

The way of being—
A short manual

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Aim

The AIM OF THE WAY of being is shared discovery and realization of the ultimate in and from immediate worlds.

To talk effectively about the immediate and the ultimate, the terms ‘secular’ and ‘transsecular’ are useful. ‘Secular’ originally referred to non-religious and non-church aspects of life. SECULARISM is the view and practice that sees the secular realm as the only or essential realm of significance. It has significant overlap with the modern world of consensus common experience. TRANSSECULARISM is the view that there is a significant realm beyond the secular—i.e., that there is more than what is revealed in consensus experience. Transsecularism includes the religious life, but does not insist on it, but does accept what is valid in religion and consensus experience. More importantly, to the extent that there can be a complete, rational, and empirical METAPHYSICS (as knowledge of what is real), it is the essence of transsecularism as it is used here.

The way is about processes, relationships, *and* ends. Neither our world nor the ultimate is emphasized over the other. The world is essential in itself and as

ground for realization. The ultimate illuminates our world, gives it further meaning and goals beyond secular life.

What there is beyond secular life, is regarded as always being under discovery.

Understanding the way

This division is preliminary to the main narrative. To understand the narrative, it is essential to follow its definitions, and to allow a picture of its worldview to emerge. It may be helpful to read the text two times, noting criticisms but deferring their resolution, positive or negative, to the second reading.

A first project is to develop a view of the ultimate. For this, **being** is chosen as foundational. Its pivotal nature is explained in the narrative. The result is a system and worldview—a view of the universe—the **real metaphysics**. Its truth is demonstrated and though it is transsecular there is no appeal to dogma or myth.

The main characteristics of the metaphysics include the following. (1) It is ultimate in showing the conceptual boundary of the universe. However, it is not ultimate in showing the variety within the boundary, where realization and adventure reside. (2) It shows an ultimate picture of the universe as the greatest possible. (3) It subsumes and goes beyond what is valid in traditional and modern received culture, especially science and religion. The metaphysics does not reject what is shown in human cultures. However, it firmly rejects the idea that culture has revealed all that is real. The rejection is justified later.

It is needed, for views that go beyond *common* experience, that concept meanings shall go beyond the received. As it is a container of meaning and possibly new paradigm, the system of ideas is important. Therefore, readers should attend to meanings as introduced. They should not expect confirmation of their preferred paradigms of the real. It may be useful to read the material more than once—or to read, reflect, criticism, withhold criticism in nonlinear order. One reason for this is that the understanding of each concept is dependent

on acquaintance all the concepts. This, by the way, is an argument against mere piecemeal philosophy. It is also suggested that on the first reading readers note but not be upheld by their criticism. On initial reading, one is confronted with minutiae. This begins a process of building a single coherent picture in interaction with little pictures.

A second reason for more than one reading is that it promotes building a formal picture and intuition of the real metaphysics. Alternately, the metaphysics may be rejected if the reader is not satisfied by the arguments.

The narrative addresses a number of problems of thought, some that do not have consensus resolution. This is because the problems are part of a circle of issues, which empowers the development. Here, some problems have casual resolution; others are passed by without detriment to the way. However, since realization is the goal, the problems are not identified as such. I mention this, first, to address concerns of experienced readers. Additionally, it may be beneficial where difficulty in the problems lies in naming and seeing them in isolation.

Being

The main narrative begins here. Being is experiential; being as being is known perfectly by abstraction. It is the place of significance, meaning, knowledge, and transformation. Interpretation of experience yields two outcomes. First, pictures of the universe consistent with experience. Second, later, a metaphysics that enables evaluation of the reality of the pictures and realization of the ultimate.

EXPERIENCE is awareness in all its forms. There is a sense in which we never transcend experience—the measure of experience is further experience. Experience is the place of all significance, language and concept meaning, knowledge, and identity.

To discuss being, a term to play the role of 'object' is needed. Here, the term 'existent' is preferred because it does not distinguish between entity, relation, property, change, concrete vs abstract objects, and more.

A BEING is an EXISTENT or that which is (in some sense of the verb 'is', i.e., in some sense of the verb TO BE). BEING is the characteristic of beings as beings.

Used in this sense, being does not carry specialized meanings from classical or modern thought. On the present meaning, those other meanings, so far as they are real, could be seen as defining *kinds* of being.

Thus 'being', should it prove to be the ground of all things and foundational to knowledge, would be absolutely so, at least in some ways, for it does not refer beyond itself. Particularly, it avoids need for the posit of substance, resort to endless regress, or the somewhat arbitrariness of coherence among ideas. Thus, being avoids the downfalls of traditional foundations.

It will be found that, though simple, the idea of being is not trivial. Rather, it will be found to have ultimate conceptual power in the directions of depth of understanding and breath of inclusivity. For depth, this power is explicit. For breadth, it is explicit regarding known existents and kinds, but implicit with regard to what is unknown to us and unrealized for us, whether in our cosmos or beyond.

Being is grounding on account of its immediacy and power, jointly.

The being that has no POWER (interaction, cause-effect) with self or other does not exist. In this use, 'power' is distinct from the use in previous paragraphs. Are their effects without causes? Though it would seem to contradict a common paradigm of causality, the paradigm is a projection and therefore there is no true contradiction. It will be seen that there are effects without material causes. A REASON is a generalization of the concept of cause which will include material

cause, intellectual explanation—necessary or likely, and null reason (note that the term ‘reason’ does double duty in this narrative).

That there is being, is known by ABSTRACTION which is the removal from a concept of details that are subject to distortion.

A PATTERN obtains when the data to specify a being (e.g., an individual or cosmos) is less than the raw data. Patterns have being—i.e., are beings.

In a matter like cosmos, experience is possible only if it extends to the root of being. Later we will see that it must potentially extend to the root for all worlds, i.e., for all being (the universe as defined later). When the concept of experience is extended, actually or potentially, it is found to be the essence of power or interaction. Therefore, being is essentially experiential. That we do not transcend experience is not a limitation on what we are, may achieve, or become.

So far as they are real—not illusory—the following have being, i.e., are beings. (1) Ideas. (2) Concepts, including linguistic concepts. (3) Signs, letters of alphabets, parts of speech, clauses, sentences, and other linguistic constructs. (4) Universals (e.g., redness—which is distinct from a ball that is red but is universal to all red things). Particulars (e.g., a red ball). (5) Tropes (e.g., the redness of a red ball). (6) Concrete existents (e.g., known by the senses) and abstract ones (known by abstraction, or rational construction). (7) Perfect existents (i.e., which correspond perfectly to the concept) and pragmatic ones (known roughly, by language use, or by function).

Being does not distinguish, these and more existents and kinds. That being is experiential and ultimately known only in direct or indirect experience, suggests the reality of these possible existents. The reality is fully addressed in [on what is real](#), where it will be seen that there is some artificiality among and within these distinctions—especially for items 6 and 7.

An INTERPRETATION (of experience) is a picture of (a phase of) a world that is consistent with experience. The issue of what is implied by experience is addressed later.

A common interpretation is of the world as a society of experiential beings ('selves' and 'others') in a material environment, with a range of forms of life. This interpretation is untenable when matter is regarded as being essentially non-experiential. Note—though untenable for our world, such a world is possible.

The following are valid interpretations of the world. (1) the previous material interpretation modified so that the environment also has experientiality, at a level so low as to count as at or near zero. (2) The world or universe as a FIELD of experiential being with experientiality ranging down to zero in magnitude but not in quality. The world manifests as a structured physical (but not non-experiential) environment, with complex centers (life) and bright and layered centers that are markedly experiential beings.

A particular but important case of interpretation 2 is (3) where the greatest possibility is realized (i.e., given a consistent concept it is realized somewhere in the universe).

Interpretations 1 and 2 are equivalent; interpretation 3 includes cases of 1 and 2 and many others including the 'untenable' case above.

The development of the [real metaphysics](#), later, will show the interpretation of universe as greatest possible field of experiential being to be real and maximal. The metaphysics is essential in knowing and realizing the ultimate.

The universe

The conceptions (1) above, of 'being' and 'pattern', and (2) below, of 'universe', 'void', and 'natural law', are critical in showing that the universe is the greatest

possible. The definitions of these concepts are not ad hoc but designed—found by trial and error—to the universe as the greatest possible, the real metaphysics, and realization of the ultimate in and from our world.

The UNIVERSE is all being (or all beings over all extension, duration, and their absence), manifest and non-manifest. This conception of the universe is critical—the universe has and can have no creator, but if there is a reason for its existence, it must be necessity.

The VOID is the absence of being and may be seen as non-manifest. This conception of the void is critical. (1) The existence and non-existence of the void are equivalent and therefore the void may be taken to exist (see the divisions on [doubt](#) and [alternative attitudes to the fundamental principle](#)). (2) I.e., the void has being but contains no manifest beings.

A (natural) LAW of the world is (our reading of) a pattern. Laws have being—i.e., laws are manifest beings. There are no laws in the void because the void, though it has being, contains no beings.

A concept that has the form of reference to an existent, is ESSENTIALLY CONSISTENT if it can have a manifest (non-null) object in some world. A being is POSSIBLE if its concept is essentially consistent.

The concept of essential consistency is that of logical consistency. The idea of logic is crucial to a full development of the metaphysics of the way. However, but the idea itself is developed in other versions of the way (see a [précis of the way of being](#) for an introduction). It ought to be said here, that while what follows from logic alone is ultimately sterile, what is allowed by logic is ultimately rich in both quality and quantity. It is the rich and permissive side that is the function of logic in the metaphysics. In other treatments, the concept of logic is further developed to include the following. (1) Logic in its formal and informal senses of

deductive and inductive inference. (2) The abstract and concrete sciences—see [bare content](#) for a sketch.

If from the void a possible being never emerged, that would be a law of the void, but the void has no laws.

A fundamental principle

The universe is the greatest possible field of experiential being. The universe has no creator—its existence (being) is necessary. The universe has identity, which phases in and out of peaks. Individuals inherit the power of the universe. The universe may be validly described as a ‘block’, in which identities are connected over time and space. It is in the block that individuals and cosmoses begin, merge, share identity, are destroyed, and begin again on the way to the ultimate.

Therefore, all possible beings emerge from the void. All possible beings exist somewhere in the extent (spatiotemporal) of the universe. In just that sense, the universe is the greatest possible. The three foregoing sentences are formulations of what will be called the FUNDAMENTAL PRINCIPLE of metaphysics.

It follows that earlier interpretation that the universe is the greatest possible field of experiential being holds. This is subject to a proviso that in any world, experientiality potentially reaches down to the most elementary beings, and that in some worlds, it indeed reaches all the way down. A takeaway is that ‘matter’ and ‘mind’ (here there is no claim that mind and matter are real or nor real) are two sides of being and that even though we experience them as distinct, they are not.

The existence of the universe and its being the greatest possible are necessary. Since the reason may be seen as lying in the void, it is a null and necessary reason.

The assertions that follow are implications of the fundamental principle. It is possible, therefore true that individuals inherit the power of the universe. This is

not contradictory in that (i) they may inherit ultimate power at different times (ii) they inherit ultimate power in merging as one. The universe has IDENTITY (i.e., a sense of sameness of self or an object). The universe and its identity are limitless in extension, duration, variety, peak, and dissolution of being. There are endless arrays of cosmoses of endless variety in physical law. The universe and its beings are eternal transaction with one another, which includes transaction with the void. The universe is repository of individual identity, which in its individuated form may lack recollection of its higher forms but has that recollection in its pre-individuated form.

The universe may be *described* as a BLOCK that covers its being in extension and duration as if it were a static block (that the universe can be so described is not a statement that this block description is more real than other descriptions or theories). Beings and their realizations and dissolutions, and their mergings can be seen as the evolutions and interactions of bundles of rays in the block and it is here that there is sharing, merging, and splitting of identities.

DETERMINISM is determination of a whole by a part. A common kind is temporal determinism in which the parts are adequately specified slices in time. The universe is absolutely deterministic in that all beings are realized. But it is absolutely indeterministic in that any state of being may emerge from any other. Determinism is relative to coherent phases such as cosmoses. An individual in a cosmos would find the cosmos to exhibit both determinism and indeterminism but the universe as a whole as undetermined relative to their cosmos. A (the) peak being would find the universe determined. The determinism of a cosmos is its formedness, the indeterminism may be a residual of its formation from a primitive state, e.g., the void.

Pathways and enjoyment

Enjoyment is at the root of all value, and therefore, it is shown that being on and developing paths to the ultimate are imperative—and this is fundamental to resolution of the problem of pain.

REALIZATION of the ultimate is given; however, there are intelligent and effective PATHS to the ultimate. What is intelligence? Though it is often thought to be comprised of characteristics to effectively function in the world, for the meaning here “*in* the world” is enhanced to “*in and for* the world”.

To be on a path is not just to follow but also to develop and negotiate paths and pathways. Pleasure and pain are inevitable; ENJOYMENT is the proper appreciation of pleasure and pain and must be an ultimate value if there are values at all. As enjoyment is a value, it is imperative to be on a (shared) path. The problems of pain and pleasure are best resolved by dual address—direct address and being on a path. The AIM OF BEING is the aim of the way of being.

Doubt

Doubt is dual to degree of certainty, and the dual is implicitly present throughout this work. We ought have explicit doubt for the demonstration of the fundamental principle, for the demonstration may have been merely formal. However, recognizing that direct and ordinary experience shows a part of the universe, but not the whole, the principle is seen to be consistent with experience. Doubt is of course dual to degree of certainty, and the dual is implicitly present throughout this work.

We ought to DOUBT these developments (doubt and CERTAINTY are duals). The crucial point at which doubt should have occurred was in accepting the proof of existence of the void—perhaps that proof was merely formal? How may we address this doubt? It is critical to first see that since essential consistency (logic)

has not been violated, the developments are consistent with experience. They may be in contradiction with some of our traditional paradigms of thought and with science where science is seen as asserting the nature of the universe, but true science does not do that—it says what there is, at least pragmatically, but not what there is not (for the latter is projection).

Attitudes

Therefore, the following alternates to the attitude of that the fundamental principle has been prove true arise (i) to regard the fundamental principle as a metaphysical POSTULATE, where metaphysics is understood as knowledge of the real (and the critical and imaginative principles of such knowledge) (ii) an EXISTENTIAL PRINCIPLE of action, transformation, and living.

The real metaphysics

The fundamental principle shows that realization is given, but not how to achieve it. The principle and tradition join in a real metaphysics, which is instrumental in realization.

The developments so far show an ideal and that the ideal may and will be achieved but not how to achieve it. The gap is supplied by TRADITION—which is here seen as what is valid in cumulative human culture, knowledge, understanding and REASON (in contrast to a received meaning as inference, reason will include understanding—direct knowledge and its means, and not just indirect or inferred knowledge; and reason will be further be understood to include action and not just experiential activities of mind, i.e., e.g., experiment, exploration, technology, transformation, and reflection on the same).

On some of its own criteria (truth, perfect correspondence in knowledge), tradition is found wanting. But the fundamental principle is true, which is made possible by abstraction, and found true via strict reason. It reveals an IDEAL, for

which the means, tradition, need not have correspondence perfection. Tradition has PRAGMATIC worth, and, especially if no more is possible, no more is needed as a complement to the ideal. In terms of this new insight, the pragmatic is perfect.

What results is a DUAL system, each perfect according to dual but appropriate criteria; the ideal illuminates and guides the pragmatic, while the pragmatic illustrates and provides direction toward the ideal; this dual but seamless system is named the REAL METAPHYSICS (this allows that the traditional criteria still have significance, but that those criteria are to be seen in perspective—they are not ultimate in significance).

To REDUCE a being to reason shall mean that every aspect of the being is knowable. Can the universe be reduced to reason? It is a widespread tacit illusion of intellect we shall name INTELLECTUAL DETERMINISM. Above, it has been seen that intellectual determinism holds (i) for limited being with regard to foundation but with *significant* reservation with regard to variety (ii) without reservation for peak being.

The real metaphysics emerges from the choice of concepts and analysis (arrived at by conceptual experiment and incremental refinement). It has a systematic character, which is emergent rather than posited or imposed.

On what is real

There is an opposition between what common experience suggests is real and what is shown real under the real metaphysics. In this division, the opposition is resolved. The 'reality' of common consensus views is natural to human beings (even though their criticism may begin in human culture). What is real, the extent and variety, under the metaphysics *may* be revealed in this life but *is* revealed with approach to peak being.

The real metaphysics confirms affirms many positive aspects (what there is, not what there is not) of consensus reality and much more. An example of academic significance is the existence of concrete and abstract objects as lying on a continuum. What is the existential status of the universe beyond common experience? Is it real?

Eastern thought continues to accept aspects of the 'universe plus', but western secular thought has rejected it as absurd since about the late nineteenth and early century. An example—for the most part, modern analytic philosophy rejects a trans-consensus-empirical universe (David Lewis' subscription to the reality of possible worlds is an exception).

That is, modern 'secular realism' is solidly empirical (yet Platonic and abstract existents may be accepted among mathematicians, logicians, philosophers, metaphysicians, and others).

However, if one accepts the proof of the [fundamental principle](#), one must be committed to the reality of the universe as the greatest, which includes all possible worlds. Let us call this metaphysical realism.

How can the opposition between secular and metaphysical realism be resolved?

Secular realism, which holds human beings to be bounded existents in space and time, does not provide a resolution (even on existence of possible worlds and abstract objects).

The realism of the real metaphysics does provide a resolution as follows. In limited form it is natural to see the positive (empirical) universe more or less in terms of consensus experience. However, a claim that the positive universe is the universe, though it might seem reasonable, is an error—and not just a likely error but an absolute error. Then, it is in the unbounded form of the real nature of all beings, that we will ultimately realize the limitless universe as real, just as we now experience the positive universe as real. But, from the real metaphysics,

knowledge of the limitless universe may be obtained in this life, at least in intellectual terms. Finally, this realization is not limited to the intellect—we have already begun to see this and now further develop that idea.

Realization

A common approach to the ultimate is 'material'—in living this life as ground to the ultimate, and eternally in moving (in the block universe) via cosmoses and civilizations toward the ultimate. Less commonly the ultimate may be realized intrinsically in this life.

How is the ultimate achieved? It was seen that it is given. It need not be a compulsion or obsession. We may lay down paths without claiming them to be the only paths or to insist that a path must be followed; however, if the paths are not laid down in too much detail and if they have derivation from the real metaphysics, they may, from sufficient but not too much abstraction, be found universal.

In one vision, we may see our progress toward the universal as migration from one level of being to another, via a progression of cosmoses, via civilization expanding into the universe. In another, we may see our real selves, the ones that are eternal elements of the universe, may be found in a given lifetime for a being that has, as we do, some of the primitive elements to be on a pathway (and hence the term in some ways of being, of *'this precious life'*, which is not to be wasted).

From the fundamental principle, realization in 'this life' is possible; however, from realism, it appears unlikely. Patience with diligence and commitment help sustain a sense of realism in aiming at the ultimate.

Dimensions of being

DIMENSIONS OF BEING—are aspects of beings that allow them to be known, and are therefore instrumental toward achieving goals, particularly the aim of the way. Another goal is to establish knowledge, which, while it is another goal, is also a sub-goal of the way. As preliminary to pathways, let us develop pure and pragmatic dimensions.

First introduce the concepts of space and time in terms of identity. DURATION is marked by change of a given identity. EXTENSION is marked difference in identities without change. TIME and SPACE are measures of duration and extension, respectively.

What makes a being identifiable is *form*, which requires extension ('space'). The void has no form; we may say it has a 'null' form. A being may be atemporal (at times); however, experience requires change, which requires duration ('time'). *Formation* is change and includes origins. FORM (capitalized) is *form* with *formation*. The pure dimension of being is experiential being in form and formation (Form) as the world.

The pragmatic dimensions need not be perfect, e.g., in a correspondence sense, and may be taken from the paradigms of one's culture—I will select the following, which has elements of western and eastern paradigms. The main dimensions are the *world as we find it* or NATURE, the *world as we build it*, collectively—SOCIETY (with culture), and *the world as we are and become it* on the way to ultimate and UNIVERSAL being.

The narrative draws from western (America and Western Europe) and eastern (primarily Indian) cultures—the cultures with which I have some familiarity.

Nature is (a) elementary or *physical*, (b) complex or *living*, and (c) *experiential* (experience for individuals is relatively *bound* as in *perception* and *primitive*

feeling, relatively *free* as in *thought* and *emotion*, which require *memory* to *represent* self and world, and join together in *anticipation* and *will*).

CULTURE is a repository of means and content for knowledge and transformation of the world—natural and social sciences which include politics and economics; abstract sciences which include mathematics and metaphysics; and technology, art, drama, literature, music, and history. What is valid in religion, especially search for possibilities of being, and transcendence of secular reality may be incorporated under the foregoing disciplines (it is important to note that, here, the transsecular does not refer to another ‘plane’ of the real, but to aspects of the real do not lie in the common consensus experiential real). Culture is a society’s [map of being](#). An important function of culture is the growth (especially research), communication (language and information), and transmission (education) of knowledge and other elements of culture such as art.

Metaphysics and meditation

The means of realization are metaphysics, reason, meditation, and action (with further detail just below). There is a range of goals of meditation in different cultures and for different individuals. These systems are useful. Here, we understand meditation to be an approach via experience and action toward the ultimate as informed by the real metaphysics.

Culture as depicted above and enhanced by the real metaphysics (with reason), has, already, a map and key to the universal. The means are metaphysics, reason, MEDITATION, and action (which includes experiment, exploration, technology, transformation, and reflection on the same). Meditation is not (to be) understood as defined by any culture or system. Generally, it is an exploration of the real, focusing on self, mind, and action; in this conception, meditation is yoga-in-practice-and-action.

Here, meditation is employed as a conceptual-experimental approach to (the beginning of) expanding individual experience out to become the universe. The different systems are experiments in meditation. To become the universe is one goal individual meditation may have. Since meditation is transformation of experiential self, it can be seen as 'intrinsic'. In transformation, it is matched by instrumental transformation, by external means, such as physical action, diet, and technology. But in the ultimate, as the universe is experiential, there is no distinction between the intrinsic and the instrumental.

Templates for realization

The manual ends with two templates for realization and resources. The everyday and universal templates are inclusive with regard to the dimensions of being, so as to be adaptable to a range of individual and social situations. They are skeletal so that they are not constraining and can be filled in per the need and inclination of the individual or group.

The principles of development of the templates include use of reason, the real metaphysics, and the dimensions of being.

Readers may rearrange the templates in tabular form, with columns for time (hours of the day for the everyday, and phases of life and years for the universal template), activities to emphasize, progress, new ideas and remarks, and further details.

The templates seem to not account for imperfection. Adjustments can be made for imperfection, economic and other necessities. Some dissipation is perhaps a good thing that helps refresh attitudes.

Everyday template

This template is for everyday activity, emphasizing living well in this world, for its own sake, and as on the way to the ultimate. Readers will select activities according to their need and phase of life.

1. Rise before the sun, dedicate to the way and its aim, affirm the universal nature of being, morning reflection in nature, breakfast.
2. Meditative-contemplative review priorities and plans—the way, life, the day. Reflect on realization, priorities, and means.
3. Realization—work, relationships, networking; ideas and action (e.g., this manual); [experimental yoga and meditation](#)—practice, action, sharing; other activities—engagement in the world, e.g., languages, art.
4. Tasks—day, week, month, year, and as needed. Lunch. Attitude to material and mundane tasks—meditation in action, commitment with detachment; merges with realization.
5. Physical activity—exercise and exploration of the worlds of nature and culture for experience and inspiration.
6. Evening rest, renewal, review, meditation and realization, network, community, tasks, supper, preparation-dedication for the next day and future. Sleep early.

Universal template

The universal template builds on the everyday template. It emphasizes action in all dimensions of being, especially as informed by the real metaphysics. Most groups of people will be selective in choice of activities.

1. Being in the world—pure being, community; means—yoga (meditation), retreat for experience of the real.
2. Ideas and reason—knowing as relation to the world, reason, art; acting effectively, creating the real; means—yoga (meditation), the real metaphysics, sharing—way of being [website](#) and its design, [talks](#). Merges with—
3. Becoming and transformation
 - i. Nature as catalyst to the real. Animal being and devolution—observation, situational empathy, defocus, reason.
 - ii. Society and civilization as vehicle and path to the real. Transformation via psyche—by immersion in social groups as place of being and catalyst to the real.
 - iii. Artifact. Civilizing the universe, especially technology as enhancing being in the universe—universe as peak consciousness via spread of sapient being.
 - iv. Universal, incompletely known. The common way from self to Being (Atman to Brahman), via the block universe and extended secular worlds consistent with experience of and in the world.
4. Being in the universe in this life—universal. Realizing peak being in the present; if rarely achieved, this life is a beginning that is continued beyond death. The means is in the previous items 1 – 3, the [everyday template](#), and open.

Resources

The resources for the way amplify the conceptual treatment and its background, have details of realization, both common and universal, and sharing the way.

Way of being [site](#); [planning](#). Detailed templates [everyday template.pdf](#), [universal template.pdf](#). Detailed conceptual system [bare content.html](#). Brief essay [precis.html](#). Dedication [dedication-affirmation.pdf](#). More [resources \(html\)](#). A system of human knowledge [\(html\)](#); [supplement \(html\)](#). Some [world problems and opportunities \(html\)](#); detailed content—[Journey in Being-detail.docm \(html\)](#). Suggested reading [\(html\)](#). A reference on [yoga \(html\)](#). Some [lessons \(html\)](#) as basis for talks.

