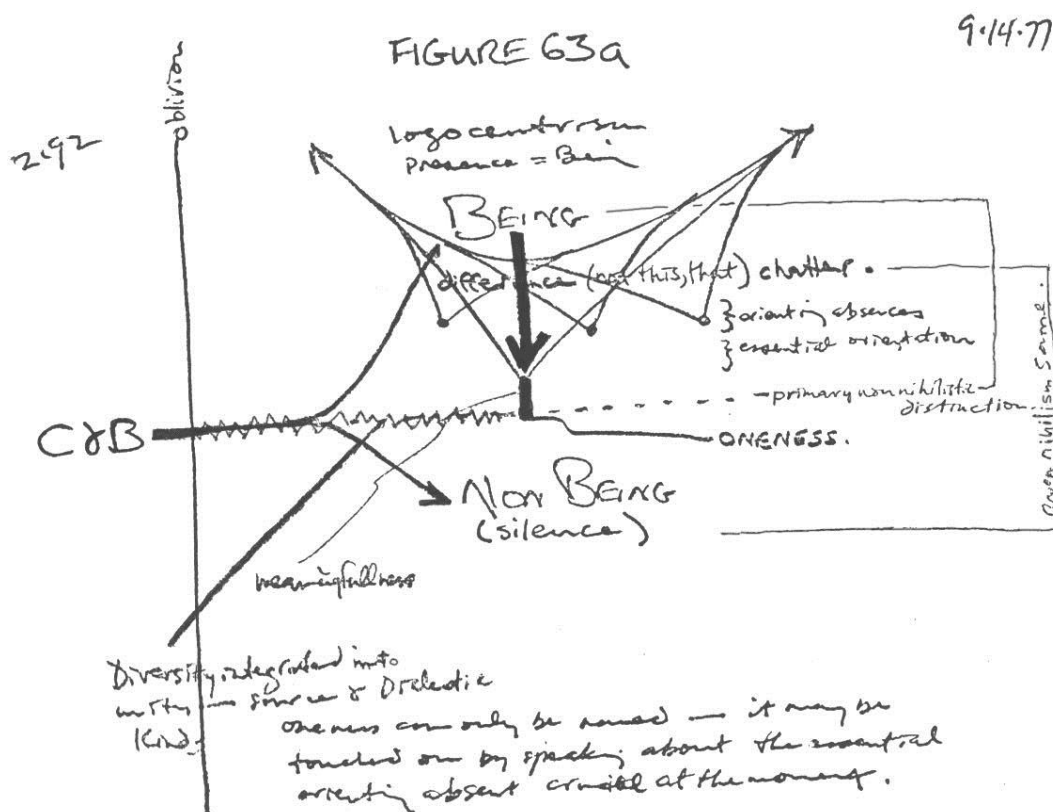
FIGURE 2.63a

And essentials are addressed to man from out of the oneness of all Being which is not in Non-Being but lies beyond all possible difference (not this, not that) where everything interpenetrates. This oneness may not be expressed beyond its naming for as Lao Tzu says in the Tao Te Ching:

The way that can be spoken of

Is not the constant way;

The name that can be named

Is not the constant name" *[661]

However the oneness is touched on by expressing the essential which is how the oneness is manifesting itself by addressing a particular man with a particular life situation to which he must answer at this moment.

oneness:

- named: oneness may be spoken of as a category

- touched on: oneness may only be apprehended directly by what may be said now about what is essential; beyond the abstract speaking about the category.

- inexpressible, unnamable: oneness itself; cannot be spoken of or touched on but maybe expressed directly if it gives itself to experience; oneness comes and proves itself to you.

[2.92] Phenomenology which is released from the toil of domination seeks the absences highlighted by its rule. Ontology, which is likewise liberated, has as its rule. Being which encompasses both presence and absence and seeks the advent of non-Being. But Being which is not merely identified with "presence" is poignant in that it points beyond itself to the one-ness of all Being *[662] by addressing itself to the essentials which lie beyond differences as orienting absences to the one crucial orienting absence for this particular time. Poignant Being releases

meaningfulness which is the second great attribute of language. Meaningfulness flows from an orientation to the crucial absence which indicates the oneness of all Being. Meaningfulness is released from between the two horns of nihilism - non-Being (as silence) and Difference (as chatter) as the spark which jumps the gap between the crucial orientation and oneness which arises in the interstice between Being and non-Being. Meaning is the domain of Hermeneutics and is the means by which All Being is condensed into a Oneness. Yet it is a oneness of Unity only which forgets diversity. As a method of domination, hermeneutics seeks to subdue beings by means of Part/Whole and Form/Content relations. Its rule is consistency. Consistency encompasses the distinction between Being and non-Being just as Being encompassed Presence and Absence, because this distinction is the archetype of self-consistency. In its application it hypothesizes perfect homogeneity as an absolute ideal - for everywhere is Being, *[663] and no-where is non-being. It lays down the absolute limit of consistency since all things are alike in having Being and avoiding non-Being. Thus to a domineering Hermeneutic inconsistency is beyond non-Being which is merely the limit - as the impossibility of other than - total homo-geneity. Inconsistency is the inability of achieving total homogeneity. Hermeneutics, then, partakes of two divergent factors; orientability towards the crucial and homogeneity.

"If the heart of the Hermeneutical problem is that the same tradition must always be understood in a different way, the problem, logically speaking is that of the relationship between the universal and the particular. Understanding is, then, a particular case of the application of something universal to a particular situation. *[664] BIB406, p. 275-76 (Gadamer)

What is crucial historically is the constantly changing as the mirage continually re-orients itself towards its oneness but the tradition of orientations are all the same by virtue of the homogeneous base of Being-ness. Negative Dialectics is relation between the homogeneous base with changing orientations and non-Being (groundlessness, the ontic medium) while Anti-Dialectics is the advent of inconsistency in which the distinction between Being and non-Being collapses. Hermeneutics enforces homogeneity by means of Part/Whole relations. Phenomenology did the same by means of the distinction between essence and idea and Ontology by means of the distinction between understanding and intuition. Ontology reduces intuition to the understanding - what is beyond language to be indicated to the speaking Itself, whereas Hermeneutics reduces the part to the whole, in order to achieve complete consistency.

[2.93] Hermeneutics outside its role as a means of dominating the Knot of paradoxicality by consistency of meaning must produce consistency as a rule and then seek the source of Inconsistency. The Hermeneutic Circle in which meaning is unnecessarily laid over layers of previous meanings in overkill gives way to the Hermeneutic Spiral.

"Now these observations may serve to stress a crucial feature of dialectic, taken in its root sense as radical theory of dialexis, the praxis of meaning. This is that the so-called 'hermeneutic circle' is not a circle at all but a spiral. This 'spirality' is evident, again, in the constitutive relationship of transcendental subjectivity to transcendental objectivity. That is to say, the reflective perspective is at a greater altitude than the perspectives it critically scrutinizes. These it comprehends, while being not only constitutive but, in its critically reflective practice, reconstitutes them. The whole process of meaning, consequently, has to be recognized as the progressive differentiation of an

undifferentiated differentiable that seeks to maintain its integrity across and through the differentiations that enrich it. Hence, the zones of meaning... of pre-reflective and post-reflected, within the abiding reflective context. These are integrated in projective meanings the reconstitutive appropriation of constituted meaning and of semio process at the decisive point of continual encounter." *[665] BIB379 p128 (O'Malley <u>Sociology of Meaning</u>)

The Hermeneutic Circle is merely an icon of the self-grounding of transcendence in Ontological Monism. When it is opened out into a spiral it no longer constitutes unnecessary and moribund layers of meaning but recognizes the meanings that naturally present themselves. Hermeneutics thus liberated uses consistency as a rule but seeks inconsistency which it spirals in on defining closer and closer. Such a hermeneutics is beyond any {method of interpretation} which merely interprets layers of double or triple meanings of symbols[27] * because it seeks the meaning which lies beyond meanings - it seeks to embody the relation between the crucial and oneness of all Being.

[2.94] Hermeneutics seeks to impose oneness in its lowest aspect as homogeneity, hut inconsistencies appear which give rise to the question of the source of the distinction between Being and non-Being. All Being is One as Unity in Diversity[28] as Blum says in <u>Theorizing</u>. This means that there is a dimension beyond the hermeneutical in which the source of the distinction of Being and non-Being (the ~~clearing of Being~~) belongs together with the oneness as a unity shot

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[27] Cf Ricour

[28] See also <u>Knowledge Painfully Acquired</u> by Lo Chen-Shun

through and through with diversity - a dimension in which difference (chatter) and the crucial

(apropos) are seen to be parts of the <u>one</u> belonging together.

"Yet, the unity of true and false speaking is seen in this loss, for what false speaking loses is the truth and it can only lose what it has. If false speaking forgets, it can only forget that which it once had and so, it always points to the truth.

"In this sense, false speaking is a speaking that turns away. From what does false speaking recoil? From that which would make it true; false speaking turns away from the only thing that could save it, or from that which could make it <u>say</u> rather than merely <u>speak</u>. False speaking turns away from that which is worth saying and thus, turns away from what it is, because that which is worth saying is that which it could say. False speaking is not a distinct category of 'thinking' or 'behaviour' different from true speaking as a rule violation differs from a rule- truth and falsity are not predicates attached to speech as a subject. False speaking is a different way of looking at true speaking, or to put it better, both true and false speaking are ways of making reference to the Oneness of truth. They are different ways in which this Oneness appears, and they are differences <u>as</u> this Oneness. As differences, true and false speaking belong together as this Oneness.

False speaking is then a turning away from what is decisive and essential, it is an attempt to live at the peripheries rather than in the center. False speaking confuses the peripheral with the center because it does not face the relatedness of center and periphery as a difference <u>qua</u> difference and as a difference-in-unity. That is to say, first, the false speaking does not see the difference between center and periphery in how the peripheral <u>covers over</u> the central - it does not see this concealment as a difference - and secondly, that it does not see this 'covering over' as a unity (a relation which is nothing) in which the peripheral announces how the central lets it lie." *[666] BIB184 p.73 (Blum <u>Theorizing</u>)

The relation between the ~~clearing of Being~~ as source of distinction between Being and

non-Being and <u>oneness</u> is the source of the Dialectic. When Dialectic is seen as domination then

the oneness is seen as merely shot through with diversity without considering where these

differences <u>as</u> this Oneness come from and how they can be integrated into its coherence without

the introduction of alacrity. The rule of the subjugating dialectic is non-identity. It sets the

identity principle up as standard which it then evokes the opposite of as its rule. In logic there exists classically contraries and contradictions. The contrary of the consistent or identical is the inconsistent while the contradiction is the non-identicality of pure difference. When liberated from the role of domination the dialectic looks beyond its rule of non-identity as the contradiction of identity for Sameness. *[667] Sameness occurs only by the linking of the source of the distinction between Being and non-Being - the ~~clearing of Being~~ - to oneness itself which it defines the parameters of. This linking must be visible in presence even though either the source or the oneness may not be made present. This is because if 'all is one' then the whole must be contained in each part which is an icon of it. In this way we come full circle and phenomenology becomes the search for the link between the source and the oneness in Presence {by dealing with orienting absences}. {There are four aspects of Being: Truth, Reality, Identity, and Presence. We can equate Phenomenology with the aspect presence/absence; Ontology with the aspect of Reality/Illusion which arises in speech and writing; Hermeneutics with the aspect Truth/Fiction (the appearance of the real allows meaning to manifest); and Dialectic with the aspect of Identity/Difference.} Ontology becomes ontics or the explanation which goes with such existential search of how the transcendent can become one again with the transcended. Dialectics is the study of how the structure of inter-penetration breaks open into meaning and Hermeneutics becomes the openness to what lies beyond meaning. In this way, these four philosophical disciplines give us a picture of the Knot of Paradoxicality in its relation to groundlessness.
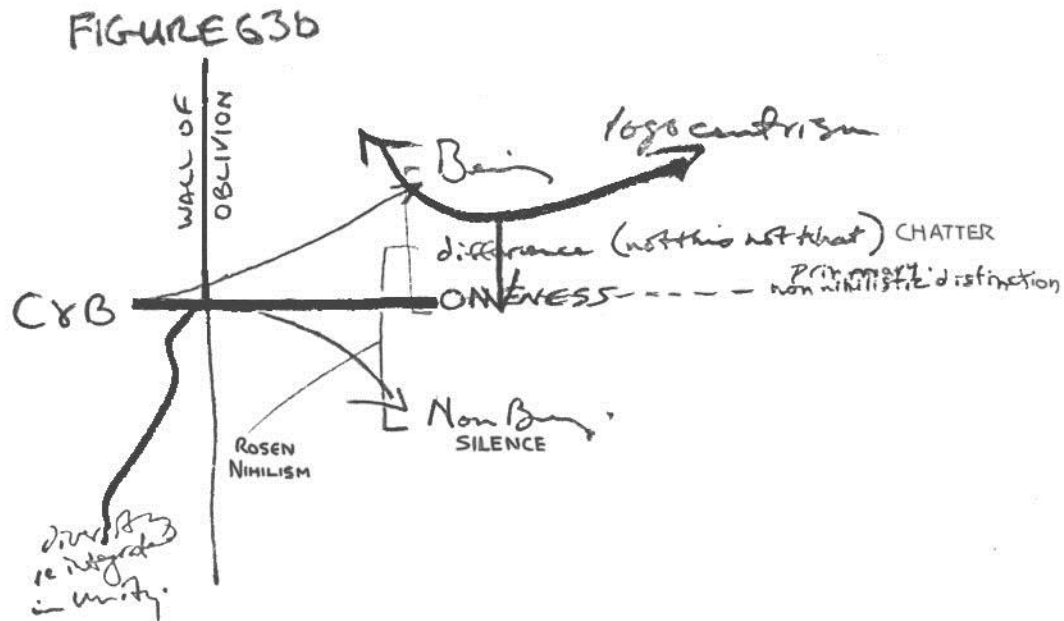
FIGURE 2.63b

Coda:

The concept of the ~~clearing of Being~~ as the cancellation of the four kinds of Being needs to be augmented with the idea that if the cancellation does not occur completely and if there is a remainder then that indicates the existence of Ultra Being. The four geometrical embodiments of 720 degrees of angular change is developed further in the second dissertation called Emergent Design. The Oneness spoken about is the Univocity of Being which gets interpreted in many
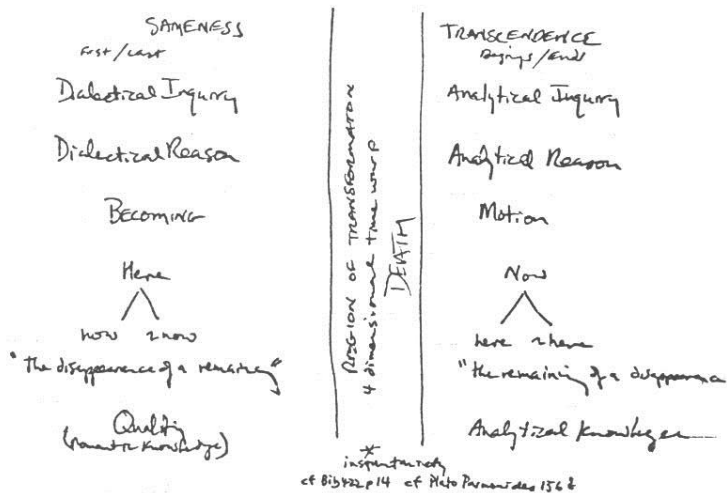
ways one of which is the singularity of Ultra Being which is later discovered to be the fifth meta-level of Being at the level of symmetry breaking in which Being transforms into existence giving rise to Emptiness or Void of existence as nonduals and at the same level Ultra Being is Being seen from the outside as the externality which can be equated to Kierkegaard's concept of Sin in his study of Anxiety.

There is a Guide to all four parts of the working papers that summarizes them which has been published. Bibliographical (BIBnnn) references are numbered according to the bibliography in the dissertation  of the author called <u>The Structure of Theoretical Systems in relation to Emergence</u> (1982). These are working papers which were studies prior to the dissertation and were never intended for publication. They are published by the author on the internet for personal study and historical purposes only.

SECTION 2

1. BIB 184 (Blum)
2. BIB 184 (Blum) p 28
3. BIB 87 (Heidegger)
4. BIB 184 (Blum) p 2
5. That is a critical history of philosophy.
6. BIB 379 (o'Malley) p
7. BIB 379 (o'Malley) p 37
8. BIB 415 (Derrida)
9. SEEN EITHER AS A BURSTING THE SAME OR A LACK OF DISTINCTIONS FOR TRANSCENDENCE TO occur
10. Its essence and structure.
11. BIB 438 (SANDYWELL) p 104 "class & difference" Roche
12. BIB 195 (FREEMAN) p 42 or p 31
13. cf BIB 287 p 46 (Gellner)    pilgrims: selectors → recirculas
    prodigals: reandorsement → circular
    "Thus the theory of knowledge is concerned with cognitive
    legitimation. It is faced with the task of telling what
    kinds of cognitive claims are valid and why, and of doing so
    with out circularity or an infinite regress" p 46
14. BIB 195 (FREEMAN) p 40
15. The initial dwelling place of one's thought is marked by the Ultimate Question.
16. The query is anti-method — it abandons the way-after, it no longer follows but logos its own refuses movement.
17. cf BIB 379 (o'malley) nb Dialectical Inquiry.
18. BIB 185 (Heidegger) p 4
19. BIB 184 p 28 (BLUM)
20. Each more careful than the last.
21. cf BIB 422 p 13 (Gadamer) "motion immediately involves a contradiction between space and time"
22. In terms of Sameness there is a production of First and Last in the series of images instead of beginnings & ends which result from movement



SAMENESS
First / Last

Dialectical Inquiry

Dialectical Reason

Becoming

Here

⋀

how  2 now

"The disappearance of a remaining"

Quality
(narrative knowledge)

TRANSCENDENCE
Beginnings / Ends

Analytical Inquiry

Analytical Reason

Motion

Now

⋀

here  there

"the remaining of a disappearance

Analytical knowledge

Region of transformation
4 dimensional time warp
DEATH

instantaneously
cf BIB 422 p 14    cf Plato Parmenides 156 b

§2.2

23 —as a bursting of bounds —
24 BIB 146 (Heidegger)
25 BIB 186 (Nietzsche)
26 BIB 146 p 52-53 (Heidegger)
27 marked by the ultimate question
28 in search for the limit of the same

"our existence may perhaps be nothing more than
an illusion proposed by an illusionist who is himself
a projection of his own illusions. It would seem
that the continuing contrasts which provide the
framework for our existence may never be finely
resolved without our extinction" BIB 366 p 3 (Robbins)

29 cf BIB 186 p210 "spirit of gravity" (Nietzsche)
30 BIB 281 p 343 £450 (Plato)
31 BIB 282 VII p 412 (Graves)
32 BIB 227 "cratulus" 387c (Plato)
33 BIB 227 "cratulus" 397e (Plato)
34 BIB 281 op cit
35 BIB 282 Vol I p41, 43 (Graves)     Today we use magnetic north as the contact point between grid
                                       and landscape. (no I ching oracle bones here is drilled)
36 BIB 227 "cratulus" (Plato)
37 ...belongs to no style...
38 That is at the root of the Progressive Bisection which Defines the Idea.
39 BIB 431 (Fuller)
40 we must therefore approach internal absence in terms of the external absence
    and vice versa.
41 a nihilistic landscape is one in which the immoveable has been moved.
42 BIB 265 p 62 (Heidegger)
43 BIB 265 p200-1 (Heidegger)
44 BIB 379 p87 (O'Malley)
45 BIB 379 p 88 (O'Malley)
46 BIB 379 p 88 (O'Malley)
47 BIB 72 (Marleau-Ponty)
48 BIB 379 p 128 (O'Malley)
49 BIB 239 (Sartre)
50 BIB 265 p.   (Heidegger)
51 BIB 265 p377 (Heidegger)
52 cf Levinas
53 OR AS IN HEISENBERG'S "UNCERTAINTY PRINCIPLE".
54 BIB 266 p 74 (Henry)
55 BIB 87 p 18 (Heidegger)
56 BIB 87 p 4-5 (Heidegger)

Footnote 1 "There is" is used here to translate the German idiom
"es gibt" literally "it gives", but with the idiomatic
meaning "there is" as in the French "il y a". Zen has

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2.3      Letter on Humanism, comedy on the way the idiom
"there is" as in Being and Time Heidegger writes:
"The 'it' which here 'gives' is Being itself. The 'gives'
however, indicates the giving nature of Being granting
its truth." ibid

57 BIB 266 p218 (Henry) Essence of manifestation

58   cf Bib 387 (Heidegger) KPM

59 cf Nietzsche Will to Power p 326   Bib 267)
"Against peaceableness and the desire for reconciliation,
The attempt at monism belongs here." # 601

60 BIB 146 (Heidegger) ID

61 from personal communication with Ian Belles

62 BIB 266 p218 (Henry)

63 BIB 387 (Heidegger)

64 BIB 266 p218 (Henry)

65 BIB 415 p 129-30 (Derrida)

66 BIB 415 p 134 (Derrida) S+P

67 BIB 266 p 218 (Henry) EM

68 The essence is the reversability in the single interval of Manifestation cf §3

69 Which must be in every moment. However The momentary clearing of Being is possible
on the Basis of Non Nihilistically Non Random instances of cancelation which highlight
the fact that the Clearing is cleared in every moment.

70 When the internal and external coherences "balance" then the clearing is cancelled

71 ──────→ BIB 188 p ? (Hggr) ?

72 BIB 160

73 BIB 87 p8-9 (Heidegger) On T:B

74 The It and its sending together

75 self-subsistence constancy.

76 appearance.

77 BIB 266 p 218-219 (Henry) Em

78 BIB 146 p 57 (Heidegger) ID

79 immanence in the sense of that lies within the horizon.

80 "Excellency" is another name for what will be called Immanence in section 3
which is distinct from the meaning of the word in the foregoing sentence.
Immanence in this higher sense means' Inter penetration' which is
distinguished from Finitude.

81 Bib 266 p 219 (Henry) Em

82 In terms of what will be said in §3 phenomenality is the level of the single interval
and its proto reflexivity is there called reversability. True Reflexivity arises at
the level of the double interval as its meta Boundary and "The showing of
Reflexivity is what is called by Merleau-Ponty Hyper Reflexivity which is
a meta boundary of the Quadratic interval.

§2.4

83 cf 2.9
84 ref ?
85 BIB 378 (Heidegger) KPM
86 BIB 174 (Heidegger) I M
87 as O'Malley says this Hermeneutic circle is a spiral cf Bib 379 p128    [nb 216 a]
88 Bib 266 p 219-220 (Henry) Em
89 BIB 266 p 220 (Henry)
90 The Querys'
91 BIB 266 p 220 (Henry) Em
92 BIB 266 p 230 Henry
93 BIB 107 p 5 (PIAGET) S
94 BIB 107 p 5 (Piaget) S
95 BIB 107 p 10 (Piaget) S
96 BIB 266 p 220-221 (Henry) Em
97 BIB 266 p 221 (Henry)
98 Piaget calls Structuralism Constructivism cf BIB 107
99 BIB 266 p 221 (Henry)
100 cf "ON FORMAL STRUCTURES OF PRACTICAL ACTIONS" (Garfinkel & Sacks BIB 191
101 BIB 184 p 82 (Blum) T
102 cf BIB 431 p ? (Fuller) Syn
103 BIB 184 p 82 (Blum) T
104 The word moment indicates the temporialication / spacing of the focal points
    when they appear as "moments" of the dialectic - that is as stages of the
    movement of the dialectic.
105 BIB 184 p 82 (Blum) T FOOTNOTE 1 "Heidegger, Being & Time, op.cit"
106 BIB 266 p 221 (Henry) EM
107 cf 2.3
108 BIB 266 p 221 (Henry) Em
109 BIB 266 p 221 (Henry) EM
110 cf 2.3c BIB 141 p 52-53 (Heidegger) ID
111 BIB 266 p 221-222 (Henry) EM
112 BIB 107 p 34 (Piaget) S cf BIB 168 p 260-262 for explanation of the point of this quote
    in terms of History.
113 cf BIB 429 for an elaborate description of the Gist of Godels Proof.
114 BIB 379 p 128 (O'Malley) SM
115 BIB 431 p 259 (Fuller) Syn
116 Anamesis cf §3
117 BIB 107 p 34-35 (Piaget) S  Footnote 12 Dialectica, XIV (960) 321
118 BIB 389 p 112 (Sartre)
119 cf BIB 377 p 84 (said) "molestation"
120 BIB 389 p 115 (Sartre)
121 BIB 266 p 222 (Henry)
122 nb BIB  p 277 #517 (Nietzsche) "The will to equality is the will to power"
    or see Adorno [BIB 160]   ND on "Barter"
123 BIB 266 p 222 (Henry)

2.5

124 In this essay certain specific patterns of expression which occur over and over in the Occidental Philosophical Tradition are conferred special meaning and considered to have a certain necessity inherent in them. The number four as it appears over and over merely is a shorthand for these patterns of expression. The number itself only indicates the broadest outlines of these patterns — — — — — into which Theorizing seems naturally to fall at a certain level of sophistication. Hopefully the bulk of this essay will go some way toward filling in and giving articulation to the broad outlines indicated by the number four. Only in this way can what is meant here be separated from a cabbalistic obsession with the "meaning" of the numbers themselves into which some authors who enter this realm of investigation fall (e.g. BIB 433 [our]). Now it is interesting to consider the relation of Cabbalism or Pythagorean vein to the Occidental Tradition and specifically to attempt understand the obsession in the tradition itself with the number four. I consider my role as one of merely pointing out this feature of Occidental Tradition Theorizing/Philosophizing — that is the inclination toward producing theories which structurally (diagrammatically) have four components. The way in which I understand this feature of Occidental Theory is by relating it to geometrical models and their necessity. However beyond this I can give no convincing reason for why the western tradition itself believes that fourness is a crucial aspect of — — — — — — the expression of its most fundamental problems to itself. However again the Fourness itself is only the broadest aspect and key of a model which has many other quite specific features unrelated to number.

Finally the question of the importance of *This* number is related to the fact that the western tradition sees the imposition of *Number* generally upon Appearance as the fundamental means of appreciating it. This is the real thrust of the Cabbalistic/Pythagorean question in relation to the Western tradition. Why is number considered as the supreme means of access to the understanding of the phenomena? Is there any other alternative?

125 cf BIB 241 (Kant)

126 cf BIB 288 (Feyerabend) sections 6,7,8 on "Relative motion" as concieved by Galileo with special reference to p 82-83 where the Dialogues are quoted.

127 BIB 459 p 29 (Zushe)

128 Being and positive/negative determination as space & time exist before individuation occurs as a function of the minimalsystem although as Adorno says.
    "There is no Being without entities. "Something" — as a cogitatively indispensible substrate of any concept) including the concept of Being — is the utmost abstraction of the subject matter that is not identical with thinking, an abstraction not to be abolished by any further thought process. Without 'something" there is no thinkable formal logic, and there is no way to cleanse this logic.

§2·6

of its meta-logical rudiment. The supposition of an absolute form, of "something at large" that might enable our thinking to shake off that subject-matter, is illusory. Constitutive for the form of 'subject-matter at large" is the substantive experience of subject-matter." B.B 160 p135

129 BIB 227 "TIMAEUS" (PLATO) cf (Vlastos) BIB 440
520-53c

130 cf BiB 269 (Merleau-Ponty) nb Section 1
131 cf B.B 390 (Sartre) CDR
132 cf BiB 269 (Merleau-Ponty) nb Section 1
133 nb "Socratic Ignorance" cf B.b 286 (Ballard)
134 BiB 184 p 64-65 (Blum)
135 BIB 6 (Popper)
136 BIB 160 p162 (Adorno)
137 BIB 265 (Heidegger)
138 BIB 160 (Adorno)
139 BIB
140 BIB 266 (Henry)
141 BIB 269
142 BIB 266 p222 (Henry)
143 BIB 265
144 BIB 269
145 BIB 266
146 BIB 266 p222-223 (Henry) Em
147 BIB 377 p49 (Said) B
148 BIB 421 p28-29 (Levinas)
149 BIB 421 p26 (Levinas)
150 BIB 264 p70 (Mggr BT
151 cf 3·83
152 cf §3 Husserlian Motif.
153 Intentionality is a "halfway house" between Reflexivity & Reversibility and thus is an attempt to designate with precision the Threshold of the Appearance of the Idea
154 BIB 421 p 29 (Levinas)
155 BIB 408 (Gurwitsch)
156 & BIB 411 (Husserl)
157 BIB 421 p 29 (Levinas)
158 BIB 266 p 75-76 (Henry)
159 BIB 236
160 BIB 227
161 BIB 299 p? (Rosen)
162 For a fairly simplistic relation of Laotzu to Heidegger cf BIB 419 (Chang)
163 cf the descriptions of glory in Gilgamesh & Beowulf.
165        Being              being

Being        unchanging        change ← Traditional schema
origin        changing          unchanging ← ontological difference

373

2.7

166 cf BIB 377 (Sartre)
167 for this term see BIB 126 (BAHM)
168 Ready-to-Hand
169 Present-at-Hand
170 BIB 236 p42 (Rosen)
171 BIB 266 p223 (Henry)
172 for instance the Transcendental ego and Intersubjectivity cf BIB 415 (Derrida)
173 BIB 266 p223 (Henry)
174 Bib 266 p223 (Henry)
175 Bib 266 p223-4 (Henry)
176 Bib 415 p9 (Derrida.
177 cf BiB 390 (Sartre)
178 BIB 278 p3 (Sellars)
179 BIB 227 "Thaetetos" 155-156 (Plato)
180 Bib 227 "Thaeitetos" 152 (Plato)
181 BIB 227 "Sophist" 246 (Plato) cf Bib 160 p85 (Adorno) quoted above?
182 Bib 227 "Thaeretetos" 180-181 (Plato)
183 Bib 227 "Sophist" 249-250 (Plato)
184 Bib 227 "Thaeitos" 184 (Plato)
185 Bib 195 (Freeman)
186 BIB 185 (Heidegger) what is called Think—
187 Bib 195 p? (Freeman)
188 BiB (Heidegger)
189 BiB 184 p67-68 (Blum)
190 Bib 227 "Sophist" 260-261 (Plato)
191 cf BiB 430 (Austraski)
192 Bib 267 p291 #577 (Nietzsche)
193 BIB 422 p1k (Gadamer)
194 BiB 184 p7 (Blum)
195 For this metaphor I am indebted to Ian Dilles.
196 cf BiB 185 (Heidegger)
197 cf BiB 184 (Blum)
198 Bib 266 p224 (Henry) cf BIB 288 p175 (Feyerabend) "...(most philosophers are opportunists)." cf Bib 426 p149-151 (Heidegger)
199 BiB 266
200 cf Fn 178
201 Johnathan Swift "A Tale of a Tub"
202 BIB 265 p62 (Heidegger)
203 BiB 160 p69 (Adorno)
204 Bib 160 p (Adorno)
205 Bib 415 p9-10 (Derrida)
206 eg Husserls nondescript Anesthesized definition of Consciousness.
207 BiB 72 p vii (Merleau-Ponty)
208 DiB 358 vol I p49 (Patton)

§2.8

209 cf above §1    Blum's distinction abstract Concrete
210 Bib 72 p xxi (Merleau-Ponty)
211 nb origin
212 Bib 417 p 3-4 (Weil)
213 cf Husserl
214 Bib 325
215 Bib 365 b p 41-42 (Kant)
216 Bib 365
217 Bib 365 p 55 (Kant)
218 Bib 365 p 54-55 (Kant)
219 Bib 422 p 3 (Gadamer)
220 Bib 365 p 257 (Kant)
221 by the categories
222 Zen and the Art of Archery Herrigel
223 A "Koan" is a seemingly paradoxical statement which is really Supra-Rational
     used in Rinsai Zen Buddhism as a means to attaining enlightenment.
224 cf Husserl for distinction between Internal & External Horizons of object
225 Axiomatic Platform = Knot + Kernel
226 Bib 365 p 57 (Kant)
227 Bib 265 p 61 (Heidegger)
228 Bib 391 p 3 (Ricoeur)
229 Bib 391 p 6 (Ricoeur)
230 Bib 107 p 34 (Piaget)
231 Bib 365 p 111 (Kant)
232 This means space & time are inseparable from the arising of the minimal system. (cf Figure 2.8e)
233 Bib 431 p 238 (Fuller) taken as equivalent to the term "focal points" (cf Figure 2.8b)
234 (cf Figure 2.8c)
235 (cf Figure 2.8d)
236 (cf Figure 2.8e)
237 Bib 265 (Heidegger) — cf distinction — rücksicht / nachsicht
                    seeing from back        seeing after
                    seeing backwards        forbearance
                    first reclindirection
                    Someone is there
238 cf Bib 416 (Buchler)
239 (cf Fig 2.8 f)
240 When philosophy gives itself what it doesn't have"
241 Bib 267 p 63 #474 (Nietzsche)
242 Bib 441 p 28 #17 (Nietzsche)
243 cf Husserl for distinction between inner & outer horizons.
244 Bib 365 p 111 (Kant)
245 The relation between Internal & External Horizon is Homeomorphism.
246 In the example given above of Mathematics

247 The Question; the production of transmorphically related images from out of the Homeomorphism between Internal & External Horizons refers us to what is called in Mathematics "Group Theory". This branch of Algebra is specifically a description of the relation between the two sides of a transformational lacune. In this essay the issue is precisely what happens inside the transformational lacune 'itself'. Groups of transformations such as the 12 symmetries (equal to the degrees of freedom) of a tetrahedron (cf ALGEBRAIC STRUCTURES A.W. BELL Ed. George Allen Unwin 1966, p121) have certain specific relations to other groups of transformations. The lacune though which the transformations operate as a mapping from accessable region to accessable region across an inaccessable region is precisely the same as the lacune separating two groups of transformations. Thus the Transformational lacune is doubly defined in terms of "Group Theory" as the lacune between inapable regions as the lacune between two different types of Transformational groups of operations. The function of the mapping of any Transformational group might be in terms of one to one correspondence or in terms of higher functions whereas the relation between the two Transformational groups may be either Isomorphic or homeomorphic. The former is exactly the same as a level – Meta level relation whereas the second is the same as a Logical Type–Higher logical Type relation (cf APPENDIX 1) The former is an example of expansion in terms of External Horizons whereas the later is an example of expansion in terms of Internal Horizons (cf O'Malley SodMan) Thus it is possible to look at the Relation of Knot to Kernel in terms of a double Isomorphic mapping which gives a general Homeomorphic mapping of the Tetrahedron is seen as a group of functions.
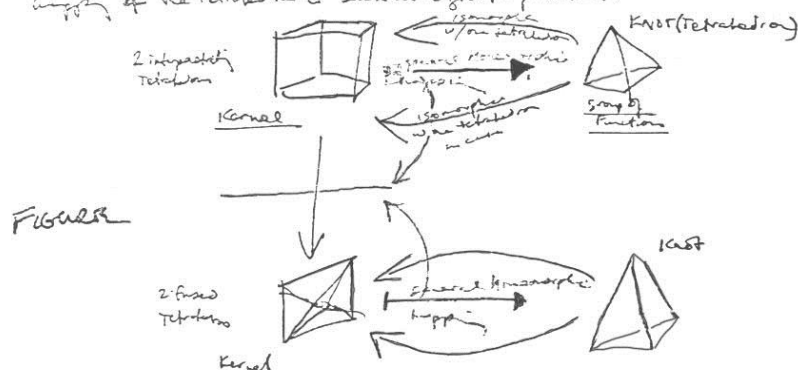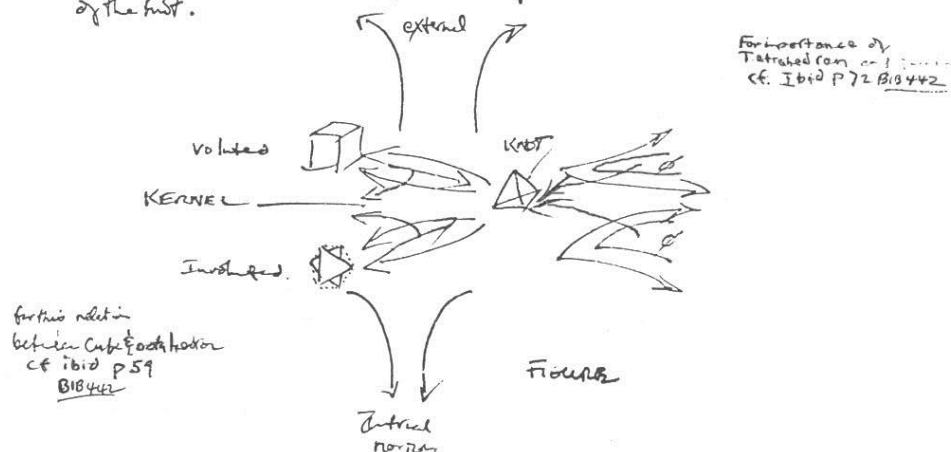


FIGURE

Thus what is interesting to us is the mapping into the null set which occurs in this Homeomorphism of the Knot onto what has been called "The Kernel" The Kernel" may appear either as Cube or Octahedron. In all this outer configuration a keral attention is drawn to the Transformational lacune

§210

itself - which is indicated by the null set of the Homomorphic mapping.
(cf Alexandroff Introduction to the Theory of Groups L: Blackie 1959 p 77 BIB442)
"The Kernel" itself as it is used by us in a more general sense
to indicate the framework which defines a specific null set has
two specific configurations as involuted and non involuted (cube & octahedron)
The relation between these two configurations defines the internal &
external Horizons. These two horizons stand in Homomorphic
relation to each other just as Knot & Kernel. The Knot is
the Kernel of the Homomorphic mapping of the Internal upon the External
horizons. The "Kernel" is the expression of the Internal & External horizon
of the Knot.



external

Voluted          Knot

KERNEL _____

Involuted

For this relation
between Cube & Octahedron
cf ibid p59
BIB442

For importance of
Tetrahedron cf
cf. Ibid P72 BIB442

Internal
Horizon

FIGURE

Thus The Knots & Kernel of manifold with its two Horizons form a Tetrahedral set
of relations which a Tetrahedral group of functions (eg the Kleinian group)
may have with each other. This is a concrete picture of an involuting Kernel.
The Emationorphic images which arise out of the two horizons
are defined in group theory by means of the Homomorphism Theory:
"Every homomorphic mapping of a group A onto another group B has
as kernel a certain invariant sub group of the group A.
Conversely every invariant sub group U of the group A
onto the kernel of a certain homomorphic mapping φ of the group
A onto the difference module V of the group A relative to U. We
obtain the mapping φ if we associate with every element of the
group A its coset with respect to the invariant sub-group U.
If f is an arbitrary homomorphic mapping of the group A into
the group B, then the inverse images of the elements of
the group B in this mapping are the cosets of the group
A relative to the Kernel U of the mapping f, and the group
B is isomorphic to the difference module of the group
A relative to U." (ibid p95)
BIB442

377

248  BIB 267 p 330 #617 (Nietzsche)
249  BIB 267 p 346 #656 (Nietzsche)
250  BIB 267 p 35 #55 (Nietzsche)
251  Homeomorphied vs functional relations
252  cf BIB 422 (Gadamer) nb diff between Raisonnement & speculative thinking p 17-18
      "Hence to ordinary, "representative" thinking a philosophical
      statement expresses something like a tautology. the philosophical
      statement expresses an identity. In it the supposed difference
      between subject and predicate is transcended. Properly
      speaking the philosophical statement is no longer a statement
      at all. (It is unquestionable). Nothing is posited in it
      which is supposed to remain for the 'is' or copula of the
      statement has an entirely different function here.
      It does not state the being of something being something else,
      but rather describes the movement in which thought
      passes over from the subject into the predicate
      in order to find there the firm ground which it
      has     lost" p 18
253 cf BIB 365 (Kant) nb Kant's minimal treatment of Nothing
254 cf BIB 265 p 193-194 (Heidegger)
      "The meaning of Being can never be contrasted with entities)
      or with Being as the 'ground' which gives entities support;
      for a 'ground' becomes accessible only as a meaning, even
      in it is itself the abyss of meaninglessness"
      so the difference between the Why and & B± has nothing to do with meaning!
255  BIB 236 p 38 (Rosen)
256  L. Carroll  Alice in Wonderland "down the rabbit hole"
257  OR Thales' Fall  Bib 426 p 3 (Heidegger)
258  BIB 196 Frag VII (Taran)
259  BIB 227 "Sophist" 238-239 (Plato)
260  cf Saussure
261  an example of the manifestation of Nihilism in life is the situation
      where what is said no longer means anything because too much has
      been said. Doscr seeks the meaning of Being because things have lost
      their meaning. The meaning of Being is the question of this radically
      ANOMIC situation cf Durkheim.
262  Tp 目
263  BIB 196 Frag VIII (Taran)
264  The meaning of the "without" is infact the clearing of B
265  BIB 87 p 3 (Heidegger)
266  BIB 186 p 43-44 (Nietzsche)
267  BIB 186 p 177-8 (Nietzsche)
268  BIB 265 (Heidegger) nb on Death
269  BIB 186 P 47-48 (Nietzsche)

§2.12

270 BIB 186 p 48 (Nietzsche)
271 BIB 406 p 228 (Gadamer)
272 BIB 265 p 184 (Heidegger)
273 BIB 265 p 183 (Heidegger)
274 BIB 265 p 105 (Heidegger)
275 BIB 265 p 118 (Heidegger)
276 The relation of presence to orienting absence is usually that of gap **1** to gap **2**
    of the single interval since the orienting absence lays beyond gap **2**
    but is seen through the medium of its transformation of gap **1**.
    However the reverse may be the case as well.
277 BIB 265 p 184 (Heidegger)
278 FIGURE 2.18
279 FIGURE 2.18
280 BIB 265 p 184 (Heidegger) BT
281 BIB 265 p 184-185 (Heidegger) BT
282 BIB 265 p 185 (Heidegger) BT
283 BIB 265 p 186 (Heidegger) BT
284 BIB 265 p 187 (Heidegger) BT
285 BIB 265 p 187 (Heidegger) BT
286 BIB 265 p 188 (Heidegger) BT
287 BIB 265 p 189 (Heidegger) BT
288 BIB 265 p 191 (Heidegger) BT
289 BIB 265 p 191 (Heidegger) BT
290 BIB 265 p 193 (Heidegger) BT
291 BIB 265 p ✗ (Heidegger) p 194
292 BIB 265 p 94 (Heidegger) p 194
293 BIB 265 p 15 (Heidegger) p 195
294 BIB 265 pp 187 (Heidegger)
296 cf BIB 266 p 224 (Menry) [nb Fn 197]
297 BIB 214 p 12 (Foucault)
        " continuous history is the indispensable correlative of the Founding
        function of the subject. The guarantee that everything that has
        eluded him may be restored to him; the certainty that
        time will disperse nothing without restoring it in a
        reconstituted unity; ... "
298 BIB 265 p 197 (Heidegger)
299 BIB 265 p 199 (Heidegger)
300 cf "Song of Songs" interpretation
301 cf BIB 379    (O'Malley)
302 BIB 168 (Lévi-Strauss)
303 BIB 168 p 16-17 (L-S)
304 BIB 168 p 17-18 (L-S)
305 To the subject his "new idea" are only to be described as something that comes to him
    in dreams or when his mind is blank. They are inexplicable — "It" that's then.
        cf BIB 9         ∴ BIB 243
        (Lemma)          (Jaspers)

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§21.3

306 eg. the categorical Totality of involvements.
307 BIB 168 p18 (L-S)
308 BIB 168 p18 (L-S)
309 BIB 340 af p289 (Sartre)
310 cf BIB 265 (Heidegger).
311 cf song of songs paper.
312 BIB 168 p18-19 (L-S)
313 BIB 168 p19 (L-S)
314 FIGURE 2·22
315 BIB 168 p19-20 (L-S)
316 BIB 265 p193-194 (Heidegger)
317 BIB 265 p193 (Heidegger)
318 BIB 265 p193 (Heidegger)
319 BIB 265 p121 (Heidegger)
320 BIB 265 p61-62 (Heidegger)
321 BIB 278 p250-251          (Sallis)
322 BIB 379    (O'Malley)
323 BIB 406 p235 (Gadamer) Tiam
324 It gives Being! It thinks!
325 cf unity of Reason (logos) §3
326 cf BIB 187 p305 (Foucault)

" For Nietzsche, it was not a matter of knowing that good
and evil were in themselves, but of who was being designated,
or rather who was speaking when one said Agathon to
designate oneself or Deilos to designate others. For it is
there, in the holder of the discourse and more profoundly still
in the possessor of the word, that language is gathered
together in its entirety to the Nietzschean question: "who
is speaking?", Mallarmé replies — and constantly
reverts to that reply — by saying that what is speaking
is, in its solitude, in its fragile vibration, in its
nothingness, the word itself — not the meaning of the
word, but its enigmatic and precarious being".

327 BIB 288 p30 (Feyerabend)
328 cf BIB 187 (Foucault) p50 "constantly mobile whole"
329 BIB 299 p73 (Rosen)
330 cf Socrates' "Divine Spark"
331 BIB 214 p12 (Foucault)
332 BIB 406 p237 (Gadamer)
333 Twins
334 BIB 406 p238 (Gadamer)
335 BIB 77 p118 (Word)
336 cf Appendix I Figure 6
337 a structure

380

§214

338 cf Appendix 1.
339 BIB 358 vol 1 p 558 (Patton) It takes time to apprehend a manifold as a manifold.
340 BIB 406 p 264 -265 (Gadamer)
341 BIB 406 p 278 (Gadamer)
342 BIB 406 p 275-276 (Gadamer)
343 BIB 376 p 16-19 (Kubler)
344 BIB 406 p 301 (Gadamer)
345 BIB 243 (Persig)
346 BIB 406 p 336-7 (Gadamer)
347 BIB 406 p 337-338 (Gadamer)
348 BIB 243 p 283 (Persig) This is an experience that every artist knows as the work of art doing itself. It is the form coming out of the stone in which it is already embeded. It is the direct confrontation with the invisible.
349 BIB 214 p 5 (Foucault)
350 BIB 390 p 25 (Sartre) also BIB 424 p 4
351 BIB 214 p 12 (Foucault)
352 or sketches (cf Fn 343)
353 BIB 390 (Sartre)
354
355
356 BIB 68
357 BIB 379
358 BIB 390 p 43 (Sartre)
359 BIB 390 p 20 (Sartre.
360 BIB 390 p 43
361 cf BIB ?  Heidegger.
362 or sketches, focal points, moments.
363 by means of the Telenomic filter.
364 the involution occurs
365 (dishesence)  } cf Lacan Ecrits p 4.
366 (mirror stage)
367 BIB 125
368 Inversion + Interspace = Manifold.
369 BIB 180 p 87 (Heidegger) QOB
370 BIB 390 p 49-50 (Sartre)
371 cf T.S. Elliot "The Hollow Men"
372 which is to say that the possibility of the advent of the novum makes possible the outer husk of life which may become filled with nihilism.
373 like accupuncture pressure points analogy courtesy of Ian Dukes

374 cf BIB 416
375 cf Bib 187 p340 (Foucault) or "nihietus"
376 cf (2011a) BIB +23
377 BIB 160
378 BIB 184 p Vii (Blum) T
379 BIB 239 (Sartre) BN
380 BIB 390 (Sartre) CDR
381 cf Rosen on Sartre fn ? It is a regressive account in more senses
   than Sartre's own. It is "Regression within the tradition of
   western philosophy.
382 BIB 72.
383 BIB 168 (Levi-Strauss)
384 cf BIB 379 (O'Malley)
385 BIB 187
386 cf §2.48
387 cf §2.2
388 BIB 379 p 159 (Omalley)
389 BIB 187 p 29 (Foucault)
390 BIB 391 (Ricoeur)
391 BIB 49 (Munz)
392 as an "open system"
393 cf BIB 57
394 or fountain (upsurge cf BIB 72 ? BIB 239)
   "The minimum set that may form a system to divide
   Universe into Macro-Micro Cosmos is a set of four
   items of consideration. Four non-simultaneously
   bursting rockets in a uniformly considerable set
   of overlapping visibility durations". BIB 431 p 239 #510.07
                                        (Fuller)
395 cf Figure 28 a
396 cf §245
397 A. Watts The Book ?.
398 In terms of Algebraic Group theory the sketches are known as permutations
399 cf BIB 431 p234-238 #509.00 (Fuller) "considerable set"
400 nb. munz (BIB 49) "deviation from natural rest"
401 nb. shift of freed entity
402 nb. potentialities
403 nb structure
404 nb has material content
405 nb sketches
406 nb material content (ontic medium)
407 BIB 187 p xx-xxi (Foucault)
408 FIGURE 2.28
409 BIB 431 p 238 (Fuller)
410 See Appendix I

§2.16

411 BIB 431 p 234-238 (Fuller)
412 This will be associated with the Quadratic interval in §3
413 BIB 390 p 39 (Sartre)
414 eg "external" means outside field of freed entity on side of outer shell of oblivion
415 That is discover how the Teleonomic filter works
416 Present-at-hand
417 Internal means outside of the field of the freed entity on the side of the Night of Oblivion.
418 Structure of Quanta of time.
419 Praxis ≡ freed entity
420 teleonomic filter
421 all freed entities determine
     the movement of the single freed-entity
     (teleonomic filter)
422 Shift of single freed entity reveals structure of Dialectical Detotalized totality.
423 which does not inhibit the "free & magic action — Praxis
424 detotalized totality asserted with each shift of whole system
425 Teleonomic filter
426 Theoretical & Practical exploration — walls of Oblivion.
427 necessity comes from other wall of oblivion
428 Autonomy ≡ Dialecticality
429 Law ≡ Structure
430 Reified Structure beyond outer shell of oblivion
431 Transformation
432 Whole of Dialectical System
433 unity of Synthesis; layered foundation
434 Bits of matter "Natural Event" of Munz
435 Projects of individuals "metaphysic" of Munz
436 BIB 390 p 38-39 (Sartre)
437 Grendel John Gardener p?
438 BIB 187 p    (Foucault)
439 BIB 57 p 357 (Wilden)
440 This is an example of the two horns of nihilism.
441 ...Where the transformational system lies between inside of the droplet
     and the outside of the shell of oblivion and thus constitutes its environment...
442 BIB 57 p 358 (Wilden)
443 Grendel Gardener p92
444 cf 1.31
445 BIB 269 p110-111 (Merleau-Ponty)
446 BIB 187 p xvii (Foucault)
447 BIB 187 p 329 (Foucault) "come"
448 Rather than as "the ontic"
449 See figure 2.24 in reading this subsection.
450 nb Feyerabend's sophist.
451 cf Plato's "sophist" nb def. of difference.
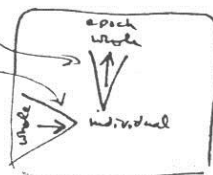
452 BIB 402 p76 (Heidegger)
453 cf§ 3.87
454 the ontic
455 teleonomic filter
456 The sketches of the biration
457 the Idea
458 hubris, trespassing all limits.
459 material contents ≡ tangible luminous realities. cf 2014
460 beyond the filtration and Transcendental Framework
461 Gadamer Grendel p94
462 again watching the freed entity.
463 BIB 187 p341-2 (Foucault) or
464 BIB 187
465 BIB 360        (Fuller)
466 BIB 431 p271 #535.01-08 cf§2.66.
467 BIB 265 p 30-31 (Heidegger) cf §Intro IIa
468 in a higher dimension
469 ie Hyper Being
470 i...who has completely superceded within the Structure
    cf BIB 187 p 342-3 (Foucault)
471 BIB 168 p 246 (Levi-Strauss)
472 BIB 399 p +8-49 (Adorno/Horkheimer)
    "Artifice is the means by which the adventuring
        self loses itself in order to preserve itself"
473 BIB 168 p 253-4 (Levi-Strauss)
474 cf K. Popper Logic of Scientific Discovery attempt to understand it from the
    point of view of Analytical Reason.
475 BIB 187 p342 (Foucault)
476 BIB 399 p xiii (Adorno/Horkheimer)
477 BIB 399 p xiv (Adorno/Horkheimer)
478 This PhD Dissertation is Being done under Professor Mcrae at LSE
479 The Meaning of Man Sidi Ali el-Jamal (Norwich Diwan Press 1977)
480 This series of statements must be made without fail
    1. There is total separation between REALITY and the world seen through
        the way of looking at reality which sees it in terms of Form
        and Physicalism.
    2. Only Reality truely exists.
    3. The World is in its totality illusory and the physicalist
        and formalist vision of the word is the concretion of
        this illusion
    4 The illusion itself is an aspect of the Reality.
    The essence of this set of statements is "la ilaha ill allah"
481 BIB 397
482 to become dissociated in this way is to become lost in Oblivion.

384

§2.18

483 cf Kant BIB 365

484 cf BIB 406 p ?   (Gadamer)

485 cf BIB 187 p   (Foucault) in "DON QUIXOTE"

486 BIB 185 p 10 (Heidegger)

487 BIB 278 p 78 (Sallis)

488 BIB 185 p 11 (Heidegger).

489 ibid

490 ibid

491 BIB 286 p 20 (Ballard)

492 Mythos is intimately connected with the Legein (gathered - letting - lie - before)
It is as if the Logos (the laying that gathers) transforms its Legein
by passing through Mythos.

493 BIB 286 p 12 (Ballard)

494 Memory is the veil of the Heart. One has shifted away from actually
remembering to having to try and remember. Actually remembering, without
effort is revelation.

495 Sketch

496 Dialectic

497 BIB 286 p 19 (Ballard)

498 BIB 286 p 8 (Ballard)

499 BIB 397 p 31 (Yates) NB "topics used in dialectics"

"For just as in a person with a trained memory, a memory of
things themselves is immediately caused by the mere mention
of their places (ΤΟΠΟΙ), so these habits too will make a man
readier in reasoning, because he has his premises
classified before his mind's eye, each under its number"

(Aristotle)

There can be no doubt that these topoi used by persons with
a trained memory must be mnemonic loci; and it is
indeed probable that the very word 'topics' is used in
dialectics arose through the places of mnemonics. Topics
are the "things," or subject matter of dialectics which
came to be known as topoi through the places in
which they were stored."

NB. BIB 265 p 413 (Heidegger)

"In our first description of the genesis of the theoretical attitude
out of circumspection, we have made basic a way of theoretically
grasping entities within-the-world — physical Nature — in which
the modification of our understanding of Being is tantamount
to a change-over. In the 'physical' assertion that 'the hammer is
heavy' we overlook not only the tool-character of the entity
we encounter, but also something that belongs to any ready-to-hand
equipment: its place. Its place becomes a matter of indifference."

385

2.19

500 BIB 185 p 16 (Heidegger) no "Poetry" and thus

501 BIB 187 p 18 (Foucault)

502 BIB 187 p 19-20 (Foucault)

503 BIB 187 p 21-22 (Foucault)

504 BIB 107

505 BIB 187 p 208 (Foucault)

506 This Transformation is dealt with by Heidegger in "What is a Thing" BIB 426 with emphasis on Mathesis.

507 BIB 418 p 26 part II (IZU TSU, T) The quote is from the works of Chang-tzu a Chinese Taoist Sage.

508 BIB 389 p XI (Adorno/Horkheimer)

509 BIB 389 p 4 (Adorno/Horkheimer)

510 BIB 389 p XVi (Adorno/Horkheimer)

511 BIB 389 p 6 (Adorno/Horkheimer)

512 BIB 187 p 52 (Foucault

513 cf GH Mead Mind Self Society for usage of this term.

514 eg the mechanized hell (kakatopia) of Erewhon.

515 in terms of the pure science and philosophy of the time

516 cf BIB 406 and BIB 136 (Palmer)

517 cf BIB 6 (Popper)

518 BIB 187 p 206 (Foucault)

519 BIB 187 p 207 (Foucault)

520 BIB 187 p 207-208 (Foucault)

521 BIB 187 p 42 (Foucault)

522 in progressive Direction

523 BIB 187 p 63-64 (Foucault)

524 BIB 431 p 290 (Fuller)

525 like crib notes at an exam.

526 BIB 424 p 27 (Baudrillard)

527 BIB 187 p 71 (Foucault)

528 BIB 187 p (Foucault)

529 cf BIB 444 (Derrida)

530 BIB 431 p 344 (Fuller)

531 The fundamental relation of Octa to Tetra-Helix is that there are five Octahedrons to a Octa helix cycle and 27 Half length Tetrahedron to an Octa helix cycle. The tetrahedral helix is the form of the Dialectic as a temporal continuity — The tetrahedron filly grounded through a void caught by successive strokes of light. The octahedral helix is the form of the Detotalized Totality. The two together derive the Cube or the transformational nexus laying outside of the Detotalized Totality (Environment)

532 BIB 431 p 254 (Fuller)

533 BIB 431 p 290 (Fuller)

534 cf §2.65

§2-20

535 BIB 214
536 the oneness of the seen
537 BIB 423.
538 ⎫
539 ⎬ BIB 423 p3 (2011a)
540 ⎭
541 cf Blum for this term
542 He literally writes the book and then gives it to us.
543 BIB 423 p3 (2011a)
544 Idts
545 ⎫
6   ⎪
7   ⎬ BIB 423 (2011a)
8   ⎪
9   ⎪
50  ⎪
51  ⎪
52  ⎭
53 cf BIB 415 (Derrida) Derrida shows basically the same thing w/ respect to Husserl.
554→567 Bib 423 (2011a)
568 cf Blum.
549 Ref ?
570-72 BIB 423 (2011a)
573 Ref ?
574 BIB 57 p46 (Wilden) "Freud on dreams"
575-577 BIB 423 (2011a)
578 this is the expression of the cutting edge of experiences power to transform.
579 BIB 186 p46 (Nietzsche)
580 BIB 185 p51 (Heidegger)
581 BIB 187 p4 (Foucault)
582 BIB 187 p4 (Foucault)
583 BIB 187 p5 "
584 BIB 187 p5
585 " p8
586 BIB 415
587 Sartre uses this as an example of the Detotalized Totality.
588 cf Plato 'Sophist'
589 BIB 160 p139 (Adorno)
590 BIB 425 p  (Bauman)
591 Many Philosophical dichotomies are icons of this difference.
592 BIB 160 p141 (Adorno)
593 " " " "
594 " p? (Adorno)

387

§2.21

595 cf O'Malley

596 universe of discourse.

597 They questioned the unquestionable; the taken for granted
        cf Ethnomethodology = Garfinkel & Schutz.

598 BIB 427 P4 (Lacan)

599 BIB 414      (Derrida)

600 cf BIB 236 (Rosen)

601 cf Blum

602 cf Nietzsche

603 BIB 160 p139 (Adorno)

604 BIB 160 p 139 (Adorno)

605 BIB 160 p 85 (Adorno) "Jailbreak"

606 BIB 160 p 145 (Adorno)

607 cf Norman Rorty.

608 BIB  "The Sophist" (Plato)

609 Such an impasse may be viewed as irrational as the positivists would
     or the soul of reason itself such as Marx & Hegel would or
     as supra rational in the way of a zen Koan.

610 cf 416 (Buchdahl)

611 BIB 160 p149 (Adorno)

612 BIB 160 p108 (Adorno)

613 Four Quartets p59 line 239-245 /T5 Elliot)

614 I am indebted to Chris Collage for this expression as "Orienting absence"

615 BIB 160 p109 (Adorno)

616 cf B. Fuller operating manual for spaceship earth

617 BIB 160 p190 (Adorno)

618 Escher engraving

619 cf Blum

620 This is where the evenness of the sea intersects the unseen.

621 Here Russell attempts to grapple with the same problem as
     Kant did when he criticised pure Reason cf §3

622 BIB 160 p95 (Adorno)

623 BIB 185 p28 (Blum)

624 BIB 187     (Heidegger)

625 BIB 185 p 45 (Blum)

626 BIB 185 p 8 (Blum)

627 BIB 160 p162 (Adorno)

628 cf Heidegger, Identity & Difference

629 BIB 431 p 231 (Fuller)

630 The monkeys hold hands but they have not yet
     discovered that the handshake is two circles twisted through
     one another BIB 431 p231 (Fuller)

631 BIB 187 p15-17 (Heidegger)

388

§6.2 2

632 BIB 187 p 11 (Heidegger
633 BIB 56 p 362-3 (Wilden)
634 BIB 431 p 231-2 (Fuller.
635 They are beyond even Homeomorphism
636 BIB 431 p 97-8 (Fuller)
637 BIB 72 110-111 (Merleau-ponty) Phen d Per
638 BIB 187 (Foucault)
639 cf BIB 288 (Feyerabend)
640 it might be more rigorously defined as the interference pattern set up
    by the intersection of more than one Transformational Lacune.
    As such the nature of the Transformational lacune comes to the fore
    in a perceptible manner.
641 Plato "Sophist"
642 In other words Structuralism is the sophists attempt to dominate
    the Tangible Luminous Realities appeared to him by his audience
    the Men of Earth.
643 Plato "Sophist"
644 Plato "Sophist" Tr A E Taylor
    (Thomas Nelson & Son L: Ay 1961)
645 Plato "Sophist"
646 cf Meaning of Men Dinan Press Norwich 1978
647 cf end of §1 and §4
648 BIB 411 p 83 §24 (Husserl) Ideas
649 BIB 415 p 6-7 (derrida)
650 BIB 411 p 272 §102 (Husserl) Ideas
651 116 Kant
652 cf Husserl Ideas §53
653 BIB 415 p 6-7 (Derrida)
654 BIB 415 p 6-7 (Derrida)
655 BIB 414 (Derrida) cf
656 BIB 415 p 6-7 (Derrida)
658 657 BIB 174 p 13 (Heidegger) Interlents → BIB 87 p 2 (Heidegger
659 BIO 414 p 12 (Derrida)
660 BIB 185 p 4 (Heidegger)
661 Tao Te Ching Laotzu
662 All Being means all presence & absence together.
663 There are Four States of Being.
664 BIB 406 p 275-76 (Badiou)
665 BIB 379 p 128 (O'Malley)
666 BIB 184 p 73 (Blum)
667 BIB 146 (Heidegger)